

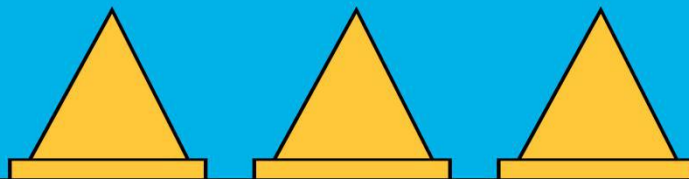
Avatar Wizards of Eternity

The Pyramid Texts

A New Age Translation

with

Detailed Commentary



Book V

Hymns 665 - 759

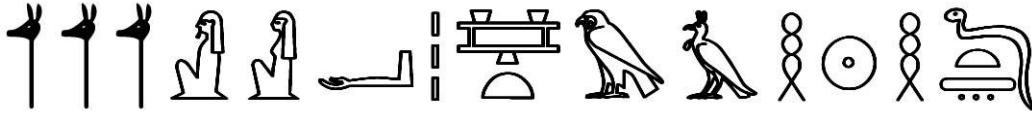
Douglass A. White

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 V, Hymns 665 – 759

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The Pyramid Texts

Book V

Hymns 665 – 759

Translation and Commentary

by

Douglass A. White



665A.1904bNt663 Maa-k Aatu-k Herut, Hatu sen aseth.

And you see the chakras of the Will and their tombs. (The chakras of Horus are the higher chakras. Specifically they are chakras five, six, and seven. However, as Horus the elder he governs all chakras. The “Hatu” tombs are the empty physical shells of chakras when they are blocked or dead.)



665A.1904Nt664 Maa-k Aatu Seteshet, Hatu sen aseth.

And you see the chakras of Illusion and their tombs. (The chakras of Set are the lower chakras. Specifically they are chakras one, two, and three. Horus the younger occupies chakra three, but at that stage he is under the dominion of uncle Set and makes his moves under the influence of the world of Illusion. Set’s home is the root chakra. For the “Hatu” tombs see the previous verse.)



665A.1904dNt664 Weh@ nek saru-k Heru as amy per-f.

Loosen your knots as the Will who is in his house. (When a person is at home he relaxes and loosens up. The knots block the flow of energy through the chakras. “Weh@” is to loosen a knot. “Saru” are the knots. These knots are protective in nature. When there is no danger, the knots are loosened. The problem is to realize that there is no real danger. Then the knots loosen up permanently. Horus in his house is a play on the name Hathor, which is an epithet for the Goddess of Love. True lovemaking is a good relaxant. The knotting up of chakras is due to fear. True Love overcomes all fear.)



665A.1904eNt664-665 Seshem nek [JM] mejetu-k Setesh as amy henet.


Guide [the energy through] your channels, as Illusion who is in his territory. (“Mejet” with the wicker radical can be a deep pit or cavern or a cattle pen. Sethe’s transcription has the fire radical which is not very grammatical. Seshem” is to guide. The fires are the energy flows. Set lives in the south and has a fiery nature. “Henet” is a border. With the town glyph it becomes a border town. The Nt scribe writes “@nekh” by mistake instead of “amy”; the latter is verified in the N and Wd versions. The term “Henet” also plays on “hostility”, a “mistress”, her “pudenda”, “business affair”, or “work”. Set is the prototype for Satan. The “Mejet” with the wicker-type radical, a serpent [letter j], and a water radical refers to a deep channel in the Astral Realm – see **Amduat**, Hour 10. [Available in the book **A Tour of Atlantis** on the website www.bentylightgarden.com.] When the chakra knots are loosened, energy flows through the meridian channels.)



665A.1905aNt665 Nehem thu m@ Kherety.

Deliver yourself from the [Divine] Mason. (Set is often referred to as the Divine Mason because the determinative for his name is a block of stone. However, Baba is

beware of Thoth, Lord of the Intellect. Set's name appears to be spelled "Seteth" rather than the usual "Setesh". This may be a dialect difference. Faulkner has Setesh.)

665A.1906eNt667 

665A.1906eNt667 Gem-f thu hemeset-ta hery khenedu-k en heben[y].
He finds you sitting upon your Throne of Ebony. (Thoth finds you thinking pretty well of yourself. Ebony is a very valuable black wood used in making fine furniture. Its blackness suggests the night sky at the North Pole or the southern realm of the black people from whence the ebony comes. As you can see, the English word for ebony comes from Egyptian, or perhaps from an older African language and then through Egyptian. The initial "h" is very lightly aspirated or not at all.)

665A.1906fNt667 

665A.1906fNt667 R@ as Khenet Pesejet Neteru.
As the Higher Self Sun, Chief of the Company of Gods. (You may even give yourself titles and be proud of your service to all of life like the Sun god Ra. This is another ego belief that acts as a "knot".)

665A.1907aNt667 

665A.1907aNt667 Awek medu en Aakhu asem nek tepu hery.
Then you speak to the Light Beings, and lead from above their heads. (The JPII719+24 version has "you command". The two versions are about equivalent. The idea of being a superior and ordering others around is another knot.)

665A.1907bNt668 


665A.1907bNt668 [JM] An nek sanu sen. @nekh-k em hatu sen.
Their runners bring for you, and you live in their hearts. (This is another ego Illusion: the idea that a person can exist in the hearts and minds of those who serve him or seem to be dependent on him.)

665A.1907cNt668 

665A.1907cNt668 @het hery red-k em Waj Wer.
You stand on your feet at the Green Sea. (The Green Sea is the Mediterranean. This means that you stand right on the edge of, or even in or upon, the vast field of the Undefined Awareness. "Red" also refers to the Staircase to Heaven. This is the Transcendental Ocean Awareness Meditation of Baba, the Great Yogi.)

665A.1907dNt668 

665A.1907dNt668 De nek ren-k en "Seb".
You give yourself your name as "Jackal". (The Avatar faces the final "knot" that ties a person to the physical world and blocks enlightenment. This is death. The jackal is the totem of the Death Trump in Egypt. The Avatar stands at the shores of the Mediterranean. This is the top of the crown chakra. When she leaves the body at death, she exits consciously through the crown chakra. Thus she moves directly into the Higher Self and is free to decide consciously if, when, and where she will incarnate.)

665A.1907eNt668 

symbolic power gift for each of the chakras. Here is a tentative correlation of the standard offerings to the chakras. Bread was for the root chakra. Beer was for the throat chakra. The bull was for the Ka or second chakra. The fowl was for the Ba or sixth chakra. The cloth “menekhet” was for the third chakra. The spindles represented the “tree” legs of Menu and the various colored cloth belts on them symbolized degrees of power rather like the karate belts of today. “Menekhet” puns on the word for perfection. The “Shes” jars represented the intelligence [shesa] to be found in the heart chakra [Thoth’s most important domain]. The tomb itself represented the crown chakra, although that was sometimes symbolized by an offering of incense, the divine aroma. *The scribe by mistake repeats [kha-k em] an extra time, or perhaps the 7th chakra symbol was left out of the text.)*

665B.1911aNt732 

665B.1911aNt732 Per nek me per, Nt. pen, aw@-k as seshem neb **neteru**.

Your going forth from the house, O this Nt., is as your inheritance of the leadership of all beautiful things. (The tomb as a whole represents the crown chakra. The Avatar goes forth ascending consciously from his crown chakra to Heaven and assumes leadership of the gods as the Higher Self. The text here has “beautiful ones” at the end, *and there also is a “Powerful Ones” version*, but the version at Nt462 and *the fragmentary P version* clearly have “gods” with the “neter” glyph. I follow that version for the translation.)

665B.1911bNt732 

665B.1911bNt732 Weju-k medu en Amenetyu en thut as Aakh @, pehet.

You issue commands to your Westerners, for you are a great and powerful Light Being. (This corresponds to the eighth chakra of the Higher Self which has the nature of a Light Being. As an immortal it commands over all the dead. The West is the land of the dead.)

665B.1911cNt732-733 

665B.1911cNt732-733 Sema nek khery met ar bu neb mera-k am.

You unite those who belong to death at whatever place you like to be. (Most people who die are under the “influence” of death. They lose consciousness and forget everything. The Avatar consciously passes into the land of death. Then she can deliberately organize the resources there and gather them to whatever time and place she wishes to reincarnate and in whatever form she wishes to take. Thus her “existence” is never interrupted by such minor considerations as death. All the mummy business and superstition around death in Egypt was a red herring that served quite another purpose. For example, do you actually believe the Egyptians were dumb enough to build huge tombs in the form of mastabas, pyramids, or underground labyrinths and then fill them with treasure just so they would be robbed? They knew very well that the tombs would be robbed. It was an elaborate game, and the nice gifts in the tomb were presents intended for any robbers daring enough to get to them *and dumb enough to steal the treasures of Egypt. They often were the artisans themselves who sold them on the black market to enhance their incomes, which were probably never sufficient to pay for their fine work. Collectors would value them, although over time they would be dispersed and lost to posterity. The material treasures* also served the ancillary purpose of satisfying the sentiments of the family and friends. The real spiritual purpose of the pyramids and tombs was to preserve in

of offerings. This phrase, along with the open doors, occurs in hymn #611 at verses 1726a-c. There is a bird glyph here that may well be the “Aakh” Light Body. **After the bird glyph are three human figures holding staffs that in some cases look like boomerangs [though this is uncertain]. These may represent the Light Beings.)**

665D.1915cNt736 

665D.1915cNt736 Kherep-k Pesejet Pejut. Shesep-k @[u] Akhemu Seku.
You lead the Nine Bows, and you take the hand[s] of the Imperishable Stars.
 (The Nine Bows represent the far south. The Imperishable Stars represent the far North. The Avatar controls the whole world. The Bowmen stabilize the root chakra, and the Stars stabilize the Higher Self chakra.)

665D.1915dNt736-737 

665D.1915dNt736-737 A@[b] nek [JM] Weru.
The Great Ones come meet with you. (“A@b” is to come and meet with someone, especially a spiritual being. The Great Ones are the senior gods.)

665D.1915eNt737 

665D.1915eNt737 @h@ nek Wereshu Heru as, Nej [f]at-f.
The Watchers stand up for you as does the Will who is the protector of his father.
 (The Watchers are gods who witness and observe, particularly in spiritual environments. They support you as Horus supports his father. Faulkner restores the last word from JPII 719+29 [N and Pb] and notes that the scribe of Nt. would probably write the shorthand form, leaving out the letters in brackets “[fa]t-f”.)

665D.1915fNt737 

665D.1915fNt737 Ha Nt. pu, Wer qeded, @a sejer er Sejer Wer pen.
O this Nt, the Great One sleeps, the Powerful One lies down to the Sleep of this Great One. (This is the deathlike sleep when awareness withdraws from action. In India Vishnu takes this form as Narayan sleeping on the serpent, Seshi. This is the primordial state of potential, the rest phase of the universe. Osiris appears to be dead.)

665D.1915gNt737 

665D.1915gNt737 Aba en er-f Aa Wer ar-k.
The fragrance from him, the Old Great One, is upon you. (The fragrance is a sign of identification with a god’s characteristics.)

665D.1915hNt737 

665D.1915hNt737 [JM] Seth Wer ar-k. Aama en sheret. Seth Akhet, Wetet.
The odor of the Great One is upon you. It is pleasing to the nose. It is the incense of the two cobra goddesses. (The two cobra goddesses are Wajet [Akhet] and Nekhebet [Wetet]. They represent the awakening of the life force within the Avatar. This activation brings a fragrance of bliss to the quality of life.)

665D.1916aNt738 


665D.1916aNt738 *Ha Nt pu, aneq nek qesu-k. A@b nek @tu-k.*

O this Nt, gather your bones and assemble your limbs. (Allen considers this and what follows still a continuation of 665D. Basically get yourself together. Compare this hymn with Hymn 717, which is a variant edition.)

665D.1916bNt738-739 

665D.1916bNt738-739 *Sehej nek abehu-k. [JM] Shesep nek ab-k en jet-k.*

Whiten your teeth, and take your heart to your body. (Brush your teeth so you have a nice smile, but don't forget to put some heart into it to make it real.)

665D.1916cNt739 

665D.1916cNt739 *Wekha nek Ta pu ar af-k.*

Shake off this earth that is upon your flesh. (Dust yourself off.)

665D.1917Nt739 

665D.1917Nt739 *Shesep nek @bu-k pu.*

Take these purifications of yours. (Take a bath, etc.)

665D.1918Nt739 

665D.1918Nt739 *Fedut-k apetu @abut.*

These four purification jars. (The "@abut" jars were used for ceremonial purifications.)

665D.1919aNt739 

665D.1919aNt739 *@heb em Mer Neter.*


That pour libations from the Ocean of Divine Love. (The text has "@heb" which is a metathesis for "@beh", "to pour water". See 665.1902c.)


665D.1919bNt739 



665D.1919bNt739 *W@b-k [JM] am sen neter as. Per-k am Aryt R@ as.*

Purify with them as a god, and ascend from there as the Eye of the Higher Self Sun. (The text has an extra "s" after "purify" [w@b]. Faulkner thinks it is a "folded napkin" determinative. This is not likely. Allen thinks it is just a scribal

mistake for . More likely the "@beh" was recalled by the scribe as being nominalized in its usual form as a libation, "@behet". That makes the "s" a pronominal reference to the pouring. Or the "s" could have been a causative prefix that became a suffix because the scribe forgot it in front. I follow Allen's proposal.)

665D.1919cNt740 



665D.1919cNt740 *Kh@-t Khenet-t sen, Geb as, Khenet Khat Pesejet Neteru Anew.*


You rise. You are their Chief as the World, Chief of the Body of the Ennead of Light Tower City. (Geb is the World Trump. Light Tower City is the center for Tem, the Tower Trump. The Avatar purifies herself and identifies with the primary gods: Ra the Higher Self, Tem the Creative Breakthrough, and Geb, the Material

Queen Net, the senior royal consort of Pharaoh Pepy II's four queens, specifically chose hymns that speak of fragrance and physical beauty. She must have been a beautiful woman.)

665D.1923cNt745 

665D.1923cNt745 [JM] Mar henek su Heru me Aryt-f.

Just like the Will presents itself as its Focus. (Whatever you focus the Eye of your Will on becomes the reality that you experience, so put attention on what you like. *A fragment from Pb confirms the glyph for Horus.*)

665D.1924aNt745 

665D.1924aNt745 Ren then pu penen heneket Wag thu em ta-k pen.

This, your name, is that presented as your Wag in this your bread. (The “Wag” festival was on the 18th day of the month of Thoth, the first month of the Egyptian year and took place as the Nile began to flood. This festival integrated the intellect to the root chakra and was thus very important. There is secret code in this verse that relates to yogic techniques. Also during the Wag there was a special feast called “Heb Tekh Aryt R@” [Festival of the Drunkenness of the Eye of Ra]. For short it was called “Heb Tekh” [Festival of Drunkenness]. The story behind it is that Ra decides that mankind is a nuisance and sends Sekhmet as his Maleficent Eye in the form of the hot summer sun to burn up all the people on earth. She goes about her job in a bloodthirsty rampage. To save mankind from extinction Sekhmet's old friend Thoth in his primordial guise as Baba the Baboon stirs up the Nile with monsoon rains and ferments it into beer. Then he *persuades* her that the reddish silty Nile is human blood – which is indirectly true because Egyptians drink the Nile water, and it thus becomes their blood. Sekhmet joins the wild Baboon on a glorious drunk and forgets about her mission to exterminate mankind. The sun cools off to a reasonable temperature and the Nile floods the Delta with fresh water and silt, bringing Egypt back to life. *A Pb fragment confirms “-k” instead of “neb”.*)

665D.1924bNt745 

665D.1924bNt745 Mer Wag At Su Heru em Aryt-f.

Just as the Wag is the Father of Him who is the Will in his Eye. (This verse tells us the deeper meaning of the “Wag” festival by alluding to the myth and revealing the secret behind it. We must analyze the text closely. Osiris is the father of Horus, and Horus is the Will. However, Horus is the direct Avatar of Ra [Horus the Elder] posing as the son of Osiris. Sekhmet is really Mut-Hathor-Raet-Amenet, the consort of Ra-Horus the Ancient One and represents the power of the Higher Self Sun's light. She thus can transform into the Eye of Ra and carry out the Cosmic Will. Thus the Wag represents Osiris gaining the Eye of the Will. This empowers him to re-integrate, resurrect, and take back his throne. Superficially read, this means the start of the planting season is about to begin after the flood abates. The month of Thoth is the first month of the Egyptian lunar year and represents that Thoth, the Intellect, restores Osiris to health and wholeness. However, the text also clearly says that the Wag is the father. Thoth governs the Wag festival, and his decan form is that of Kenemut [Baba] the Baboon Buffoon. We know that even in English “wag” means to wiggle something. Wiggling is repetitive wagging. We usually use the word wag to refer to the back-and-forth movement of a dog's tail when he is happy and the up-and-down movement of people's tongues when they are a bit drunk and

talk boisterously at a party. “Wag” in Egyptian means to talk loudly, and the glyph contains at least three jugs of wine. In English we still use the word “wag” to represent a person who is humorous, droll, and witty, especially in his speech. He wags his tongue cleverly. Baba the Buffoon Baboon is the master of braggadocio, clever speech, and generally addled tongue wagging. As the archetypal Fool, he is the Father of all Plans, and therefore is the father of Horus-Ra the elder in charge of the Cosmic Plan of Evolution and easily able to handle Hathor/Sekhmet. He appears to be the first son of Osiris, but Osiris identifies with Ra, and Baba is the Father of Ra-Horus, so Baba is the Father of Osiris. He is also the Father of the Wag Festival. And Osiris as the tutelary deity of agriculture is the god of wine, the essence of sunlight turned to fun and celebration. Thus on the day of the *Wag* all the men got drunk like Baba and forgot their roles as nagees, and all the women got drunk like Sekhmet and forgot the nags they had directed at their husbands and boyfriends. Everybody sat around bibbing booze and swapping jokes. Betsy Bryan of Johns Hopkins has been involved in excavating the Temple of Mut/Sekhmet in Karnak and reports finding a “Porch of Drunkenness” there built by Hatshepsut -- **of all people!**)

665D.1924cNt745

665D.1924cNt745 Ren then pu penen *Wag*-k.

This, your name, is that which is your Wag. (Reintegrating during the *Wag* festival symbolizes the restoration of a match between name and form. It marks the beginning of the reintegration of Osiris. It also means chugging down many bowls of wine **and/or beer** in his honor while acting the wag with witty conversation. You actively use your throat chakra and this is empowering. **But be careful what you say in jest, for you are still responsible for it.** Compare verses 1924a-c to 2230b-d. Hymns 666 and 717 are quite similar.)

665D.1925aNt745

665D.1925aNt745 [JM] Shewe er-k ar Pet me @bu amy Pet.

Raise yourself up to heaven like the stars that are in Heaven. The “@bu” are stars **as tiny rays of light.**)

665D.1925bNt746

665D.1925bNt746 Adekh nek amy bah-k.

Those who are before you tremble at you. (This and the next verse form a parallel couplet and describe how everyone is in awe of the Avatar.)

665D.1925cNt746

665D.1925cNt746 Senej nek amuy khet-k.

And those who are after you fear you. (The Avatar as a *Wag* identifies with Baba who easily can manage the rampages of Sekhmet. Excavations at the Temple of Mut at Karnak revealed over a hundred statues of Sekhmet, the fierce lioness transformation of Mut.)

665D.1925dNt746

665D.1925dNt746 En ren-k pu ary en nek at-k Asar.

For this your name that your father, the Perceptive Faculty, makes for you. (Baba then becomes an avatar as the son of Osiris and lets him bestow a name on him. The reality is that Baba makes possible the resurrection of Osiris. The even deeper reality is that Osiris was always immortal to begin with and in no way separate from Baba or Ra. The differences are in name only.)

adze is the symbol for the Dipper constellation. The Dipper revolves and “hews” out Cosmic Space – the womb of Newet. The Herdsman or Hunter may be Orion. There is identification here between the Avatar and New, the consort of Newet in the Ogdoad. They are the founders of the physical universe. There is also play on the sound “new”. The Avatar becomes an adze that symbolizes how they create the universe by hewing it from the potential that surrounds the still point at the North Pole. There is a brief lacuna near the end of the verse regarding the relation between Newet and New.)

666A.1927aNt749 

666A.1927aNt749 *Ha Nt pu mek New ar en nek. [JM] en pa en thu em @ ar red-k.*
O this Nt indeed New is with you, to fly for you from hand to your foot. (The queen has indeed identified with the Creative Urge of New, because she is on her throne at the Pole and handles the Great Adze [Big Dipper] directing all the immortals.)

666A 1927aNt750 

666A 1927aNt750 *Ne reda en thu en ar @-k khew en thu.*
 [JM] em @ en Newet-k New.



It is not possible for you by your hand to protect you[rself] from the hand of your adze of New. (This verse continues the notion of the power of the Big Dipper celestial adze of New being greater than that of a bare hand. [Multi-cultural pun intended.])



666A 1927bPb 

666A 1927bPb *Em s-pat aryt hery.then sejeru.*

By causing [it] to fly up over those who are the sleepers. (Allen clarifies the

glyphs in Pb  that are also echoed crudely in Nt  as “s-pat” to describe the way the Dipper/Adze sweeps around in the northern sky as if it is being swung by Orion/Osiris on his throne at the Pole. The Pb version has three plural dots after the “bed” glyph, and the N version writes three beds, which is equivalent for “sejeru” [sleepers]. “Then sejeru” is at the beginning of the Nt version of the next verse below. This all happens at night while most people are sleeping.)

666A.1927cN724, Nt751-752 

666A.1927cN724, Nt751-752 *Then sejeru! Wen nek @wy Pet. Asenesh nek @wy Qebehu.*

Rise up, sleepers! The Double Doors of Heaven are open for you. The Double Doors of the Sky are open for you. (The two “open” phrases that follow are formulaic and tell the reader to wake up from his sleepwalking existence and realize that endless wonderful opportunities are always available. The Nt copy that I included confirms that the last glyph is indeed the usual “Qebehu”.)

666A.1927cNt752 

666A.1927cNt752 Per-k am sen me Wepaw.

You may go forth from them as the Opener of Pathways. (These doorways lead to new lives and new adventures. Wepwawet [whose name always reminds me of Elmer Fudd’s frustrating friend, the “Wascally Wabbit”] is the model for not only a guide but also for a fearless leader willing to venture into new unknown territories.)

666A.1927dNt753 

666A.1927dNt753 [JM] Masut Hejet tepet remeny-k me Jehuty medes per em Setesh.

The shoulder ornament of the White Crown is upon your two shoulders like the knife of the Intellect going forth from Illusion. (The “masut” is an ornament that attached to the White Crown and rested on the shoulders of the wearer. Thoth is the Intellect. The knife represents the Intellect’s analytical skill. Thoth applies his analysis to the Illusions of the world and displays their inconsistencies. Thus Set can not stand up to the scrutiny of Thoth. For example, although Osiris may have had an affair with Set’s wife Nephthys, this is not a justification for murder. Set should be capable of a more reasonable response and consider why his wife might want to be intimate with Osiris. Set’s personality is abrasive and he is sterile in spite of his pumped up libido. Furthermore, they are all family and “incest” is the rule among the gods rather than an anomaly, because, in the language of physics, they are all ultimately photonic bosons. That line of reasoning may sound strange in our day from the standpoint of genetics [although it is in line with the standard model of physics], but it made sense to ancient Egyptians. Nephthys may want to get pregnant by Osiris, because Set can not give her that experience. In any case, they should work out their issues in an amicable fashion with no secrets that could lead to misunderstandings and divisions. The mark of Illusion is that it is inconsistent and causes confusion.)

666A.1927eNt753-754 

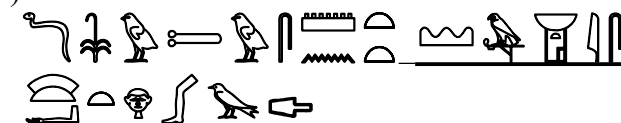
666A.1927eNt753-754 Hew nek [JM] Jehuty sejob me aryt-f nek.

The Intellect handles for you a problem with regard to what he has done to you. (The “he” here is probably Set. Set chops Osiris into little pieces. That is a fairly significant problem. “Sejob” can range from a situation to a disaster. The verb “hew” can literally mean to take a club and smash something, but here it means Thoth handles the problem. There are two “eye” glyphs, but the second one should be the letter “t”.)

666A.1927fNt754 

666A.1927fNt754 Nas thu Menet Aset [a]s.

The Dove calls you as Feeling. (Feeling is Isis. The “Menet” is written here with the Mooring Post radical, but clearly refers to the Dove or Swallow form of Isis. This is the prototype of the “Holy Ghost” as a white dove. Posts do not “call” out, but a mourning dove is well known for doing so. The missing “a” letter is supplied from the Pb version.)

666A.1928aNt755 

666A.1928aNt755 [JM] Jesu thu S-Menetet Nebet Het as. Kh@t hery Red Wer.



The Mover of the Dove hails you as Kundalini, as she rises on the Great Staircase. (“S-Menetet” is a variation of the “Menet” of the previous verse. Here it refers to Nephthys, sister of Isis. She is the Kundalini goddess. When she hears the mourning of Isis, she responds by ascending the “Great Staircase” from the root chakra to the brain where she joins Isis, the goddess of Feeling. The two gather the pieces of Osiris and then Thoth waves his magic wand as in 1927e above and restores Osiris to wholeness and renewed life. The bonus is that he will never again have to “die”, because now he knows that the process of the “death” phase is part of his agricultural cycle. He thus witnesses the whole process and arises again every new agricultural season that is heralded with the Wag celebration.)

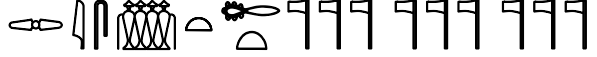
666A.1928bNt755-756 
 666A.1928bNt755-756 Deben-k [JM] Aatu-k Herut.

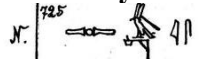
You circulate around your chakras of Will. (These are the higher chakras that are governed by choice of the Will and can develop the higher cognitive and spiritual qualities. They are chakras 5-7. You circulate the Kundalini Energy through the higher chakras and maybe also a little wine and beer.)

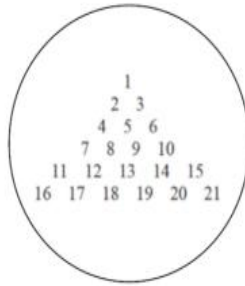
666A.1928cNt756 
 666A.1928cNt756 Deben-k Aatu-k Seteshet.

You circulate around your chakras of Illusion. (These are the lower chakras that function as instincts in the world of Illusion. They are chakras 1-3, including the lower Will that acts as the selfish ego. The higher chakras must clear the lower chakras of their old instincts and uplift them into spiritual qualities. Then the South and North of Egypt are united and operate on the level of the Higher Self.)

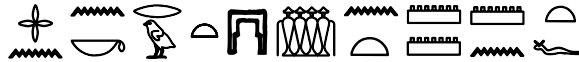
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666A1928dNt757 
 666A1928dNt757 [JM] Menu as Khenet Khat Pesejet Neteru.

As Menu is Chief of the Body of the Ennead. (The glyph for “Menu” is made clear in the N version  as well as in Faulkner’s transcription. Menu is the god of Procreation. As the personification of the whole Senet Oracle Board [its “men” glyph is often used for his name] he literally subsumes all the major gods within his body the same way that all the chakras are parts of the body. The chakras are like the squares on the game board, each of which has a governing deity. The glyph for Menu written here can also be read “Khem”. This is the name of the Fool Trump. All the gods are aspects of the Fool. This tradition has been maintained by some players of the Tarot. As Manly P. Hall points out, all the Trumps can unfold as aspects of the Fool’s adventure. Hall organizes all the 21 other Trumps into the shape of a pyramid within the Fool. Below is the Waite sequence of Trumps inside the Fool, who is given the number 0. The Magician is at the apex of the pyramid. Do the layout and study it.)



666A.1928eNt757



666A.1928eNt757 Wen nek Rut Khenety Menut-f.

Open for you is the Portal of the Chief of His Established Ones. (“Rut” is a leaf of a door, often a false door in a tomb. “Khenty-menut-f” is a guide who takes those who are established in enlightenment to Heaven. The glyph “men” continues to appear and reveal different aspects of Amen/Menu.)

666A.1929aNt758



666A.1929aNt758 [JM] Ha Nt. pu, mek nu ary en nek.

O this Nt., behold this which I have done for you.

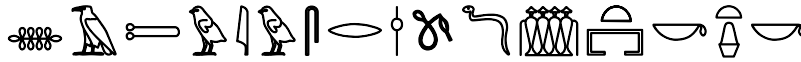
666A.1929bNt758



666A.1929bNt758 Aakh nek. Ne weseth nek.

You are a Light Body, and you do not stink. (“Weseth” is apparently a variant of “seth”, which is a scent or odor. The odor here is that of decay. The Avatar having integrated the seven bodily chakras moves into the eighth chakra and identifies with a Light Body that is immune from decay. The seven bodily chakras are all subject to decay **and the rotting smells that go along with that.** Photons do not stink.)

666A.1929cNt759



666A.1929cNt759 [JM] Sa thu. Aw seruj Khenet-k, ta-k.

Be safe. Your sanctuary and your bread are made to flourish. (“Sa” is the eternal knot that protects. The “khenet” is here a sanctuary. Bread represents food and, by extension, the body and the physical world. The “khenet” also may refer to the head or the brow.)

666A.1929dNt759-760



666A.1929dNt759-760 Ta-k jery-f. Ta-k [JM] dewa jery-f.

Your bread is timely. Your morning bread is timely. (“Ater”, “Ter”, “Ther”, “Der”, and “Jer” all are variant spellings of the word for time, season, or timeliness. This and the next line remind one of the phrase “daily bread” that is current even today. The body’s necessities are met.)

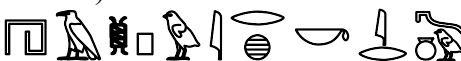
666A.1929eNt760

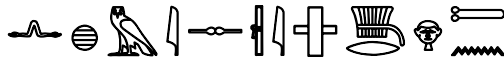


666A.1929eNt760 Ta sethef kher Nt pu heru neb.

Your warm bread is with this Nt each day. (Faulkner reasonably reads “sethef” as “seref” [warm]. This may be a scribal error. Otherwise it seems to mean “fragrant” but has an extra “f”. In any case the general meaning is clear. 667.1937Nt769 confirms Faulkner’s emendation.)

666A.1930aNt760-761





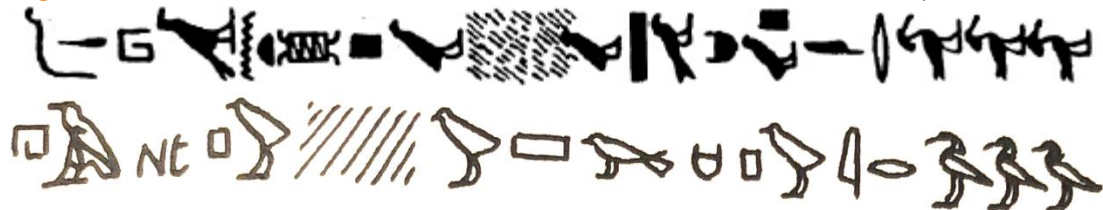
666A.1930aNt760-761 *Ha Nt Pu [JM] arekh-k ar nu/New. Khem as amy jer hery then.*

O this Nt, you know this, and the “workmen” do not know anything about you. (This is a difficult verse. The first half seems clear enough, except that we do not know what the Avatar knows, **although it could be the secrets of the Great Adze and New.** We also do not know who the workmen are. To have the meaning “workmen” the word should be spelled “asyut”, but the ending is missing. The text here may be corrupt, or we just do not know **for sure** how to read it. Faulkner also does not understand this verse.)



666A.1930bNt761 *Aren, aje[d] ar ajed. Remen-k Khenet-k, Asar.*

Dear Name, speak to the speaker. Your arm is before you, O Perceptive Faculty. (Like the previous verse, this one also sounds like nonsense. The previous line plays on the idea of knowing at one level and not knowing at another level. This verse plays on the idea of reversing speech so that the name speaks to the speaker. **The “arm” may continue the allusion to Orion/Osiris at the Pole wielding the Great Adze of New. There are secrets worth pondering here, especially since this was chosen by a queen. The text marks the end of a section, so we move on to 666B.)**




666B.1930cNt761 *[JM] Ha Nt pu . . . -u Sha Wer hem pu ar Aakhu*



O this Nt Great Ocean this retreat to the Light Beings. (This verse sounds like it is a description of the Ocean Awareness Meditation. Unfortunately there is a small but vital lacuna right after the invocation. Given the context below with its reference to squares on the Senet Board, this verse may also refer to passing over “Per Mu”, the House of Water [Square #27] and corresponds to the state of dissolution which to most people is death, but to the Avatar is deep meditation and purification of the Light Body. After this purification the Avatar joins the company of Light Beings.)

666B.1930dNt762 *Khenes pu ar metu.*


This One travels to the Dead Ones. (The Avatar meditates and joins the angels of pure light who are immortal. Then he travels to be among the dead so he can teach them how to live again. As he passes by the “Per Mu”, square #27 on the Senet Game Board, the player’s pawn passes those who are dead and stuck in that square on the board, illuminating them with the light of his pure awareness.)

666B.1930eNt762 

666B.1930eNt762 Sa thu re[me]th. Apet-f net Per Ba pef heryt jat.

You protect mankind. His harem is that House of Prana, Celestial and Magnificent. (The Avatar understands that underlying the physical body is a subtler body of prana in which the body lives and upon which its health depends. He teaches mankind about this, since this is something ordinary people can understand to be of value and it protects their lives. We should also note that the “Per Ba” is the name of one of the squares on the Senet Oracle Game Board [#21]. The traditional “logo” for this square is an incense pot with its fragrant scent. The two sticks of incense sometimes drawn in the pot recall the “dual” sign that is attached to the glyph for the Senet Game, which is traditionally a contest between two players. The House of Prana corresponds to the Trump of Temperance in the Tarot deck and is located on the bottom left hand corner of the Journey Game version of the Board’s layout. On the Oracle Board Layout the “Per Ba” usually is at or near the upper left hand corner of the Board. The “Per Ba” is the House of Nephthys the Goddess of the Kundalini Life Force and the power house of Tantra Yoga. In the Game Board “Journey” layout of the board her square is followed by the squares for each of the four elements [states of matter] and then the “Per Nefer” [House of Beauty or “Het Benu” House of the Phoenix], that represents the Heart of Osiris. This sequence is a purification process. The reference to traveling [ja] in this and the previous verse [khenes] suggests that the Game Board with its traditional Heroic Quest Journey Layout is intended. One meaning of “apet” is counting or reckoning. This can also refer to the counting off of moves on the Game Board after a throw of the “counting finger” dice sticks and the counting of the bones of Osiris that occurs in the House of Beauty. When a pawn [representing a man] reaches the “Per Ba” House of Prana, it enters the last leg of its Adventure Journey through the Houses of the Game Board. This last row represents the step by step process of transcending that occurs at death and is recapitulated in “miniature” during life by the Ocean Awareness Meditation process. The sequence begins with the House of Prana [Ba] and passes through the Houses of Air [breath], Fire [metabolism], Water [body fluids], and Earth [bones]. Then it reaches the House of the Beautiful Heart [consciousness], and enters the House of the Ocean of [Pure] Awareness/Existence. This process occurs at death, and in miniature with the passing of each thought. The life force leaves, the breath stops, the body cools down, its moisture evaporates, and the corpse crumbles to dust. The other main meaning of “Apet” is a palace or temple. The “Apet Suten” was the quarters for the royal harem. The term often has the glyph for a quarter , indicating a section of a city or a larger assemblage of buildings. The “Apet Weret” was the name for the Great Temple of Amen-Ra at Karnak in the ancient city of Thebes. This temple even has a gate called “Amen Wer Bayu” [The Hidden One, Greatest of all Pranas]. Amen’s consort is Mut, the Mother Goddess. She is the symbol of Love. The name “Thebes” is the Greek pronunciation of the Egyptian name “Ta-Apet”, the Land of the Palace [of Love]. This was the capital of the fourth Nome of Upper Egypt, known as Waset. The glyph for Waset consists of the feather of Ma@t [Truth], the lunar crescent of Thoth as Khenesu the Traveler, and the “Was” divine power scepter of Yoga. The lunar crescent was sometimes simplified to Thoth’s “sh@t” loop glyph for literacy and learning . Karnak’s temple complex, including its extension in Luxor, represents the tantric union of Men and Mut. In

666C.1936bNt767-768 Sheta su. Ne gem-ne su [JM] jer hetepet Pet jer hetepet Ta.

He is secret, and we do not find him, though having experienced Heaven to the limit and experienced Earth to the limit. (The pronouns “he” and “him” are used here even though the Avatar in this case is female, because she is already identified with Osiris/Ra. Because the Avatar is transcendental, a person can search Heaven and Earth and never find an identity to pin on her. Faulkner also reads the verb “gem” , “to find” instead of what appears to be aakh, “to be a Light Being”. The latter does not make much sense in the context, especially since a transitive verb is required, so Faulkner is probably right here, and I follow him.)

666C.1936cNt768 


666C.1936cNt768 Hetep Neb-Neb. Hetep Khayut.

Experience the two Lords, experience the experiences that are offered. (The two Lords are probably Horus and Set. The title could also be read “Neby”. The former is Will Power and service; the latter is Illusion and confusion. “Khayut” is a variant way of writing the word for the table full of offerings. This represents the experiences that a person offers to himself. For the living these are life experiences. For the dead they are offerings placed on the altar at the tomb. Living beings have the possibility of assimilating and integrating experiences. The tomb offerings are just a show made by priests, family, and friends. The deceased can not really feel those experiences. Are you alive or dead?)

666C.1936dNt768 

666C.1936dNt768 Asekhn-ne bedet en Wag-k.


I reap barley for your Wag. (The “Wag” was a special festival on the 18th day of the month of Thoth. The offering table shows jars that hold barley beer or perhaps just the grain for making the beer. It is not certain what the grain is, but it should be a grain used to make beer, because a lot of drinking occurred during the festival. “Wag” also means to shout or talk in a loud voice. There was probably a lot of boisterous talking and literary joking along with the wine bibbing and beer guzzling. Thoth is the god of speech and writing. “Tekhy” [the Ibis] was a common name for Thoth as god of the first month. This was also the name for the lead plumb bob on the Scale of Justice. On the other hand, “tekhaw” was a drunk, and “tekh” was a word for getting drunk. “Heb Tekh” was a party for getting really drunk that climaxed the Wag. Thoth also has a baboon form that tells us he is really an Avatar of Baba. I suspect there was a lot of ribald joking that revealed the “wild” side of Thoth. This may also have involved randy sexual play as well. Unfortunately, we do not know too much about the details of ancient Wag practices. Eye witness reports of Egyptian festivals by foreigners come from the Greek and Roman period thousands of years after the Pyramid Text times. Practices may have varied over the course of Egyptian history.)


666C.1936eNt768 

666C.1936eNt768 Peret en renepetu-k, hej ta-k Anepu, peq hesat.


Your annual grain, your white bread for the Death Lord, your portion of milk cakes. (The first glyph is a plant and probably represents a type of grain. Anepu wears a feather on his back in the text. This variant shows up also at 665A1909aNt730, but at Nt480 the same phrase occurs without the feather. “Peq” is a portion of cake or other offering food. “Hesa” is milk and derives from the cow

Trump of the Tarot. She sits at the doorway of the temple tomb guarding the secrets of a person's life, the most important one being the primary mission of the person's life. On the Tarot card she always sits on a throne, for that is the totem for her Egyptian name, "Aset". The word for tomb here also plays on that name. Furthermore the glyph for "places" in the text is the name of Isis repeated three times for emphasis. Isis represents Feelings. Thus the heart is the key image. Real feelings are hidden deep in the heart, so the heart must be open to discover them. Isis has a close relation with Thoth, the Intellect. He is the High Priest, and his temple is the Heart Chakra. Correct meditation is a tool to open the secrets of the heart. The tomb is a visual symbol for the gap between lives. During meditation this is the gap between thoughts, the moment of Samadhi. Nt has two copies of this text. *I follow Nta here, because the heart glyph is clear. The initial tomb glyph in*

the Ntb text looks like the glyph for the butcher's block "nemmet" [ literally, "striding of the dead"]. Nta has the more elaborate tomb glyph similar to what I chose.)

667A.1943dNt775-776 
 667A.1943dNt775-776 Wen-f nek er @wy Pet. Sesen-f nek er @wy Wa.


He opens for you the Double Doors of Heaven. He opens for you the Double Doors of Meditation. (Faulkner suspects that the last glyph in the verse is "Qebehu", a word often used for the sky. The parallel structure of opening the doors of "Pet" and "Qebehu" occur often in the Pyramid Texts, so he may be correct. On the other hand, "wa" is what the scribe has unambiguously written, and this also makes sense as a reference to Meditation. Correct practice of Meditation is the pathway to Heaven. Unfortunately, we lack a second copy against which to check the validity of the text.)

667A.1943eNt776 
 667A.1943eNt776 Ary-f nek Wat.

He makes for you a Pathway. (Here we have a perfect continuation of the previous verse playing off the word "wa" as meditation and "Wat" as a pathway. This verse by itself still makes sense, and we can argue that the scribe made a transcription error in the previous line because of the rough similarity of the glyphs for "wa" and "qebehu". I prefer to think that the text is correct and is making the connection between meditation and pathway. "Wat" also often occurs as code for Horus, the son of Isis and embodiment of the Will.)

667A.1943fNt776 
 667A.1943fNt776 Per-k am-s em @b neteru @nekhmet em Ba-k.

You go forth thereon together with the gods, alive in your prana. (This continues the theme of meditation. The Avatar during meditation ascends to join the gods in heaven. The Ba is the prana or breath. The breath becomes very fine and celestial, but does not entirely stop. Thoughts also become very subtle. In meditation circles this is called God Consciousness or Celestial Awareness. Everything you see and hear becomes extremely beautiful, just as the first verse asserts.)

667A.1944aNt776 
 667A.1944aNt776 Ha Nt pu, ne met nek as metet.

O this Nt, you are not as the dead who are dead. (The dead are really dead. The

need a tomb.)

667A.1945fNt779 

667A.1945fNt779 Wen-[ne] nef Rewet Kheseftet. Ary-ne nef aryt em Seba W@t.
We open for him the portal of meeting. We do for him what is done for the Star of Unity. (This unique star is the symbol for the Twat [Astral Realm] and represents the unique mission in life that a person has chosen. The portal is a star gate. Passing through this star gate one meets spiritual companions whom a person may join with in a life to work together on a mission. Deep meditation opens star gates that intuitively connect people who have similar interests and brings them together at the right time. All this comes from a singularity of awareness that connects all points in space/time.)

667A.1945gNt779 

667A.1945gNt779 Aw net senu-f em @b sen neteru.
He has no companion together with them, the gods. (He is unique and beyond the scope of all the gods. Any companions must come from a higher realm **than the gods**. In his meditation he transcends all the gods.)

667A.1946aNt780 

667A.1946aNt780 Ahemes-t hery Aset-k Weret.
Sit upon your Great Seat. (The Avatar sits on his meditation seat and enters deep meditation. The Great **Seat** is a pun on the name Isis the Great and thus implies that the sensitivity to Feeling must be fully awakened during meditation.)

667A.1946bNt780 

667A.1946bNt780 Ta-k me Tewel. Ta-k me Wesekh.
Your bread is as the Purity Loaf. Your bread is as the Vast Hall. The “Tewel” Loaf represents purification. Bread represents the physical body. The Vast Hall is the skull with the brain’s vast memory and calculating ability. The bread also represents the World Trump. Deep meditation purifies the entire physical world, not just the individual’s body. “As” can also be read as “in”.)

667A.1947aNt780 


667A.1947aNt780 Ab[u] nek Wereshu.
Your pawns are the watchers. (The glyph for the “ab” is the pawn used in the Senet Game. The watchers are already in the beyond. The Avatar is beyond the beyond, so the watchers are also his pawns in the Senet Game. Sethe’s transcription also has the pawn glyph. Faulkner translates the word as “dance”. “Ab” has this meaning also, because the pawns seem to dance as the players move them about on the game board. But the main idea is that the Avatar makes the moves that determine where the pawns jump to. This shows us that his state of meditation is deeper than simply watching and can cause the “**watcher**” pawns to dance about on the Game Board **of his universe**. The verse also implies that he has won the Endgame and all his pawns have left the Game Board. **The Nta version has three feather glyphs for “-shu” of the watchers.**)

667A.1947bNt780 

667A.1947bNt780 Nas nek Semenetet, Asar as.
The Mourning Woman calls to you who are as the Perceptive Faculty. (This

667A.1948eNt782 Sebesh[*a*] nek Pet. Apesejet ar sen neter as.

You are the Star [of the Ocean?] of Heaven, and you give light to them as a god. (We are back to Ntb again. “Them” again refers to the company of gods. “Seba-Sha-Ta” is the name of one of the seven main stars of Orion. The name means something like Land of the Star of the Ocean. Orion is the ascended light body of Osiris as he prepares to stride up the Milky Way to his throne at the North Pole. The text has “Sebesh” which analyzes as Star “Seba” of the Ocean “Sha”. If we take the Milky Way as the Ocean of Heaven, Orion is a bright stellar feature right next to it. He dominates it and uses it as his celestial stairway to his throne at the Pole. Faulkner and Mercer translate very freely with “make clear”. That is not very sensible since the night sky over the desert of Egypt is usually clear.)

667A.1948fNt782 

667A.1948fNt782 Men-*t* Khenet Pet Heru as.

You are established as Chief of Heaven, as the Will. (The practice of deep meditation establishes consciousness in a celestial condition and strengthens the Will. The Nt491 version adds an epithet “of the Twat” to the name of Horus. This emphasizes that the **meditating queen** is clear about her life mission and deliberately creates it.)

667B.1949aNt783 

667B.1949aNt783 [JM:] A[ne]j her-k Nt pu, Shet[p@]au Asetu.

[Say the word, and] greetings to you, O this Nt, whose Seats are Secret. (From here Nta and Ntb become just one Nt text. The scribe misspells “secret”, adding the letters in brackets, but other occurrences of the phrase confirm the proper reading. See 1943c above, for an example. Again we see a reference to Isis in the use of the word Seat, which is code for her name.)

667B.1949bNt783 

667B.1949bNt783 Per hewet-k nefer[et] em Qebehu.

Your beautiful sistrum player ascends to the Sky. (Here “per” means to “ascend”. “Hewet” is a temple musician or dancer. She holds a sistrum rattle used for purification of energy fields and is a votary of Hathor, the Cosmic Love Goddess. In the Papyrus of Ani we see Ani’s wife carrying the sistrum. [See the “**Lover**” card in my **Senet Oracle Tarot Deck.**] She was such a musician and votary of Hathor. The word “Qebehu” for sky also has an idea of purification in it.)

667B.1950aNt783 

667B.1950aNt783 Hew-ne peret. Asekh-ne bedet.

We thresh wheat, and we reap barley. (We are not sure exactly what type of grain is meant. This is a standard formula even in the **Book of the Dead**. The text has a glyph “hem” for the second grain, which may represent “hemyu”, which is a grain or possibly flax seed. But the sound is vaguely similar to Faulkner’s “emmer”. Sethe’s N version has “bedet” for the second grain. This is the usual written form for a grain that could be millet, spelt, durrha, or barley. Take your pick.)

667B.1950bNt783 

667B.1950bNt783 Ary-ne reneput-k am.

We make your annual sustenance from it. (The **speakers prepare** food offerings)

from this grain.)

667B.1950cNt783-784 

667B.1950cNt783-784 Per-k er-k hep em er-k Nt. [JM] Sekhem-khem . . . kaw.
You ascend until you disappear beyond yourself, O Nt. Empower . . . me.
(There is a lacuna and the text is somewhat garbled at the end, but the word “sekhem” is clear. In the first half the word “seat” is badly written with the buttock determinative looking like a letter “p”. The scribe for Nt tends to do this. On the other hand, the word “sit” in Egyptian should be spelled “hemes” with a final “s” which we do not find here. This throws Faulkner’s idea into doubt. “Hep” can mean to “disappear”, or to “advance” as in the paddling of a boat. “Hep” can also be the name of the Nile god, or the son of Horus associated with water, or even the Apis Bull of Memphis. The text as transcribed seems to be corrupt, and the lack of determinatives compounds the problem. The following verse tends to support my choice of “disappear” for the word “hep” as it is transcribed. The Avatar disappears into herself and becomes invisible to others. Faulkner believes that the final “kaw” should be “kewa” or “kwa” with the meaning as translated: me. **The lacuna brings doubts, but see below.**)

667B.1950dNt784 

667B.1950dNt784 Ne *maa*-ne thu. That *maa*-aw.

We do not see you, but you can see me. (The speaker[s] can not see the Avatar, but the Avatar can see the speaker[s]. The Avatar is all knowing and never loses awareness. The Avatar can become unseen, but can see anything he or she wishes by deliberate use of the will. The same metathesis at the end suggests that Faulkner is right about “aw” being “wa” in the previous verse. This verse also supports the “disappear” of the previous verse.)

667B.1950eNt784 

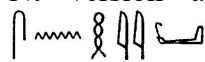
667B.1950eNt784 Weru nen *ma* en her. @*au* nen *ma* en aryty.

Great are those seen by the face. Powerful are those seen by the two eyes.
(The face here represents the field of vision. The Avatar can see the great and the powerful with her enhanced vision.)

667B.1950fNt784 



667B.1950fNt784 Aw Heru Senehem *me* Nej [A]tef.

The Will comes, at ease, as the Protector of his Father. (The text as preserved makes no sense except for the phrase “Protector of his Father”. I suspect the text should read as I translate it. **Horus brings about the rescue [s-nehem] of his father.** “Senejem” is to be at ease and derives from the root for sweetness. The **alternative** correction I propose makes a nice word play between “nejem” [sweetness] and “em nej”. The letter “h” is miswritten or possibly mistranscribed for “nejem”. My **solutions are** still not satisfactory, because of the hair radical that appears in both the Nt version and the JPII 740 version. **Another possibility is “senehy”**

 [commanding] with the hair radical perhaps a pair of badly written “reed” glyphs. **The hair glyph suggests that the hair is not done up formally.**)

667B.1951aNt785 


667B.1951aNt785 [JM] Sut @h@ me Heru tepy akhemut.

O King, stand as the Will above the lakes. (The Sethe version has the lake or ocean determinative  instead of  with “akhemut”. This means a tank or pool or possibly a lake that has been formed from a dammed stream. The Will is Horus. The first hawk glyph is a mistake for the owl glyph letter “m”. The lakes are the ventricles in the brain and lakes in the Delta. They symbolize various high states of consciousness. The Will is above these states.)

667B.1951bNt785 


667B.1951bNt785 Senety-f ar ges-f, Aset hen@ Nebet Het.

His two sisters are at his side, Feeling together with Kundalini. (The queen identifies as Osiris with his two sisters at his side. They must join him in this exalted state. [Allen’s Concordance lacks this verse.](#))

667C.1952aNt785 

667C.1952aNt785 Thes thu Nt pu ane[q] nek qesu-k, saq nek @tu-k.

Uplift yourself, O this Nt, collect your bones and gather your limbs together. (This is the standard formula inviting the Avatar to raise consciousness and integrate the fragmented concept of self. [Allen also leaves out this line in my copy.](#))



667C.1952bNt785-786 Thes thu, [JM] Nt pu, shesep nek tep-k.

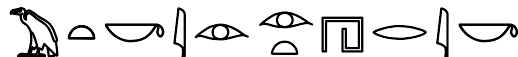
Uplift yourself, O this Nt and take up your head. (Do not forget your head, since the brain is the key organ for integrating all organs and functions. [Allen has this line.](#))



667C.1952cNt786 Theten -u? nek her-k.

. **your face** (This verse is badly damaged and little sense remains.)

667C.1952dNt786 



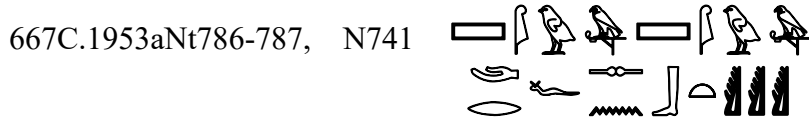
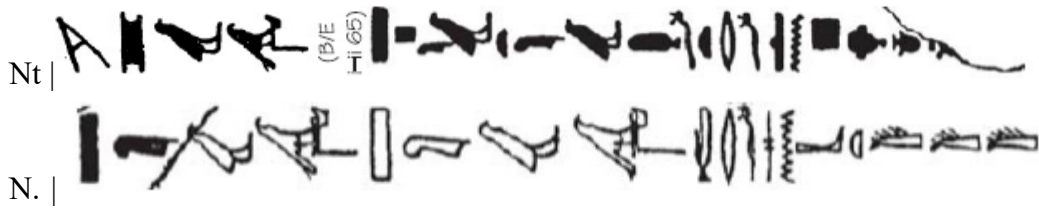
667C.1952dNt786 Redew[?] ary en Mesekhenet, Mut-k aryt hera-k.

The emission made by the Midwife Goddess and your mother, who made your food. (The final word of the verse is “hera”. Here it may indicate providing mother’s milk as food for the baby. The root “her” also means to be contented. The text has some corruptions, most of which are fixed in Faulkner’s transcription. The glyphs at the beginning may spell “redew” which is a liquid emission, [but this is uncertain.](#) In this case it [would be](#) the mother’s milk provided by the Midwife Goddess who also serves as the suckling nurse or helps the mother to begin nursing the baby.)

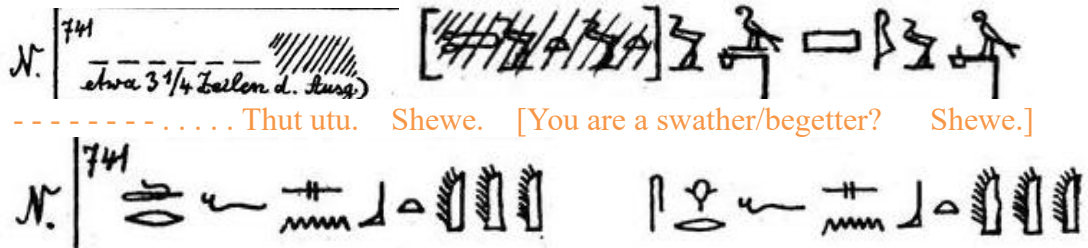
667C.1952eNt786 

667C.1952eNt786 Sek thu em @rety shesena-f[?]

For you are in the jaws of his circuit[?]. (The meaning of this verse is very doubtful since the text appears corrupted. [The two jaws are “sekherwy”.](#))



Shewe, Shewe der-f senebetu [Shewe, Shewe, he conquers fortifications.]
 (The Nt version begins with “Meru neter”. Then it continues in what seems a garbled and then damaged fashion as shown below.)



Der-f senebetu. Sehery-f senebetu.
 [He conquers fortifications. He is above fortifications.]
 667C.1953aNt786-787, N741 Meru neter jed. Shepewet Shewe. Aam-f, ter-f
 Nep heryab seh.

The divine lakes are stable. You are the divine begetter, Shiva. He is the Tree of Life and he honors the Grain god within the booth. (The text here is questionable in all versions. The first phrase is unclear and perhaps refers back to the lakes mentioned in 1951a. The allusions are not very clear or coherent. Sethe’s N version has “thut utu” with a hawk god determinative for “utu”, perhaps making this a god. Shiva is the divine ancestor of the gods. The N comments about fortifications are unclear. “Aam” is the Tree of Life or date palm and also has the meaning of pleasant and graceful. “Ter” is to pay honor to or give regard to someone. “Nep” is the God of Grain. The “seh” is a booth often used at festivals for game playing or divination. This verse exoterically seems to be about a harvest celebration. Esoterically it probably is about awakening areas of the brain through breathing exercises. However, it is too cryptic to draw any conclusions about it. The N version goes into conquering fortifications.)



Ary-f senebetu. He makes ramps.



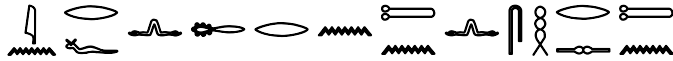
667C.1953bN741 Der-f senebetu. Seher-f senebetu.

He overthrows the ramps, and removes the ramps. (The “senebetu” are walls or fortifications. The Nt. and JpII versions have “Ary-f senebetu.” [He makes the ramps.] I follow Sethe’s transcription of the N version. “Seher” is to remove. It is possible that these ramparts are not simply protective walls, but ramps used in the construction of a megalithic edifice. Once the structure is finished, the ramps for raising the huge blocks are removed. The verses preserved here have a jumbled and incoherent feel that suggests they may be either badly corrupted or out of order.)



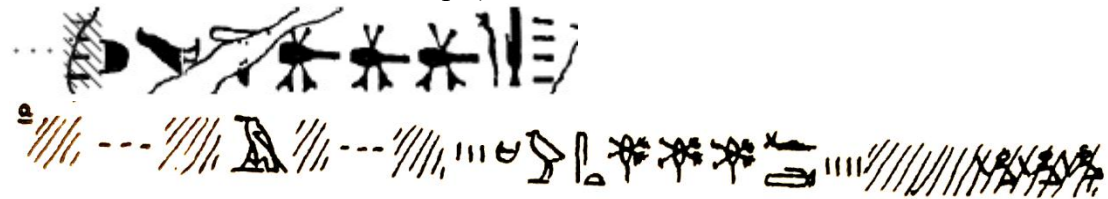
667C.1954aNt787 Mejer Nt pu Shetau Asetu.

Press, O this Nt, the secret seats. (This is a cryptic verse that again refers to the secret seats. These may include codes to the secrets of Isis, goddess of Feeling. My guess is that these are special locations in the body such as acupoints that can activate special feelings.)

667C.1954bNt787 

667C.1954bNt787 An ref ne *kher es* then, ne seher *es* then.

Tell him: Do not overthrow it and do not remove it. (This verse repeats the two verbs of 1953b, but in the negative. Perhaps it is a conditional negative. Faulkner points out the scribal errors in the first letter of “overthrow”. Even with Faulkner’s “decoding” the meaning is still opaque. The second “n” should probably match the “s” at the end and refer to the ramps.)



667C.1955aJPII742 a khemu setu, fedu

..... **the three attributes and the four** (Unfortunately the beginning and ending of the verse is lost and we do not know what the “three attributes” are, although they use a glyph that seems to relate to Net, who is the namesake goddess of queen Net. However, this and the following verses are recovered only from the N and JPII versions.)

667C.1955bN742 

667C.1955bN742 Ader sen senebetu. Seher sen senebetu.

They overthrow the ramps and they remove the ramps. (This verse reiterates 1953b, but with a more wall-like determinative for the ramparts or walls.)

667C.1955cN742 

667C.1955cN742 Mejer-k, N pu, Shetau Asetu.

Press, O this N, the Secret Seats. (Again this phrase is repeated like a refrain. This indicates that it is a key to the contents of the hymn. Unfortunately, the references are very cryptic and the text is not in excellent shape. Perhaps further research will reveal some of its secrets.)

667D.1956-57aJPII743 

667D.1956-57aJPII743 [kha-k em] *ta*, kha-k em *heqet*

..... **your thousand of offerings for the weak, your thousand of** (This section starts off with an enumeration of an offering list. But the text is too damaged to make certain what is offered or why.)

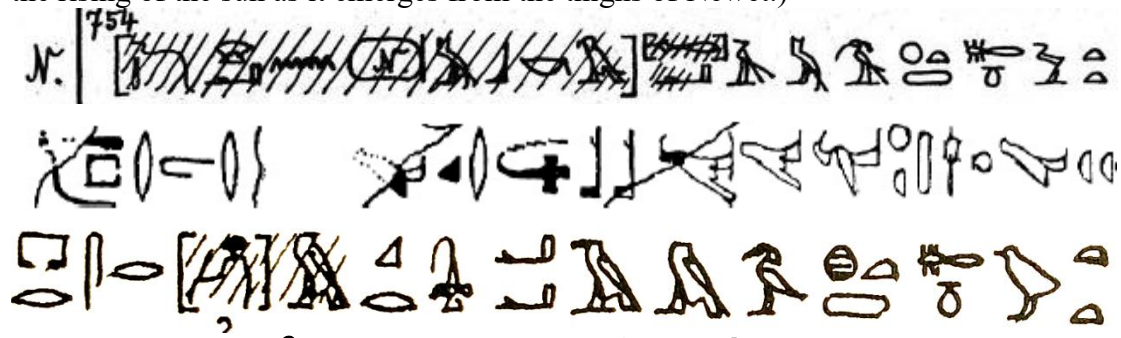
667D.1957aJPII743 

667D.1957aJPII743 [Kha-k em] @tu nebu, kha-k em hebes neb.


Your thousand of all kinds of stone vessels, your thousand of all kinds of cloth.

667D.1957cJPII743 

N is conceived there and N is born there. (The birth of the Avatar is compared to the rising of the sun as it emerges from the thighs of Newet.)



669.1961aJPII754 
 669.1961aJPII754 [Jed medu:] per Ser em qer @a me Aakhet Khanutet.

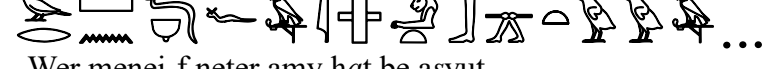
[Say the word, and] the Old One ascends in a great fountain of flame from the inner depths of Samadhi. (Faulkner’s version [above] provides a complete redo of Sethe’s reconstruction. **Sethe’s version** describes the rising of the sun poetically: “The rising of N is like a powerful hawk from the inner depths of Samadhi [the horizon].” . Esoterically it describes the power of an experienced meditator when he arises **into daily activity** from a deep state of Samadhi. This also is Osiris resurrecting from the dead. From the imagery of the poem we find it is also a description of the Phoenix Firebird rising reborn from his nest.)

669.1961bN754 
 669.1961bN754 Maa nef sash hebet aryt @khut.

He sees the offering of the festival which is made with the braziers. (“Sash” seems to mean an offering. The festival offering is cooked on the braziers. The image of fire emphasizes the phoenix power.)

669.1961cN754 
 669.1961cN754 Mesut neteru em renepet heru du hery @wyu-k

The birth of the gods in the five epagomenal days is at hand. (This refers to the five days at the end of the year when the five national gods of Egypt [Osiris, Horus, Set, Isis, and Nephthys] had their traditional birthdays. The phrase, “before your two hands” in the Egyptian text means that the festival is at hand. This is a time of the end of a year and the birth of a new year. Hence the theme of resurrection is again inherent in this verse. The Egyptian New Year came at the time the Nile flood began. This marked the beginning of the agricultural cycle.)

669.1961dN754 
 669.1961dN754 Wer menej-f neter amy hat be asyut.

His divine great breasted one who is at the foremost place of the divine crew. (The divine induction refers to the birth of the five gods. The great breasted one would be perhaps an epithet of “Ta-Weret”, Goddess of the Great Land, who is probably a transformation of Hathor, the Divine Mother. She is the wet nurse of the gods. The foremost place is the heart.)

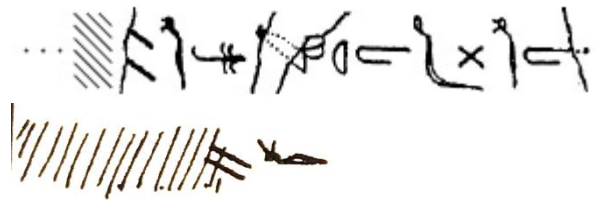
669.1962aJPII755 
 669.1962aJPII755 N an Mut-f.

..... N by his mother. (The mother would be Newet, goddess of Cosmic Space. She is the mother of four of the five epagomenal gods and indirectly also of Horus via his mother, Isis. **We could take the surviving phrase as “says his mother.”**)

cart or sedan chair of a god. This may be another name for the Henu Boat of Seker. “Seker” is the god of Dissolution. **The ocean glyph signifies dissolution, and the hawk glyph shows Horus the Cosmic Will emerging from the ocean of oblivion.** He is the god representing the destruction of the phallus of Osiris. He comes from “Pejew”, the “Other World”. “Pejew” literally means to expand, an idea deriving from the bow radical. The expansion of the engorged phallus transforms into the expansion of consciousness. The tantric secret here is that the process of enlightenment transforms sexual life force energy into spiritual energy, thus in effect destroying the phallus and restoring consciousness to its fully expanded cosmic status. **This verse supports the notion of “kar” in 1966a.)**



669.1968bN757 Neb nef qesu-f. Nejer nef benu-f.
He has poles for his spears and sharpens their metal tips. (This verse has lots of puns. “Qesu” means spears, but also is the word used for the bones of Osiris. “Neb” is a pole, but also means Lord. As lord of his bones he integrates all of them. “Neb” also means “all”. “Nejer” is to sharpen, but also means to grasp. “Benu” are claws or talons, here referring to the metal spear heads or harpoon heads. But “benu” also means phalluses and is the name of the Egyptian phoenix of immortality and the probable origin of the word “penis” as well as “phoenix”. Thus there is a lot of tantric allusion playing on the image of the Phallus Boat of Seker.)



669.1968cJPII758-f.
 **his.** . . . (Only a tiny fragment of this verse remains. This is unfortunate because the hymn is unusual and very interesting.)



669.1968dJPII758 Sut sejen-f sewehet, pesesh-f baa.
O King [or O Set], he breaks the egg, and he releases the iron. (“Sut” can be shorthand for “king” or the name Sut, which is a variant of Set. There may be a play here on Horus harpooning the testicle of Set. The iron refers to the harpoon’s barb. “Pesesh” is to cleave. Perhaps Horus hurls the harpoon to cleave the testicle. Some Egyptian drawings show Horus jabbing his harpoon into the testicle of Set.)



669.1969aJPII758 Seja neter re @wy-f. Seped abehaw, @netu seshemwy neteru.
The gods make strong his bodily members; the beaks are sharp, and the talons of the two divine guides of the gods are long. (“Re @tyu” is a medical term for the members of the body: **The “Chapter” of Bodily Members.** “Re @wy-f” literally means “the mouth of his two hands”, but probably is an idiom for bodily members. The two divine guides take the form of hawks. “Abeh” is usually a tooth, but here it is more likely a beak because of the reference to eggs and flying, both of which are characteristic of beaked but toothless birds.)

670.1977aN761 

670.1977aN761 “Hew nef nek, hew thu me ah.”

He struck him for you who struck you like a bull. (This confirms that Horus is present in the previous verse. Set is often compared to a bull. After castration he is an ox. Set struck Osiris and appeared to “kill” him, and then Horus struck Set to avenge the “murder”, wounding Set in the testicles, **and transforming him from a bull to an ox..**)

670.1977bN761 

670.1977bN761 “Sema nef nek, Sema thu me Sema.”

He slays for you the one who slew you like the Bull of the Sacrifice. (The “Sema” was a bull that would be sacrificed to the Sun God. The identification of Set with the sacrificial bull tells us that he actually is an offering to the Higher Self. What he did to Osiris facilitated Osiris to complete his mission, which was to demonstrate the ability to become fragmented in what appears to be death and then to reintegrate, resurrect back to life, and then live as an immortal. **Osiris** demonstrates surviving the worst case scenario and becomes the Magician Trump of the Tarot Deck, the model of one who can handle any situation with a little help from his friends such as Isis, Nephthys, Thoth, Baba, and Horus. Note the continued wordplay on “sema”. This strongly signals that the text is talking about Egyptian Yoga.)

670.1977cN761 

670.1977cN761 “Qas nef nek qas thu.”

He binds for you him who bound you. (This repeats the sentiment from yet another perspective. Set bound Osiris **still alive** in a coffin during the first phase of his attack.)

670.1977dN761 

670.1977dN761 “De nef su *khery sat-k weret amyt Qedem.*”

He places him under your great daughter who is in the City of Fine Gold. (“Qedem” is fine gold. This is a place in the Delta that is sacred to Isis, the eldest daughter in the family. She represents Feelings and the Delta. The gold represents refined feelings. They place Set under her supervision so that he learns to feel. He is assigned to sensitivity training. He also has to do some community service such as helping crew “qed” the solar boat and fending off from the boat Set’s own projected energy in the form of the serpent, Aapep.)

670.1978aN761 


670.1978aN761 “Tem aakeb hery Aterety.”

That there be no weeping at the two Shrines of the Gods. (The “Aterety” were two shrines that represented the two major parts of the country and their unity. Osiris was the national leader and his apparent death saddened all. The resurrection of Osiris and the ceasing of quarreling between north and south brings peace and happiness to the country.)

670.1978bN761 

670.1978bN761 Medu Asar en Heru:

The Perceptive Faculty speaks to the Will. (Osiris speaks to Horus.)

670.1978cN761 

670.1978cN761-762 Fed nef dutu ar N em fedu nu-f heru.

He has plucked out the evils from N on his fourth day. (There is a pun here between “pluck out evil” and “four”. Also four represents a day for each element and each cardinal direction. Horus deals with the problem from the level of action.)

670.1978dN762

670.1978dN762 Khem nef aryt ar-f em khemenu-f heru.

He nullifies what was done to him on his eighth day. (This is another pun. The word “khem”, to nullify plays on the word eight, “khemenu”. These two verses hold code from the Egyptian version of the **Book of Changes**. The four represent the four images or Elements, and the eight represent the eight “trigrams” or Ogdoad of **Primordial Deities**.)

670.1979aN762

670.1979aN762 Per nek em Sha en @nekh. W@b-t em Sha en Qebehu.

You dive into the Ocean of Life, and you are purified in the Ocean of Coolness.

(This refers to the practice of the Ocean Awareness Meditation. Sethe reconstructs the damaged initial word as “per”, but it may well be “sher”. “Sher” is a common variant spelling of “kher”, to fall into. Here we can say “dive”. “Sher” also means to become small, which is what happens to thoughts during the deep Meditation. “Per” works as “go forth”, but not so well in its sense as “ascend”. The Ocean represents Pure Undefined Awareness. It has several qualities. One is that it is always totally alive and never dies. Another quality is that it is cool. It represents the lowest level of excitation or zero point energy condition, so entering the Ocean Awareness automatically lowers the level of excitation in a system. The system then automatically organizes and integrates into a more coherent condition. The system gains superconductivity and other remarkable “bosonic” features characteristic of light. What modern physicists call the Meissner effect automatically purifies a system that is in such a low excitation state of anything that is inappropriate. Another quality is that it is pure unconditional love – which is a subjective expression for the objective notion of a Unified Field. “Mer”, which also means “love” is another way to write “ocean”. It may even be the proper reconstruction of the damaged text instead of “sha”. Love accepts all without judgment.)

670.1979bN762

670.1979bN762 Kheper-t me Wepwawet. As seshem thu sa-k, Heru.

You become like the Opener of Ways, and your son, the Will, acts as your Guide.

(Osiris becomes a pioneer who can explore new territories and use the Will as a guide to make appropriate decisions. Wepwawet is the Opener of Ways, and Horus is the Will. In the Osirian rites an image or mummer dressed as Wepwawet often leads the procession.)

670.1979cN762

670.1979cN762 Reda nef nek neteru khefetyu. An nek sen Jehuty.

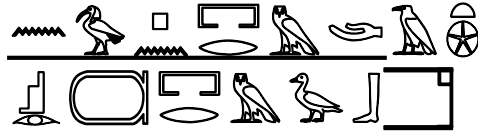
He gives you the gods who are your opponents, and the Intellect brings them to you. (“He” refers to Horus. By exercising the Will you automatically select your opponents. They are the individuals who disagree with your decisions. Whatever decision you make, someone is sure to disagree. This is the challenge of decision

of Sekhmet, the Ego Power and the Empress Cosmic Goddess of Love.)

670.1986aN765 

670.1986aN765 Res Neter. @h@ Neter.

The god awakens, and the god stands up. (This is the reawakening of Osiris. It is the awakening of higher consciousness.)

670.1986bN765 

670.1986bN765 En Aakh pen per em D[ew]at. Asar N. per me Geb.

For this Light Being goes forth from the Twat, and the Perceptive Faculty of N. goes forth from the World. (The Twat is the womb of Newet, mother of Osiris. The physical World is Geb, the father of Osiris. In Egyptian cosmology the gods are immortal and exist in all phases of their mythological lives simultaneously. This fosters a transcendental viewpoint that looks at the big picture from outside of time. Geb ascends to the womb of Newet by his towering erection that is really the axis of the rotating Earth. This axis penetrates the Pole Star and impregnates Newet with Osiris. In terms of simple physics and biology this means that the rotation of the Earth makes possible the evolution of life on the planet. If the earth did not rotate, one side would bake, and the other side would freeze, and no life would be possible.)

671.1987aN765 

671.1987aN765 Jed medu: a N. Thut Sa Wer.

Say the word, and O N, you are the son of the Divine Great One. (The divine great one must be Geb, since the Avatar identifies with Osiris, his son.)

671.1987bN765 

671.1987bN765 W@b-k em Sha D[ew]at-ta.

You purify in your Lake of the Twat. (The Lake of the Twat is the body of amniotic fluid in the womb. The fetus floats in that lake and purifies himself as he builds a new body. This is another way of presenting the Ocean Awareness Meditation. Another interpretation takes the lake as the third ventricle of the brain.)

671.1987cN765 


671.1987cN765 Shesep-k neset-k em Sekhet Aaru.

You take your throne in the Field of Reeds. (The throne of Osiris is the pineal. It is located in the upper mid brain and is in the third ventricle and surrounded by the cortical “field of reeds”. In the sky the galaxy “surrounds” the North Pole throne of Osiris.)

672.1988aN765 

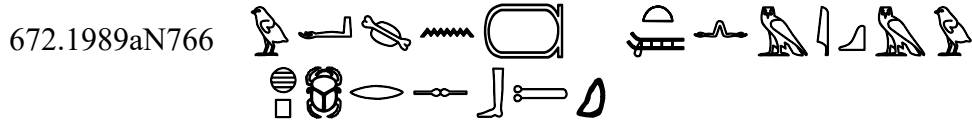
672.1988aN765-766 Jed medu: an Ma@t Heru. Ma@t N pen, N.

Say the word, and the Will is Truth, and this N is Truth, O N. (“Ma@t” is the Goddess of Truth. What the Will decides becomes the Truth. The Truth is the experience of reality that matches up with what the Will decides. To know the Truth of your own Will and your own beliefs, examine closely what you experience. The sum total of the Avatar’s beliefs and the matching experiences form his reality. That is him, and that is his Truth – nothing more, and nothing less.)

672.1988bN766 

672.1988bN766 As nek, N. sed-ta. Aw-k hebes-ta.

O N. you hasten dressed. You come clothed. (Osiris mounts his throne clothed in his imperial regalia. This is his reality.)



672.1989aN766 W@ en N tem aqemu. Kheper sebeth.

The heir of N is not complete. Create smell. (“Tem” can mean complete, but here it has the negation determinative. “Aqem” is the same as “qem”, and means complete. The Avatar is present and dressed, but Smell stands for the breath, and the breath stands for a living being. The heir of N is Horus, the Will. All of life is created by acts of Will. Will rides on the breath. The breath must be activated to activate the ability of the Will to function in the body. **Smell is an extension of taste that completes our sense of taste. When a baby is born, it must first take a breath to confirm that it accepts life. Then it must feed at mother’s breast and taste her milk.**)



672.1989bN766 Neja her-k, N. Ayet em hetep.

Greetings, N. Come into experience. (The expression “Ay em hetep” takes on the meaning of “Come in Peace” and becomes a traditional form of Egyptian greeting, as is the salutation “Anej heruk” – “Greetings”. Here it has its original meaning, which is to come into direct contact with your experiences. Experience of reality just as it is brings a person to awareness of Truth.)



673.1990aN787 Jed medu: aa, at N.

Say the word, and O father N.




673.1990bN787 Shem-k pu, shem nek neter as. N@t-k Qebehu as.

This, your going, is your going as a god. This, your traveling, is as a Sky-borne One.



673.1991aN788 As anu-k. Pebery sanu-k.

Your porters hurry, and your runners rush. (The  glyph may suggest that the runners have blisters and/or callouses on their feet from running about on errands.)



673.1991bN788 Per sen ar Pet. Ajed sen en R@.

They ascend to Heaven. They speak to the Higher Self Sun. (The Avatar is working in service to the Higher Self, so he is in regular contact with Ra, sending his couriers back and forth **to relay messages.**)



789

674.1999dN798-799 (Nt. 606) Hew-k @ ar jer Aakhu. Nejerut sen @-k en Khenet Amenety.

You extend a hand to the Dead and the Light Beings, and they grasp your hand for the Chief of the Westerners. (You reach out through the realm of Light Beings and they grasp it and welcome you among them for the Chief of the Dead and recognizing your status as coequal to the Chief of the Dead. The Light Beings are immortals, so they recognize your status as one who has overcome death. “Hew” is literally to strike. But here has the tamer sense of “extend”. Faulkner points out that whereas Sethe restores the text as “to the limit of the Light Beings” Nt606 has “Hew-k @-k ar metu, ar Aakhu”, which is how I translate since it fits the sense much better and is actual clear text rather than Sethe’s reconstruction from damaged text. The difference between the dead and the Light Beings is that both lack solid bodies, but the dead spirits think they are dead and the Light Beings know they are immortal even though they may not have a solid body at the moment.)

675.2000aN800 



675.2000aN800 Jed medu: *ha N*, mey em hetep ar-k, en Asar.

Say the word, and “O N, come via experience to yourself, to the Perceptive Faculty. (The word “come” here is in its variant “mey”. Faulkner takes the “ar-k” as an enclitic that reinforces the verb’s imperative. It actually connects YOU to the direct experience that is intended. “Hetep” is experience. The verse exhorts the Avatar to directly experience the Perceptive Faculty. The phrase is also the standard greeting: “come in peace.” When you experience your own Perceptive Faculty, you naturally find Peace of Mind.)

675.200bN800 

675.200bN800 Wepetu Neter @a, mey em hetep ar-k en Neter @a.

Messengers of the Powerful God, come via experience to yourself, to the Powerful God. (This verse parallels the previous verse. The messengers are angels. The verse exhorts the angels to directly experience God, not to just trust and serve Him. There is a big difference. The two verses together boldly suggest identification of self with God.)

675.2001aN800  801 

675.2001aN800-801 Wen-nek @wy Pet. Asenesh nek Sehedu.

The Double Doors of Heaven are open for you. The Circumpolar Expanse of Stars is open for you. (The Eastern and Western horizons form the double doors of heaven. You have the limitless potential of the whole universe open and available. Do not hesitate to explore and enjoy it. The “Sehedu” are the stars in the circumpolar region around the Heavenly Twat at the Pole. They are immortal companions that await you. Faulkner translates more generally as “the starry sky” based on Nt608.)

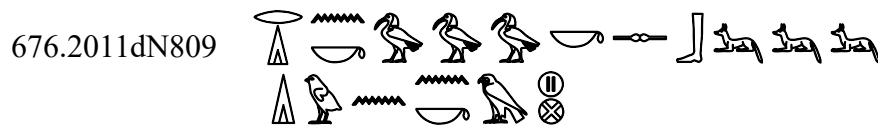
675.2001bN801 

675.2001bN801 *Ha nek Seb Shem@.*

The Jackal of the South descends to you. The “Sab Shem@” or Jackal of the South is Anepu. Because the Nile flows northward, Egyptians thought of going northward as descending. Anepu is often shown at the North Pole by the Twat Throne.)

675.2001cN801 

Your Ego Power is the Ego Powers that are in you. (The Avatar has an Ego Power that has transcended itself and identified with the Higher Self. It therefore encompasses within its scope all the Sekhem Ego Powers that are expressed by members of the race of beings that the Avatar has chosen to work with.)



676.2011dN809 Reda nek Aakhu-k, sebu dau en nek, Heru Nekhen.

Given to you are your Light Beings and the Jackals are given to you, O Will of the Nursery. (The Light Beings are Eighth Chakra beings who are already immortal and have bodies of pure light. They are like guardian angels watching over the immature Avatar as he grows. The jackal is the symbol of the Death Trump. “Nekhen” is the Nursery of Horus in the South where he is born and passes his infancy. This site was one of the earliest pre-dynastic Egyptian settlements. The Will in the Nursery is the childish Will when it is very immature. He often makes decisions that result in deadly outcomes, not conducive to evolution. However, you get both the evolutionary impulses and the non-evolutionary impulses to deal with. They all are your gifts to yourself. There was an ancient game in Egypt called Hounds and Jackals. The player pieces were pegs with dog heads and jackal heads. The dog heads probably represented avatars of the Baboon Fool Trump, and the jackal heads represented avatars of the Jackal Death Trump. The baboons had dog-like faces. The two groups compete together on a peg board with a palm tree on it. The game may have been similar to our present-day Chutes and Ladders. The baboons could climb the palm, but I am not sure how the Egyptians thought the jackals could climb it. Unfortunately no rules for the game survive, but numerous game boards and peg sets can be seen in museums and photos are available on the Internet.)



676.2012aN809-810 Thes thu, N pe. Hemas-k hery khenedew baa.

Uplift yourself, O this N. You sit upon your iron throne. (To ancient Egyptians iron signified firmness and stability as well as great value and heavenly qualities. The Avatar identifies with Osiris, ascends to Heaven, and goes to the North Pole to sit on the Throne of the Pole Star.)




676.2012bN810 Weju en Anepu Khenet Neter Sawet.

The Death Trump, who is Chief over the Divine Fort, commands. (We do not know exactly what the glyph associated with the “divine” glyph means. It may be a pawn, a castle, some other architectural structure, or a title. It certainly looks like the game piece we call a castle or rook. The word “rook” comes from Arabic/Persian “ruk” and is thought to mean a chariot. In India it was called a “rath”. The word may go back to Egyptian “Rekh”, a learned or wise man, but we do not know enough about ancient Egyptian board games to tell for sure. We do know that the black jackal was a well-known board game piece in ancient Egypt. The “rook” glyph may represent the board on which the jackals played. The game is often called Hounds and Jackals, but I suspect the hounds may be dog-faced baboons. Some of the surviving boards for this game have roughly this shape. The glyph of

676.2014aN811 

676.2014aN811 Raw nek @wy. Jam nek redwy.

The two hands clap for you, and two feet kick up for you. (The first verb “raw” shows a person clapping two sticks together. This is an exaggerated form of clapping. The second verb is “jam” and has the idea of throwing up the arms in gladness. Here the feet are intended, so the feet must be kicking up. There is a subtle wordplay here on “jam” because this is a special mantra. The feet glyphs may also refer subtly to the Ladder of Heaven and encode the name of Baba.)

676.2014bN811 

676.2014bN811 Per-k nen me seba, me Neter Dewa.

You ascend thus as a star, as the god of the Morning Star. (In ancient Egypt a “star” represented a teaching or a teacher. In prehistoric times before writing was available, people used the stars as a stable library of information that could be encoded to their cultural wisdom. Thus, a star in ancient times really was a great teacher or textbook. The Morning Star is the vehicle of Hathor, the Mother Goddess of Cosmic Love. Love is the highest teaching. She always follows in close attendance on the Sun, symbol of the Higher Self Sun, preceding it at the dawn **and following it at dusk.**)

676.2014cN811  812 

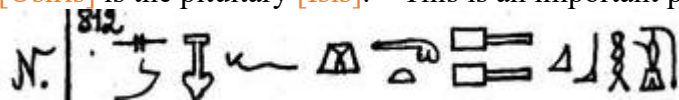
676.2014cN811 Ay nef kher-k, at-f. Ay nef kher-k, Geb.

He comes to you, his father. He comes to you, O World. (Geb is the World Trump. Osiris comes to Geb. The Perceptive Faculty comes to the physical world, without which it would have no meaning or existence.)

676.2015aN812 

676.2015aN812 Shesep @-f. Da hemes-f hery Aset Weret.

Take his hand and let him sit on the Great Seat. (The “Aset Weret” is Astarte, the Goddess Isis as the Seat of Osiris. Perception without Feeling is useless. Therefore the Perception must have its “seat” in Feeling. The “seat” of the pineal [Osiris] is the pituitary [Isis]. This is an important principle of spiritual biology.)



676.2015bN812 

676.2015bN812 Sema-f khery Metewy Qebehu.

He joins under the two Staircases of the Sky. (This verse confirms our suspicion about 2014a above. Sometimes the glyphs are rendered as “ramps”. The glyph is usually pronounced “red”. The pair together is “redwy”. This also means “legs” and thus is a code for Baba. “Sema” is code for yoga. This verse therefore represents the celestial integration obtainable through Baba’s tradition of yoga. On the other hand the text gives them the phonetic spelling of “Metewy”. This has the idea of correctness. “Met” also is the phallus and can mean “middle”. Mercer thinks these are lakes. Rectangles might support that, but these have long extensions. In support of Mercer’s view a “met” can also be a canal, but usually has the “mer” glyph for lakes and canals. Why the legs, ramps, staircases, canals, or whatever they are look like this is still mysterious, needs research, and may affect the overall interpretation of this verse. However, my explanation given above makes sense from an experiential level, so I will stick to it unless evidence dictates another

816 

677.2019cN815-816 Per-f em Aakhet. Nejet her-f an [an] Heru em Aakhet.
He ascends in Samadhi. He is greeted by the Will in Samadhi. (The Avatar is familiar with samadhi, so when he dies, he simply enters samadhi deliberately and consciously. Most people resist death. The Avatar puts his affairs in order and embraces death as a deep form of meditation that he controls by his Will from its depths. The word in brackets is probably a dittograph.)

677.2020aN816 

677.2020aN816 Ha N pu. Thes thu.

O this N, uplift yourself.

677.2020bN816 

677.2020bN816 Shesep nek S@h-k, ary en nek Pesejety Neteru.

Take to yourself your Seal of Enlightenment that the Double Ennead of Gods makes for you. (The “S@h” is like a seal of office. It confirms the enlightenment attained by an individual. This word also plays on the name for the “Sah” ascended Light Body of Osiris that takes the form of the Constellation Orion.)

677.2021aN816 

677.2021aN816 Wen-k hery neset Asar me Aset Khenety Amenety.

May you be on the throne of the Perceptive Faculty as the Seat of the Chief of Westerners. (The Westerners are dead and therefore invisible incorporeal beings. The title describes the throne of Osiris.)

677.2021bN816 

677.2021bN816 Ath nek Sekhem-f. Shesep nek Wereret-f.

Grasp his Ego Power Staff. Take his White Crown. (The Avatar can take up the same throne, staff of authority, and crown as Osiris.)

677.2022aN817 

677.2022aN817 Ha N. Neferu nen. Weru nen. Ary[u] en nek at-k Asar.

O N. These are beautiful. These are great, these [things] which your father, the Perceptive Faculty does for you. (The Avatar takes the viewpoint of Horus, the Will, son of Osiris, the Perceptive Faculty.)

677.2022bN817 


677.2022bN817 Da nef nek neset-f.

He gives you his throne. (Osiris passes his throne to his son, Horus. Perception empowers the Will.)

677.2023aN817 

677.2023aN817 Weju medu-k en Shetau Asetu. Seshem-k Shepesu sen.

You give orders to those whose seats are secret. You lead their august ones. (The word for “august ones” has a special chair determinative that gives it a parallel structure to “seats”.)

677.2023bN817 

677.2023bN817-818 Shemesu thu Aakhu nebu em ren sen pu.

All the Light Beings follow you in these, their names. (Usually the formula at the end leads to an epithet. But such is missing here. The final phrase is in brackets and the reconstructed text may not be completely accurate.)

677.2024aN818 

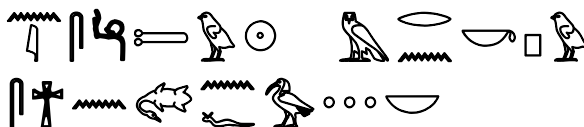
677.2024aN818 Ha N, nejem ab-k. @a hat-k.

O N, your heart is sweet. Your heart is powerful. (The first word for heart is “ab”. The second word for heart is “ha[r]t” and has the lion’s head glyph along with the heart determinative. This suits the descriptor, “powerful”.)

677.2024bN818 

677.2024bN818 En thu Tem hery-k am sep-f.

For you are the Tower, and you are not far from that which is his destiny. (I can make no sense of Faulkner, so I follow Mercer’s version. The problem with this verse is that “tem” is the name of Tem the Tower Trump, but it also has the negative sign right after it suggesting that it has its other meaning of negation. Without reference to Tem, the pronoun reference is not clear. This link between the god’s name and the negative particle is part of the play of Egyptian texts. “Hery” means to be remote or far away. “Sep” is destiny.)

677.2025aN818 

677.2025aN818 Nas thu R@ em ren-k pu “Senej Nef Aakhu Nebu”.

The Higher Self Sun calls you in this your name as “All the Light Beings are in Awe of Him”. (“Senej” is to cause to fear or be in awe of someone or something.)

677.2025bN818 

677.2025bN818-819 Sh@t-k er abu ma sh@t R@ per-f em Aakhet.


Your book is for the hearts like the book of the Higher Self Sun when it goes forth from Samadhi. (“Sh@t” is literally a slicing, but often stands for a book with a stack of pages or chapters. The book of the Sun contains the plan of the Higher Self and arises from the deepest state of Samadhi. Samadhi is compared to the Sun on the horizon. The Sun rises into the sky from there. Egyptian papyrus was made by slicing soaked papyrus reed into strips that were pasted together in a crosswise pattern to form thin, but sturdy, sheets. The sheets were often pasted together to form long strips that were rolled up into scrolls after writing on them. The individual scrolls were tied, and may also have been tied into bundles or stacks of scrolls for storage. Many shorter documents were single flat pages that were stored in bundles.)

677.2026aN819 

677.2026aN819 Ha N pu. Seshat aru-f, Anepu as hery khat-f.

O this N, his form is made secret as Death on his belly. (Anepu is the Death

Trump. He takes the form of a jackal and often sits on the ground or on a tomb with his tail drooping down as shown in his glyph for this verse. In that position his belly touches the ground and is hidden. This is the surface value of the verse. A deeper value is that Death hides his form in the womb as the soul takes rebirth to begin a new life. This is the secret of death. He is inherent in life from its very inception.)

677.2026bN819 

677.2026bN819 Shesep nek her-k en seb. Thes thu. @h@.

You take your face of a jackal. Rise up, stand up. (This encodes the Wizard's Staff. It is an upright staff with a jackal's head on top ↑. When Osiris takes up the Wizard Staff, that means he is a full Wizard and has conquered death.)

677.2027aN819 

820 

677.2027aN819 Hemas er kha-k em ta, kha-k em heqet, kha-k em ka, kha-k em aped.

Sit down to your thousand of bread and your thousand of beer, your thousand of beef, and thousand of fowl. (The beef is the Ka, and the fowl is the Ba. The bread is the *khat* physical body, and the beer is the blood and urine and represents the soul *symbolized as a bird*.)

677.2027bN819 


677.2027bN819 Kha-k em khet neb, @nekhet neter am.

Your thousand of all things on which a god lives. (The Avatar passes from his human body back to his true nature as a god.)

677.2028aN820 


677.2028aN820 Ha N pe. W@b. Gem thu R@, @het hen@ Mut-k Newet.

O this N, Purify, and the Higher Self Sun finds you standing with your mother, Cosmic Space. (This tells us that as the Avatar purifies himself, his consciousness expands until it encompasses Cosmic Space. In this way he returns to his mother. The text has “khet”, but the “Heaven” determinative tells us that “Newet” almost certainly is meant. The scribe was a bit sloppy. I sympathize with him, *since the artisan carving the text probably often was not clear what it meant and many similar phrases are repeated*.)

677.2028bN820 

677.2028bN820 Seshem-s-th em Watu Aakhet.

That you may lead her upon the ways of the Ocean of Samadhi. (Faulkner and Mercer both have Newet leading Osiris. This may be correct. But I suspect it is the other way around. The Wizard leads Cosmic Space on the pathways to Samadhi. Otherwise Cosmic Space is just spread out and filled with stars. The Perceptive Faculty demonstrates what happens when Cosmic Space reaches its edge at the horizon. Transcending occurs and Cosmic Space goes beyond herself. *The last glyph is an ocean or lake, suggesting the Ocean of Awareness is filled with Light Beings and their many pathways of evolution to navigate*.)

677.2028cN820 

677.2028cN820 Ary-k amen-k am neferu hen@ Ka-k en jet jet-ta.

You make your Transcendence in that beauty with your Ka Life Force, for an

eternal body. (“Amen” means “hidden”. When the attention reaches Samadhi the mind enters pure Undefined Awareness and becomes transcendent, living beyond the beyond. From there all is beauty and the cosmic energy forms a Light Body that lives for ever.)

678.2029aN872  873 

678.2029aN872-873 Jed medu: Ahemet, Semeta.

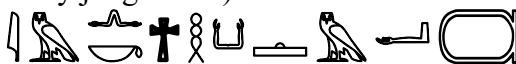
Say the word, and there is the God of the Artisan and the God of the Investigator. (“Ahemet” is a problem. Budge makes a far-fetched guess that it is a warlike god in the Astral Realm. “Semeta” is a judicial investigator who convenes hearings. Note the ear radical. Unfortunately there is no determinative for “Ahemet”. “Hemet” is an artisan. Petah is the God of Artisans. Khenemew is another candidate. The God of Investigators sounds like Thoth. The hymn is about the Judgment Scene. It may be that Khenemew and/or Petah set up the Scale, and then Thoth reckons the measurements and records the findings. In my Egyptian Senet Tarot deck Khenemew IS the scale, his horns forming the two arms. His Potter’s Wheel is the Wheel of Fortune Trump and represents the way a person shapes his own fortune. In this way he also sets himself up to be responsible for whatever he makes of himself. Petah the blacksmith is his assistant and specializes in metal and stone work while Khenemew the potter prefers to work with water and clay. Presumably Petah produces more inanimate objects and Khenemew produces more animate beings.)

678.2029bN873 

874 

678.2029bN873-874 Am-k Hem em, N. Am-k Semeta N.

You are not the Artisan for N. You are not the Investigator of N. (The meaning of this verse is not very clear, so my interpretation is tentative. Presumably the first half of the verse goes with the first half of the previous verse, and the latter half goes with the latter half of the previous verse. The verse has to be understood in the context of what follows. The Avatar does not need a craftsman to set up the Scale, nor does he need a recorder to reckon and record the judgment. The Avatar has the magic to be clear of any judgments.)

678.2029cN874 



678.2029cN874 Am-k nej heka me @ N.

There is no protection against the mantra from the hand of N. (First, they can not hurt you, **unless you believe they will, because you are immortal.** Second, there is no defense against them anyway when they are used properly, **because they then support life.**)

678.2029dN874 

678.2029dN874-875 Am-k debeh heka en N, me @ N.

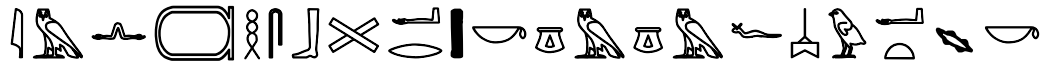
There is no asking for the mantra of N from the hand of N. (The Avatar initiates when he believes the initiate is ready. Thus it is a waste of time to beg the mantras from him. Also, his mantras may not be appropriate for you.)

678.2030aN875  876 

678.2030aN875-876 Heka-k en-k. Heka en N en-f..

Your mantra is for you, and N’s mantra is for him. (Each person may have his

own appropriate personal mantra that is assigned by the master. In any case you do not use a mantra on someone else. Proper mantra use is for yourself. By helping yourself, you help others.)



678.2030bN876-877 Am N. heseb @r-k, gem-gem-f wej@t-k.

May N. not reckon your tally when he investigates your judgment. (The determinative of the ink container suggests it is a shell as Faulkner points out. This shell may have been used for the ink to write the judgment. Both Mercer and Faulkner completely miss the standard vocabulary of “heseb”, “wej@”, “@r”, and “gem-gem”. “Wej@” is to weigh or judge something, and “wej@t” is the judgment. “Heseb” is to count or reckon and “@r” is a tally. The “crossed sticks” determinative is used for tallies. “Gem-gem” is to investigate a judgment or reckon up a tally. This verse refers to the judgment scene in the **Book of the Dead**. Thoth holds the tally and records the weight of the heart in the Scale of Judgment. The first meaning here is that no one has the right to judge another. Thoth is the Avatar’s own intelligence and wisdom. All judgment is self judgment. The other basic meaning is that the use of the mantra clears the system so that there is nothing to tally on the judgment record.)



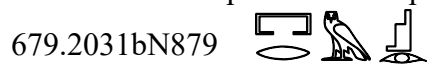
678.2030cN877-878 N pu khery akhet.

This N has a meal. (The meal may represent the results of the Avatar’s operations. But in any case it is an odd ending to the hymn. The meal may be after the judgment to celebrate “acquittal”. **It may mean here that “he has whatever he needs”.**)



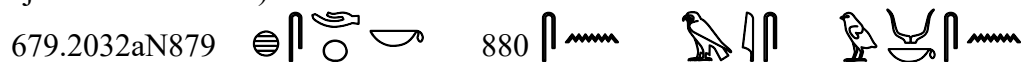
679.2031aN878-879 Jed medu: Mu-k nek. Redew-k nek. B@h-k nek.

Say the word, and your awareness is yours. Your efflux is yours. Your abundance is yours. (This verse is basically the same as 676.2007a but is in a different sequence: Pure Awareness, the Flow of Awareness as Consciousness into and out of forms, and the Abundance of Objects expressed from Awareness. Pure Awareness, abundant creation, dissolution returning of forms to Pure Awareness. There are two copies of this important hymn 679N, Na and Nb.)



679.2031bN879 Per em Asar.

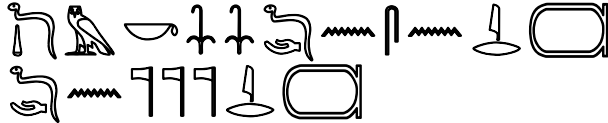
Go forth from (or as) the Perceptive Faculty. (All three of these fundamental fields of life are emanations of Osiris, the Perceptive Faculty. They are symbolized by Amen-Ra, Tem, and Shiva. They are the hidden source of potential, the bursting forth of creation, and the prana life force that forms all objects of creation whether animate or inanimate. “Re-dew” is the ejaculation of Tem that creates the cosmos. It is also any creative [or seemingly destructive] efflux of matter or energy. “B@h”, the word for abundance, is a phoenix perched on a pyramid. This suggests eternity and immortality and many other deep associations. It is the abundance brought by the Nile flood, and generally represents the flood of creations that emanates from the ejaculation of Tem.)



679.2032aN879

880

gods, but he is The One who is in charge of all the gods and therefore acts as the highest judge.)

683.2047aN955 

683.2047aN955 Jed medu: mek nen jed en sen ar N. Jed en neteru ar N.
Say the word, and indeed, this is said by them to N; it is said by the gods to N.

683.2047bN955 

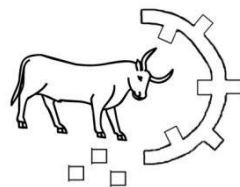
683.2047bN955 Akher medu neteru ar N.

Because the gods speak to N.

683.2047cN955 

683.2047cN955 Heru pu nen per em Hep. Neg pu nen per Anebet.

This is the Will that goes forth from Happiness. This is the Bull that goes forth from the Wall. (Horus is the Will. “Hep” is the god of the Nile and water in general. He stands for happiness because the Nile brings happiness and prosperity to the Egyptians. Water is the essence of life. The proper action of the Will is to make decisions based on the principle of happiness. Thus the natural tendency of the mind is to use the Will to move toward fields of greater happiness. This gives rise to the idea of progress and evolution. “Neg” is a bull. This root word gives rise to our English “negate”. “Aneb” is a wall that surrounds and protects something. Faulkner calls it a stockade which is good. We tend to cling to what we have that we think is valuable. This holds us back from progress toward something better. The bull is bold and tough enough to break out of the wall that contains him. On the surface this breaking loose seems “negative”. Actually it allows for progress beyond the security of a situation that is just “OK” to explore new possibilities. The new possibilities may not be better, but we will never know unless we go find out. This is the powerful paradox evolution faces. Some species become very conservative and stick to a way of life that works, even though it limits them greatly. They fail to evolve. Evolution consists of adaptation to changing conditions and outright innovation. Innovation leads to a radiative type of evolution that allows variations of a species to adapt to widely different environments. You can see a picture of the bull breaking through the wall on one of the earliest examples of Egyptian art: the pre-dynastic Narmer Palette.)



Sketch Based on Detail of Narmer Palette, Recto, Lower Panel
 Cairo, Egyptian Museum, JE 32169 (CG 14716)

683.2047dN955 

683.2047dN955 Je pu nen peret me R@. A@ret nen peret me **Setesh.**

This is the Serpent that emanates from the Higher Self Sun. This is the Cobra Goddess that ascends from Illusion. (These cobras are Kundalini energy. The first is Wajet rising from the crown to the Sun of the Higher Self. There may be an

683.2048dN956 En N as Weja, Sa Weja, Per em Wejat.

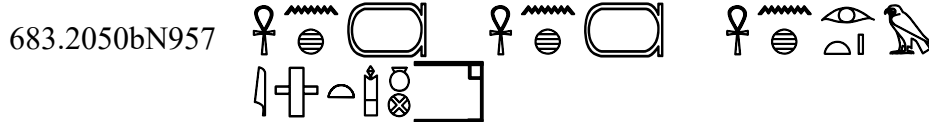
For N is as Strong, and Son of a Strong One, Who Ascends in Strength.

(With his Kundalini Shakti energy the Avatar has boundless strength. Here we have stated clearly in the **Pyramid Text** the doctrine of the Trinity. “Weja” is the Father, the Son who descends from the father is the Avatar, and the Holy Spirit ascends back to the Father. The Avatar is you, or any person who identifies with the Trinity. The mythological reference may be to Osiris, son of Geb/Ra and Nut, or to Horus, son of Osiris/Ra and Isis. Jesus, son of Joseph/God and Mary continues the myth.)



683.2050aN956 Weja N. Weja N. Weja Aryt Heru amy Anew.

N is powerful. N is powerful. The Eye of the Will that is in Light Tower City is powerful. (Light Tower City is Anew, called by the Greeks Heliopolis. It is located in the present-day Cairo. That place represents the “lighthouse” that sits on top of the spine. The power for that light issues from the pineal gland. This gives out a powerfully focused light that we call attention. Proper use of attention can achieve anything. This verse suggests that focus of attention can function as the Holy Spirit and motivate as intuition.)



683.2050bN957 N @nekhet. N @nekhet. @nekh Aryt Heru amy Anew.

N lives. N lives. The Eye of the Will that is in Light Tower City lives. (This verse repeats the previous verse but tells us that the powerful light is also the power of life.)



684.2051aN957 Jed medu: per en N me pera-k, Asar.

Say the word, and N ascends like you ascend, Perceptive Faculty. (This tells us that raising the level of consciousness of the Perceptive Faculty is the key to ascension.)



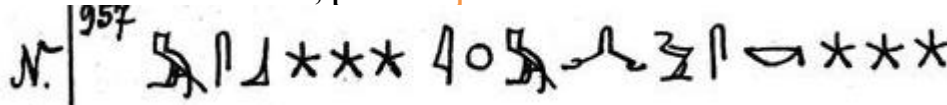
684.2051bN957 Medu en N Ka-f ar Pet.

The words of N and his Ka go to Heaven. (This describes powerful processes of meditation. Certain words spoken in a certain way facilitate the ascension of the Ka energy to Heaven. The Ka is electromagnetic energy primarily in the second chakra, so we may have here reference to advanced tantric forms of meditation as well as the simple Ocean Awareness Meditation.)



684.2051cN957 Qesu N. baau. @tu N.

The bones of N. are firm, [and also] the limbs of N.

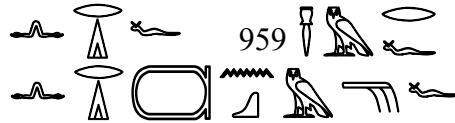


684.2051dN957 Me sebau Akhemu Seku.

Are like the stars, the Imperishable Stars. (This means the Avatar wizard is not only reintegrated, but also ascended. He sits on his throne at the North Pole Star,

Faculty. (“Ren” is shorthand writing for “remen” as the shoulder glyph confirms. “Ren” means a name or the throat chakra. Here it means “side”. This verse is encoded with a secret ritual. The “sema” is the lock of hair at the temple. The Avatar sits at the side of Osiris and “anoins” this lock of hair. “Sema” puns on the word for unity and is one of the words for yoga in Egyptian, especially tantric yoga. A special procedure occurs here that opens the perception through the temples. This perception is at ninety degrees relative to forward viewing. Forward viewing or temporal viewing is only at light speed or slower. Sideways viewing or spatial viewing has no speed limit. It also opens up forms of spiritual perception in alternate dimensions. This is an initiation into special modes of perception. “Peseg” often means to spit. Ritual spitting was used by the ancients as saliva is one of the seven great sacred ointments. Another possibility is that semen is used here. Ejaculation represents another type of ninety degree shift of energy.)

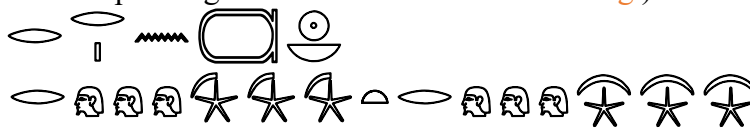
684.2055bN958



684.2055bN958-959 Ne reda-f mer-f. Ne reda N neqem-f.

He does not let him suffer. He does not let N grieve. (“Mer” is pain and suffering. Faulkner and Mercer both think this verse contains a magical cure for baldness!! The Egyptians often purposely shaved their heads for comfort and cleanliness. I doubt they were concerned about baldness like modern men. Such an idea is a trivial concern, hardly worthy of the **Pyramid Texts** and primarily indicates the condescending mindset of most Egyptologists toward their own chosen subject of study. On top of this condescending attitude, they are convinced that such a supposed Egyptian cure for baldness, assuming that to be the purport of the text, surely was a fake, since even today the search for a cure for baldness continues. True enough, there was a lot of fake “snake oil” magic in ancient Egypt, especially during the late period when Egypt was being overrun by foreign superstitions, but the early pharaohs would not put such material on the walls of the pyramids. Future archaeologists may imagine that Rogaine ads describe one of the high achievements of our culture, and may not be far off the mark. The pronouns merge ambiguously in this verse, because the Avatar and Osiris mutually identify and the process becomes self-referral, with the self operating on the self **to disallow suffering.**)

684.2055cN959



684.2055cN959 Er re en N heru neb er Tepu Semedetu, er Tepu Abedu.

To the mouth of N each day, at the beginnings of the half months, and at the beginnings of the months. (The idea is to be healthy and free of suffering and grief every day, and especially on the festival days when everyone is celebrating. The “mouth” here means that the Avatar does not give voice to any pain or grief. “Mer” reflects back on the theme of love mentioned earlier in the hymn because “mer” written with another glyph means “love” or “desire”. Suffering comes from unrequited love and unsatisfied desire.)

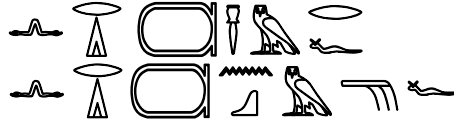
684.2056aN959



684.2056aN959 Hemes N ar re[me]n-k, Heru. Peseg N sema-k, Heru.

N sits at your side, Will. N anoins your sidelock, Will. (This verse is the same

as 2055a except that the name Horus replaces the name Osiris.)

684.2056bN959 

684.2056bN959 Ne reda N mer-f. Ne reda N neqem-f.

He does not let N suffer. He does not let N grieve. (This verse repeats 2055b, but with the identification between the Avatar and Horus.)

684.2056cN959 

684.2056cN959 Er re en N heru neb, er Tepu Semedetu, er Tepu Abedu.

To the mouth of N each day, at the beginnings of the half months, and at the beginnings of the months. (This verse repeats 2055c.)

684.2057N959 
 960 

684.2057N959-960 N pu W@ em fedu apu wenenu, mesu Tem, Mesu Newet.

This N is one of these four beings, children of the Tower, and children of Cosmic Space. (These are the four children of Newet: Osiris, Isis, Set, and Nephthys. Tem is actually more like their grandfather, but as the image of the ejaculating phallus he is the archetype of all fathers.)

684.2058aN960 

684.2058aN960 Netyu hewa en sen. Ne hewa N.


They do not rot. N does not rot. (These four immortal children can not rot, for they are immortal gods and goddesses. “Netyu” is a plural negative form.)

684.2058bN960 

684.2058bN960 Netyu am-gesu-k en sen. Ne am-ges-k N.

They do not decay. N does not decay. (The word “am” means to rot or decay. It has the “side” radical. “Am-ges” may be its pronunciation. There is some evidence that this word resonates as a form of “Am-set”, the son of Horus who represents the element of fire. Each of the “elements” is a transitional state that matter may take. Earth is the solid state. Water is the liquid state. Air is the gaseous state. Fire is the chemical reaction transition state. Thus, H₂O as ice is in the earth state. As liquid water it is in the water state. As steam vapor it is in the air state. As hydrogen and oxygen combusting it is in the fire state. Decay, rot, and rust are often slower forms of the same process as the rapid oxidation that we call “fire” and sometimes generate noticeable heat. There may be a covert reference back to the “side” comments of 2055a and 2056a above. But the main idea is that the conscious existence of the Avatars and the gods will never rot or decay. Their physical forms only transform from state to state through various processes. This is a key concept in the Egyptian system and also in modern physics. However, modern psychology as yet has no concept of the yogic powers possessed by the ancient Egyptians and lags far behind the physical sciences. This translation and commentary on the **Pyramid Texts** may help modern psychology to catch up with the

reduplicative form] of the previous verse. This suggests that it may be intentional and may represent a repetition of the planting or some further association that we do not understand for lack of other examples.)

684.2061bN961 

684.2061bN961 Men N ar-k er khery khat Pet me sebat neferet.

Stabilize yourself, N on the underbelly of Heaven like a beautiful constellation. (This verse has a multiple layered pun. First it refers to “Men”, the Procreation God with the word “stabilize”. This links to the sexual imagery. “Underbelly” also means womb. This calls to mind the Twat of Newet. “Sebat” can mean a constellation or a teaching or a joke. The verse itself contains a sophisticated and funny joke for the educated Egyptian. Osiris is the pineal which is located in the underbelly of the cortex. The third ventricle is like the “womb” of Newet in the head. Constellations were standard teaching tools of the ancient Egyptians.)

684.2061cN961 

684.2061cN961 Hery qabu Mer en Kha.

Upon the Windings of the Lake of the Delta. (This refers to the waters in the Delta region of Egypt. The Delta corresponds to the brain. The windings are the wrinkled grooves in the brain and the ventricles. Fluid flows around and through these grooves and ventricles. In the belly we find the windings of the intestines along with the womb as an echo of this in the lower portion of the body.)

684.2062N961 

684.2062N961 Perer N ar Pet. Da nek su N re pen: “Nefer R@ Heru Neb”.

N ever ascends to Heaven. N gives it to you, this saying: “The Higher Self Sun, He is beautiful each day.” (The Sun represents the Higher Self. So the play is that every day is a beautiful day, and the Higher Self is always beautiful because it always is in service to all of life.)



684.2062bN961 

684.2062bN961-962 De su N hery Wat-k, Heru Sheset. Seshemet-k neteru am-s.

N puts it upon your Way, O Intelligent Will. You lead the gods upon it. (The first “it” is masculine and refers to the Higher Self. The second “it” is feminine and refers to the path that ascends to and traverses Heaven. The key to leadership is the saying combined with an intelligent use of the Will. “Sheset” is a wise woman. This is a special glyph and epithet that refers to Sekhmet and the third chakra power. Sekhmet is the Shakti power that makes the Will effective. Her glyph here looks like a special type of temple. Or it may be a special type of girdle. The glyph is sometimes read as “Shesemet”. The Principle of Avatar is encoded in this verse.

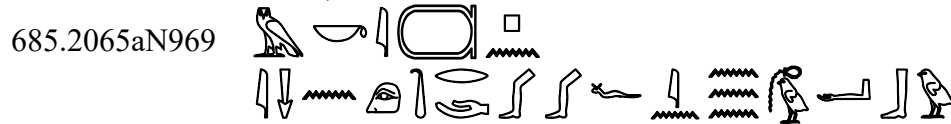
Putting is with the hand [@ ←]. The Way is the path of Horus Ra through the sky each day as a symbol of the Avatar path of service. Putting all three together we get the formula: “@-Wat-Her” = Avatar. Egyptians often used “The Way” as a nickname for Horus. A further detail is the resonance between Her [face, Horus] and Her [day]. Horus is the Face in the Sky, and the Sun is his Eye in the Sky. The day

the baby must take responsibility for his own breathing, eating, and evacuating.)



685.2064bN969 Apy Dewy. Kheper N pen. Sekhem N pen em Jet-f.

The two mountains open up and this N manifests. The Ego Power of this N is in his body. (This describes the birth of the Avatar as parallel to the birth of the primeval God as mentioned in 2063b above. When the Ego Power enters the body, the individual manifests.)



685.2065aN969 Mek-a N pen. Asenet redwy-f an Mu W@bu.

Indeed O this N, his feet are kissed by the pure Waters [of Awareness]. (Kissing of the feet is a sign of great respect. The pure waters represent Pure Awareness. The two feet suggest Baba, the Transcendental Yogi. The Avatar identifies with Baba. At birth the head emerges first, then the belly, and lastly the feet. The midwife then clears the baby's mouth and nose of mucus. Then she holds the baby up by the legs and gently kisses the feet at the "leaping spring" [yong-chuan] acupoints in a certain way to stimulate the baby's breathing reflex from the Ocean of Pure Love embodied in Mes-Khenet, the Cosmic Midwife transformation of Mut-Hathor. She does not spank the baby as some modern doctors do. Spanking is a traumatic way to welcome a baby to the world.)



970



685.2065bN969 Wenenu kher Tem. Ary Henen Shewe. Sekheper Kāt Tefnut.

That exist with the Tower, which the Lingam of Shiva makes, and which the Cunt of Tapas creates. (This verse following the reference to Baba is strongly tantric. The Tower is the Cosmic Lingam and is the same as the Shiva Lingam that is still worshiped as a sacred icon in India. The pure waters represent the creative "sperm" that comes from Beyond the Beyond. It is pure Undefined Awareness and can therefore become anything. Shiva activates it with his lingam-phallus, and Tapas gives it form in her yoni-cunt. The word "ka[n]t" is probably to be nasalized and probably is the origin of the modern English slang word cunt. Egyptians commonly elided medial nasals in their spelling. In some dialects they may have degenerated into nasalized vowels, just as the English word is pronounced by many today. After the fall of Egyptian classical culture Egyptian technical terms often were made into slang or "dirty" words so as to derogate the tradition they came from and its teachings. Here we have clear reference to Shiva's lingam and Shakti's yoni. The baby is born of the lingam and yoni-cunt of the parents. The midwife announces whether the newborn baby has a lingam or a yoni. Is it a boy or a girl?)



685.2066aN970 Aw en sen. Anen sen nek Mu W@bu kher [f]at sen.

They come and they bring you pure waters that belong to their father. (The word "father" refers to Baba. Baba spontaneously generates Thoth and Ma'at. They spontaneously generate Ra. Ra's phallus is Tem the Tower. Shiva is the prana that Tem ejaculates, and Tefnut, or Tapas, is the force that generates physical

(This makes it clear that the **focusing** ability of the Will is its defining characteristic. “Adema” means to make something like something. It is usually written as “dema” and means to join or unite with. There is a subtle wordplay also, because the scribe writes “ad” as the first syllable. This means to cense with incense. Focus is the “flavor” of the Will. If a person keeps changing his mind, we suspect that he has poor Will power. He lacks focus. What a person focuses attention on determines who he or she is.)

686.2072dN972 

686.2072dN972 Akher jened-s ar khefetyu-f

Its anger falls upon his enemies. (“Jened” is anger. The determinative is a bull’s head with a cobra between the horns. An enemy is someone who resists a person’s Will. In his immature stage, Horus reacts to this resistance with anger. He expresses anger by intently focusing attention on those he perceives to be his enemies. So the anger also comes from the focus of the eye. Anger is a strong resistance to a creation that behaves contrary to one’s apparent wishes. The problem is that a person has prior wishes that are in conflict with his current wishes, but he does not wish to deal with such details. Later Horus learns that angry reactions are a waste of time and usually injure all parties. He takes up a broader perspective from the viewpoint of the Higher Self and discovers that the contrary person represents a point of view that he has rejected. To resolve the problem he must first reintegrate the various viewpoints involved, including the rejected ones, and then a peaceful solution naturally arises.)

686.2073aN972 

686.2073aN972 Merehet pe en N pen. Ameh su N pen am-s.

This N has this unguent. This N fills himself with it. The unguent represents the pleasant experience that results from a more refined level of consciousness. What brought anger and frustration before now brings satisfaction and pleasure.)

686.2073bN972 

686.2073bN972 Dema er seth-s ar-f.

Its fragrance unites with him. (This verse uses the more common form, “dema” rather than “adema” as in 2072c above.)

686.2073cN972 

686.2073cN972 Akher jened-s ar khefetyu-f.

Its anger falls upon his enemies. (The focus of the Eye is like the burning power of a laser. When it is directed on enemies and problems, what remains is the fragrant aroma of incinerated problems. **The cobra component is missing from the “anger” glyph in the surviving N version, which is all we have of this.**)

687.2074aN973 

687.2074aN973 Jed medu: ha N pu, aw-ne. An-ne nek Aryt Heru amy ta-s.

Say the word, and O, this N, we come, and we bring to you the Eye-Focus of the Will which is in its heat. (Focus of attention requires compression of awareness within a boundary. Compression generates heat **in the awareness.** “Ta” with the

takes on the characteristics and abilities of a god.)

687.2077aN974 

687.2077aN974 Ary neteru aa em kheseftu N.

The gods do homage at the approaches of N. (The gods recognize and respect his attainments, showing him homage whenever he approaches.)

687.2077bN974 


687.2077bN974 Ma aryt neteru aa em kheseftu kh@ R@, per-f em Aakhet.

Like the gods do homage at the approach of the rising Higher Self Sun when he ascends from Samadhi. (One surface level meaning is that the gods perform the Sun Salutation yogic exercise at dawn as they face the rising sun. In general those of higher intelligence respect the Sun for providing its energy and light. In the same way they respect the Higher Self and honor it wherever it manifests. When a person emerges from Samadhi, he naturally radiates qualities of the Higher Self.)

688.2078aN974 

688.2078aN974 Jed medu: @h@ fedu apu sutenu en N pen.

Say the word, and these four divine kings stand up for this N. (The Avatar identifies with Osiris, who is the Wizard, the Magician Trump. Before him is a table in the form of a lotus or a “divinity” stand on which are placed the four sons of Horus. These are the four kings of the Tarot deck and represent the four elements with their various symbolic suits. The transcription has the word for king with what looks like a solar disc under the royalty sign. This may be a transcription error for the usual half disc letter “t”, or it may confirm that these are the four elemental sons of Horus the Elder. Horus/Ra also gives birth to the four senses. These are probably transformations of Shiva and Tapas since the various elements derive from primordial prana [hydrogen] that is squeezed into various atomic shapes in the cores of stars.)

688.2078bN974 


688.2078bN974 Ameset, Hep, Dewamut-f, Qebehusenu-f.

The God of Fire, the God of Water, the God of Earth, and the God of Air. (These are the four classical elements that correspond to the four Divine Kings. They really stand for the four basic states of matter: **plasma, liquid, solid, and gas.** The **Pyramid Texts** list the elements in various orders, with no apparent standard sequence.)

688.2078cN974 

688.2078cN974 Mesut Heru Khem

The children of the Cosmic Will of the Fool’s City. (Khem is the Fool Trump. His glyph here is associated with his manifestation as Min/Menew, the Procreator. The glyph is two hands holding a phallus viewed front on. The sacred site of Khem is what is now called Akhmim, City of the Dear Fools. This town is a key second chakra acupoint on the Egyptian map and once had a huge temple that now has been destroyed. Fortunately, the site is being excavated to some extent. Rameses II put a 43-foot tall statue of himself there. Recently rediscovered, about 70 percent of **its** broken pieces have been recovered. Christians tried to destroy it but only managed to break it into pieces. Also recently found at the site was a colossal statue of

of the offerings. The specific reference to a bull links to the *Ka* energy referred to in 2081a. The Avatar transcends the *Ka* energy in its sexual sense and it becomes spiritual energy of the Higher Self, the *Ka* of Ra. This verse is a beautiful parallel to 2083a and helps us to further understand it. The beginning of the month is dedicated to Thoth, god of the Intellect. Thoth creates Ra as the Bull of Heaven. “Chewing the Beef” means to recall Thoth’s creation of Ra. The Avatar must transcend even the Higher Self and the Intellect in order to qualify for “eating” the fruit of the Tree of Life.)

688.2083cN977 


688.2083cN977 Ne sejer nef em gereh. Ne weresh nef.

He does not sleep in the night, and he does not watch. (He also transcends both waking and sleeping states of consciousness.)

688.2083dN977 

688.2083dN977 Akhem-f jet-f em W@ Teray en Kheperer.

He ignores his body in the unity of the two seasons of creation. (The two seasons of creation are life and death, waking and sleeping. The Avatar transcends both and no longer has attention stuck on a physical body or an individual identity. He goes to the level of the Cosmic Fool [Khem].)

688.2084aN977 

688.2084aN977-978 Ap en amy D[ew]at jet sen.

Those who are in the Twat count their bodies. (The Twat is the womb from which an Avatar takes incarnation into a physical body. Anyone who goes through the Twat is counting on and keeping track of a physical body. He puts attention on a physical body when he creates one. Otherwise his attention goes elsewhere or simply floats free in Undefined Awareness.)

688.2084bN978 

688.2084bN978 Senesh en sen mesejeru sen hery kheru N pen.

They open their ears to the words of this N. (Those who incarnate harken to the advice of the Avatar.)

688.2084cN978 

688.2084cN978 Ha-f mem sen.

He descends among them. (He comes down into the physical realm to be with them and interact with them. He may take a physical body or a Light Body or simply interact telepathically through “channeling”.)

688.2085aN978 

688.2085aN978 Jed nen sen “Weden Sekhem-f”.

And speaks to them as “An Offering is his Ego Power”. (The Avatar assumes an ego personality for the purposes of offering counsel. The word “weden” in the epithet can mean that the Ego Power Scepter is “heavy” as well as an offering gift. This alternative gives us: “His Power Scepter is Heavy”. The point is that he must assume some sort of identity in order to offer his gifts to people.)

688.2085bN978 

688.2085bN978-979 Wenet N pen me W@ am sen.

This N exists as the One with them. (On one level he simply coexists with his

690.2106aN992-993 Ha N, @h@ en Heru, s-Aakh-f thu.

O this N, stand up for the Will. He makes you a Light Being. (If you can use the Will to accomplish anything, why not go for immortality as a Light Being at minimum? Stretch your imagination. What if the impossible is really possible?)

690.2106bN993 


690.2106bN993 Ma@-f thu. Per-k er-k ar Pet.

He makes you Real, and you ascend beyond yourself to Heaven. (These two verses are key principles. First master the proper use of the Will. Then use the Will to make yourself “Real”, completely living in integrity. In this way you deliberately raise your own consciousness to the celestial realms. This is the most reliable way to get to “Heaven”. It demonstrates the bootstrap value of consciousness. It can operate on itself in a non-linear fashion to produce quite astounding results if you are willing to unfold its potential. “Ma@” is living in truth, which means your experiences match with your beliefs and intentions.)

690.2107aN993 

690.2107aN993 Shesep thu Mut-k, Newet. Nejer-s @-k.

Your mother, Cosmic Space, receives you and takes your hand. (The mother of Osiris and actually of all creatures is Cosmic Space. She is called Newet, the “Jar” Goddess. Cosmic Space is like a great Jar that contains everything. It is the womb in which all creations take shape. As the Avatar leaves the body, he returns to his original unformed condition. He returns to Cosmic Space. His mother is always there waiting for him to welcome him and receive him back into her womb of possibilities. As the Star Trump of the Tarot deck she represents all the possibilities that can become the future. When a person dies, his present becomes the past and he enters the womb of the future. Offering of the helping hand is the signature of the timeless and universal Avatar Spirit.)

690.2107bN993 


690.2107bN993 Am-k gaw. Am-k @shenew.

You have no needs. You do not moan. (“Ga” is need, to be in dire straits. “@sh” is to moan or cry out. It also is the name for the cedar tree. Its name sounds like our “ash” tree. The connection between cedars and moaning or the context of this verse is not clear. Some consider the cedar to be a model for the Tree of Life, but cedar was not native to Egypt and had to be imported from Lebanon and other locations.)

690.2107cN993 

690.2107cN993 @nekh-k me @nekh Kheper. Jed-t me Jedet.

You live like the scarab lives and are stable like the Pillar Town of Osiris. (The scarab is a totem of the Sun, which is in turn a totem of the Higher Self, and represents its ability to create life in the mud and dung of the earth. This life then evolves back into the light from which it came. The scarab is also especially linked to the heart chakra. The “Jed” pillar of Osiris is a symbol of the spine and the sacrum. This must be straight and stable for good health and refined experiences in meditation. “Jedet” was the town of Busiris, and was sacred to Osiris. His spinal pillar was the totem for the town. There often is an island glyph appended to the town’s name. Sethe’s restoration includes that glyph. This may indicate the horizon of Samadhi that is associated with deep inner stability.)

690.2108aN993  994

690.2108aN993-994 *Ha N, jebat me neter. Her-k me seb, Asar as.*

O N, you are adorned like a god. Your face is like a jackal, like the Perceptive Faculty. (How does Osiris have a jackal face? First, this is actually the head on top of his Wizard staff, the “weser”. Second, the Perceptive Faculty is a silent witness and is easily mistaken for death. The wizard opens the Witnessing Eye to a level of perception that persists beyond death so there is no gap between lifetimes. The Death Trump in ancient Egypt is represented by Anepu who has the head of a jackal. Thus Osiris has a “jackal face”. “Face” is the visual field that is beheld by perception. Osiris looks right into the face of Death and that is the reflection he sees of himself in the mirror of consciousness. This is what makes him the Wizard [Magician] Trump in the Tarot deck.)

690.2108bN994 

690.2108bN994 *Ba pu amy Nedat, Sekhem pu amy Nut Weret.*

This Prana Mind that is in the Place of Binding, and this Divine Ego that is in the Great City. (The Place of Binding was Nedat, a site in the south near Abydos where Osiris was slain. This is where the Mind of Osiris entered its great period of trial, facing his beliefs about defeat and death as they became real experiences. He learned that such conditions are no more than beliefs held in the Mind. The Great City is Tanis, an important site in the far northeast of the delta. There was a lake or canal at Tanis that was called “The Great One”. The city was also called “Mesenet Mehet”, which means “Northern Foundry”. This apparently was the most important Masonic Foundry in the delta. The Masons were skilled architects, designers, and craftsmen who formed guilds in ancient Egypt to share and preserve their technologies, wisdom, and the secrets of how to express the wisdom through art and architecture. They included stone masons, sculptors, metallurgists, painters, and so on. Tanis was known as *Thar*, a fortified city, because it was in the northeast of the delta and protected Egypt’s vulnerable frontier with the Middle East. Thus the foundry was no doubt used a great deal for making weapons to protect Egypt from invasion. The allusion here is to strength and protection. Tanis corresponds to the upper forehead, the area of the brain where one generates personal beliefs that characterize identity. The ego power of the third chakra in the belly which is soft and vulnerable projects a personal identity toward the world by means of the brow and its hard protective shield.)

690.2109N994 

690.2109N994 *New Wer Pet, seda Ta. Tepy Redwy Neter, Tepy Redwy N pen.*

Great Adze of Heaven, make the Earth tremble. The decree of God is the decree of this N. (“God” in Egyptian is “Neter”. This is very likely the source of our word “Nature”. The text says that the law or decree [Tepy Redwy] of Nature or God is what the Avatar decrees. This tells us that the Avatar assumes responsibility for all of creation. The Great Adze of Heaven is what we call the Big Dipper. It resembles a claw-like tool for Egyptians and revolves in the sky around the North Pole as the Earth turns on its axis. This is according to the laws of motion. It looks

commands both gods and living beings. Baba and Horus are both called by the epithet, Chief of the Living.)

690.2111N995  996 


690.2111N995-996 *Ha Asar. Ay Aakhet. As b@h, Aa Geb.*

O Perceptive Faculty, the flood season comes, and the inundation hastens the Inundated World. (“Akhet” is the first season of the Egyptian year marked by the onset of the Nile flood. The flood brings a time of plenty to Egypt because it begins the agricultural cycle. I suspect that “Aa Geb” is a playful variant spelling of “ageb”, the primordial flood.)

690.2112aN996 


690.2112aN996 *Ha en thu hery hat. Hew en ary-k me nujemu.*

You rejoice over the irrigated land. Please enjoy the sweet things. (When the fields are irrigated and planted, the people know there will be a year of plenty. The poet enjoins the people to enjoy the good life. “Hew en ary-k nejemu” means “I beg you to enjoy sweet things.” I follow the Nta version’s determinative for a happy

person. The N version determinative has a downcast gesture.  The Nta version of the second half of the verse has a scythe blade attached to the long stick handle.

7,

690.2112bN996 

690.2112bN996 *@nekh-k ar-k. Thes-k thu hery nekhet-k.*

You live beyond yourself, and you raise yourself by your strength. (The poet suggests people not to fall into hedonism. On the other hand, when people are healthy, happy, and have a stable livelihood, they can begin to uplift their consciousness by spiritual self cultivation. People who are barely able to survive have little time to engage in spiritual pursuits. Pursuit of pleasure just for pleasure’s sake leads to an empty existence and ultimately a lack of fulfillment. The poet encourages a goal-based growth-oriented lifestyle.)

690.2113N996 
 997 

690.2113N996-997 *Ha N. Ay Aakhet. As b@h. Aa Geb.*

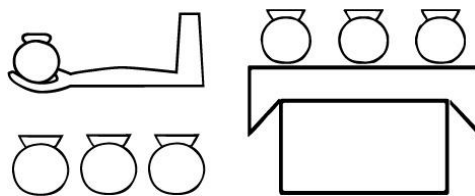
O N. the flood season comes, and the inundation hastens the Inundated World. (This verse repeats 2111 but addresses the Avatar. This reveals the Osirian identity of the Avatar.)

690.2114aN997 



690.2114aN997 *A Wag Redew Neter amy-k. @nekh ab-k.*

O, Celebrate with wassail cups the Divine efflux that is in you. Your heart lives. (“Celebrate” is actually the name of the “Wag” festival that took place as the flood

came in. The “divine efflux” refers to the flood. It also refers to the ejaculation of Osiris into the womb of Isis. It also refers to the circulation of the blood pumped by the heart. This is the flow of life. There was a lot of drinking and merrymaking during the *Wag* and the Tekh Drunkenness Festival that formed its climax. Everybody got drowning drunk. “Wag” means to shout, as in the boisterous loud talk of happy drunkards. Our English word “wag” describes wagging tongues, swaggering bodies and wags full of droll, boastful, and drunken humor. This word probably comes to us from this Festival of Thoth as the Drunken Fool. The ancient Wassail [Was Hail] was the wishing of good health in a toast made with beer, wine, ale, or cider and goes back to ancient Egypt’s Wag Festival. At new year you toasted your friends with beer or wine and shouted “Asar”, or “Weser”, or “Was Her” – all of which were variations of the ritual welcome to awaken the agricultural season for a bountiful harvest and to recognize the Wizard potential within every person. The word “Wag” or “Wagy” analyzes as “Wa” [meditate] plus “ga[y]” [wine-pot] – the Wine-pot Meditation. “Ga” also suggests singing, cackling, the need to moisten the throat, and a kind of bull [variant pronunciation of Ka.]



Two Examples of Wag Glyphs that Indicate Many Jugs of Wine or Beer for Wassailing

690.2114bN997  
 690.2114bN997 En Kawy h@u-k neteru. Waa Sha Semau-k.

For your divine limbs are two bulls, and your sacrificial bulls are boats of the ocean. (This verse is full of word play. The bulls in the first half are written with the Ka glyph. This indicates the limbs are infused with powerful sexual energy. The “Semau” glyphs seem to show a rope tied to a pole. The root “sem” or “seshem” means to guide or lead. Another form means to unite and is a technical term for yoga. Also, the “Sema” was a sacrificial bull. This pun links the two halves of the verse. The “Waa Sha” refers to the ancient Egyptian Ocean Awareness Meditation. However, here “meditation” is written with the boat radical. This is a common pun. Ra’s “boat” is a metaphor for the meditation that activates the Higher Self and roams freely over the unbounded Ocean of Awareness. The bull and the meditation tropes both connect back to the previous verse and imply the identity of Osiris and Ra.)

690.2115aN997  
 690.2115aN997 Ay nek Heru, N pu. Ary-f nek aryt nef en At-f, Asar.

The Will comes to you, O this N. He does for you that which he does for his father, the Perceptive Faculty. (This formulaic verse tells us that the Avatar activates the Will and uses it to identify with, activate, and uplift his Perceptive Faculty. This is the typical **Pyramid Text** “bootstrap” approach that is a hallmark of the Avatar Tools. Instead of using tools for local gains you use them to activate higher powers of the tools and go for evolution of consciousness as a precondition or foundation platform for developing other lesser goals. The Will is the key, because it decides what happens next. An example of the bootstrap approach is to use the Will to strengthen the Will. The strong Will can then be applied in many ways.)

690.2115bN997 

998 


690.2115bN997-998 @nekh-k ar @nekh amy Pet. Kheper-k ar Kheper amy Ta.

Your life is beyond the life of those who are in Heaven, and your creations are beyond creations that are on Earth. (This verse makes it clear that your quality of life can be better than Heavenly, and your creativity can produce practical material goods better than anything heretofore known on Earth. The two go together. A Heavenly life style depends on practical creativity that manages the physical world. This is not just speaking of a state of mind, although that too is necessary. Once a person masters the bootstrap approach, anything is possible. You can get the imagination to imagine the unimaginable. When you get the Will beyond the Will to activate the imagination that is beyond imagination, **the mind boggles, though the logic is sound.**)

690.2116aN998 


690.2116aN998 Thes thu hery nekh-k. Perer-k ar Pet.

You uplift yourself above your own strength, and you keep ascending [to and] beyond Heaven. (Based on the previous verse the deeper meaning of this verse is apparent. It also again emphasizes the bootstrap nature of the Avatar Perspective. The Avatar takes responsibility for making his life what it is. Why limit yourself unless you deliberately prefer to play with a certain limitation or set of limitations? Blaming limitations on someone or something else is a really lame excuse.)

690.2116bN998 

690.2116bN998 Mes thu Pet ma Seh. Sekhem-k em jet-k.

Heaven gives you birth as Orion. Your Ego Power is in your body. (“Seh” [Sah] is the constellation of Orion and the ascended Light Body form of Osiris. The word “birth” here reminds us that Osiris is the son of Newet, the goddess of Heaven. By identifying with Osiris/Orion, the Avatar automatically goes to “Heaven”. At the same time he achieves this by his own deliberate decision. Thus his “sekhem” ego power is in his body -- **why not use it?** If his body goes to Heaven as a Light Body, the ego power stays with it as the Will that operates the body. The Egyptians sometimes drew pictures of a man riding a serpent in the shape of the Egyptian letter “j” and flying up into the starry sky. This combines the body and the serpent – the particle and the wave, matter and energy aspects of existence.)

690.2116cN998 

690.2116cN998 Nej-k thu m@ khefet-k.

You protect yourself from the hand of your enemy. (As a Light Being you are immortal and therefore can not be harmed. Furthermore, no opposition can overcome the Will of a person who lives deliberately.)

690.2117N998 

999 

690.2117N998-999 Ha N, aw rem-ne thu. Aw ha-ne thu.

O N, we weep for you, and we rejoice for you. (The poet **and his companions weep** because the Avatar is no longer in his bodily form when he leaves the body. The poet rejoices for the Avatar because he knows that the Avatar is in Heaven in his


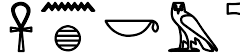
immortal Light Body energy mode and will return again in another physical body some time.)

690.2118aN999 

690.2118aN999 Ne semekhu thu. Ne werej ab er peret nek kheru heru neb.
Not forgetting you, the heart never stops [its] voice going forth to you each day.
 (The heart keeps on going. It does not forget you and keeps on pumping every day. Its voice is a constant reminder to open your heart with compassion and unfold your creative potential.)

690.2118bN999 

690.2118bN999 Em Abed, em Semedet, em Wa@kh, em Jehutet, em Wag.
In the monthly festival, in the half monthly festival, in the setting up of the fire altar, in the festival of Intellect, and in the festival of Wassailing. (This verse refers to a number of special festival days on which the poet especially commemorates the Avatar. The monthly and half-monthly festivals marked the most obvious phases of the new moon and full moon. The fire altar was for special burnt offerings. The festival of Intellect was dedicated to Thoth, the High Priest Trump and custodian of all forms of knowledge and learning. The Wassailing festival was the “Wag”. This was on the 18th day of the month of Thoth and represented the celebration of the onset of a new agricultural cycle once the flood was confirmed to have arrived.)

690.2118cN999 
 1000 

690.2118cN999-1000 Em Henety net Renepetu-k, em Abedu-k, @nekh-k me neter.
In the festival of Intercalation, as your birthdays, and on the beginnings of your months while you live as a god. (The “Henety” Intercalation festival happened every 120 years during the early dynasties. The Egyptians inserted a whole intercalary month of 30 days every 120 years to keep the solar years and civil calendars in synchrony. The 365-day civil calendar was off by about 1/4 of a day from the true solar year. Each month contained 30 days, so after 120 years the solar calendar had slipped one month away from the solar year cycle. The Egyptians would then insert an intercalary month to bring the two cycles back into alignment. Slipping by up to 30 days was not too bad in the days before people carried watches, because they used the lunar calendar for most festivals, and that calendar wobbled in a much more serious manner relative to the solar year so that intercalary months had to be inserted about every three solar years. The poet considers the “Henety” intercalary month to be the Avatar’s “birthday”. The 120-year “**Year of Ra**” suggests the immortality of the Avatar and the idea that he lives on a much grander scale than ordinary mortals. All this commemoration continues while the Avatar is away in Heaven and has not yet returned in an earthly incarnation. The fact that the “Henety” was a normal part of Egyptian civilization indicates the scale on which the ancients lived. The calendar supposedly was calibrated so that the year began at the beginning of the flood. However, the flood was not a precise marker and varied as much as a few weeks from year to year. This, plus the relative lack of change in

691.2120cNt820 [JM] Aw-a @-f. Wesekh[-a] nemetet-f.

I extend his hand, and [I] widen his stride. (This verse describes the pose of Osiris as Orion. His arm stretches out holding a star or an “@nekh” in his hand, and he strides boldly up the Milky Way. Hew bestows these qualities on his initiates through the expansion of consciousness that the meditation brings about. The outstretched arm represents the Avatar ready to extend a helping hand to facilitate everyone’s evolution. The wide stride represents the ability to expand awareness at superluminal speed.)

691.2121aNt820 

691.2121aNt820 Mek war anuk sa-k. Mek war anuk Nt.

Behold, I am conceived as your son. Behold, I am conceived as Nt. (Here we again see the variant spelling “war” instead of “war”. The queen transforms into the male form of Osiris and identifies with him. The Avatar presents herself to the Higher Self, perhaps first for a life review. Osiris identifies with Hew, and Hew identifies with Baba, who later on in the myth becomes the first son of Osiris. That twist identifies Net-Osiris with Ra, if you can follow the weird Avatar Logic.)

691.2121bNt820 
821 

691.2121bNt820-821 Aakh-k a, Kh@-k, Ba-k Wa Sha-k, Sekhem-k

I am your Light Body, your rising sun, [JM] your Pranic Mind, your Ocean Meditation, and your Ego Power. (The Avatar takes on all the qualities that Ra transmits via his son, Hew, the Initiator. The sequence of transformations is Baba --> Thoth --> Ra --> Tem --> Shewe --> Hew/Saa/Maa/Sejem --> Geb --> Osiris --> Baba. As Horus the Elder Ra also produces the four elements [states of matter] as his sons and then takes an Avatar form as the third son of Osiris. Anubis, Lord of Death, is the second son of Osiris. In this way he founds a Holy Tradition that goes from Master to Disciple down through the corridor of time to Osiris, Horus, and then to the pharaohs of Egypt and finally to you and me.)


691.2121cNt821 



691.2121cNt821 Aw[a] @. Wesekh nemet-a.

I extend [the hand], and I stride widely. (This verse is almost identical to 2120c. The Avatar takes on the qualities of Orion, with a wide stride and outstretched arm. “Aw @” the outstretched hand is an abbreviation for the Avatar. He always extends a helping hand.)

691.2122aNt821 

691.2122aNt821 Ha-ya. W@b-a.

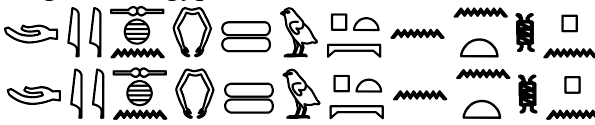
I embark. I am purified. (The descent is either into a pool to bathe or into the Solar Boat. The Avatar is purified by his cosmic bath and is now qualified to ride in the Solar Boat. The full determinative for “purified” is )

691.2122bNt821  822 

691.2122bNt821-822 Shesep-a depew. [JM] Sehej-a neset-a em remen Pet.

I take the oar, and I illuminate my throne on the side of Heaven. (The metaphor is for the Avatar to take a seat on one side of the Solar Meditation Boat so he can row

He sits with them in this Land forever. (“This Land” is probably Egypt. Osiris and Isis are the national gods of Egypt. The “Land” is also Heaven.)

691A.2126eNt828 

691A.2126eNt828 Dey Sekhenwy Pet en Nt pen. Dey Sekhenwy Pet [JM] en Nt pen

The two horizons set Heaven in place for this Nt.


The two horizons set Heaven in place for this Nt.

(This repeats verse 2126a except that the Avatar takes the role of the Higher Self.)




691A.2126fNt829 Qa-f me Aabet ar Amenet ar @b senu-f neteru.

He goes on high from East to West to the company of his divine brothers. (This repeats 2126b.)

691A.2126gNt829 

691A.2126gNt829 Sen-f pa **Seh.** Senet-f pa Sepedet.

This his brother is Orion, and this his sister is Sirius. (This is a repeat of 2126c.)

691A.2126hNt830 

691A.2126hNt830 Hemesu-f amyut sen am Ta pen jet-ta.

He sits with them in this Land forever. (This repeats verse 2126d.)

691B.2127aNt830 

691B.2127aNt830 Ares, ares, At Asar. Nuk *sa-k* merer thu. Nuk *sa-k*, Heru, merer thu.

Awake, awake, O father Perceptive Faculty. I am your son whom you always love. I am your son, the Will, whom you always love. (This is an interesting idea. The Will can awaken awareness from the stupor of death through the power of love [which is reciprocal].)

691B.2127bNt831 

691B.2127bNt831 [JM] Mek, [webes?] ay-ka, an nek athet nef am-k.

Behold, [I] arise, I come and I bring to you what he took from you. (The Nt text has after “behold” an expression “webes” that makes no sense and perhaps is a miswriting of “weben-a” [I arise]. This verse sounds like Thoth speaking to Horus as he restores the lost lunar eye that was taken by Set.)

691B.2127cNt831 

691B.2127cNt831 An aresh-resh nef am-k? An b@b@ ne[f] am-k?

Has he rejoiced in regard to you? Has he smeared [himself?] with your [blood]?

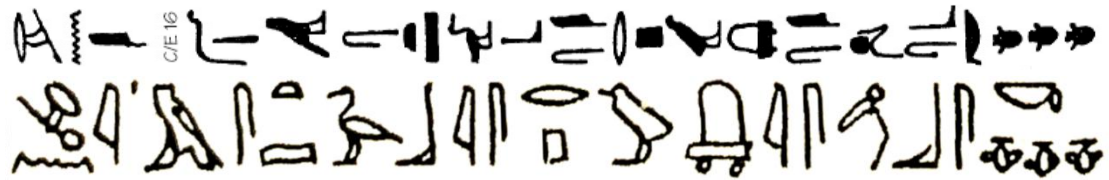
(This refers to Set gloating over the injury he inflicts on Horus and wiping the blood on himself as a victory celebration.)

691B.2127dNt832 

691B.2127dNt832 [JM] An b@b@ en **Setesh** am-k ar ges senety-k?


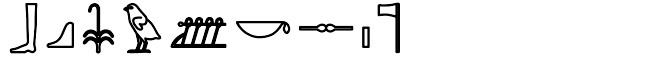
Has Illusion smeared himself with your [blood] at the side of your two sisters?

(Set comes into the presence of Isis and Nephthys smeared with the blood from the conflict. The word “b@b@” echoes with Baba’s name. **The glyphs for the sisters**



691B.2128aNt833 


691B.2128aNt833-834 *Khena em **Setesh** Geb as, Repew as, wenem beseku*
The disturbance that is in Illusion is as the World, as the Noble One who Eats Viscera. (This verse comments on the nature of Set. He is Illusion and therefore is by nature a disturbance in Undefined Awareness. Geb, the physical world, can be considered also a disturbance in Undefined Awareness. On the other hand, self-disturbance is one of the archetypal properties inherent in Undefined Awareness. “The Noble One who Eats Viscera” is probably an epithet for Sebek since that is his nature and also “besek” is an anagram on his name and a variant way of writing his name. Since the word “besek” has three heart glyphs with it, this may also refer to Am-met, the eater of the hearts of the dead. She has a crocodile head like Sebek. This tells us that the disturbance arises in the heart and must be cured by bringing the heart back into balance. Viscera are a nice symbol for Set and his minions, for he is Lord of the Digestive System and he eats himself with his self-destructive behavior.)

691B.2128bNt834 


691B.2128bNt834 *Hat-k me Seb. Peh-k me Qebehut. Bequesu-k Se Neter.*
Your front is like the jackal. Your rear is like Death’s Daughter. Your vertebrae are the divine door bolt. (There is a play here on the word “*ha-t*” which means front or heart. The jackal is the totem of Anepu, the Death Trump. Qebehut is his daughter. The “face of death” means to face death and to become a Wizard. Death’s daughter is actually an Avatar of Nephthys/Nekhebet, the Kundalini Cobra [and also her grand-daughter]. She lives in the buttock region. When she rises up **through the spinal vertebrae**, she becomes Wajet in the brain. There she opens the Eye of Wisdom and links the small self to the Higher Self. The spinal cord is like a divine door bolt that passes through the slots of the vertebrae.)

691B.2128cNt835 


691B.2128cNt835 **[JM]** *Seka-na peret. Asekh-ne bedet. Aryt nen renepetu-k.*
I cultivate barley and we reap wheat, **this done for your annual provisions.** (The expression about plowing and reaping is generic for various grains and provides the food for the offerings. The purpose of the food offerings is to entice the Avatar back into a physical incarnation.)

691B.2128dNt835 

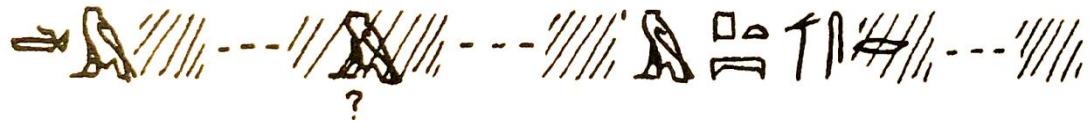
691B.2128dNt835 *Ares, ares, at-a er ta-k pen.*
Awake, awake, o my father to this, your bread. (Awaken your mind and come back into a body.)

691C.2129a-bJPII1011



691C.2129a-bJPII1011

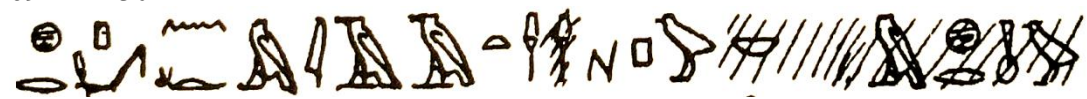
(The text of **hymns 691C** and the first part of 692 are too fragmentary to render intelligibly. Faulkner has transcribed the fragments and perhaps we will find more data to sort it out.)



691C.2130a



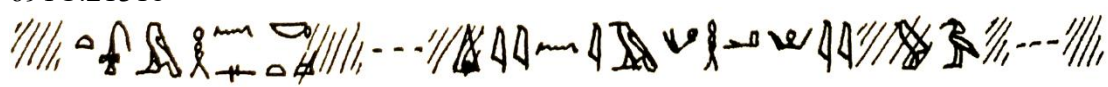
691C.2130b



692C.2131a



691C.2131b



691C.2132a



691C.2132b



691C.2133a

(1016)



691C.2133b



691C.2134a



691C.2134b



691C.2135a

691C.2135b

691C.2135b

691C.2135c

691C.2135c

692.2136aJPII

692.2136aJPII

692.2136bJPII

692.2136bJPII

692.2136cJPII

692.2136cJPII

692.2136dJPII

692.2136dJPII

692.2136eJPII

692.2136eJPII

692.2136fJPII

692.2136fJPII Hemes N sa-f ar sebkhet me Khenty Bayu Anew.

N sits his back to the Wide Hall as Leader of the [thoughts] of Anew.

692.2137a

692.2137a

(1016+5)

692.2137b

692.2137b

692.2137b

692.2137b

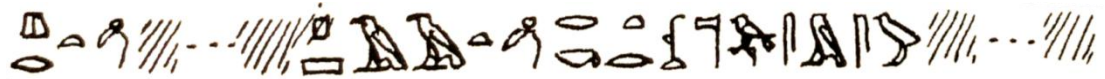
(JP II, 1016+5)

692A.2137c

692A.2137c

692A.2137d

692A.2137d



692B.2138a



692B.2138b



692B.2138c



692B.2138d



692B.2138d nemetet Aakhu. striding beams of light.

(These hymns are short and too fragmentary to get much meaning. Faulkner has transcribed the fragments and perhaps we will find more data to sort them out.)



692C.2138eJPII1016+14 A[ne]j her-k, W@, ajeded-f heru neb.

Greetings to you, O Unitary One who endures each day. (This tells us the Egyptians believed in a unified concept of the universe rather than a big collection of gods. The gods were used to describe various aspects of that unitary wholeness.)



692C.2138fJPII1016+15

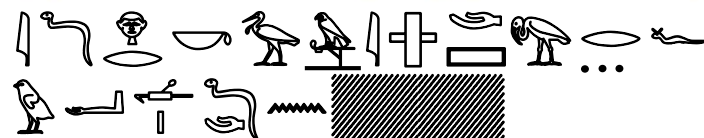


692C.2138fJPII1016+15 Ay Heru, Aw Nemetet. Ay Sekhem em Aakhety. Sekhem

The Will comes, wide of stride. The Ego Power that is in Samadhi comes. The Ego Power. (The end of the verse is missing. Horus is the Will. “Wide of stride” means that he does not have to focus on small accomplishments. He can make major changes quickly. Horus is the expression of the Ego Power of the individual. This is third chakra energy. Here, however, the Ego has entered Samadhi before engaging in activity. Thus empowered, it moves with wide strides. In the state of Samadhi the “stride” of the Will is infinite. However, achievements in the world must be finite. Thus it “comes”.)



692C.2138gJPII1016+16



692C.2138gJPII1016+16 A[ne]j her-k Ba amy desheru-f. W@, jed en

Greetings to you, O [divine] Prana Mind who is in his blood. O Unitary One, say to (The end of this verse is also missing. We see again the mention of

the Unitary One, apparently about to speak. The Prana Mind is the energy of the sixth chakra. This is the breath. The Avatar breathes in order to bring oxygen to the lungs. There it enters the blood. This is the prana in the blood. The science of pranayam is study of how to manage the levels of oxygen and carbon dioxide in the blood through management of the breath. An interesting question arises. During Samadhi the breath stops. Thus new oxygen is not introduced to the body. How does the body maintain enough oxygen to keep the brain functioning? The need for oxygen in the brain is based on the constant thinking that goes on there. When thinking stops, the need for oxygen in the brain is greatly reduced. Still the brain and the rest of the body need some small amount of oxygen and the heart keeps beating albeit with a slower pulse. If the breathing completely stops during deep Samadhi, it is possible that the body obtains small amounts of oxygen through another process. This is different from ordinary anaerobic metabolism that occurs during strenuous activity. I suspect that, due to certain yogic techniques, the nervous system switches to the electrolytic separation of hydrogen and oxygen in the blood's water content. This supplies the body's needs for protons (atomic hydrogen) and oxygen. The former is used in the ATP cycle, and the latter is used in the metabolic "burning" process. This hydrolytic process supplies sufficient amounts of the gases to maintain a hibernating condition in the body during deep meditation when there is a greatly reduced metabolism.)



692C.2138hJPII1016+17



692C.2138hJPII1016+17 . . . Saa jed en . . . p . . . Aset-f me wepet . . . hetep nek am. **Wise One [Lord of Touch] says to his seat as a messenger/judge you experience therein.** (This verse is very fragmentary, so we can not be certain of its meaning.)



692C.2138iJPII1016+18



692C.2138iJPII1016+18 Nem . . . Pet ar nemet em-khanu shas **. traverses Heaven to the stride among the nomad[s] ?** (This verse is something about traversing Heaven. The term "shas" usually refers to wandering tribes of nomads, but this may be in outer space in our galaxy. The rest is questionable. The remaining lines of the hymn are also too fragmentary to hazard translation.)



693.2139JPII Res Khenet nek me

Awaken you are a leader as

(This hymn is just bits and pieces.)



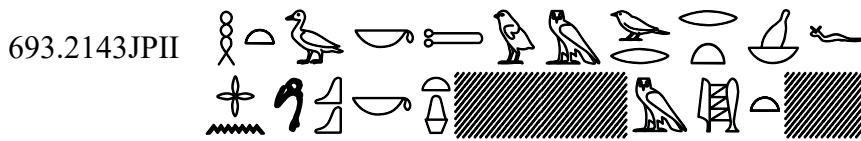
693.2140JPII



693.2141JPII En wehen? neteru ah@ Heru ma Geb Rep@ Neteru.
? Gods rejoice Will sees
World, the Hereditary Prince of the Gods. (This is too fragmentary.)



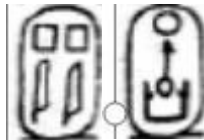
693.2142JPII Ath nef w@t nehemem N
He takes the heir and carries off N



693.2143JPII Hetem-k thu em Wereret-f, wenem-k ta em @bet
You are equipped with his White Crown, and you eat bread with heaped offerings.

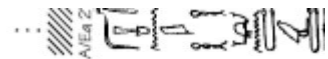



694A.2144aN1028-1029 An Aset. Gem-na an Nebet Het.
694A.2144aN1028-1029 An Aset. Gem-na an Nebet Het.
(This hymn is also in bad shape. We glean a few phrases. N1028 is missing.
From the last part of the verse we gather that it is about Isis and Nephthys. N is written in two cartouches here and below as Pepy, Nefer Ka R@.)



694A.2144bN1029 Maa en sen Asar hery ges-f em adeb.
They [Feeling and Kundalini] see the Perceptive Faculty on his side on the bank (Isis and Nephthys find the apparently dead body of Osiris.)

694A.2145aN1029
. (This verse is missing.)



694A.2145bN1029-1030 [JM] sen-a. Heh-ne thu.
. my brother. We search for you. (The interpretation is speculative since too much is missing, but may refer to Isis and Nephthys searching for Osiris. "Heh" may refer to the Time Lord, Heh: )



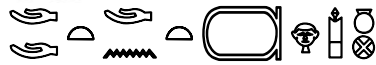
694A.2145cN1030 "Thes thu, Aakh." ajed-a en Geb.
"Raise yourself, O Light Being," I say to the World. (Isis speaks to Geb? Or this is spoken by Geb?)

695A.2159bN1042 Sed[a] nef neb. N hery Pet.

He shakes all N is above Heaven.

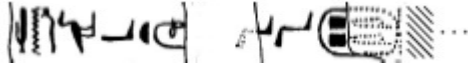


695A.2159cN1043



695A.2159cN1043 Dedet net N hery Anew.

The two hands of N are upon Light Tower City. (The reconstructed last part is questionable.)



695A.2160aN1043



695A.2160aN1043 De nef Geb tewa . . . redwy N. (Verse missing)



695A.2160bN1043-1044



695A.2160bN1043-1044 [JM] ar-s. Tep en N em hery de. Redwy N em *khery*.

. to it. The head of N is above the hand, and the legs of N are below N's head. (Head is the primary intention or goal, the hand is to perform the intention, and the legs are the means to reach the goal. Two Legs also signal Baba's involvement.)

695A.2161aN1044 (Verse missing)



695A.2161bN1044-1045



695A.2161bN1044-1045 . . . [JM] Aw ar aw. Mek N. sut ?

. . . expansion beyond expansion. Indeed, N. is a king? (This meaning is uncertain, but the end of 695A is marked.)

695B.2162aN1045 (Verse missing)

695B.2162bN1046



695B.2162bN1046 [JM] Mar seshemet-s **Setesh.** Mar seshemet-s neteru apu

Just as she guides Illusion, and just as she guides the gods

(The reference of "she" is not clear. The fragments are enticing but also uncertain.)

695B.2162cN1046 (Verse missing)

696A.2163aN1047



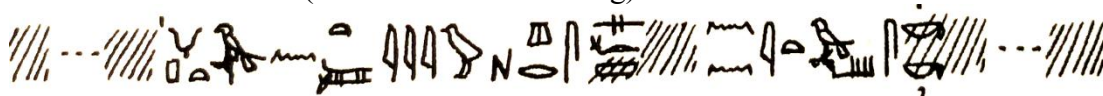
696A.2163aN1047 Jed medu: A! sejer seb. Deqeq, an

Say the word, and O strong is the jackal. Divine Deqeq, bring this

(Deqeq is the name of an unknown god. The name may possibly analyze into "de" to put, place, or give and "qeq" to eat. However, we lack context to gain any certainty.)

696A.2163bN1047 

696A.2163bN1047 (Verse **almost all** missing)



696A.2163cN1048 



696A.2163cN1048 Wepet en Tem. Aw N khery sesef . . . nenat. Sekek?

The divine messenger of the Tower. N comes possessing
(Faulkner thinks N has two unknown types of cloth. The phrase repeats in 2165b below.)


696A.2164aN1048 

696A.2164aN1048 Hehe aw. Hehe aw. An new en N. em en N.

O, O, come. O, O, come and bring these to N.





696.2165aJPII1050 

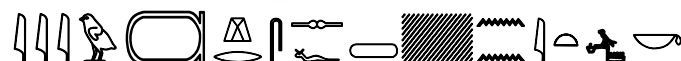


696.2165aJPII1050 . . . N pe [JM] A@u su Wepet en Tem.

He ascends messenger of the Light Tower.

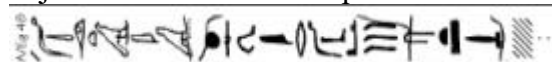






696.2165bJPII1050 Aw N. khery sesef nenat-k. . . .

N. comes possessing a ? and your ? (There is a gap between the two unknown objects which makes interpretation even more difficult.)





696.2166aJPII1051 



696.2166aJPII1051 [JM] Aryt Heru am sekhes ar jeb@u **Setesh**. . . .

. in the Focus of the Will, that runs [in]to the fingers of Illusion. (This verse seems to refer to the myth of Set poking out the Eye of Horus. There may be deeper meanings also, but the text is too fragmentary to hazard an interpretation.)

back and forth to carry out the orders of the king and deliver back reports.)

697.2174bN1159-1160



697.2174bN1159-1160 Ajed sen en R@, "Mek N ay." Mek N ay em hetep."

They say to the Higher Self Sun, "Behold N comes. Behold N comes in experience." (It makes no sense to say to the Higher Self that so-and-so comes in peace because the Higher Self knows how to handle such things and does not need coaching. The messengers report to Ra that the Avatar has experience that qualifies him to be in service to the Higher Self and has passed his tests in the "real world". This is true "coming in peace".)

697.2175aN1160

697.2175aN1160 Am-k shem hery Shemew apu Amenety.

Do not go upon these waters of the West. (These waters lead to the realm of Anepu, the realm of Death [Square #27 on the Senet Game Board]. The Avatar serves the realm of life.)

697.2175bN1161

697.2175bN1161 [A]shemu am, ne aw sen.

Those who go there, they do not come [back].



697.2175cN1161 Ashem-k ar-k N pu hery Shemew apu Aabety.

This N goes upon these waters of the East. (These are the waters that lead to life.)

697.2175dN1162

697.2175dN1162 Mem Shemesu [R@].

Among the divine followers of [the Higher Self Sun]. (The Avatar goes that way with the other Avatars who serve the cause of the Higher Self. The missing noun may be Horus.)

697.2175eN1162

697.2175eN1162 [jeser] remen em Aabet.

..... **[Holy of Arm] in the East.** (This is where they can be most effective. The first part of the verse is missing as well as the next verse that follows and ends the hymn.)

697.2175fN1162

..... (This final verse of hymn 697 is missing.)

698A.2176aJPII1308+70

698A.2176aJPII1308+70 meh-k ar Ta.

..... **your cubit to the Earth.** (The beginning of this verse is missing and there is no determinative with the noun "meh", so the interpretation is tentative.)



698A.2176bJPII1309 Tewel N. N. N. pu Jehuty? medes neteru em

(This verse is too fragmentary to translate, but may refer to Thoth.



refer to square 18. That square belongs to “Mehen” the serpent of the labyrinth. Here he sits on a stepped throne. Mehen also represents the whole winding path followed by the pawns on the Senet Game Board. It is the labyrinthine Road of Life. Mehen is benign and protects the Higher Self Sun during the night hours. His square marks the entry into the night phase of the Board and the waning moon phase of the month. The odd structure under the feathered serpent may be a simplified representation of a labyrinth with an entrance, an exit, and a winding pathway with a dead end. Perhaps it is an epithet of Wajet meaning “Warden of the Labyrinth”. The 47th Avatar of Ra is called Thenety and the gloss speaks of the Cobra goddess Wajet. This glyph needs further research. What, if any, is the connection between Mehen and Qebehut? Is there a connection between “then” and throne? Did they actually pronounce it “Thron” and leave the “r” out when spelling the word? Does the phrase in this verse mean that Osiris finds himself lost in the labyrinth once he is separated from his Seat, his proper place, his beloved Isis – once he loses Feeling. The Egyptians built elaborate labyrinths above and below ground to give people the direct experience of this principle. The verb “weh@” means to untie, loosen, set free, release, solve a riddle or a problem, or to separate. There is a suggestion that the labyrinth is a problem or a riddle to solve. There is also suggestion of separation, because Osiris seems separated from Isis. His challenge is to figure out how to surmount this apparent separation and recover his sense of Feeling. This “Then” glyph needs further research.)



Qebehut, “Then”, Labyrinth Symbol?

701.2188bN1345

701.2188bN1345 Sethes thu amyt Neteru Nut. Thes thu

Uplift yourself, you who are in the City of Gods. Uplift yourself (The end of the verse is gone and a large lacuna follows. The “City of Gods” is a temple dedicated to Isis at “Hebet” in the Delta [probably the site near modern Behbeit el Hagar]. “Hebet” means “Festival Goddess”. This temple is poorly preserved, but some ruins remain. An Isis temple was called an Iseum in Greek and Roman times. This verse suggests that Osiris either physically, or in spirit, rejoins Isis at **this** Iseum. Perhaps this is an earthly reflection of his rejoining Isis in Heaven. This may be a location that corresponds to Abydos in the South and represents the rejoining of Osiris and Isis. It may also have involved rituals related to Isis giving birth to Horus in the Delta swamp. See 2190a below.)

701.2189aN1345 (Verse missing)




701.2189bN1345 weh@ neter.

. **The god is detached.** (The verb “weh@” that appears here is the same that is used in 2188a above, so there is almost surely a link between these verses. However, the lacuna is so large that we lack context to understand the

701.2194bN1347 

701.2194bN1347 Kha-k em ta, kha-k em heqet, kha-k em ka, kha-k em aped.
Your thousand of bread, your thousand of beer, your thousand of beef, and your thousand of fowl. (The first two items are from the P version, and the second two are from the N version.)

701.2194cN1348 

701.2194cN1348 Asheret shebety em Nemet Neter[et]. Ta Wer, atehet em Wesekh[et].


Roast meat offering of two ribs from the divine butcher's block, a great loaf of bread and pulled bread in the Broad Hall. (The "ateh" loaf was apparently made by a method of pulling or stretching the dough. All of these offerings are symbolic of aspects of the Avatar. Each of the "thousands" represented one of the chakra energies opened to its full potential.)

701.2195aN1348 

701.2195aN1348 Hetemet thu N.

O N., provide yourself

701.2195bN1348 (Verse missing.)

701.2196aN1349 

701.2196aN1349 [JM] Wereret-k nek. Wereret tepy-k.

You have your Great White Crown. Your Great White Crown is upon you. (The White Crown connects the lower self to the Higher Self via the crown chakra.)

701.2196bN1349 

701.2196bN1349 Ath nek Wereret khery Pesejety Neteru.

You take the Great White Crown before the Double Ennead of Gods.

701.2196cN1349 

701.2196cN1349 Aakh-k em @b senu-k

Your Light Body is among your companions.

701.2197aN1349 (Verse missing.)

701.2197bN1349-1350 Aakhu.



..... **Light Beings.**



701.2198aN1350 Ha N. pu, @h@.

O this N., stand up.

701.2198bN1350 

701.2198bN1350 Hemes kheneta ab-k Anepu as, Khenety Amenety.

Sit before your heart as Death, O Chief among Westerners. (At death the heart does a life review. The Egyptians depict this in the Judgment Scene of the **Book of the Dead**. The reality is that every thought and every impulse reflects from the heart

as an image in a mirror. The point here is to take responsibility and reflect honestly from the depths of your heart on all thoughts and actions. This is not a mental exercise that requires pondering. It is a spontaneous and instantaneous reflection when a person lives directly from the heart.)

701.2199aN1350



701.2199aN1350 Ayet ar qedu hetem en thu P pen em thu

Having come to your true character with which you, P, are equipped

(The “qed” is the form, image, character, disposition, or condition of something.

The underlined portion is continuation from the partly damaged P version.)

701.2199bN1350 (Verse missing.)

701.2199cN1350 (Short verse missing.)



702.2200aN1384 Jed medu: Aw en N kher theny.

Say the word, and N comes back to you two. (Who the two are is revealed in the next verse.)



702.2200bN1385 Rehety Weret-ta @at-ta, netet-ta em ges Aab en Pet.

You two great and mighty divine ladies who are in the Eastern side of Heaven.

(The two ladies are Isis and Nephthys.)



702.2200cN1385 Fa theny N. De then su em ges Aab en Pet.

You two lift N. You put him on the eastern side of Heaven. (The two sisters lift

Osiris and put him in the place of rebirth so that he will reawaken. The East is also the side of the heart.)



703.2201aN1385 Jed medu: ha N. pu. Ba-k nek kher-k.

Say the word, and O this N. you have your Prana Mind with you. (You can breathe and think.)



703.2201bN1385 Babek me neter, qed sekhem . . me? Asar.

The hawk of the Mind is like a god, the character of the Willpower is the Perceptive Faculty. (From Allen’s Concordance we recover some text here from the P version, but the meaning is uncertain, and some characters may still be missing.)



703.2201cN1386 Ha N pu, @nekh. Ne met-k.

O this N, live. You do not die.




703.2202aN1386 Ay nek Heru. Wej@-f sar-k. Kha@-f mejet-k.

The Will comes to you. He cuts your bonds, and he casts aside your cords. (A primary use of the Will is to free oneself from limitations and bondage.)

703.2202bN1386 

703.2202bN1386 Der en Heru amy red-k.

The Will removes what is on your foot. (The cord or shackle binds the foot of Osiris and prevents him from moving. Horus removes this hindrance. The foot reference is code for Osiris/Orion and Baba.)

703.2202cN1386 

703.2202cN1386 Ne nejer thu Akeru.

The Earth Gods do not grasp you. (The “Akeru” Earth Gods are lions that have a head at each end. They represent the dawn and dusk. They symbolize the contradictory nature of relative phenomena. If you have two opposing energies that go in opposite directions, the result is that you do not go anywhere. Life in the physical world is characterized by polarized dualities.)

703.2203aN1386 

703.2203aN1386 Ha N pu. Sekhem Ka-k

O this N. Empower your Ka. (The Ka is electromagnetic life force energy centered in the sex chakra. This is a powerful energy. Raise orgasmic sex energy into Will Power centered in the belly chakra. Do what gives you ecstatic bliss.)

703.2203bN1387 

703.2203bN1387 Ne at-k em re[me]th. Ne Mut-k em re[me]th.

Your father is not among mankind. Your mother is not among mankind. (In other words, the Avatar is essentially divine in nature.)

703.2204aN1387 

703.2204aN1387 Mut-k tu Hweret Weret. Hejet @fenet, heryab Ne[khe]bet.

Your mother is that awesome giant cobra with the white head cloth who dwells in the Place of the Honorary Title. (This refers to Nekhebet. She is the Cosmic Kundalini Cobra goddess whose sacred site is Nekheb. She dwells in the lower abdomen. The white head cloth is her hood. That represents Pure Awareness. The name “Nekheb” is a pun on the word “Neheb”. This is one of the special names for Yoga in ancient Egypt. Nekhebet is an Avatar of Mut-Hathor. She then transforms into Nebet Het and helps Isis care for the baby Horus.)

703.2204bN1387 

703.2204bN1387 Webat shewet, nekhakhat menejwy.

Of spreading a feather and flailing breasts. (This is a weird combination, since the cobra is a serpent, feathers go with birds, and breasts go with mammals. But we must understand that this is all written in code because it is tantric material. The feather refers to Shiva. The cobra is Shiva’s totem animal. The feather also refers to the practice of secret pranayam exercises, truth, and the raising of consciousness to higher levels. “Nekhekh” has the flail determinative and has a special relation to Menu, the god of procreation. It represents the phallus in motion and is coupled with special breathing practices. The “menejyu” breasts link to Mut, the Cosmic Mother Love Goddess. The cobra is one of her transformations. It also links to the

Nt. flies up, and she alights on the brow of the Creator in the heart of the Boat which is in the Primordial Urge. (This verse describes how the Kundalini Yoga proceeds to open the brow chakra and crown chakra. The Meditation Boat of Ra is the Higher Self Meditation. The Primordial Urge is New, the Ogdoad member who represents the transformation from Ra into Tem and the Creation of the Universe. Khepera is Ra in his role as Creator. Kundalini Yoga opens the Eye of Wisdom and releases unlimited creative powers. Faulkner has “sic” at the glyphs for Creator and Boat, but I think the text is fine.)

705-709. These hymns are so fragmentary that it is presently not useful to try to translate them. Perhaps other more complete copies will be recovered by archaeologists and scholars. For now we skip them. Interested readers can look at Sethe’s transcriptions, **Allen’s Concordance**, and Mercer’s “renderings” of the bits and pieces. **These are** available online. Since the transcription made by Sethe new materials have been recovered from JPII and Nt. The following translations are based on Faulkner’s transcription. I used Faulkner’s preliminary translation as a guide. Although some of these recovered hymns are a bit tattered and others repeat stock phrases, we are lucky to have so much material when even a few letters from such ancient times are great treasures. Remarkably there are a number of real gems in this group of recovered texts. We owe a great debt of gratitude to the archaeologists and scholars who have labored long and hard to bring us these treasures of the ancients that have been lost for thousands of years.)

710.474N1.CT208 

710.474N1.CT208 **Jed Medu: N Ka hetepet neb det, ashet em Anew.**

Say the word and the divine Ka of N has experienced all of the 5 offerings in Light Tower City. (Allen’s translation of Hymns 710-714 is found in his book on page 287. The hieroglyphic text is from his **Concordance**. These verses marked CT have been recovered from studying Coffin Text material.)

710.474N2.CT208 

710.474N2.CT208 **Khemet er Pet, Senet a[r Ta]**

Three to Heaven and two to [Earth]. (This formula is alluded to in the **Senet Game Text**.)

710.474N3.CT208 (This is a section of missing text.)

710.474N4CT208 

710.474N4CT208 . . . [Seketet] hen@ M@nj@t an en ten N ta neter /hru-neb.

The Evening and the Morning Boats bring for N the divine bread each day.

710.474N5CT208



Bewet N pu hes, tewer-f weseshet. Ne wenemy-f.

This N abhors shit and loathes piss. He does not eat [such things].

710.474N6CT208 

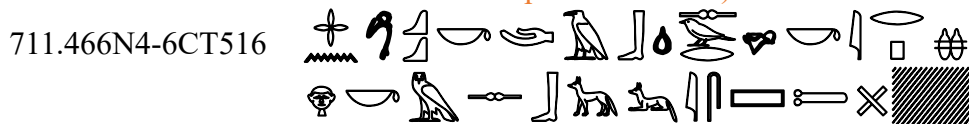
710.474N6CT208 **An Dewaw neter**

The Morning Star god (Venus is in service to the Higher Self Sun and thus also works for N.)

711.466N1-3CT516 



711.466N1-3CT516 Aab ban kher-f. Ha N pu, thes thu er weru ar-k.
 **O this N, raise yourself up to those who are greater than you.** (There is a large lacuna at the beginning of 711, so we get no clear meaning from the last glyphs of the first part. The last part of N3 encourages the Avatar to become equal to or better than the best. This text corresponds to N466.)



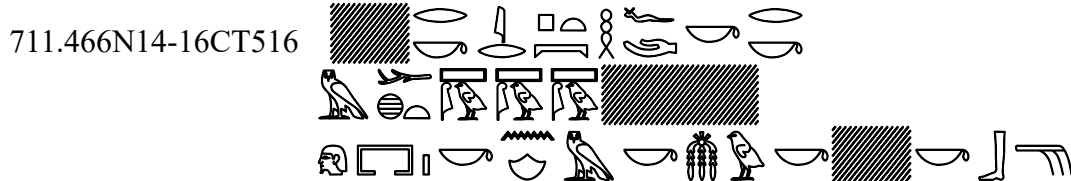
711.466N4-6CT516 Wenemy-k dab, sewer-k arep. Her-k me seb as sheth
You eat figs and drink wine. Your face is like a jackal, as the Death Lord is arrayed. (This verse nicely contrasts with the verse about not eating shit or piss. The fig glyph looks like the shit glyph and hastens bowel movement, and the wine [or beer] resembles urine and also hastens the production of piss.)



711.466N7-10CT516 Jeb@u Jehuti. Ja-k semen wenen-k
 Ay-k sepetu pekher nek amy neter kheret w@b nek em khenetyu.
 **fingers of Thoth. You go for a goose and you are you come.**
Nom[arch]s gather around you, and the necropolis workers purify you like the Chiefs. (The first portion is too damaged to understand clearly. The second portion appears to describe the preparation of the mummy for burial and funerary rites. His funeral has many distinguished guests, and he is decked out in pharaohnic finery.)



711.466N11-13CT516 Jesu nek menet neteret weret. Renen-thu muty-k, hejety;
 asen-thu muty-k, hejet[y] **The Great Divine Mooring Post [death] greets you. Your two Mothers nurture you, and the two White Crowns kiss you -- the two mothers and the [two] White Crowns** (The Mooring Post symbolizes death. The allusions of the two mothers and two White Crowns are obscure, and the end of the phrase is incomplete.)





711.466N14-16CT516 . . . er-k ar Pet, hefed-k er-k em-khet Shewe, shewe,

shewe . . . tepy Per-k, nehem-k mesu-k . . . [a]kebi.

So onward to Heaven you cleave a path for yourself and then Shewe, the Ascender, ascend! . . . atop your [celestial] House you rescue your children [from] mourning. (There appears to be a human figure determinative after “hefed”, but I am not able to identify it.)

711.466N17CT516 

711.466N17CT516 Se-ruj en khenet-k tepu Ta en jet jet-ta.

The growth of your spiritual leadership of those on Earth is forever. (There is a glyph  after “Khenet” that I am not able to identify for certain, but may be a variant of , indicating the naos [inner sanctum] of the pharaoh’s funerary temple. Allen believes it means an “offering stand”. That is also possible. I render the term as “spiritual leadership”.)

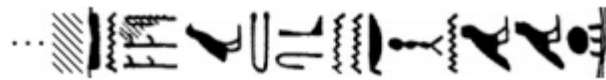


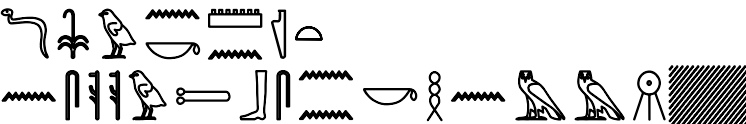
712.206T1-2CT517JP 

712.206T1-2CT517JP At-k Sema Wer, mut-k Semat Weret.

Your father is a Great Bull, and your mother is a Great Cow. . . .they, you go as Geb (This text is recovered from the Coffin Texts and JP, as indicated and found in Allen’s **Concordance**. Allen translates his version at T206, and indicates there is some at P 272 and M204, but refers back to T206 (p. 84, [q.v.]). The bull and cow were wild divine beings in Egyptian mythology. We lack context, but Allen links it to the ideas expressed above about the Mooring Post, Nekheb, and the White Crown of Nekhen.)

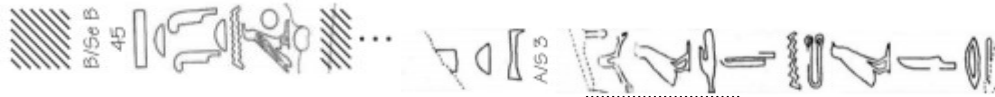
712.206T3CT517 (Glyphs for this verse are missing.)



712.206T5-6CT517 

712.206T5-6CT517 Jesu nek menet, nes-genu thebes en nek Henememet. . . . -u Hejet, khut [Hejet]

The Mooring Post greets you an Illuminated One . . . (The text in the middle is damaged and garbled. The JP text then picks up with a few more characters that mention the White Crown. Allen translates these words as “Begetter of the White Crown and Defender of the White Crown.”)



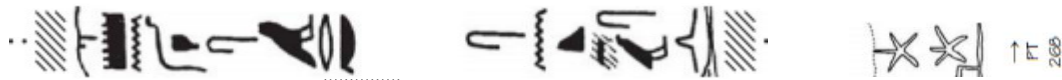
712.206T7-8CT517



712.206T7-8CT517

Shetewet en Aakhpet . . . ne weden-thu ar Ta

. . . . a pair of feathers for the Light Body . . . Heaven . . not offering you to Earth. (The meaning and context of these damaged phrases is not clear, but two feathers on a White Crown suggests the standard image of Osiris. Apparently he ascends to Heaven and is no longer required to be reborn on Earth. Allen’s “with [long] plumage and dangling [breasts, is the one who will carry you to] the sky and not put you down” puffs out the verse.)



712.206JP9-10CT517

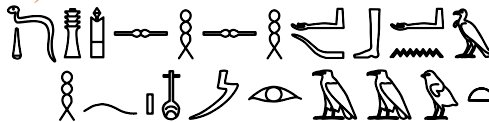


712.206JP9-10CT517

. . . menej-s em re-k, seneq su, ne

. . . her breast is in your mouth, suckling him . . . stars. (We get another phrase here suggesting that Newet is nursing Osiris in Heaven with the Milky Way. There are some star glyphs at the end of 712 in the T and P versions that suggests perhaps the “imperishable” stars around the Pole. Allen makes up for us the text preceding the surviving two star glyphs with boiler plate text in brackets: “Thoth [cannot] disturb [what he has done for you. So, sit on your metal chair, summon those of the night, and direct the Imperishable] Stars.)

713M1-N1-Nt1CT518



713M1-N1-Nt1CT518

Jed medu: Jed An sehseh @b @ntyh nefer maaut.

A tower-like stork with horned eyebrows of myrrh, beautiful to behold . . . (We do not know exactly what we are talking about here -- perhaps it is Thoth, but the description is poetic. The text is found in M292, N467, and Nt15, but restored from CT518. I worked from the M version, which has a double cartouche

[Nemtyemsaf][Merenr@].  For Allen’s translation, see p. 224 of his book.)



713M2-N2-Nt2CT518



713M2-N2-Nt2CT518

Ser nek en R@ netet M aw-f. Announce to the Sun that M is coming. (The word “ser” here is written with the goose determinative, but should have the giraffe or the speaking determinative for making arrangements or decrees. The Nt version has “jed” 𓄚, which is to say or tell. The N version confirms that the circular glyph is the Sun.)



713M3-4N4-Nt3-4CT518 

713M3-4N4-Nt3-4CT518 Aa M pu aset-aset kheseef em R@, ajed-k nef akhet Ma@.
Qaaq qen . . .

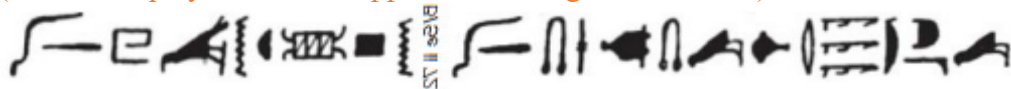
Ah, may this M hasten to meet with the Sun and may you tell Him the True Situation. May He with an ever-august cloak . . .

(The “cloak” is poetic license for the Sun’s aura of light. Report to the Higher Self who you are and what you have done in life.)



713M3-4N4-Nt3-4CT518 

713M3-4N4-Nt3-4CT518 Am ne-k kheseef [M]. **May [He] not reject [M].**
(Notice the play on the two opposite meanings of “kheseef”.)



714Nt1P1M1N1CT519 

714Nt1P1M1N1CT519 Jed Medu: Ha Nt pen, [JM] thes thu hery qesu-k bau.
Say the word, and ho, this Nt, may you uplift yourself upon your firm bones.
(For 714 we switch to Nt’s version [249] as more complete. We also have P270, M298, and N 468 plus other fragments. The diamond component of “firm” is in the N version. Allen’s translation of the Nt version can be found on p. 327 of his book.)


714Nt2P2M2N2CT519 

714Nt2P2M2N2CT519 @tu-k newebut h@-k pu nej su neter.
And your golden limbs. This, your body, the gods protect. (The Avatar must recognize that he is immortal and his/her body actually is made of golden light that is firmer than iron because it is immortal and divine.)


714Nt3N3CT519 

714Nt3N3CT519 Ne khesej nef, ne hetem nef, ne hewa nef.
It does not rot, it is indestructible, and does not decay. (All matter is made of electromagnetic light energy and matter-energy is conserved. It is therefore immortal. Only its configuration or shape changes from moment to moment. This truth is now known in modern physics. A person need only let go of his or her beliefs in being a certain particular configuration of matter/energy/light.)


714Nt3N3CT519 

714Nt3N3CT519 Ser-f tep re-k nef jed medu per me mesaj-ta Setesh.
The warmth on the tip of your mouth is the breeze that emits from the nostrils of Setesh. (One of the key properties of a living person is the warmth generated by the metabolism. This warms the breath. Allen apparently believes that “mesaj-ta” is a variant spelling for “mesdety” . This is very likely given the dialect

variations that were prevalent with alternations of “d”, “t”, and “j” being very common. Nt’s scribe often made spelling mistakes.)

714Nt5N5CT519 

714Nt5N5CT519 Hetem nefu en nu Pet, hetem seref amy re-k.
The winds of Heaven are destroyed if the warmth in your mouth is destroyed.
 (The Avatar’s being has expanded to cosmic scale in space and time.)

714Nt6N6WdbCT519 

714Nt6N6WdbCT519 Ta Pet em akhakh-s [JM] at-tem seref amy-k. **The whole of Heaven with its blossoming garden of stars [JM] is embodied in your warmth.** (I translate the “wholeness” concept of “at-tem” as “embodied”, since the Avatar identifies with the Whole Cosmos.)

714Nt6N6WdbCT519 

714Nt6N6WdbCT519 Mes af-k en Anekh; anekh-k ar anekh sebau em anekh sen.
Your flesh is born for living; you live beyond the life of the stars in their life.

715.2218aJP11473+1 

715.2218aJP11473+1 th. Ath en es Setesh
 **Illusion took it** (Hieroglyphs for PT715 are from Faulkner transcribing JP11473+1-10. Faulkner points out that the beginnings of all lines in this hymn are missing except for 473+9-10. This verse probably refers to Set taking the Eye of Horus. Allen’s **Concordance** records only one tiny fragment from the T version of 715 that I can make nothing of. Much of Faulkner’s transcription is bits and pieces of a badly damaged text. I copy images of Faulkner’s transcription so the reader can check the accuracy of my transliteration and translation.)



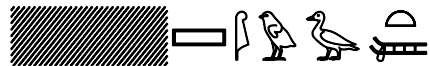
715.2218bJP11473+2 s@nekh-k . . . en kheperu nek em pehet
 **to make you live . . . to create for you in strength** (Strength is “pehet”. But the prepositional phrase “em pehet” might be “in the end”.)




715.2218cJP11473+3 N pen khew-k met-f.
 **prevent this N from dying.**

715.2219aJP11473+3 

715.2219aJP11473+3 Kheper nek me Ka en neteru nebu. Kh@ nek
You manifest as the divine Ka of all the gods, and you appear (“Appear” is to rise like the sun at dawn or like a pharaoh at his coronation.)



715.2219bJP11473+4 Shewe, sa Tem.
 **Shiva, son of Tem the Tower.**

715.2219cJPII473+4 

715.2219cJPII473+4 Asar N pu pu nen @nekh-f @nekh-k
Perceptive Faculty of this N is this one. He lives and you live. . . . (This is the identification of the Avatar with Osiris.)

715.2220aJPII473+5 

715.2220aJPII473+5 Shewe Sekhem nek. Shewe, nut-k Sa-k en @nekh ha Asar N pen.

. **Shiva, you have Ego Power. Shiva, this is your protection of life behind the Perceptive Faculty of this N.** (Shiva rules the instinct of life to survive. This is a root chakra instinct. But he is closely associated with Tem the Lingam Tower that rules the instinct of procreation. This extends life over generations. The verse also makes his connection to Shakti, Shiva's discipline of Tapas by which he extends his power. This is the Ego Power Sekhem of the third Chakra. These three lower chakras are hard-wired instincts that keep life moving along on track as a living animal. They are the foundation on which the higher states of consciousness and achievement can flourish. However, as an individual and a civilization evolve, the instinct programs must be updated and integrated into the higher states or they hold back progress due to their selfish and conservative nature. They are background protective measures, but they can end up making a person live in fear of growth.)



715.2220bJPII473+6 Sa-k hau

Your protection of the backs (The second half of the verse is missing, so we do not know the exact nuance of "hau". It could also mean "estates", or "followers", or "naked ones", or even suggest all of these since these are responsibilities of leaders. Protecting the back is a standard instinct.)



715.2220cJPII473+6 N, wep en nek Heru re-k.

. **N, the Will opens your mouth for you.** (The Will empowers the Perceptive Faculty to express itself. This is the "Opening of the Mouth". The scribe or transcriber miswrites "wep" as "neb" and Faulkner corrects it.)

715.2221aJPII473+6 

715.2221aJPII473+6 Wep nef nek Aryty-k me Neter @het New, me Wer Hekau.


He opens for you your eyes with the adze of the Divine Castle and with the Great Magic Wand. (The Divine Castle is the dome of Heaven, and the Adze is the Big Dipper. It is also variously called the "Seba Wer", "Dewen-tet", or "Dem@nu". The mouth is the whole sky from horizon to horizon. The eyes are the sun and the moon. The adze was also a ritual instrument used to symbolically open the mouth of an initiate or a mummy. The "Wer-Hekau" is a magic wand ritual instrument used when the secret mantras are bestowed on initiates after opening of the mouth. These mantras are used by the High Wizards for practice of advanced yoga and meditation.)

715.2221bJPII473+7 

715.2221bJPII473+7 Wep re en -k. Heru mes-f.

716N4-5 Pera-k er-k ar Pet . . . nek @wy Pet. Khebeset nek seqet nek wedenet.
Your ascension to yourself is to Heaven . . . [open] are the Double Doors of Heaven, and you have the offering of ritual plowing and meditation. (Ritual plowing was an annual ritual to initiate the agricultural season. “Seq” is a technical term for organized practice of meditation. The pharaoh goes to Heaven, and his successor continues the material [agricultural] and spiritual [meditation] wellbeing of Egypt on Earth as an offering in remembrance of him and to honor him.)



716N6-7 

716N6-7 . . . reda nek Henememet. Ja thu Setesh em Mer en Kha . . . as.
. . . Given to you is an immortal Light Body. Illusion navigates you on the Delta Lake as one in the crew. (The spiritual aspect is an immortal Light Body, and the physical aspect can navigate with skill in the illusions of the “Real World”. There are some other tattered phrases here [see below] that do not fit very well.)



716N8-9 

716N8-9 Aakh-k Aakhet Neter[t], @h@ . . . den sen aret . . .
Your Light Body is a divine Samadhi, standing . . .

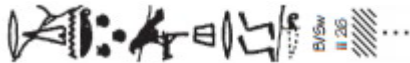



716N10[Jp] (This verse has remaining only the phrase “er khekh-k” [. . . to/at your throat”].)



716N11[Jp] 

Sewej sen thu Khenet khemet pesejet . . aw@u en Geb as. **You appoint the Chief[s] of the Enneads as the heirs of the World [Geb].**

716N12[Jp] 

716N12[Jp] 



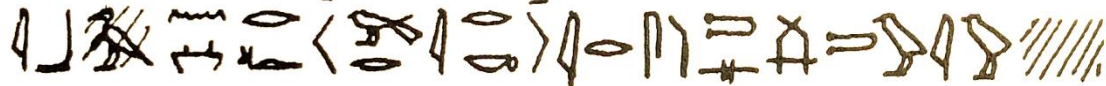
716.2224bJPII709+3+4 @h@ nek Wereshu Heru as nej at-f.

As the Watchers of the Will that protects its father stand for you. (The “Wereshu” are watchers who witness silently. These watchers apparently are in the retinue of the Will and stand by waiting on him. They correspond to aspects or levels of alertness. Alertness requires a certain amount of deliberate focus of attention and therefore belongs to the Will. The Will has a primary duty to look after the needs and desires of its father, the Perceptive Faculty. *Faulkner did some restoration of this from Aba’s version.*)



716.2224cJPII709+4 Ha N. pu akheded. @w sejer, sejer er-f Wer pen.

O this N. the Great One is asleep. The Mighty One rests, he reclines himself, this Great One. (Osiris appears to be in a coma, asleep, or possibly dead. However, the Witness level of awareness continues to observe in a totally detached manner. This is the sleep of Vishnu-Narayana from which he dreams the universe into being. See 1915f. *The repeated “sejer” may be a dittograph.*)



716.2224dJPII709+4



716.2224dJPII709+4 Aba en sejer-f, Wer, ar-k. Ares, thes thu, aw

The fragrance from his sleep, the Great One, is upon you. Awaken and arise . . . (See 1915g. The “sejer” glyph is damaged on top.)



716.2224eJPII709+5



716.2224eJPII709+5 Seth Wer ar-k. Aama en sheret-k, seth Akhet Wetet.

The incense of the Great One that is on you is pleasing to your nose, the incense of the two cobra goddesses. (For details see hymn 665D.)



717.2225aJPII709+5



717.2225aJPII709+5 A@ thu. Shesep nek fedut-k apetu @abut.

Wash yourself and take these your four purification jars. (This is a variant of hymn 666. The “@abut” were jars of water used for ceremonial purifications.)

717.2225bJPII709+6



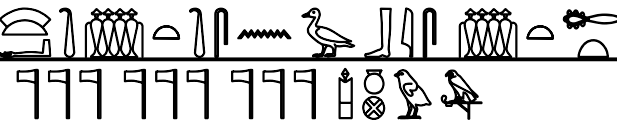
717.2225bJPII709+6 @beh me Mer Neter.
That pour libations from the Ocean of Divine Love. (Note the play between Ocean [mer] and Love [mer]. The determinative glyph for “@beh” looks like a ladle. It is not clear if these are libations or ablutions.)

717.2225cJPII709+6 

717.2225cJPII709+6 W@b-k am sen me Neter. Per-k am sen me Aryt R@.
You purify with them as a god, and ascend from them as the Eye-Focus of the Higher Self Sun. (The purification leads the attention to focus in increasingly higher states of consciousness.)

717.2225dPTII709+6 

717.2225dPTII709+6 @h@ er-k Khenet Akhemu Seku.
You stand up as the Chief of the Imperishable Stars. (The Avatar identifies with Osiris on his throne at the North Pole.)

717.2226aJPII709+7 

717.2226aJPII709+7 Kh@-t Khenet as, Geb as, Khenet Khat Pesejet Neteru Anew.
Rising, as their Chief, as the World, Chief of the Body of the Ennead of the Gods of Light Tower City. (Geb is the World Trump. Light Tower City is the center for Tem, the Tower Trump. The Avatar purifies himself and identifies with the primary gods: Ra the Higher Self, Tem the Creative Breakthrough, and Geb, the Material World.)

717.2226bJPII709+7 

717.2226bJPII709+7 Weju-f medu en neteru.

He issues commands to the gods.

717.2226cJPII709+7 

717.2226cJPII709+7 Aw-f medu me hemes neter @nekh.

He speaks like a living god sits. (“Aw-f” is he. He sits on his throne and issues commands.)

717.2226dJPII709+7+8 

717.2226dJPII709+7+8 Ath nek Wereret seba as w@et, sek khefetu

You grasp the White Crown that is unique like a star that annihilates enemies. (The Avatar opens his crown chakra and moves into the Higher Self. From that viewpoint all problems are annihilated. *The scribe wrote “neth” for “nek”.*)

717.2227aJPII709+8 

717.2227aJPII709+8 Aas ashemet-k tu N pu jedet en Heru en at-f Asar.

Indeed, this going of yours, this N is told by the Will to his father, the Perceptive Faculty. (The cooperation of the Will with the Witnessing Faculty allows for the solution of all problems.)



is a name sometimes used for one of the decans. In later times it was called “Sebekhas” or “Sebeshes” or “Bekaty”. [Note the star determinative.] “Sebesh” is to eject. “Bekaty” is a pregnant woman about to give birth or the dawn about to give birth to the sun. Faulkner thinks “Sebesh” should be “@besh” and means “drowned”. I am not sure where he gets that meaning or why that would warrant a star determinative. “Sebesh” and “@besh” are both sometimes used for a certain star in Orion. I think the damaged text contains an allusion to esoteric astrology and mythology that we still do not understand.)



717.2231cJPII709+15 Hew-k sen, sekek sen, sebesh-k sen ar Ta er Waj Wer.
You smite them, you bring them to an end, and you eject them beyond the Land and beyond the Great Green Sea. (This verse again plays on the name for the decan or Orion stars. The “Waj Wer” is the Mediterranean, the Great Green Sea. It represents dissolving the stars in the Ocean of Pure Awareness that forms the basis for the Higher Self. Presumably this all refers back to the limitations imposed by Set and his minions. This verse seems to read very differently from 1925f. The two hymns [666 and 717] require further study to determine the proper allusions and interpretations.)



717.2231dJPII709+16 en Newet-k New.
 **your Cosmic Space Goddess and the Hunter.** (This verse is roughly similar to 1927a, but the first portion is missing. It seems to mention Newet and Osiris in the form of Orion the Hunter. There may be a play here between New the Hunter and New the Primordial Urge.)



718.2232aJPII709+16 Mek new ary-ne nek, at N. Nehem-ne thu m@ ar Red-k.
Behold that which we do for you, father N. We deliver you by hand to the Stairway. (This hymn is similar in parts to 666A. Faulkner takes “@ar” to mean “obstruct”. This is doubtful. Horus speaks here and assists Osiris in his ascension process on the Stairway to Heaven. See 2233a for confirmation of this reading. “M@” here is not “from the hand” but “with the hand”. “We” here probably refers to the two brothers, Horus and Baba as they assist Osiris onto the Staircase.)



718.2232bJPII709+17 ut eret hery then, Aakhu.
 **goddess above you, O Light Bodies.** (There are too many gaps to make sense of this verse. The goddess very likely is Newet, the mother of Osiris. She greets him as he ascends to Heaven. Before “you” there is a “face” glyph preceded by the letters “rt”. There is not enough context to determine the meaning, but we may guess that the Avatar ascends to a status above ordinary Light Beings.)

718.2232cJPII709+17 

718.2232cJPII709+17 Wen-ne nek @wy Pet. Senekheb-khebu nek sew
We open the Double Doors of Heaven for you. [They] push open the bolts for you (There is a lacuna at the end of the verse.)

718.2232dJPII709+18 

718.2232dJPII709+18 Nas thu Semenetet Aset as.
The Divine Dove calls you as Feeling. (Isis is the model for the white dove totem used by Christians to represent the Holy Spirit. She is Feeling.)

718.2232eJPII709+18 

718.2232eJPII709+18 Jesu nek Menet Nebet Het as.
The Divine Mooring Post greets you as Kundalini. (The image shifts, rotating on the same root “men”. The spine is the “mooring post”. The image is a post to which a boat is tied when it enters a harbor. This metaphor represents death. It also represents the culmination of the meditation process in the state of Samadhi, a condition that mimics death by greatly reducing body functions. The body is the boat we travel in during the journey of life. The spine is its mooring post. Kundalini sits at the bottom of the post. When she rises to greet you, you either die or become enlightened or perhaps both. Kundalini here is Nephthys, the younger sister of Isis. The two are often shown together in Egyptian art and myth. For enlightenment you must have both. Thus Nephthys leaves Set and joins Osiris. Set is upset, but that is an Illusion, which is what he is. Kundalini shifts from being part of Illusion to being part of direct Perception and close partners with Feeling [Isis]. She is the bliss of the life force. At first it is only an illusory sexual experience, but it rises to become an illuminating and joyous spiritual energy.)

718.2233aJPII709+18 

718.2233aJPII709+18 Kh@[t] hery Red Wer.
You rise upon the Great Staircase. (This verse confirms our reading of 2232a above. The determinative here resembles more a ramp than a staircase, but the idea is the same. The Egyptians used ramps for construction of their megalithic architecture so they could drag the heavy stones of column drums and capitals or the upper courses of walls and roof slabs up to their high positions in the structures. “Men” is a glyph for the megalithic stones and has the notion of stability. The epithets of Isis and Nephthys in the verses above both use that glyph. This glyph also is in the names of Menu, the Tantric Procreator God, and Amen-Ra, the Hidden Sun of the Higher Self.)

718.2233bJPII709+18+19 

718.2233bJPII709+18+19 Deben-k Aatu-k Herutyu.
You circulate through your Chakras of Will. (These chakras controlled by Horus specifically are chakras 5-7, but expand to include all chakras.)

718.2233cJPII709+19 

718.2233cJPII709+19 Deben-k Aatu-k Setetu.

720.2238bJPII709+39 

720.2238bJPII709+39 Wen nef @wy Pet as. Senesh-f @wy Qebehu.

He as if opens the Double Doors of Heaven and he unbolts the Double Doors of the Cool Sky. (“He” refers to the Great One of the previous verse. This is probably Geb preparing to make love with Newet, his Cosmic Space consort.)



720.2238cJPII709+39 

720.2238cJPII709+39 Qebes nek Ta. Seq nek wedenet.

You plow the Earth and you gather offerings. (This verse must be the same as 2234d. “Khebes” is misspelled as “qebes”. “Khebes-Ta” is the ritual plowing of the Earth done by the pharaoh to initiate the agricultural season. The Chinese emperors had the same tradition. The offerings represent the successful harvest. This is all related to the role of Osiris as an agricultural deity and to the metaphor of the lovemaking between Earth and Heaven that produces life forms on the planet. There is also a deeper tantric reading to these texts.)



720.2238dJPII709+39 



720.2238dJPII709+39 Reda nek @wy [Heru] nek rew.

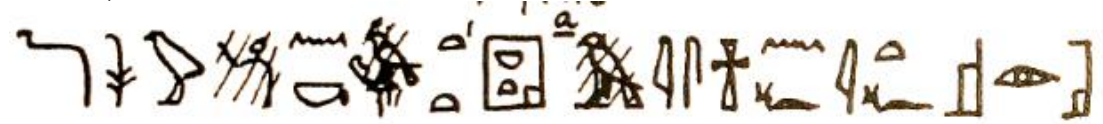
The two hands [of the Will] are given to you for you [to dance?]. (The end of the verse has “rew” with a glyph of a man gesticulating with a short stick in each hand, the meaning of which is uncertain. Faulkner believes it means “to dance”. The traditional posture of the World Trump in the Tarot deck is the ancient Egyptian glyph for dancing. This suggests that the rotation of the World on its axis is a form of dance that probably resembles the ancient practice of Sufi whirling, which is much older than the Sufi tradition. The hands encode for the Avatar Principle.)




720.2239aJPII709+39 

720.2239aJPII709+39 Medu nek Menet Weret Aset as.

The Great Dove speaks to you as Feeling. (See 2232d above. The “Menet” is the Dove. Sometimes it is confused with the “Mooring Post”. Here it has the post radical, but refers to Isis as the Mourning Dove who mourns the apparent loss of Osiris. The letter “d”  in “medu” as transcribed looks a lot like the abstract determinative . This needs to be checked against photographs, but the meaning is clear.)



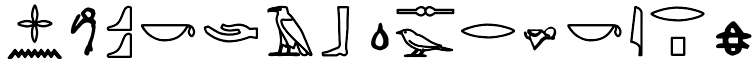
720.2239bJPII709+39+40 

720.2239bJPII709+39+40 Jesu nek Amenetet Nebet Het [as]. Heru as nej nef



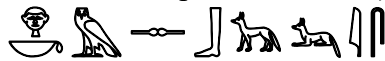
721.2241aJPII1055+28 Ha N. pu, thes thu er Weru ar-k.

O this N. raise yourself beyond those who are greater than you. (This picks up from the previous two verses and encourages the Avatar to bootstrap, to uplift his own consciousness without assistance and to a level that is beyond the beyond and transcends all the “Great Ones”.)



721.2241bJPII1055+28 Wenem-k dab. Sewer-k arep.

Eat figs and drink wine. (Figs and wine represent the finer things of life. Why limit yourself. Enjoy life to its fullest possible extent.)

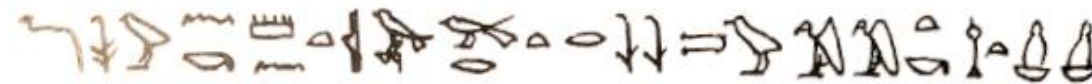


721.2241cJPII1055+28 Her-k seby as, sheth sepetu.
Your face is as Death’s, arrayed nomes. (The idea that Osiris has a Death’s head that looks like Anepu refers to his Wizard staff that has the head of Anepu, the Death Trump, mounted on it. This means that he has mastered death. **Priests often wore masks of Anepu during funeral ceremonies.** The second half of the verse has such a large gap that we can not extract its meaning for certain. “Sheth” is to be dressed or arrayed in some manner. What that has to do with nomes is unclear. It may mean that the pharaoh wears the country like a garment.)



721.2242aJPII1055+29 Deben-k amy kherety Neter. W@b nek em Khenetyu.

Those who are with the Divine Masons circulate about you. Those who are in the sacred precincts purify you. (As Faulkner notes, the first half of the verse contains the term “Kheret-Neter” or “Neter-Kheret” broken into its component parts. The “Kheret-Neter” or “Neter-kheret” is usually considered to be the necropolis and means something like “The Divine Underworld” or “Divine Property”. The Masons [Kheretyu Neter] also were a guild of craftsmen who, among other responsibilities, designed and built the sacred necropolises and temples. These constructions were much more solid than the houses in which people lived and often involved underground complexes. The “Em-Khenetyu” are those elites in the most sacred parts of Heaven. Perhaps they are special priests or angels. In any case their function is to purify.)



721.2242bJPII1055+29 Jesu nek Menet Weret. Renen thu Muty-k Hejety.

The Great Divine Dove greets you. Your two mothers, the two White Crowns,

rejoice in you. (The Great Dove is Isis. “Renen” is to rejoice, but also plays on the name of the harvest and nurse goddess Renenewetet, a transformation of Isis. These goddesses all rejoice in the resurrection of Osiris as crops that bring a bountiful harvest. The two mothers are the kundalini cobras Nekhebet and Wajet. They also are the activation of Nephthys and Isis and the upward flow of sap in the plant as well as the spiritual evolution of man.)



721.2242cJPII1055+29 Aseny thu Muty-k Hejety

The two mothers of the White Crowns kiss you. (This further emphasizes the loving intimacy that nurtures as a nurse caring for a beloved baby.)




721.2242dJPII1055+30 aakeb. Seruj en Khenet-k tepu Ta en jet jet-ta.

. mourning. Your Portal which is on Earth is strengthened for ever and ever. (The first half of the verse is missing except for the last word, but has to do with mourning for the apparent death of Osiris. The Portal on Earth is the mechanism by which Osiris resurrects year after year for eternity.)




722.2243aNt40 An seh-seh @b @nety, nefer maat.

O pestle staff, the myrrh [?] is beautiful to see. (We return here to text chosen by Queen Nt. I suspect that the “seh-seh @b” refers to a pestle used to grind myrrh. “@nety” is myrrh. The JPII 1055+30 version may have a variant of this line: “@n neh-f nefer maawet” . This may mean something like “his eternal beauty is beautiful to behold.” There may be allusions to the Osirian phallus here. Also, the glyph for the pestle echoes the Tower of Tem.)



722.2243bNt40 Jed nek en R@, netet Nt aw-s.

Announce to the Higher Self Sun, because Nt comes. (The JPII1055+30 version has “ser”  instead of “jed”. But this also means “to announce”. The preparation of the myrrh, if that is what is meant, may be to celebrate the arrival of the new Avatar.)



722.2243cNt41 Aa Nt pu, aset. Aset kheseef em R@.

O this Nt has gone, gone to meet with the Higher Self Sun.



722.2243dNt41 Jed-k nef khet ma@, @qa. [Aq], Qena.

You tell him something true and correct. [Ascend and] embrace. (When meeting with the Higher Self Sun, the Avatar speaks only the truth. “Ma@” is something true. “@qa” is correct guidance. “Qena” is to embrace. Here it specifically refers to embracing the Higher Self. This symbolizes their integration and mutual identification. There is a JPII fragment 28, b.6, that adds “Aq” [ascend] before “embrace” as I show in brackets.)



722.2243eNt41 Am-k kheseef es.

(When you die, you no longer can sense the natural scenery around you. When the breath stops, the wind stops and the stars in Heaven fade out. **Every creation comes to an end which its limiting boundary. Note the scribe's metathesis in "atem" ["atem"] written as "tatem".**)



723.2245cNt655 Atem seref amy-k. Mes af-k en @nekh.

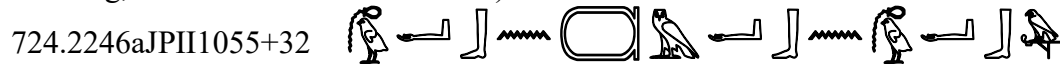
[If] the warmth that is on you is lacking, may your flesh be born for life. (The

first word should be written as "atem" [𓂏𓂏𓂏].



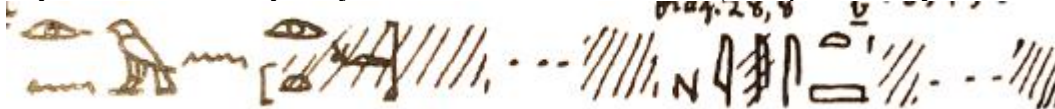
723.2245dNt655 @nekh-k ar @nekh sebau em @nekh sen.

You live beyond the lives of the stars when they live. (The Avatar can create a lifespan that exceeds that of a star, **which may live for billions of years.** JP11 has the variant: "sebau em renepy sen @nekh", which does not significantly change the meaning, but I think is clearer in JP11.)



724.2246aJP111055+32 W@b en N m@bu en Neter W@b.

N purifies with the purity of the Divine Pure One. (Compare this hymn to 524.)



724.2246bJP111055+32 Ary en Heru en Aryt-f N as, Set

Made by the Will for his Eye as N, Illusion (This verse is fragmentary, but shows that the purification is a deliberate act of the Will. The involvement of Illusion is not clear due to the loss of text.)



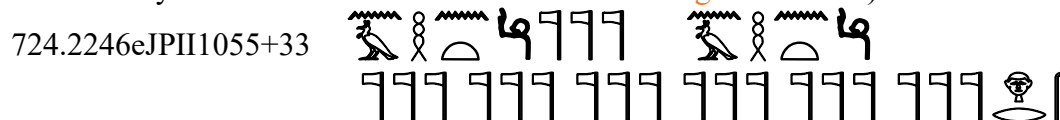
724.2246cJP111055+33 Wen en N @wy Qebehu, kheseftu rekhet.

Opened by N are the Double Doors of the Cool Sky to meet the people. (The doors open to meet people, **but** close to keep out those who are unqualified.)



724.2246dJP111055+33 Ay en N khery Aryt Heru @at, Wa Shat.

N comes with the Eye of the Will that is strengthened and empowered. (The "Wa-Sha" is the Ocean Awareness Meditation of ancient Egypt. "Wa-Shat" describes the empowering effect of the technique. Full experience of a single thought is the fundamental tool of self-empowerment that awakens a person to his Source of Creativity in an unlimited and undefined Ocean of Pure Awareness. The Avatar has focus of Will that is fully empowered through practice of meditation enhanced by the use of various Avatar attention **management** tools.)



724.2246eJP111055+33

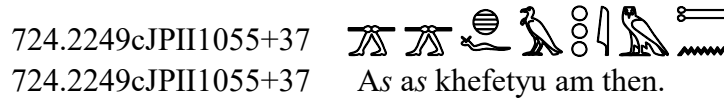
route from Thoth to Ra [See the Senet Oracle Board]. It is the key to the Ocean Awareness Meditation, the fastest form of meditation. The **Divine Ka** energy can attune itself to be aware of the subtle energies of the gods, the functions of the various organs and faculties of a living being. This advanced skill is part of what in India is called Ayurveda, the Science of Life. There is also a tantric aspect to this.)



724.2249aJPII1055+36 Wep-k Wat N. Sesekh-k Aset N me Khenet Neteru.
You open the Way of N. You make spacious the Seat of N as Chief of the gods.
 (The way is to the throne and the administration it carries out. The Seat is the throne. It also codes for Isis and indicates that a skilled administrator must have Feeling.)



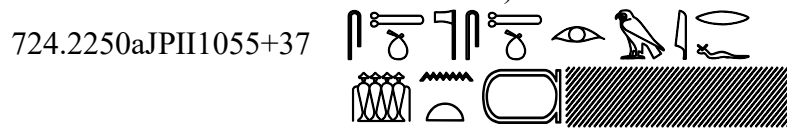
724.2249bJPII1055+37 da N. maa-k em aryty-k temety.
 **grants, O N. that you see with your two eyes fully.** (The opening of the verse is missing, but the remainder is clear. The Avatar learns to see fully and clearly with his eyes what is really there.)



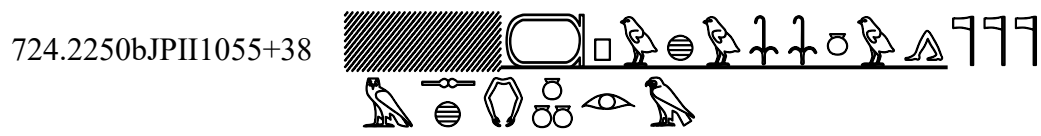
724.2249cJPII1055+37 As as khefetyu am then.
Hindering enemies therewith. (The text has “you” at the end. That is a pronoun error unless the gap in the previous verse matches it. The idea is that clear vision leads to solutions for problems. Compare this line with 1240b.)



724.2249dJPII1055+37 An ath en Heru Aryt-f redat nef seth-s.
Because the Will grasps his Eye-Focus, he gives it its scent. (The “scent” refers to a special flavor that enables the Eye to perceive celestial realms and other subtle perceptions. Note that in the previous verses the text refers to hearing, sight, touch, and smell. These are the four senses.)



724.2250aJPII1055+37 Seth neter seth Aryt Heru ar-f. Khenet N
The divine scent is the scent of the Eye of the Will and is on him. The Chief is N (The loss of the final part of the verse leads to questions regarding syntax. Compare this verse to 1241a.)




724.2250bJPII1055+38 N pu khew nenuw neteru em sekhenu Aryt Heru.
 **this N prevents the gods from retreating when embracing the Eye of the Will.** (The Eye means focus of attention. However, focus is not very useful unless it can be maintained until an objective is attained. “Nenuw” with the walking radical is to retreat.)

724.2250cJPII1055+38 

724.2250cJPII1055+38 Gem en N em Pe. Heh en N em Anew.

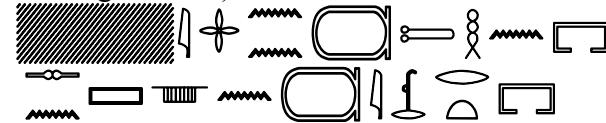
N finds in the Bindu Place, and seeks in Light Tower City. (This verse reverses the verbs of 1242b. The Bindu Place is Pe. This is the point in the crown chakra that represents integration, a key to focus. Light Tower City is the midbrain just above the brainstem. This also is an integrating point for efferent and afferent signals. The Bindu Point is a higher function of intellect and the point where meditation comes to one-pointed coherence. Both are involved in the process and the inversion of the verbs means that we have to treat them as both about equal in importance. Two different verbs are used for literary variation and simply stress the importance of these two sacred sites.)



724.2250dJPII1055+38 

724.2250dJPII1055+38 Shed nes N me re en Set em bu pu @ha en sen am

N rescues it from the mouth of Illusion in that place in which they fought. . . . (This is very close to 1242c. “Shed” here can have the sense of “takes” or “snatches”. “Shed” also is code for deep study of the nature of reality. Set as Illusion tries to swallow the focus of attention by setting up all sorts of distractions and chaos around it. The contest of Horus and Set is the classic paradox of order versus chaos. The two turn out to be inseparable, as chaos theorists have discovered. The solution is for Horus to realize that order can grow and evolve peacefully within the realm of chaos. Chaos actually assists evolution by allowing the automatic breakdown of previous creations. This makes way for future creations. Horus eventually learns to love Set and work together with him as a team, creating and discreating on the path of the Higher Self.)

725.2251aJPII1055+39 

725.2251aJPII1055+39 awen en N Thehen Per. Senesh en N Arenepet Per.

. N opens the House of Sparkling. N opens the door of the House of the Year. (“Thehen” is to sparkle or glisten. “Renepet” is the year. These may refer to squares on the Senet Game Board or to constellations in the sky as well as actual temples. We need more research regarding the verse to identify and understand these epithets.)

725.2251bJPII1055+39 

725.2251bJPII1055+39 Qaau R@. Kh@u Newebet.

The Higher Self Sun is on high, and the Divine Golden City rises. (“Newebety” is a title for Set of Ombos. This is in the south of Egypt and has a temple dedicated

to Horus, **the hawk god** and Sebek, the crocodile god. As the Higher Self progresses, so does the Great Illusion. **“Newebet” means “House of Gold” or “City of Gold”.**)



725.2251cJPII1055+39 Ary nek Wat en N, sewa-f hery-s

You make a Way for N that he may pass upon it. (The Higher Self lays out a Path of evolution and the Avatar travels upon it. The Path is code for Horus, just like the crocodile god Sebek is code for Set.)



725.2251dJPII1055+40 –u Heru, Neb Seda.

. **the Will, Lord of Trembling.** (The “seda” is a bird that wobbled its head as it walked, an image that suggested to Egyptians shaking or trembling -- **a common feature with many birds because of their tendon structure.** The Will of Horus is so powerful that it can shake the whole universe.)



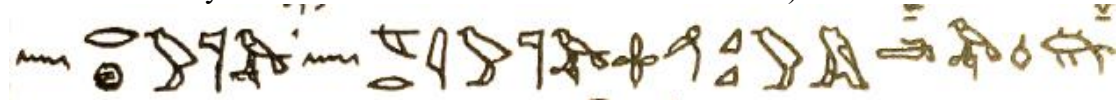
726.2252aNt692 An mer-k @nekh-k, Heru, herytep @newet, [ne] khetem ku @wy Pet.

If you want to live, O Will, who is above the Place of Beauties, do not seal the Double Doors of Heaven. (The “@newet” is an idealized place where all is beautiful. “@n” is beautiful and is the same root as the Hebrew word for “eye”. Thus it connects to the Eye of Horus. With it you can find beauty anywhere and everywhere. The Nt version has “khetem-ku”, which is “may you seal”, but lacks the negative. JPII has the negative sign [ne] in front of the verb. [Allen’s 726 is fragments from P that are quite different.] Faulkner thinks that the “u” of “ku” is the negative. That is **probably** off the mark. “Ku” is a second person singular masculine pronoun: “you”. Even though the queen is a female, she is often addressed with male pronouns.)



726.2252bNt692 Kheseft ku kheseftu @wy sejer. Peret Ka en Nt ar Pet.

You meet the strong Double Doors. The energy of Nt goes forth to Heaven. (The Ka energy activates in the second chakra and then rises upward, clearing the other chakras, and then passes through the crown chakra on up to the Higher Self **Sun** in Heaven. The JPII1055+44 text has a “ne” for negation in front of “kheseft-k”. That makes it “you do not resist”. The Nt. version is better.)



726.2252cNt692-693 En rekhu neter, en merau neter, wenemu me dabu.

For those whom the god knows, and for those whom the god loves, the eaters of figs. (Eaters of figs represent those who live the good life. Those who qualify as

companions of the gods can enter Heaven. The text of Nt is corrupt at the end, and JPII also has problems. Faulkner restores the text, probably correctly, to “figs”. A glyph at the end looks like a fish, but is uncertain.)



726.2252dNt693 Kapu neter sether, hebesaut.

726.2252dNt693 **And those who burn incense and who wear divine raiments.** (Those who burn incense are the devout, and those who wear divine raiments are priests or spiritually attuned people. The hawk symbol of divinity appears with the word for raiments.)

726.2253aNt693-694

726.2253aNt693-694 Setepu *Sa* er Neter @*a*. Setep *Ka* en Nt *Sa* ar Neter @*a*.

Choose refuge beyond the Mighty God. The *Ka* of Nt chooses refuge beyond the Mighty God. (“Step *Sa* er Neter @*a*” is about the same as taking refuge in the Buddha. There was a formal initiation ceremony involved with it.)

726.2253bNt694

726.2253bNt694 *S-a@-f* Nt. en Neter @*a*, en sut as *w@* am sen.
He causes Nt. to ascend to the Mighty God because he is as one of them.

726.2253cNt694

726.2253cNt694 *Ne met* Nt en *suten*. *Ne met* Nt en *re[me]th*.
Nt does not die for a king. Nt does not die for a human. (The queen is immortal.)

726.2253dNt695

726.2253dNt695 *Ne kheper*, *ne wenen khet neb dewet jedet sen ar* Nt. *dew*.
There does not manifest and there does not **ever exist anything negative that they may speak **of** to the detriment of Nt.** (“Dew” is bad, negative, detrimental.)




726.2253eNt695


726.2253eNt695 *Em heru*, *tepet en jerekhu*, *em Abedu*, *em Semedetuf*, *Renepet-f aseth*.

In the day or upon the **nights, in his monthly festivals, or in his half-monthly festivals, or his annual festivals.** (“Jerekh” is a variant of “gerekh”, night.)

727.2254aNt716

727.2254aNt716 *Kher Ka* en *sejh*. *Kher sejh* en *Ka*.

The Bull Snake falls to the Illuminator, and the Illuminator falls to the Bull Snake. (This matches closely 430a. “Sejeh” should be read “sehej”. This is an epithet of Ra. The “Ka” snake is also an epithet of Ra. This sounds like the alternating supremacy of Ra and Aapep, the positive and negative poles of energy. In this verse and elsewhere in passages below the scribe writes a glyph . This is not the “horned” serpent that represents the letter “f” . It is another kind of serpent. I use a snake glyph with more ripples for clarity: .)

727.2254bNt716-717 


727.2254bNt716-717 Sehem en mat nef.

What makes him retreat is what he sees. (Reactions are due to perceptions.)

 a-b. JPII, 1055+56 

727.2254cNt717 

727.2254cNt717 Kher er-f sa Ta-f. Thes-f kher-f.

What makes him fall is the son of his Earth. He has tied on clothing that is below himself. (He becomes upside down or tied in a circle. When a person gets stuck in the physical, he becomes subject to pain. The verse is very cryptic, but seems to mean something like the above. Earth is below the body. Osiris is the son of Geb, the Earth World. His clothing is made of Earth material, which is of a lower status than he. Geb is often depicted lying on the “ground”. Osiris is really the son of the Sun, for his essence is a body made of pure light. So who really is Geb, his “father” according to myth. This is deep physics and mind science. The last half of the verse in the JPII version has “jajat” , the council of gods. This is a verse to contemplate.)



727.2254dNt717 

727.2254dNt717 Per sejet er Aker Ta.

The flame goes out to the Earth-god and his two “lion energy poles”. (Faulkner thinks this means that the snake injects its poison into the earth “harmlessly”. The venom of Aapep, who is a projection of Ra as a beam of light goes into the Earth. The Aker is an Earth god with a lion head or human head at each end. This tells us the World of Geb is made from the “light” of the Sun [Ra].)


Aker: 





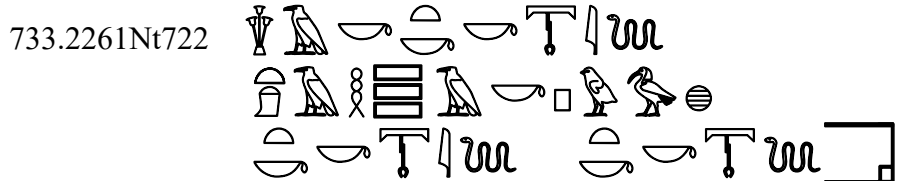
727.2255aNt717 Aam Neheb-Kau metewet.

The Yoga of Chakra Energies burns with deadly seminal venom. (Neheb-Kau is a serpent in the Astral Realm who exemplifies the energy generated by the practice of yoga. You can see illustrations of Neheb-Kau in the **Amduat**, Hours 4, 5, and 11.

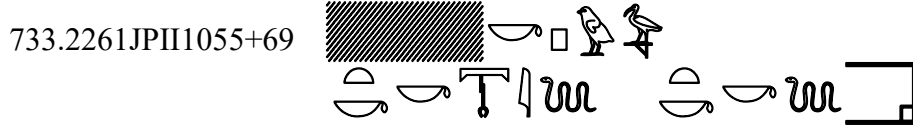
The witness exposes itself to the night and the physical Earth. Snakes hunt at night and hug the Earth since they have no feet. Nt 720 has what looks like “er-f”  [“to or at him”. But the determinative glyph is almost certainly a snake.)



732.2260JPII1055+66 Pet-peta Hepenu. Hapet-ta Amen. Af re-k em
The eagle tramples, O Laws. The Law of the West, the serpent of your mouth is in (It is hard to make any sense out of such a short utterance that lacks context and is incomplete. The “Laws” may refer to serpents. The eagle may attack the serpents. The mouth could be the serpent’s hole or what the law says. It remains obscure.)



733.2261Nt722 Ha-k tekeka ta. Hesemena-k pu Aakh. Tekeka tekek.
Your back is a hot robber of night. This your natron is a Light Body. Thief of the Night, Thief of the Night. (This is another obscure invocation. Natron is a code for a divine incarnation. Night is like what is behind your back. It is dark and thus hard to see. “Tekek” is to rob or invade. A “tekek” is a pest insect or in this case it seems to be a serpent **because of a serpent determinative.**)



733.2261JPII1055+69 a-k pu Jehuty. Tekeka, tekek
 **this your [natron] is the Intellect. Thief of the Night, Thief.**
 (The text has a gap at the beginning. Presumably the first part is the same as in the previous verse. The only change is from “Light Body” to Intellect, Intellect is Thoth. There is a pun since “Aakh” for Light Body is close in sound to “@akh”, the moon. Thoth is associated with the moon, and the moon is a night apparition. The verse ends at the foot of a column and the scribe may have cut out the repeated “Night” because of lack of space.)



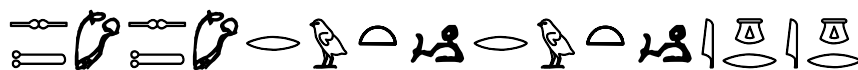
733.2261JPII1055+70 a pu en N. Jehuty. Tekek, Tekek.
 **This your [natron] is the Intellect of N. Divine Thief of the Night, Divine Thief of the Night.** (The progression leads to the deification of the Thief of

The “Portal” links back to the “door” of the previous verse and also puns on a common name for the Cosmic Cobra Kundalini. That energy is like the sap flowing in a plant and brings Osiris back to life. There seems to be a small lacuna at the end of the verse.)



734.2263cJP11055+75 Heru as amy Per-f. Set as amy Henet.

. as [Will] who is in his Mansion, and as Illusion who is in his Boundary. (There is a gap at the beginning of the verse that leaves out critical information about the other god mentioned in the verse. The most likely candidate is Horus, who represents the Will. The “Mansion” or “House” can be his constellation in the sky or his square on the Senet Game Board or a temple site. In the Game layout of the Senet Board Horus occupies the last square, number 30. From there he rides his magical Chariot off the board into the Transcendental Beyond. Set, on the other hand, is the Devil Trump and occupies square #17 on the middle row. His Square is between the Moon [16] and the Lovers [18]. After the Full Moon we enter the darkening of the light as the Moon wanes and we move into the domination by night’s energy – started off by the appearance of Set. The Moon symbol used on the Game Boards was the Fisherman’s Net. That puts karmic boundaries on a pawn and slows or stops his advance. On the Game Board Set is usually is represented by the image of the undulating serpent, Mehen. This represents the Labyrinth of the route followed by pawns on the board. Mehen is not really evil, but represents the wandering path we follow during the night of ignorance. In his benevolent form he protects the Sun, and in his malevolent form he tries to swallow or otherwise destroy the Sun. The Devil’s Square is also called the “Throne” after the Throne of Osiris that Set usurps. It also is the Staircase to Heaven. After this square comes Lovers, for evening is a good time for lovemaking. Then we pass through the Fool and the World Trumps. That completes the second row and a lifetime on Earth. From there a pawn enters the underworld where he must master the art of dying and resurrection. Another possible reading for the place name “Henet” is “Place of the Mistress”. I suspect that the name “Mehen” should be read “Nemeh” and means “To Fullness”, just as the name of the serpent “Sejeh” in hymn 727 probably should be read “Sehej” so that it means “Illuminator” and refers to the Kundalini Cobra energy. At early times both these words already had metathesized for most Egyptian scribes due to the calligraphic practice of tucking letters under larger “wraparound” letters such as “j” or “meh”. Another common example is “Mut” written with the “t” tucked in front under the vulture glyph. Such a combination is not to be read “t-Mu”.)



734.2263dJP11055+76 Seth. Seth. Rewet. Rewet. Ager. Ager.

Pour libations. Pour libations. Be healed. Be healed. Be silent. Be silent. (Faulkner has “dance” for “rewet”. Another possibility is “grow”. I suspect, however that this is a purification and meditation procedure for healing mind and body. The purpose is to achieve resurrection and freedom from suffering and death.

The object held looks like a boomerang.)

734.2264aJPII1055+76 

734.2264aJPII1055+76 Sejem. Sejem medu pu jed en Heru en at-f, Asar.

Hear. Hear this word spoken by the Will to his father, the Perceptive Faculty. (This continues the process of healing and resurrection. The Will asserts the proper affirmation to the Perceptive Faculty. With the proper technique the “dead” one reawakens. This is a key part of the Avatar Technology.)

734.2264bJPII1055+76 

734.2264bJPII1055+76 Aakh-k am @a-k am. Hemes-k er-k hery khened


You are a Light Being thereby, and you are strong thereby, and you sit upon your throne. (Osiris transforms into a Light Being, regains strength, and sits again upon his Throne that Set had usurped, as per the allusion in 2263c above. A few words are missing at the end of the verse, probably including the throne determinative.)

734.2264cJPII1055+77 



734.2264cJPII1055+77 ges-k, kha-t seshem-k Akhem Seku.

. your side, the altar you lead the Imperishable Stars. (There are two gaps at the beginning of the verse that hamper our understanding of that portion. However, the second half is clear enough and is a standard formula proclaiming the leadership of Osiris over the immortals.)

734.2264dJPII1055+77 

734.2264dJPII1055+77 Aa N. kha-k em ta, kha-k em heqet, kha-k em re.

O N. your thousands of bread, your thousands of beer, and your thousands of geese. (The “re” is a kind of goose. It literally means “mouth”. These may be geese that lived or were raised at the mouths of the Nile in the northern Delta. The verse takes the form of a standard offering formula that means the Avatar can create an abundant life. The next verse continues the formula.)



734.2264eJPII1055+77 

734.2264eJPII1055+77 Kha-k em sa, kha-k em therep, kha-k em

Your thousands of elder geese, your thousands of “waddler” geese, and your thousands of (The name of the last item on the list is missing, but it may well have been another kind of goose or duck or other offering. These all belonged to the class of offerings called “aped” or fowl. Usually Egyptians offered geese and ducks that they raised in large numbers. Birds represent aspects of the Prana Mind. Bread stands for the body, and beer stands for the blood. This was the Egyptian Eucharist, and they also had a doctrine of “transubstantiation”. The offerings magically became the resurrected body and consciousness of the Avatar. The

Pyramid Texts are “dead” serious about these procedures, but they must not be misunderstood as superstitious ritual, which is what they probably were even for most Egyptians in ancient times. These are all code for powerful Avatar technologies.)

(Nt,6)



735.2265aNt6



735.2265aNt6 Per en Nt. em ur s me bak. Her en Nt mem Mehen Shesaw. Nt goes with as a hawk. The face of Nt is among the wiles of the Labyrinth. (“Shesa” means cunning or clever and often refers to clever use of the tongue. It also means “night”, and the Labyrinth represents the dark night of the soul as it wanders in ignorance. This name also corresponds to the Vedic serpent, Seshi on which Vishnu/Narayan reclines. The “face” of the Avatar is her visual field. Her hawk vision will enable her to find her way through the labyrinth. After

“Mehen” comes an uncertain glyph that resembles the fig glyph: 𓆏.)



735.2265bNt6



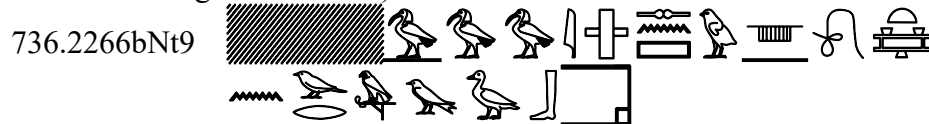
735.2265bNt6 Pesesh-s nebu Tash-s nebut sepety netery @wy.

The Lords of her Boundary and the Ladies of and Divine Nomes of the Two Regions, divide her. There is a gap in the text, but we gather the overall sense. The “tash” is a boundary marker at the frontier of the country. Egypt was divided into districts called nomes. The two regions are probably the two sides of the Nile, although they could be North and South. The glyph for “region” is the hand radical. Usually the hands refer to East and West. “Her” probably refers to “Egypt” and also to the queen. Egypt was called Kam or Kamet, and thus could be male or female depending on the preference of the scribe. Here is another name for Egypt: “Ta Mera” or “Ta Meret”, the Beloved Land.)



736.2266aNt9 Nt pu Wer per me Wepet Jehuty.

This Nt is the Great One who goes forth as the messenger of the Intellect. (The word “wepet” can mean a messenger or angel. It can also mean that the Avatar goes forth from the crown chakra. Thoth is the Intellect. Thus, the Avatar can take the form of a thought or a belief.)



736.2266bNt9 Aakhu amy senu [?] Wat en Wer en Geb.

. Light Beings that are among those who open a Way to the Great Divine One of the World. (Geb is the World Trump, and the Great One is Osiris as the Wizard Magician Trump. These Light Beings are also immortal angels who are “@u-Wat-Her”, Assistants to the Way of the Will as they serve the Cosmic Intellect and the Cosmic Will of the Higher Self.)

738.2268cNt11 Ne fed en Nt. *Qa* me Aset-f

Nt does not pluck the Divine High One from his Seat. (“High One” plays on the name of Shiva in the previous verse, and “fed” plays on the number four that comes up in the next verse. The Avatar does not challenge the seniority of the High Gods and their Chairman.)



738.2268dNt11 Nt pu fedenu en fedu pu neteru pereru me Wepet Geb.

This Nt is the fourth of these four gods who go forth like messengers of the World. (The four messengers of the World Trump are the four elements. They are also the leaders of the three Enneads [Ra, Osiris, and Thoth] plus the Avatar as the player of the Game. It is not clear which element or sensory modality the Avatar identifies with. Since the organ of Osiris is the Eye, I suspect the Avatar identifies with light. The four elementals are placed in the middle of the second row on the Senet Oracle Board under the World Trump.)



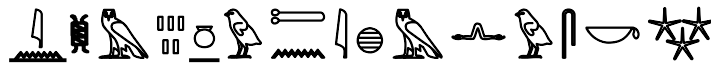
738.2268eNt12



738.2268eNt12 Nt en maat nes we sebau? *Sahu Sah*.

. Nt because of what is seen by her the Orionic Stars of Divine Orion. (This relates to Newet, the Star Trump. She is the mother of Osiris. The third third that is not mentioned in the text that survives is governed by Thoth and manages the practical earthly life of the Avatar. This constitutes the bottom row of the Oracle Board. This is where Set wields his influence. However, Thoth always knows how to handle Set.)

739.2269aNt12



739.2269aNt12 An Nt. me dunu then Akhemu Seku.

For Nt. is like your fifth, O Imperishable Stars. (This hymn seems to pick up on the number theme from the previous hymn, but the meaning of “fifth” is not clear because the briefness of the utterance lacks context. The fifth has to do with the Imperishable Stars. I suspect the fifth has to do with the Wizard status of Osiris.)

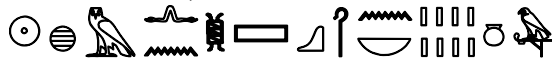
739.2269bNt12-13



739.2269bNt12-13 Aru gen ten

A record is made (The remainder of the utterance is badly damaged.)

740.2270aNt13



740.2270aNt13 R@, khem en Nt sheq en Neb Khemenu.

O Higher Self Sun, Nt is ignorant of the razor of the Divine Lord of the Ogdoad. (The number game continues with reference to Thoth as the Lord of the Ogdoad. The analytical power of Thoth’s Intellect has the sharpness of Occam’s Razor, but the Avatar is the Fool Trump [Khem]. This is the baboon that is Thoth’s “pet”. The baboon represents the Transcendental Awareness that is beyond all analytical thought. The Fool represents what is Beyond the Ultimate [Wu-ji] and Thoth represents the Grand Ultimate [Tai-ji]. From Thoth comes the Ogdoad that the Chinese call the Eight Trigrams. The Ogdoad divides the Wholeness of the Fool into eight

a-b. Read 405

749.2279aNt49-50 |

749.2279aNt49-50 Asar Nt Aryty Heru apetu nek em kay-k. | Weret Hekau.

Perceptive Faculty of Nt, these two eyes of the Will for you as your two Ka energies. | **A Great Magic Cobra.** (The Ka is electromagnetic energy. The eyes detect electromagnetic energy and operate with electromagnetic energy. The cobras represent the crowns and vice versa and they both represent Great Magic. The cobra goes with all verses of the hymn.)

749.2279bNt50 Asar Nt. wenen sen nek tep-k.

Perceptive Faculty of Nt., they exist on your head.

749.2279cNt51

749.2279cNt51 n hery-k ma Weret Hekau, Hejet, Net.

. upon you like the Two Great of Magic Crowns, White and Red. (These are the Weret-Hekau magical crowns of North and South Egypt.)

749.2279dNt52 Hekau-s ar.


. its magic is beyond. (They represent transcendental magic.)

750.2280Nt52-53

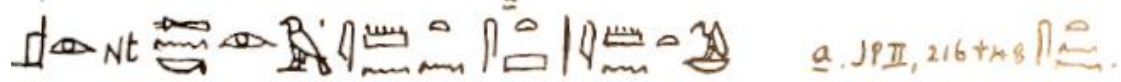
750.2280Nt52-53 Asar Nt., hej nek Aryt Heru maa-k am-s. | Set Ia

Perceptive Faculty of Nt., illuminate for yourself the Eye of the Will you see with it. | **[Field?] Bread.** (The bread is shown as an offering for both this and the next verse. I suspect that if the placement of this item is correct, it is probably “se[khet] ta” or field bread. This signifies the **physical light** field that is perceived with the Eye. The glyphs show a letter “s” plus a loaf “ta” with a character on top that has been damaged. My tentative restoration takes the expression as shorthand. Such an interpretation makes sense in the context of the

verses.)

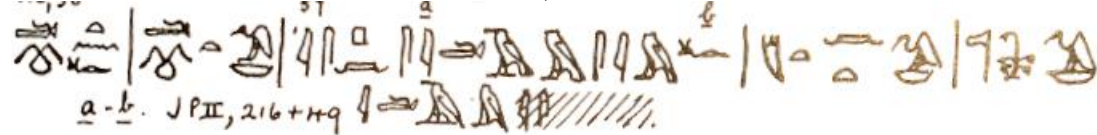
751.2281Nt53 

751.2281Nt53 At, hej nek Aryt [Heru]. Ma-k am-s. Wep nek Ary[t]-k, ma-k am-s. **Father, illuminate for yourself the Eye of the Will. You see with it. Open your Eye and see with it.**

 a. JP II, 216+48



752.2282Nt54-55 

752.2282Nt54-55 Asar Nt., hej nek Aryt Heru amenet en Set. | Amenet Mut **Perceptive Faculty of Nt., illuminate for yourself the Eye of the Will that was hidden by Illusion. | Hidden Mother.** (This refers to Nephthys as a transformation of Mut or Nekhebet, the Kundalini Cobra that is hidden at the base of the spine. She becomes the spouse of Set and lives hidden until the Will deliberately awakens her or something happens that summons her forth. She is “hidden” also because another of her names is “Amenet” the spouse of “Amen”, the Hidden One of the West. These are all forms of Hathor.)

 a-b. JP II, 216+49

753.2283Nt56-57 

753.2283Nt56-57 Demedet nef | Demedet Mut. | Asepej-s. Adam-s am-f. | Mehet Pejet Mut. | Neter Shem@ Mut.

Assembled by him. | Assembled Mother. | Extend it and give with it and in it. | A [Northern] Extended Mother | A Divine Southern Mother. (The “assembling” is reintegration accomplished by the Kundalini Mother. The Northern Extended Mother is *Wajet*. The Divine Southern Mother is *Nekhebet*. The former is really the latter when she is extended, rising up with her hood expanded. These two cobra “mothers” also correspond to Isis and Nephthys, the two sisters of Osiris. The reading of the word I translate in brackets as “Northern” is obscure and Faulkner transcribes it somewhat like the plant radical “hen” . However, I think it is “Mehet” written as the plant radical “ha” , which is here read “meh” and stands for the northland of the Delta. The “hen” radical occurs sometimes as a variant.)

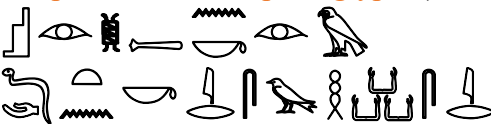
 a. JP II omits this lett.

754.2284Nt58 

754.2284Nt58 Ne ner-s. | Neret Mut.

Do not overwhelm it. | A Vulture Mother. (This plays on the word “ner” that means “to be mighty” and “neret” which is a vulture and an epithet of Mut [The Mighty One]. This idea is that the Kundalini rises and opens the Eye of Wisdom, but does not overwhelm it. The scribe uses two simplified determinative glyphs, one

holding what looks like a boomerang, and the other holding out a flail scepter. See the image from Faulkner. I put in more complete glyphs.)

755.2285aNt59-61 

755.2285aNt59-61 Asar Nt, hej nek Aryt Heru. Jedet nek ar-s Wer Hekau-s ar. **Perceptive Faculty of Nt, illuminate for yourself the Eye of the Will about which you speak, for its Great Magic goes Beyond the Beyond.** (This tells us that you should not just talk about it, but actually do it. The “Wer-Hekau” of the Eye is beyond the imagination. Why sit around and just talk about it? Experience it.)



755.2285bNt62-63 Asar Nt, hej nek Aryt Heru, Weret Hekau. | Weret Hekau Mut. **Perceptive Faculty of Nt, illuminate for yourself the Eye of the Will as a Great-in-Magic Crown. | A Great-in-Magic Mother Cobra.** (The vulture goddess Nekhebet is the Kundalini Cobra that rises to become the White Crown. She has the creative power of Tem the Tower to break through all obstacles and create anything you can imagine. This hymn is praise of the Cosmic Cobra Kundalini Pranayam tradition that is not just thousands of years old, but probably billions of years old. It probably stretches over countless universe cycles and always arises whenever the cosmic bliss is hidden within a being that lives and breathes. As a being evolves to self-awareness, this cosmic bliss ripens to a stage where it can transform from an instinctive drive back into its original form as spiritual bliss. The Egyptians simply tapped into the tradition that was always available to the wise.)



756.2286Nt64 Asar Nt, hej nek Aryt Heru, wej at. | Meqeret Ma. **Perceptive Faculty of Nt, illuminate for yourself the Eye of the Will strengthened. | An Amulet in the form of a serpent’s head.** (The “Meqeret” apparently is a totem of a serpent’s head. The text shows the “ma” glyph is perhaps a pouch with a loop for carrying it. Faulkner says there are other items listed in the JPII216+55-64 version of which only fragments are left. They may have been a set of amulets that symbolized the powers of the Eye.)

757.2287aNt492 

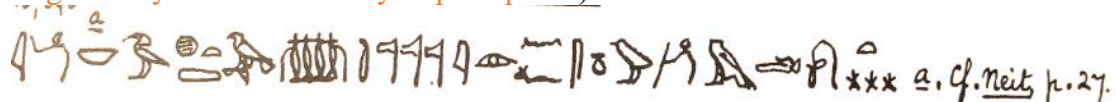
757.2287aNt492 Aryt netu net Heru. Dat nef en Asar. **This is this Eye which is the Will’s and he has given to the Perceptive Faculty.**



757.2287bNt492 Da nef nek es, hetem-k her-k am. **He gives it to you so as to provide your face with it.** (The “face” is the field of vision that the Eye can behold. *It is what you “face”.*)

757.2287cNt492 

757.2287cNt492 seth medut en Heru hery es kher Geb. **. the scent about which the Will speaks to the World.** (Horus tells Geb about the ability of the Eye to discern subtle details that bring out the beauty of the world. Geb is the World Trump and represents the physical world. *A subtle fragrance symbolizes subtlety of perception.*)

 *** a. Cf. Neit p. 27.

758.2288aNt696 

758.2288aNt696 A, Neb Aakhet, Khenet Neteru, ary nef senu em Dewat.
O Lord of Divine Samadhi, Chief of the Gods, whom he makes companions in the Astral Realms. (The light on the horizon represents Samadhi. “Senu” means companions or brothers. The addition of the herdsman radical means that these are leaders. When they enter the Twat Astral Realms, they initiate the process of incarnation as Avatars. The multiple stars indicate multiple Twats. Each is a birthplace for an Avatar.)



758.2288bNt696 

758.2288bNt696 @nekh em jefa, hetemet abet-f em Hew-k, @nekh, ne wet sek nef.

Whoever lives on food offerings and provides for his thirst with your Taste, that lives and does not perish. (There is a play here on Hew, the god of Taste and Smell. He carries a jar of wine or other fine drink that he uses for initiations. His initiations bring the aspirant not only to an ability to live life better, but to attain conscious immortality.)



758.2288cNt697 

758.2288cNt697 Mek, Nt. Ayet kher-k Nt pu. Nu Neb en Met-ter hery Ma@.
Behold, Nt. This Nt is come with you, this, the Lord of Divine Witnessing of Divine Truth. (This tells us how Hew satisfies the thirst for life. He teaches the art of Transcendental Witnessing. From that awareness what a person sees is always Truth, just as it is, with no attempts at manipulation or interpretation. Armed with this skill the Avatar transcends death and lives forever playing in the infinite realms of possibility.)



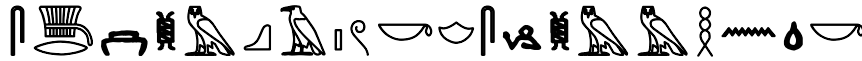
758.2288dNt697 

758.2288dNt697 Awer Nt em fenej. Mes Nt pe em mesajet.
Nt is conceived in the nose, and this Nt is born in the nostril. (This is a key verse that tells us how Hew does it. Hew is the master of smell as well as taste. The two combine together and give us the enjoyment of foods and drinks. But the nose also is used for breathing. This is the secret of pranayam, the discipline of the breath. Thoughts and beliefs ride on the breath, so breath management is a tool for managing beliefs, and beliefs are tools for managing experiences. What we experience is the generation and birth of thoughts. In a sense thoughts are conceived and born in the nose. The nose links up to the brow chakra and it in turn links to the Eye of Wisdom. The sense of taste and smell is a very ancient perception mode that we programmed to

assist in survival. It helps us to find and discriminate various types of food and drink that will sustain the body. This is all conditioned by the type of body we choose to live in and the environment we live in. Hew is an Avatar of Baba who brings techniques from Beyond the Beyond to facilitate management of and freedom from addiction to certain tastes and smells, thoughts and beliefs.)



758.2289aNt698



758.2289aNt698 Sejer Nt em Qa-k Hemes Nt em Mehen-k.

Nt sleeps in your Coil. Nt sits in your Labyrinth. (The “coil” is either “qa” the physical form of your mortal coil, or your “qab”, which is the windings of your intestines. After “qa” there is a vertical slash that may be the noun sign or may be the letter “b” written a bit unclearly. Examination of the original may resolve this question. “Mehen” is the serpent of the Labyrinth and the pathway through the Senet Game Board. The Avatar is your wake-up call waiting for the moment to summon you to your true calling. He is there to facilitate your awakening. **There is an uncertain glyph that looks like the “fig” glyph after “Mehen”.**)



758.2289bNt698 @nekh Nt em @nekh-k. Wag Nt em hetep-k

Nt lives in your life. Nt celebrates the Wag Shouting Festival with your experiences. (The Avatar lives a surrogate existence. She manifests in your life, but is not a creation. The Wag Festival happens in the month of Thoth when the flood begins. This is the assurance of abundance in Egyptian life. The radical glyphs show an altar table with a hand offering bowls that represent New, the Primordial Urge of creation that manifests the universe from Undefined Awareness in the Primordial Flood. The Avatar is present in the offerings you make at the Wag even though you may not be aware of her. She knows and exists as the abundance that you have.)



758.2289cNt699 Aw en Nt kher-k. Wenem Nt em Jefa Ka.

Nt comes to you, and Nt eats from the food of the Ka. (“Jefa” is food used for offerings. The Ka is electromagnetic life energy. This produces “food” as the concrete experiences that we choose. The Avatar is always there sharing with you as you eat, even though you may not be aware of her. She is a magical shape-shifter and is like an angel who looks after you in the background whether you know it or not.)



758.2289dNt699 Teweneb Nt me Hew. Shesep Nt hetepet m@ neter.


O Ladies, Nt eats Like the God of Taste. Nt takes the experience from the hand of the god. (“Teweneb” is a problem. It means to eat, but I think it also plays on the word “Nebet” or “Ladies” scrambled to make it “invisible” like the Avatar. The queen eats with Hew, **who is** the God of Taste and the Great Initiator. From him she learns to fully experience her “offerings” – the experiences of her life. This is like learning to fully enjoy the taste and the nutrition of the food you eat.)



758.2290aNt699-700



758.2290aNt699-700 An Nt ary^t Pawet, reda ha en Nt heru Saj New.

It is Nt who makes Eternal Ennead Cakes, and who gives rejoicing to Nt on the day of the Saj Festival. (The “Pawet” cakes represent eternity, primeval time, and also the companionship of the gods. The Saj Festival celebrates the new growth of crops. **There was also a monthly Saj Feast** . New is the God of the Primordial Urge to create.)





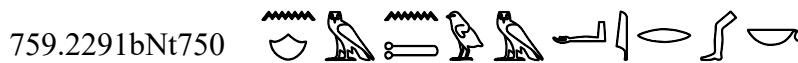
758.2290bNt700 Sehew nek ar Ma@t, en Ma@t jedet en Nt.

Assemble what belongs to Divine Truth, for Divine Truth is what Nt. speaks. (The Avatar qualifies for immortality because she speaks only the truth. Truth is the Justice Trump in the Tarot deck.)



759.2291aNt749 Ha Nt pu, mek nu ar[y] en nek.

O this Nt, behold this which I do for you. (Faulkner supplies the missing [y], so the  becomes read as .



759.2291bNt750 Nehem-ne thu em @ared-k.

I carry you on your Staircase. (The “@ared” is a staircase. It is a variant of “red”. The Avatar identifies with Horus who carries and assists his father, Osiris, on the Staircase to Heaven when he is unable to climb. This is the spirit of service. The Staircase is the Milky Way that passes from the horizon up to the North Pole. Faulkner corrects the scribal error “Nepa” for “Nehem” at the beginning of the verse.)



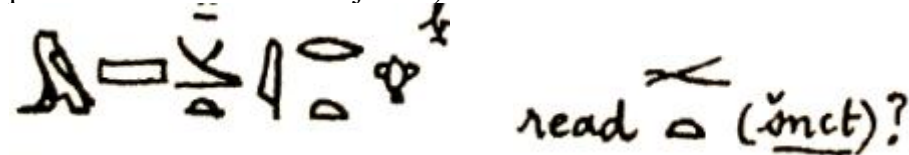
759.2291cNt750 Ne reda-ne thu en ar @-k.

I do not give you to your Hand. (Faulkner refers to the end of hymn 573 for another example of the play on the foot and the hand. Here the foot is for climbing to Heaven, and the hand is for doing work or warding off opponents and assisting others.)



759.2291dNt750-751 Khew-ne thu me @ Newet-k New.


I protect you from the hand of your Hunter with the Adze. (Orion is the Hunter. The Adze he wields is what we call the Dipper. He swings it around and around. I am not sure I have the rendering of the epithet done properly, but it is a start. All harm that a person might experience ultimately comes from his own hand. The Avatar protects the reader by revealing this truth and providing solutions to the problem of self-inflicted injuries.)



759.2291eNt751 

759.2291eNt751 Em Shenet aret Her.

By the Cycle that pertains to the Face. (The text seems to have the plow radical instead of the loop radical for “Shenet”. The plow determinative gives a reading of

“shn@-t”  or “repulsion”, which is how Faulkner takes it. The understanding of verse 2291d tells us that this verse must be as I translate it, because the giant Adze of the Hunter swings around in a circle like the hand on a clock. True enough, in those days they did not have clocks with dials and hands as far as we know. But they definitely had weapons that men held in the hand and swung around while hunting or during battle. This image further connects it back to the hand in verse 2291c. The whole sky is the Face of Osiris. Notice how the hymn sets up the image of the adze in the first verse by using the pronoun reference “nu” with its adze glyph. Faulkner notes that there is no stanza mark at the end of the hymn.)

This completes the collection of Pyramid Texts known thus far. A few additional verses have been recovered, and I will include them in the second half of Book V as I have access to them and am able to incorporate them. I will also continue to update the transcriptions and translations and upgrade the formatting as time permits. I will also continue work on a transcription of the texts, especially the portions that are not included in Sethe’s transcriptions that are available on the Internet.

**Douglass A. White,
January 18, 2011**