



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

A Delta Point Educational Technologies

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The Pyramid Texts Book V Hymns 665 – 759

Translation and Commentary by Douglass A. White (For the hieroglyphic text go to http://www.etana.org/abzu/abzu-search.pl, and search for Sethe, Kurt.) Die Altaegyptischen Pyramidentexte nach den Papierabdrucken und Photographien des Berliner Museums. Zweiter Band.

NOTE: In the following texts from the pyramid of Queen Neith she follows a practice of using the phrase [Jed Medu] to indicate the start of a new column of text. This does not mark the beginning of a new hymn, just of a new column of text. I will mark the appearance of these glyphs with [JM]. Faulkner puts little tick marks in his transcriptions where the [JM]'s occur. I follow the Nt version here as it is the best preserved, but occasionally consult the fragments of other versions. I have included Allen's version in his Concordance as well as Faulkner's handwritten and annotated transcription (q.v.) Allen's columns are vertical and thus tilted sideways, whereas Faulkner's are horizontal from left to right..

665A.1898aNt658 665A.1898aNt658 Res, res, Nt pen. Res en-a. Nuk sa-[k].

Awaken, awaken O this Nt. Wake up for me. I am your son. (The drama of this hymn is Horus trying to awaken his father Osiris. The text is from Nt, which means that the Avatar is a female. This is the classic wake-up call. Superficially we have the son trying to call his deceased father back from the dead. When we recognize that Horus is the Will and Osiris is the Witnessing property of Awareness, then this becomes the individual asserting his Will to reawaken the essential immortal nature of his Awareness. Together they form the Aware Will that plays and displays with creative intelligence in endless guises throughout this and other multi-verses. took "sa-k" from the N version since Nt was damaged there. The second version is from Faulkner. I follow the numbering of 665 in his order: A, B, C, D.) $\sim) | \square \bigcirc [\heartsuit] | \sim) | \bowtie \circlearrowright$

665A.1898bNt658

665A.1898bNt658 Res en-a. Nuk Heru s-res thu.

Wake up for me. I am the Will who awakens you. (Nt's first "res" here was gone, so I recovered it from N following Faulkner. For most people the Will is asleep, and thus the Pure Undefined Awareness is also asleep. People live a sleepwalker existence. They think they are awake, but are actually in a dream and

the major portion of their Awareness and creative potential remains asleep.) 665A.1899aNt458 $\mathbf{P} \bigoplus \mathbf{P} \bigoplus \mathbf{P}$ 665A.1899aNt458 @nekh, @nekh, Nt pen em ren-k pu "Kher Aakhu".

This Nt, may you live, live in this your name as "One who is with the Light Beings." (The Light Beings are immortal, so if the Avatar awakens to his or her own Light Being nature, then he or she also becomes immortal and can begin to enjoy the full potential of creative intelligence.)

665A.1899bNt659

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665A.1899bNt659 Kh@-*t*a me Wepaw.

You arise like the Opener [of Ways]. (Wepwawet, here called by a shorthand form of his name, is a spiritual guide with the form of a jackal in Egyptian mythology who leads a person through the bardo realms between lives. He is the companion of Anepu, Lord of Death, and is allied to the Moon Trump because that archetype determines karmic pathways resulting from past behavior. Wepwawet offers to awaken the Avatar to her Awareness that will illuminate the subconscious bardo paths.)

665A.1899cNt659 Baba as, Khenet @nekhu.

Π

As Baba, Chief of the Living. (I follow the N version here with Faulkner as a backup. The Opener of Ways guides the dead. Baba guides the living. Baba here represents the Ba life breath as it forms various beliefs and ideas. These beliefs The "living" are shape our life experiences. The Ba is sixth chakra energy. ordinary humans and other sentient beings. Baba, the Great Yogi, offers the possibility of awakening to enlightenment as a Jivan Mukti while living in your current incarnation so that you can enjoy your full creative potential rather than groping along in a limited path of life without a clue regarding who you really are or what the nature of reality is.)

665A.1899dNt659 665A.1899dNt659

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As an Ego Power Chief of the Light Beings. (The ego power is third chakra ego energy and determines the viewpoint that we choose for experiencing life and the beliefs with which we decorate it. It can manage the play and display of light in our The Light Beings are like immortal angels. "As" is omitted, probably in lives. error as Faulkner points out.)

665A.1899eNt659 665A.1899eNt659

*112-----Seb*a* as W@ tet wenemy nef khefet-f.

As the One Star that eats his enemy. (This probably refers to Osiris as the Star of the Astral Realm. "Seba" also means a master or teacher. Here it means a peerless The trope of eating recalls the famous "cannibal" hymn [#273-274] and master. describes how the witnessing property of Undefined Awareness devours all creations that are defined within limits. See also Bhagavad-Gita, Chapter 11 for a similar trope.)

665A.1900aNt660 [JM] Ha Nt pu, thut Jehuty amy @het Hej-f em ren-k "Kher Asar".

O this Nt you are the Intellect in his White Castle in your name as "She who is with the Perceptive Faculty". (The Queen Neith version puts "Jed Medu" at the tops of each new column of text regardless of the hymn, so I put transliteration initials for those glyphs in brackets: [JM] and do not transcribe the glyphs. I use "she" here because the Avatar in this instance is Queen Net. Thoth is the Intellect operating as the computing capability of the brain, and his White Castle is the skull. The castle is also called the Castle of the Mace. White is the color associated with pure The mace is the symbol of enlightenment through meditation, and the awareness. pharaoh traditionally struck an important ritual pose in which he held the mace so that its spherical stone club portion was over his own skull and represented the sun as the Higher Self operating through pharaoh's Will [Horus Behudet] and his upraised Hand. The "Castle" may have been the famous "Aneb Hej" located at Memphis as the geo-physiological location in Egypt where the skull symbolically begins.) 665A.1900bNt660 \longrightarrow \searrow \bigtriangleup \bigtriangleup \bigtriangleup \bigtriangleup \bigtriangleup \checkmark \checkmark

665A.1900bNt660 @ Jehuty-k me @-k qahu aseth.

The region of your Intellect is like your region of masonry stones. (The brain with its White Walled Castle is the seat of the Intellect. "@" here represents a region

The text describes the skull bones as a giant masonry structure. It may or sector. also be a joke about the head being filled with rocks. The word "@" literally is a This plays right into the pharaoh's upraised hand in his smiting pose and its hand. further extension in the next verse.)

665A.1900cNt660 Nuk khaw. Ath-k @-k ar Akhemu Seku 665A.1900cNt660

I am spices. You take your hand to the Imperishable Stars. (This has a nice female flavor to it. Suddenly the text shifts into tantric mode. "Spices" puns on the expression "thousands" and refers to the abundant funeral offerings presented to a loved one on her passing. The hand properly used in the spices of the Twat can journey to the Imperishable Stars. Giving a woman an ecstatic clitoral massage can take her to the land of immortals. The uplifted hand suggests the mudra of Menu. This is a very non-intellectual approach to expanding the mind. The hand as an organ of assistance signifies the Avatar's spirit of helpful cooperation. The pharaoh's upraised hand in smiting mode operates the Higher Self Sun during the active phase of life and pivots from the Pole Star during the resting phase of death.)

665A.1901aNt661

665A.1901aNt661 [JM] *Ha* Nt. pu, a@u qedednew, Heru Ba Nekh. (150 0 is a O this Nt., ascend, sleeper, O Will that is the Mind of the Child. sleeper. The next glyph $rac{1}{rac{$ The second half of this verse seems to refer to the Will as it just awakens from sleep. It is like the baby Horus just after his birth. Newborn infants sleep a lot. The



(a)h(a) nek Weru. Hemesu nek Wereshu, Heru as nej [fa]t-f. 665A.1901bNt661

The Great Ones stand up for you, and the Watchers sit down for you who are as the Will, protector of his father. (The Great Ones are the senior gods. They show respect to rising aspirants. The Watchers are those who simply sit and watch, giving the aspirant the gift of their compassionate and appreciative attention. The Avatar is awakening her Will with lots of support from those around her. A person dies as Osiris and is reborn as Horus. When a thought passes, it returns to the silent witness mode of Awareness, and then another thought arises as the Will expressing itself from within Awareness.)

665A.1901cNt661 665A.1901cNt661 Seth khet amem en thu, sheret.

The scent is pleasing to you, nose. (The scent refers to the fragrance of the Will when it operates to generate higher states of consciousness. The overt imagery is that the mummy of the dead queen will smell good due to the fragrant essential oils used in the embalming process, but the deeper meaning applies to the living. The The sense of the verse is that people have an instinctive awareness of nose knows. what is suitable unless they have blocked it with stress.)

665A.1901dNt662 665A.1901dNt662

Seth khet Nt pu amam en thu, sheret.

The scent of this Nt is pleasing to you, nose. (The poet repeats the verse for emphasis.)

665A.1902aNt662 Thes thu ar-k Nt pu. 665A.1902aNt662

Raise yourself, O this Nt. (The verse calls on the dead queen to awaken and stand up. The queen has become identified with Osiris, so the association of the "stand up" formula with growing plants and erect phalluses applies to her now. However. the main thrust is for a person to raise his or her own level of consciousness.)

665A.1902bNt662 Shesep nek fedut en apetut Nemesetu.

Take to yourself these your four jars for honoring. (The "Nemesetu" jars are four in number, one for honoring each of the four directions and elements. This reminds of the Sanskrit expression for honoring a person: "Namas te". "Nemes" means to enlighten and illuminate in Egyptian.)

Poured to you as the Divine Ocean [of Love]. (The word "mer" means beloved and also ocean or lake. The preposition can be "with" or "from" or "in". The point is that the offering is full of love which is like the ocean of pure awareness. See this same expression at 1919a)

665A.1903aN

665A.1903aNt663 [Jed Medu] Shesep nek nehebet ketu, reda ten nek Mut-k, Hej Bet Neter.

Take to yourself the little lotus that is given to you by your mother, The Divine ("Shesep" is recovered from the N version. White House. The lotus scepter is This puns on the word for yoga in Egyptian and "Nekhebet", which is "nehebet". another name for Mut, the divine Mother of Cosmic Love. The White House is an epithet of Hathor because her House is filled with White Light. This also reflects back to the "White Castle" of 1900a above and is code for Kundalini Yoga.) 665A.1903bNt663

Ne dereret me shewe. Res ar-s. 665A.1903bNt663

(This verse refers to the scent of It is not removed from the air. Awaken to it. the lotus of the crown chakra that is awakened by Nekhebet with her Kundalini power. The crown chakra is traditionally a lotus. The previous line calls it ketu, "small" even though Indian yogis refer to it as having a thousand petals. The smallness is compared to the vast universe that it comprehends. Awaken to the subtle scent of Mercer and Faulkner both miss the letter "r" in the word "res" [awaken] this lotus. that is written in small letters, probably because the scribe forgot it and then had to squeeze it into the line.)

665A.1904aNt663 665A.1904aNt663 Thes thu ar-k Nt pu. Uplift yourself, O this Nt. (This is the same as 1902a.) 665A.1904bNt663

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 Specifically they are chakras five, six, and seven. the higher chakras. 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.1904dNt6

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

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 i], 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

665A.1905aNt665 Nehem thu m@ *Kh*erety.

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 also a Divine Mason. I think Set is meant here, but Baba is also his close friend. The *Kh*erety masons specialized in constructing the underground chambers of tombs. The N version has the initial "n" missing in the Nt version.)

665A.1905bNt665 @nekh-f em hatu re[me]th.

He lives in the hearts of people. ("*Kh*erety" is a Divine Mason. The tradition of the Masons comes down from before the pharaohs. To achieve true enlightenment a person must go beyond Set, beyond Baba, and even Thoth, as wonderful as he may be as the architect of civilization. Any concept of God or a savior is a knot in the heart that blocks spiritual progress. God is found in one's own heart.)

665A.1905cNt665-666

665A.1905cNt665-666 nen.

Ne reda en thu en Newet-k, New, medu nek [Jed Medu]

Do not give yourself to your Newet and New when you say this. (When you say you have given up Thoth, do not just go give yourself to Newet and New or other Ogdoad members. That is even going in the wrong direction. You have to give yourself to Baba, and guess what? He does not want you. He wants you to stand up for yourself.)

665A.1906aNt666



665A.1906aNt666 Sawet en [s]eny: Aset as jesu nek, semenetet Nebetet as. Beware of those two: As the Divine Seat of Feeling greets you, and as divine Kundalini anchors you. (These two divine goddesses are also very attractive, and important for evolution. But in the end they are also Illusions as much as Set.)

The Earth trembles for you and you make an offering for your illumination. (This contains meditation code. The trembling of the earth is the clearing of blocked channels in the body. The offering is the practice of deep meditation. The word "seq" or "seqer" together with the horizontal mace is an ancient Egyptian idiom that means to sit in deep meditation, or as the Chinese say, "da zuo". "Weden" is code for Baba in his guise as the Baboon Scribe of Thoth, keeping an account of offerings made. Allen does not mention the two glyphs "hej-th".)

665A.1906cNt666

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665A.1906cNt666

Rewew nek rewet.

Cease separation. ("Rewet" also means decay or ruin. Meditation handles that problem, because it unifies awareness.)

The Intellect comes to you like a knife. He goes forth like Set. (This explains the problem with the Intellect. It analyzes by cutting things mentally into separate parts, just like Set does with a knife to the body of Osiris. Therefore, great as he 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.)

 $665A.1906eNt667 \quad \widehat{ } \stackrel{\sim}{\longrightarrow} \stackrel{\sim}{\rightarrow} \stackrel{\sim}{\longrightarrow} \stackrel{\sim}{\rightarrow} \stackrel{\sim}{$

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.)

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 A*a*khu 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.)

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 reincarnate.)

665A.1907eNt668

665A.1907eNt668 Shesep nek ren-k en "Wepaw".

Take for yourself your name as "Opener of Pathways". (The Avatar identifies with Wepwawet to become her own conscious guide through the Astral Realms to her next mission.)

665A.1907fNt668-669 665A.1907fNt668-669 Ha Nt, JM Re[me]n-k Khenetyu-k

O Nt, Your hand is in front of you. (There is a bit of a problem with this final line Mercer thinks it says "thy great name is" and then he of the poem. transliterates an epithet. However, that does not fit the grammar, which looks more like "the name of your hand is " [Ren @-k. . . .] That also sounds strange. Faulkner thinks that the scribe was following the formulaic pattern of the previous two lines: "your name as . . ." and miswrote the last line. He corrects the text to "remenwy-k", which means "your two arms." Then he takes the "epithet" to be "in front of you." This is probably in the right direction. I think the dual is not The **Pyramid Texts** contain many examples of the Avatar reaching out a necessary. hand to meet the hand of a higher god who assists them up to Heaven or the next level. Perhaps this is the final picture of the poem. Enlightenment is complete freedom, moving consciously on the path that is right for you, and being a part of the eternal order of things. Those above give a helping hand to those below, no matter where you are in the endless sequence or wherever you think you are going. However, mv rendition of this final verse remains tentative.)

665B.1908aNt729 🚞 👌 🗁 💁 🛱 🛛 🏂 665B.1908aNt729 [JM]: Thes [th]u Nt pu.

Raise yourself up, O this Nt. (Allen starts 665B from here. The "th" is preserved in the N version.)

665B.1908bNt729 Saq nek qesu-k. Wejeb nek @tu[-k]. 665B.1908bNt729

Collect your bones and realign your limbs. (This refers to reassembling the pieces of the dismembered corpse of Osiris. Nt identifies with Osiris.)

665B.1908cNt729

665B.1908cNt729 Per Mu-k me Abu.

Your Awareness ascends from the Root Chakra. (Elephantine is the Egyptian traditional "source" of the Nile and represents the root chakra. The Nile water is Awareness on the move. The text literally says "your water". The special glyph for

Elephantine is given in Budge as and represents a kind of border fortification.)

665B.1908dNt729-730 Senether-k [JM] em (ahet Neter; (ah(a)t me Khenet

665B.1908dNt729-730 Aterety.

Your natron is in the Divine Temple, and your lifespan is like the Chief of the **Two Shrines.** (The two shrines represent the North and the South. Natron here is probably used as incense.)

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665B.1908eNt730 Me Khenet Neteru Sebu.

And as the Chief of the Jackal Gods. (The jackal gods follow Anepu, the Death Lord.)



Ahek @-k ar khefetyu-k. Redau en nek Anepu, Khenet Het 665B.1909aNt730 Neter.

Your hand strikes against your enemies, whom the Lord of Death, Chief of the Divine Temple, gives you. (The text has a feather on the back of Anepu. However, at Nt480 the text is repeated without the feather. The Avatar identifies with Osiris and must learn to handle all problems, even those that are deadly.)

665B.1909bNt730 Em wedet-f thu, Nt pu me Khenety Amenety.

When he appoints you O this Nt as Chief of Westerners. (Anepu puts Osiris in charge of his realm when he passes these tests. The queen identifies with Osiris.)

665B.1909cNt731

[JM] Wen nek as Sereqet [H]at. Anesesh anek @wy Jerut. 665B.1909cNt731 The shrine of Sereget is open for you. The private room with double doors is open to you. (Sereqet is the scorpion goddess. Faulkner thinks the scorpion glyph is a miswriting of the letters of "hat", a type of tomb. Allen thinks the "as" is double doors, and the scorpion is the "h" for "hat". The tomb glyph is present. "Jerut" is a type of shrine or private room associated with the tomb. The N version has "Jerut" instead of "Perut". According to the Amduat Sereget plays an important role in the Astral Realm. For example, see her pivotal appearance in the top middle register of Hour 4.)

665B.1909dNt731 665B.1909dNt731 Gem-k b@het-k khesefet am-k.

You find your abundance meeting with you. (The open doors mean that the spirit of the deceased can move easily in and out and reach food offerings made by family and friends.)

665B.1910aNt731 665B.1910aNt731

$$\begin{array}{c} & & \\ & &$$

Upraise yourself, O this Nt, to your thousand of bread and your thousand of beer. (This recapitulates 1882d-e with its abundant offering formulas. The difference is that this and the following verse together are the traditional formula of a grand funerary offering, which ideally is always theoretically a thousand of each item to symbolize abundance.)

665B.1910bNt731 Kha-k em ka, [JM] kha-k em aped, kha-k em [kha-k em] menekhet, kha-k em shes neb.

Your thousand of cattle, your thousand of fowl, your thousand of cloth, and your thousand of ceremonial alabaster jars. ("Shes" is the name for alabaster jars, a common funerary item in ancient times. Thousands of alabaster jars were found under the step pyramid at Saqqara. This standard list of offerings corresponded to a 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 The bull was for the K*a* or second chakra. throat chakra. The fowl was for the Ba The cloth "menekhet" was for the third chakra. or sixth 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 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 $\overbrace{}$ Some nok *there* wet at by noh more k om

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

them the texts, art, and architectural symbolism that would not be stolen by the poor and illiterate thieves. These were the real teachings of ancient Egypt. When people finally valued those items enough to "steal" them, as in today's world, the time would be ripe for the revival of the teachings, because some people finally would study them as art and literature and begin to understand their real meanings. They would also appreciate them since these artifacts would be the among best surviving examples of spiritual literature in the world.)

665B.1912aNt733 665B.1912aNt733

Nt pu Semekh-k am.

This Nt you are an Ego Power thereby. (The "sekhem" is the ego power of the The text says that when the Avatar can consciously and deliberately third chakra. transition from one incarnation to the next, then he is truly an "ego power". What good is an ego that dies when you die? That is a rather puny device only useful for keeping a temporary body functioning. We call that an instinct. A real ego has a grand purpose and is immortal so that it may achieve that purpose.)



[Weju] en neter nej-k thu m@ medut khefet-k, Nt pen. 665B.1912bNt733

The command of the God is that you protect yourself from the words of your enemy, O this Nt. (The initial "weju" is recovered from the fragmentary N and P versions. The role of the small ego is to protect the individual from physical or mental harm. This is a programmed instinct. The self looks after itself and prefers to believe that it is always right. This accords with God's natural law and is reasonable.)

665B.1912cNt733 ♀♀♀♀♀♀

665B.1912cNt733 [En] thut as weden Asar hery neset-f as.

[Because] as "you" the Perceptive Faculty makes offerings as if on his throne. (There is a self referring principle where the Avatar identifies with Osiris and then makes offerings to Osiris. This is the self moving within the self and operating on When mature this condition becomes unity consciousness. There may be the self. a lacuna gap between "neset-f" and "as".)

Seshem-k [JM] Amenetyu. Aakh-k, Khenetet Neteru @u. 665B.1912dNt733-734 You are leader of the Westerners. You are a Light Being, Chief of the Great (This last line appears only in this Nt version of Hymn 665 and does not Gods. There is a hand radical at the end that Faulkner appear in the other Nt version. believes is to serve as an abbreviated stanza ending marker. Or it may mean "Great" or "Great Avatar" [lit., "Great Hand of the Gods"] as I have translated it.)

665C.1913Nt734 [JM] Ha Nt pu, @nekh, @nekh, @nekhet, @nekhet em ren-k pu "Kher Neteru".

O this Nt, living, living, alive, alive, in this your name as "With the Gods".

665C.1913Nt734

665C.1913Nt734 Kh@t me Wepaw.

She rises as the Opener of Pathways. (The Avatar Queen identifies with Wepwawet. His name is written in short form.)

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Baba as [JM] Khenet @nekhu, Sekhem as, Khenet Aakhu. 665C.1914aNt734-735 As Prana Master Baba who is Chief of the Living, as an Ego Power that is Chief of the Light Beings. ("Baba" is the Master Yogi, embodiment of Prana. The deity is meant, because the deity determinative of the hawk on its perch is added. The queen's prana mind is intelligent enough that she becomes empress of the greatest nation on earth at that time. Her ego is so mature that she becomes the Higher Self and leads the immortal Light Beings of the eighth chakra.)

665C.1914bNt735

665C.1914bNt735 Jehuty pu Nt. pen. A@b then neteru amyu Aneb Hej pu. Pu Nt. pen, kher-k, Asar.

This Nt is the Intellect. You meet the gods who are at this White Castle. This is this Nt who is with you, Perceptive Faculty. (The Queen identifies not only with Baba the Undefined Awareness, but also with Thoth as the Intellect and meets all the gods who are in the skull's "White Castle". The physical location is probably The gods mentioned here govern brain "Aneb Hej" [White Wall] in Memphis. functions and are directed by the intellect. The Queen also identifies with Osiris as the Perceptive Faculty and witnesses the whole meeting. The "hej" means white and This is the "white" light generated when the brain becomes also means a mace. coherent during deep meditation. In modern scientific parlance we would say that the conscious practice of meditation brings the brain waves into coherence so they work in a more integrated and efficient fashion.)

Open for you are the six. Approach and meet. (Allen starts 665D here. The word for six is "sas" or "ses". Here it is written with the door bolt "s". The translators thus think it refers to six door bolts being opened. That is the best hypothesis at present and seems to match the similar text of hymn #611, verse 1726a. It thus makes an interesting pun with the number six. It may refer to the festival of the sixth day of the month and an opening of the 6 lower chakras. "Khesef" and "thehen" both mean to approach or meet. Both here are plural. The translators read "Thehenu" as the Egyptian name for Libya. But that makes little sense here. "Thehen" here almost certainly means to meet.)

665D.1915bNt736 @b-k baa em jeret-k. Athenu-k khau Aakhu. Your iron scepter is in your hand. You reckon the thousands of Light Beings. (The "@b" is a scepter, and "baa" is iron. Faulkner gives evidence that the verb should be read "[a]thenu", to count or reckon. The "khau" here means the thousands 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 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 (a)h(a) 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 They support you as Horus supports his father. environments. 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 geded, @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 Sehej nek abehu-k. [JM] Shesep nek ab-k en jet-k. 665D.1916bNt738-739 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 Wekha nek Ta pu ar af-k.

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

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

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

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

665D.1919aNt739
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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

W(a)b-k [JM] am sen neter as. Per-k am Aryt R(a) as. 665D.1919bNt739

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 U . 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 Kh(a)-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

World.)

665D.1920aNt740 Weju-f medu na neteru.

He issues commands to the gods. (The text has the preposition "na" which should The commands are directed TO the gods by the Avatar.) be read as "en".

665D.1920bNt740 Aw-f medu me hemes neter @nekh.

He speaks as one who sits as a living god. ("Aw-f" is he. "Medu" is to speak The gender gets confused words. He sits on his throne and issues commands. when the subject is a woman who is identifying with male gods. As "Osiris" she is already symbolically male.)

665D.1920cNt740 [JM] Ath nek Wereret, seb*a* as w@t sek khefetu.

You grasp the White Crown, unique like a star that annihilates enemies. (The Avatar opens her crown chakra and moves into the Higher Self. From that viewpoint all problems are annihilated. A "star" is also a Master. "Unique" modifies the Crown.)

665D.1920dNt740

665D.1920dNt740 Aasa shemet-k tu Nt pu jedet en Heru en [f]at-f Asar.

Indeed, this going of yours, O this Nt, is told of by the Will to his father, the **Perceptive Faculty.** (It is the cooperation of the Will with the Witnessing Faculty that allows for the solution of all problems.)

665D.1921aNt741

Ha Nt pu mey jed-th, ajed nek [JM] shemet-k tu. 665D.1921aNt741

O this Nt, return to your stability, and speak of your goings. (You cannot narrate an adventure while in the midst of the adventure. You must return to a state of stability, and then you may relate what you accomplished. This is the secret of the Note the play between "jed" as stability and "jed" as speaking. tales of heroes. "Speaking" signals the fifth [throat] chakra. The "stability" [spine] of Osiris is the frame for anchoring the chakras.)

665D.1921bN742

665D.1921bN742 Aakh-k am, @a-k am, Wa Sha-k am.

By which you are in your Light Body [eighth chakra], by which you are in your Great Power [second chakra "ak" = "ka" spelled backwards], and by which you are in your Ocean Awareness Meditation [seventh chakra and beyond]. (This key verse tells us that the secret to enlightenment and self empowerment is integration of the Ka [electromagnetic life force] with the Aakh [light body] through the Ocean Awareness Meditation.)

665D.1921cNt742

665D.1921cNt742 B*a*-k am, Sekhem-k am.

By which you are a loving Prana Mind [sixth chakra], and thereby you are an **Ego Power [third chakra].** (This meditation strengthens the sixth and third chakras. The sign for "Ba" adds the farmer's digging stick "mer" to signify thoughts of love and compassion.)

665D.1921dNt742

665D.1921dNt742 Ha Nt pu Aakh nek [nek] em khan-k.

O this Nt you are a Light Being in your body. (The Avatar incarnates by identifying his immortal eighth chakra Light Body with a first chakra physical body. The physical body "soul" is the root or first chakra. The "nek" in brackets is a dittograph. [The scribe

665D.1921eNt742-743

665D.1921eNt742-743 Ba-k nek ha-k. Ab-k nek [JM] en jet-k.

Your Prana Mind [sixth chakra] is behind you, your Heart [fourth chakra] is in your body. (The mental body acts as a scenic background. The reality is the Heart. The "Jet" is another word for the first chakra physical body, but also encodes the idea of eternity. This illuminates the relationship of the sixth and the fourth chakras. These verses cover all the chakras from first [base physical body] to eighth [immortal light body].)

665D.1921fNt743 Wej@ nek saru-k Heru as amy Per-t.

You sever your bonds as the Will in his Mansion. ("Wej@" is to judge or to The idea is to bring everything into yoga, or rectify. The glyph is the balance. balance. But here it means to cut or sever. "Saru" has determinatives that look like The phonetic at 665D.1921f also uses the knot glyph. This suggests the bonds. The Will makes intentions and decisions. meaning of bondage and limitation. The purpose of a decision is to create a reality. If the reality does not create, a person will experience limitations. If the Will is in his palace, there is no reason he can not The secret is persistence. realize his intentions. The Will must stay in his palace and persist with his conviction until his intentions are realized. There may be a reference to the square of Horus on the Senet Game Board. This is the last square, and from that position a pawn transcends the playing board. There is certainly a play on the name Hathor [House of Horus, Square #11, just above the Square of Horus, #30] as an epithet for the Goddess of Love. Again this emphasizes the value of the heart.)

665D.1921gNt743

Sefekhekh nek mejut-k, Setesh as amyt Henu Bet. 665D.1921gNt743

Unloose your deep caverns like Illusion who is in the House of the Phallus. (One meaning of "Henubet" is arable fields. This corresponds to Isis. Set has invaded the territory of Osiris. The town radical suggests that this may be Nekhebet, and the scribe confused the "henu" glyph with the "nekheb" glyph. The "Mejut" are deep caverns of channels such as we encounter in Hour 10 of the Amduat. These are Backing up Horus is Baba. Although Set may temporarily occupy code for Baba. the place of Osiris, Baba backs up Horus. As the Transcendental Awareness, Baba has powers that Set as Illusion can not possibly imagine, in spite of his immortality.)

665D.1922aNt743 @qet em Khewet, khew en thu [f]at-k Geb. 665D.1922aNt743

Having entered into a state of protection, you are protected by your father, the **World Trump.** (When Horus teams up with Baba, the two are invincible. The father of Osiris, Geb, has the whole thing worked out. The Physical World automatically works things out.)

665D.1922bNt744 665D.1922bNt744

[JM] Khem khaybet aw tef thu ne @nekh-f.

If your father does not know the shadow, he does not live. (An Avatar must know the technologies of meditation [Khaybet], otherwise he is not truly alive in the physical world. "Khem" is to be ignorant like a Fool. After the glyphs for "khem" comes a funny glyph that is the "Khaybet" embedded in a deep "mejet" channel or pit. The "Khaybet" is the shadow glyph for the seventh chakra and represents meditation to integrate the mind and body. Its glyph is a parasol that usually is read "shewe" meaning "shade" which is what the parasol provides. However, when the glyph is used for the crown chakra, the special pronunciation analyzes as "Kha[y]" plus "Bet", House of the Balance, the Measuring Tape, the Records, or the Thousand [Offerings]. It becomes the storehouse of thoughts and memories, the analytic processing of thoughts, recording as memories, and the binary meditation process that takes one from gross to subtle and from subtle to gross. The term "khabet" or "khabyt" was also used for the vulture amulet, especially when attached to the front of a crown and was short for "Nekhebet", which also played on the words for Lotus [with a thousand petals] and yoga. The parasol glyph of course resembles the top of the head mounted on the pole of the spine. The deep pit resembles a Ka glyph surrounding the parasol and adds kundalini energy derived from Nekhebet. The irony is that in order for Osiris to understand the physical World [his father Geb], he must meditate and transcend the physical World. He must go beyond his own father. Baba is also "Khem", the Egyptian Fool Trump in the Tarot. On the one hand this is ignorance, but on the other hand it is Transcendental Wisdom that goes beyond all knowledge. The scribe spells the word for father ["fat" or "fet"] in its proper metathesis form "tef" here and elsewhere in the text. This was honorific spelling that inevitably got tangled with the third person pronominal suffix whenever that appeared.)

665D.1922cNt744

665D.1922cNt744 Nas tef ar-k: "a-khet," "khet-a" ne ren-k as.

The father calls to you, "Dear Thing", but "My Thing" seems not to be your **name.** (The Avatar is not a thing or a possession. She is transcendental awareness and is independent of whatever thing presents itself as an experience. Any name is a representation of a thing and not the reality of who you are. Note how the endearment "a" reflects from front to back [from you to me] with respect to the "thing".) 剜▯▯๛๛๛๛๛๚๛๚

665D.1923aNt744

665D.1923aNt744 *Ha* Nt pen, nekhekh Aryt Heru. @-k hery t*a*-k.

O this Nt enjoy the Focus of the Will. Your hand is on your bread. (Bread symbolizes the body and the physical World. The Eye can focus attention on whatever it wants and the hand can make it happen as a reality. "Nekhekh" literally is to grow old with someone or something. There may also be a tantric interpretation to this verse.)

665D.1923bNt7 44

665D.1923bNt7 44 *Ha* Nt pu, henck thu me t*a*-k.

O this Nt, arrange yourself as your bread. (Bread symbolizes the physical body or even the whole world. The Egyptians made bread into many creative forms. The idea is for the Avatar to create the physical body that she desires at the moment. 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

JM Mar henek su Heru me Aryt-f.

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

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/Sekhemet. 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 And Osiris as the tutelary deity of agriculture is the god of wine, the Festival. 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 Sekhemet 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/Sekhemet in Karnak and reports finding a "Porch of Drunkenness" there built by Hatshepsut -- of all people!)

665D.1924cNt745
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 an then pu paper Wag k

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 amyu 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 amyu 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

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



665D.1925eNt746-747 [Ary] en Heru D[ew]at-ta. [JM] En Hew sen[en] @besha sen[en].

Made by the Will of your T[w]at, for they are Initiators and they are Masters. (The subject here is the mission of a person in life. This is called the "Will of your Twat" and means the intention with which a person enters a womb. Avatars engaged in major missions decide to be born as initiators and great masters. Hew is the lord of Initiations and the "@b-sha" is the Ocean of Stars. Each star is a symbol for a master or great teacher. This is code for "Seba", the teacher or master and also doubles as the word for "star". Faulkner notes that the glyph for "ary" is omitted at the beginning as a haplography. The last glyph of the previous verse [the "ar" in the name Asar] doubles as the first glyph of this verse, saving a repetition of the same glyph. For some reason the final "n" of "sen" is doubled twice in this verse but not in the similar verse below.)

665D.1925fNt747

665D.1925fNt747 Seka sen, Hew-k sen, @besha-k sen.

They are warriors, they are your initiators, and they are "stars". (All the Avatars that are consciously reborn have great missions as Light Warriors for the Higher Self, Initiators into the secrets of life, and great teachers of the way of immortality. These people are the movers of evolution for a planet.)

665D.1925gNt747
$$\int G = \int G f$$

Sekek sen ar Sha, ar Waj Wer Sha. 665D.1925gNt747

They darken to the ocean, to the Great Green Sea. (These Avatars are all born with the mission to one way or another take people beyond the beyond, to transcend into the ocean of undefined awareness. Ironically the "Light Warriors" aim to first darken the light of "external" relative sources. Only then can the real light of pure awareness become visible. Faulkner believes that the first "Sha" should be "Ta". He might be right, but the basic meaning of the verse remains the same. The last two glyphs spell the word "weresh" which means "watcher". The watchers observe from the unbounded ocean of undefined awareness. The glyph "waj" is either damaged or was hacked out as a mistake, with "weresh" being the intended word.)

@h@-k me Khenet Akhemu Seku. 665D.1926aNt747

You stand up as the Chief of the Imperishable Stars. (The Avatar shows up and stands up straight for her belief that as Source she is the Chief of all Immortals.)

665D.1926bNt747-748

665D.1926bNt747-748 Hemes-k [JM] hery khenedu-k baa baaw nef metu. You sit upon your firm throne from which the dead are definitely excluded. (The word "firm" literally means "iron". The phrase "baaw nef metu" means that the dead are firmly excluded from it. Only living beings are allowed in this space.) 665D.1927aNt748Newut-k bat Het [JM] ne Newet. . . . –k New. 665D.1927aNt748 Your adzes hew the Mansion of Cosmic Space, your the Herdsman. (The 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 p*a* 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 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 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 Wepwawet [whose name always reminds me of to new lives and new adventures. 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 Setesh.

[JM] Masut Hejet tepet remeny-k me Jehuty medes per em

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 The knife represents the Intellect's analytical skill. Thoth applies his Intellect. 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 Furthermore, they are all family and "incest" is the rule among pumped up libido. 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 sejeb me aryt-f nek.

The Intellect handles for you a problem with regard to what he has done to you. (The "here is probably Set. Set chops Osiris into little pieces. That is a fairly significant problem. "Sejeb" 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.)

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 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.)

666A1928dNt757 [JM] Menu as Khenet *Kha*t Pesejet Neteru.

As Menu is Chief of the Body of the Ennead. (The glyph for "Menu" is made clear in the N version $\pi^{\mu\nu}$ as well as in Faulkner's transcription. Menu is

clear in the N version and the end of the 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.)

<u>∽∄∽₿∥₫∦∛</u>∣⊂¦೫∿™⊖∽∄∽ 666A.1929cNt759 666A.1929cNt759

[JM] Sa thu. Aw seruj Khenet-k, ta-k.

Your sanctuary and your bread are made to flourish. ("Sa" is the Be safe. 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

26



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.)

山ころしていていているのです 800000000 666B.1930cNt761 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.

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



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 The "Per Ba" is the House of Nephthys the Goddess of the Kundalini of the Board. 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 The reference to traveling [ja] in this and the previous verse [khenes] process. 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 The term often has the glyph for a quarter \triangle , indicating a for the royal harem. 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 Amen's consort is Mut, the Mother Goddess. all Pranas]. She is the symbol of The name "Thebes" is the Greek pronunciation of the Egyptian name Love. "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" The lunar crescent was sometimes simplified to divine power scepter of Yoga. Thoth's "sh(a)t" loop glyph for literacy and learning **1**. Karnak's temple complex, including its extension in Luxor, represents the tantric union of Men and Mut. In

Tibet this became Yab and Yum, the Cosmic Father and Mother. The pharaoh generally had a principle wife and a number of concubines that lived in the harem quarters of the palace complex with their children. Nephthys represents Mut in the form of the female Kundalini life force that produces healthy offspring and maintains the vitality of the nation. The temple of Hathor at Denderah may have been a later addition to this temple complex and represented the female ovaries. Although the surviving temple of Amen was built in the 12th dynasty and had its heyday in the 18th dynasty, there is evidence that a temple already existed in Thebes as early as the 5th dynasty, and perhaps even earlier. This means that it may well already have been a sacred site for the authors of the **Pvramid Texts**.)

In this their name as "Journeys". (There may be a play here between "jat" [journey and strength] and "jet", [body and eternity]. This verse obviously plays off the previous verse and connects mankind to the Journey of Life. Thoth in his Theban form as Khonsu, the Traveller, represents the Journey of Life and occupies the first square on the Journey of the Senet Game Board. In the context of Prana "jat" suggests health. It also .can be a large and well constructed palace or temple. All these themes relate to Karnak and to Nephthys as the Goddess of Ecstatic Love, even though these sites were not yet developed in Queen Neith's day.)

666B1931bNt762

Am sen nejeru @-k ar Per Ba pef. 666B1931bNt762

Do not let them grasp your hand in that House of Prana. (The Avatar also must not allow those of lower spiritual states to get their hands into his prana or the prana The idea is to be careful whom you let into your intimate space. of his beloved. This verse may also refer to strategies in the Senet Game. The House of Prana is the first square on the last row of the board [Square #21]. You want to control that area and not let the opponent advance into that "home stretch" area before your pawns pass through first. Some players say all your pawns must be on the bottom row before you can begin to bear them off the board. There is a similar rule in Backgammon.) 424272~22~~2277242424

666B.1931eNt763

666B.1931eNt763 [JM] Susu mer su neh su ab su.

In this time period he is sick, he is diminished, he is wanting. (This describes the results of damage to the prana body. "Susu" refers to a period of time. This means the problem is not permanent. After the pawn [ab] passes the House of Incense [i.e. Prana], it heads for the "House of Beauty". This is a euphemism for the funeral home where they prepared the mummies, and this square symbolizes the Heart of the Hermit who faces life alone. The intervening squares represent the sloughing off of the mortal coil as the person dies or as he transcends into Samadhi during deep meditation. When a person dies, he passes beyond the Life Force. First the breath leaves [Air], then the heat of metabolism dissipates [Fire], then the corpse desiccates as its fluids evaporate [Water], and finally it crumbles to dust [Earth]. What is left is the House of Beauty, the Heart of the Hermit Trump [Square #26]. This House must become completely empty so that the heart may pass through the Waters of Undefined Awareness [Per Mu] in Square #27. The House of Beauty is also the Home of the Phoenix, the regenerated penis of Osiris that will recreate the Universe. But it must first pass through the House of Death [Per Mu] to be washed in the Ocean of Awareness for total purification. The House of Death represents Deep Samadhi in

which the individuality dissolves back into the Void of Pure Energy in the Ocean Awareness, the fundamental substance of the Universe. From there the Avatar arises again like a reborn phoenix as the New Pharaoh, who is crowned as Horus, the Avatar of the Cosmic Will. Each of the three descriptive words in this verse plays on a pair of opposite meanings. "Mer" plays on pain and love. "Neh" plays on diminishing and waking up. "Ab" plays on suffering and the heart. "Ab" is also the name for the pawn used in the Senet Game. The sequence described takes the pawn to the square that represents the Heart of Osiris [Square #26]. The repetition of "su" is intentional and plays with the initial word, "susu", and the verses that follow.)

666B.1932aNt763 $\square \frown A \square \square \square$

You diminish him, O Fig Tree. (The wordplay continues. The "Nehat" is a mythological sycamore or fig tree that grows in the East where the sun rises. The fig is the tree of "awakening". This plays on the word "neh" in the previous verse which means loss or diminishing. "Nehet" is also protection. The Sun was said to rise between a pair of these sycamore fig trees each morning. This suggests the idea of primordial prana and also plays on the word "wanting" in the previous verse. The words East and wanting are both pronounced "aab" with the same glyph. East also means the left side, which is the side of the heart. One might explore the relationship of this imagery to the two trees in the center of the Garden of Eden and the fig leaves that Adam and Eve decorate themselves with (Genesis 3). Or you may contemplate the diminished fig tree that Jesus curses [Mark 11:12-14.)

666B.1932bNt763 Aab-k su aabet.

Your lack exceeds lack. (This is a complex multi-layered pun. It combines the meanings of lack, East, and left [code for the heart]. Then it reflects back to the first verse where the Ocean Awareness Meditation process is mentioned. This meditation involves deliberately allowing the mental activity of any experience to diminish until the attention transcends the whole business and "exceeds lack". The Avatar also learns to deliberately create experiences that people ordinarily resist. In this way they no longer call forth resistance. Then the diminished aspect itself diminishes. "Su" is a variant writing of "sewa" $\int c$, which means to pass beyond, exceed, or transcend. It also plays on the "su" of the previous verses.)

666B.1933aN728 Gem-k Pesejety Neteru ahemesety.

You find a Double Ennead of Gods seated. (This verse and the next follow Sethe's N version. At the end of the transcending process you find the immortal gods existing in the Void as creative potentials.)

666B.1933bN728 ⇔ 🕞 🖉 🛄 🖡

666B.1933bN728 Hemes-k er-k hen@ sen.

And you sit together with them. (The Avatar transcends suffering and joins the ranks of the immortal gods. This state is called in Sanskrit Ritam Bhara Pragya (Wisdom that Holds True Reality). The vertical bar ends hymn 666B. See the tableau in my translation of Amduat, Hour 6, to get the idea.)

666C.1933cNt763 As er-k kher "Weja Ab", Sen Seker mery-f.

Hasten with the god "Sound of Heart", the Brother of Dissolution, whom he loves. (We begin hymn 667 with a very interesting allusion. The name "Seker" is an epithet for Osiris as the Lord of Dissolution. His "Henu" boat is the vehicle for his phallus that is destroyed by Set, the brother of Osiris. With this analysis we must either take the epithet "Sound of Heart" ironically or we realize that Osiris really loves Set and still loves him after all that he does. I prefer the latter interpretation. From his status Osiris can not dislike his brother, whatever he has done. Calling Set "Sound of Heart" is also funny because the phallus of Osiris is the phoenix [Benu] that is carried in the "Henu" Boat of "Seker" and symbolically represents the "Heart" Set is known for the lust and anger he held in his heart. But this is only a of Osiris. reflection of Osiris that he does not recognize as himself. The reintegration of Osiris involves not only his body, but his family and his mind. When he realizes that brother Set is an Illusory reflection of himself in the mirror of the mind, he reunites in

He gives you a Way with those who are being it. (It is due to the interaction with Set and Nephthys that Osiris finds his Way in life as Egypt's agricultural deity. Isis. Nephthys, and others also follow this path and become the integrated spirit of Egyptian civilization. It is great wisdom that a person's greatest enemy is really his Your enemy shows He is therefore worthy of love and appreciation. best friend. Thank him for this service. you your path in life. Another subtle allusion here is that Horus was often called the Way by Egyptians. After the situation is resolved, Osiris gains Horus as his son and heir and the Sons of Horus who are the followers of his Way. Horus IS the Way.)

666C.1933eNt764 $\exists ?? = f$

666C.1933eNt764 Wenemy-k ta hen@ sen amy-s.

You eat bread with them who are on it. (There is a play between bread and the physical world. The Way is the path of life in this World. You learn to share this experience of life with all those who are with you on the Way. Eating bread with diverse companions who may have at some time seemed to be enemies is one of the Ultimate Outcomes (10 of Firesticks) on the Path of the Game of Life. The Sons of Horus represent the elements that make up the physical body and the material world.) 666C.1933fNt764

666C.1933fNt764 *Kh*en nek em Waa Waj hen@ sen amy-s.

You row in the Papyrus Boat with those who are in it. (This makes even more explicit the path of Osiris as the totem deity of Egypt's stable agrarian society. His helpers and family are together in this boat. The word for "Papyrus" also means "green", the color of growing plants. The boat is green and made of papyrus because it represents the lush Delta croplands. Papyrus is the symbol for the Delta

land. "Waj" suggests the rising Kundalini energy of Wajet, cobra goddess of the delta. "Waa" for the boat plays on another word that means to meditate. "Waj" is also the color of youth, so the meditation brings eternal youthfulness. Horus traditionally pilots the boat. Osiris on the boat identifies with Ra, the Higher Self Sun, Source of the energy that gives life to plants. Ancient Egyptian boats were made of papyrus, and even when they used wood, they often imitated the shape of the papyrus boat. This "celebration" on water is another hint at the Ultimate Outcome of the 10 of Lotuses. The lotuses are on the lake. These are the "Endgames" of Reality in our Universe.)

666C.1933gNt764 \overline{O} \mathbb{P} \overline{O} \mathbb{P} \overline{O} \mathbb{P} \mathbb{P}

You rumble Heaven, and you shake Earth. (This is the power and influence of Osiris. The first verb "newer" is apparently a variant of "new*awa*". The effect of the deep meditation is to reorganize Heaven and Earth, removing blockages and weaknesses. This tends to shake up the system a bit as it reorganizes. The rise of Kundalini stimulates these purifying adjustments. The Egyptian idea of shaking is expressed by the way a bird's head wobbles as it walks on the ground.)

666C.1933hNt764-765

666C.1933hNt764-765 Aw nek Akhemu Seku em kesu.

The Imperishable Stars come to you with bowings. (Osiris sits in his motionless Samadhi on a throne at the North Pole and the circumpolar stars go around him as if bowing to him over and over. The Pole Star represents the focus of his Mission. Having a clear and stable mission automatically makes him a leader. He stays steady on that focus, and the circumpolar stars serve him on that mission.)

666C.1934aNt765 Nejer nef Nehem-kau @-k ar Sharu. 666C.1934aNt765

The Yoga of Ka's takes your hand with prayers. ("Neheb-kau" is the Lord of Chakra Yoga. This is a powerful tantric system. The scribe miswrites the term as "Nehem-kau". "Neheb" is yoga. "Sharu" are prayers. The exact procedure is not quite clear, but probably involves ritual gestures or mudras as well as mantras. Some semblance of this practice remains in Tibet and India. The word "Sharu" is the root of the modern Arabic word, "salaam" and gives rise to the name of the religion we call today Islam.)

666C.1934bNt765 ℃ **1 4 3 4 5 5 1 4**

666C.1934bNt765 Hemes hery khenedu-k ba*a*.

Sit upon your iron throne. (Iron stands for firmness and was associated with Heaven. Sethe's transcript of the N. version has a chair glyph, but the Nt version uses a boat glyph. The chair glyph is better. Sometimes the chair was on a boat.)

666C.1934cNt765

666C.1934cNt765 Wej@-k medu hen@ Pesejety Neteru.

You weigh words together with the Double Ennead. (The expression "weigh words" refers to the process of administration of executive and judicial functions.)

666C.1934dNt766

666C.1934dNt766 [JM] *Ha* Nt pu, shesep nek tep-k. Abehu-k nek fayu-k nek. O this Nt, you take your head. Your teeth are yours and your hair is yours. (The head is the director of the body with its brain and major sensory organs. Emphasis here is on the head.)

O this Nt, you ascend, and your face is like the Ocean. (This again refers to the Ocean Awareness Meditation procedure. The ocean represents Pure Undefined Awareness. The face represents the visual field that you "face" in life. Ascending is the process of transcending. The visual field being like a lake or ocean indicates its unbounded size and calmness.)

666C.1935bNt766

666C.1935bNt766 Hemes-k Khene*t* weru ar-k.

You sit as Chief of those who are greater than you. (The Avatar can sit as Chief of those who apparently are greater than she is because she identifies with the transcendent which is beyond the beyond and has no size comparison. She is greater than even Ra, Tem, Jehuty, or Ma'at.)

666C.1935cNt767 [JM] A@nej nek Pet. Seda nek Ta. Senej nek Akhemu Seku.

You make Heaven brilliant, and you shake Earth. The Imperishable Stars are in awe of you. (They simply can not comprehend where the Avatar and her power comes from, because its Source is Beyond the Beyond.)

Δ

666C.1936aNt767

666C.1936aNt767 Aw-ne kher-k Shetat Asetu. Sekhen thu ar Pet.

We come with you, whose seats are secret, and embrace you in Heaven. ("Shet*a*ut" means that the "seats" of her power are deep, hidden, and mysterious for those who do not understand the nature of transcendental being. She operates non-locally, so her seats may be anywhere.)

666C.1936bNt767-768 Shet*a* su. Ne gem-ne su [JM] jer hetepet Pet jer hetepet T*a*.

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" \mathcal{T} , "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.)

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 Asekh-ne bedet en Wag-k.

I reap barley for your Wag. (The "Wag" was a special festival on the 18th day of The offering table shows jars that hold barley beer or perhaps the month of Thoth. 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 On the other hand, "tekhaw" was a drunk, and "tekh" was a the Scale of Justice. word for getting drunk. "Heb Tekh" was a party for getting really drunk that climaxed Thoth also has a baboon form that tells us he is really an Avatar of Baba. the Wag. 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 $\clubsuit \longrightarrow (f f f) \oplus (f) \oplus (f) \oplus (f) \oplus (f) \oplus (f) \oplus ($

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

goddess Hes*a*yt. However, the text has "hes*a*t" with a circular glyph that suggests a form of baked goods, perhaps made with milk. These may have been a very white type of bread or cake. The association with Anubis is not clear. Perhaps there is a suggestion of the clear light of deep meditation.)

666C.1936fNt768-769 666C.1936fNt768-769

$$\begin{array}{c} & & & \\ & & & \\ & & & \\ & & & \\ & &$$

And your "feeble" cakes, O Chief of Westerners. ("Fenenet suggests the idea of feebleness. The light of the sun fades in the West. This is the land of the dead. They have become feeble and lost their bodies. "Amenet" means hidden. Without bodies and without light, they become invisible. The title Chief of Westerners was originally applied to Anubis and then transferred to Osiris after he became Lord of the Land of the Dead.)

666C.1937Nt769 T*a*-k seref, Nt pu, Khenet Neteru.

Your bread is warm, O this Nt, Chief of the Gods. (This verse confirms Faulkner's reading of the word "warm" in 666.1929eNt760.)

666C.1938aNt769 [Ha]

O this Nt, raise up yourself. (The word in brackets comes from Sethe's N version. I also added the 2 glyphs from the N version.)

666C.1938bNt769

666C.1938bNt769 Ader thu hery ges-k A*a*b. Hemes er-k hery ges-k Amen. **Remove yourself from your left side, and seat yourself on your right side.** (This is the formula for the inert body to rise up and follow the path of the Sun from East to West. The left is also the side of the heart, so the idea is to uplift the heart.)

666C.1938cNt769

666C.1938cNt769 Hemes-k hery Asetu R@ w@bu.

You sit upon the purified Seats of the Higher Self Sun. (The Nt scribe often writes the "sit" glyph to look like the letter "p". Faulkner corrects the glyph.)

666C.1938dNt769-770 Wep [JM] s*a*-k ar sh@-k hery Hemet-k.

Open your back, even to the sacrum above your pudenda altar. (This is a strange verse and may contain tantric references. The woman appears to be lying face down, perhaps receiving a kundalini massage. When a woman lies in this position, the sacrum is above the pudenda, and may have been thought of as an offering table. The word for pudenda may also be read "ata". I am not sure whether they would pronounce the "kh*a*wet" offering table glyph here or not.)

╡<u></u><u></u><u></u> ╡<u></u><u></u><u></u><u></u> 666C.1939aNt770 Kha-k em ta, kha-k em heget, kha-k em ka, kha-k em aped. 666C.1939aNt770

Your thousand of bread, your thousand of beer, your thousand of beef, and your thousand of fowl. (These are the standard offerings that correspond to the various

chakras. The list continues in the next verse.)

I → I → I → A + 7

666C.1939bNt770 666C.1939bNt770

Kha-k em meneket neb, kha-k em khet-k wenemyt neter.

Your thousand of all kinds of linens, your thousand of your things that a god eats. (Faulkner thinks that the first "all" should be read as "shes" for alabaster. This is possible, but not certain because of the parallel construction with the second half of the verse, which probably should say: "khet nebet" instead of "khet-k".)

666C.1939cNt770

666C.1939cNt770 Kha-k em tewer em heryab Wesekh.

A thousand of your purification cakes in the midst of the Broad Hall. (The offerings were made in a large ceremonial hall. This represents the skull with the brain that coordinates all parts of the body.)

666C.1939dNt771 [JM] Wenemy-k khepesh, ja-k aw@. 666C.1939dNt771

You eat the haunch and you transport the cutlet. (The Nt version has "as", which is probably a corruption for "aw@", which is what Sethe shows in the N version [and whom I follow here]. The two types of meat represent respectively the phallus of Osiris and his son and heir, Horus, who was produced from the restored phallus. The tradition in Egypt became that pharaoh alive was Horus, and when he died, he became His heir was the new Horus. Thus the "cutlet" was transported from Osiris. generation to generation.)

Khenep-k shebay hery Nemmet Jedet en jet jet-ta. 666C.1939eJPII733

You present the two ribs upon the chopping block of the Will. (The Nt. version has a variant. In place of "House of the Will" \square \clubsuit it has "stablized for ever and ever" [jedet en jet jet-ta]. Horus makes sense here, since the Will decides, and this decision is like a butcher slicing off a piece of meat. On the other hand, the tradition

was "stabilized" from generation to generation, potentially forever.) 666C.1940aNt771

Ha Nt pu, nej sen ren-[k] m@-k. 666C.1940aNt771

O this Nt, they defend your name for you. (Faulkner restores "your" from JPII733. "Defend" is in the sense of a legal advocate arguing before a court. This is the defense for the Avatar who has identified with Osiris.)

666C.1940bNt771

666C.1940bNt771 Am-k jed en sen [ren]-k. An "ma ary nek" ka[y] sen.

You do not speak to them your name. "But who acts for you?" they say. (The interrogators or judges want to know then who your advocate will be. The text is so This may be intentional. vague that the allusions are not very clear. The word "ren" in "ren-k" [your name] was omitted by the scribe. The avatar acts as his/her own advocate silently from the transcendental witness level of Osiris the way Jesus holds silence before his accusers.)

666C.1940cNt772 [JM] An as ary nek seshesh hat-f.

In the Seat you do it to guide his estate. (This verse indicates leadership, but has a lacuna and may also have other problems. So I can not say much about it at present.)
666C.1940dNt772

666C.1940dNt772 "Seheq jebet-f," ka-k.

"Making his brick to rule," you say. (The brick mentioned here is used to seal an entrance to a chamber, for example in a tomb. The brick controls the entrance way.)

666C.1940eNt772

666C

666C.1940eNt772 Wedeh maha-f am wety, ha-f jes-f.

Offering his garland which is in the two castles, he himself descends. (The beginning of the verse may be corrupted. "Wedeh" is to make an offering and seems similar to "weden". "Mah[a]" is a garland of flowers. The end of the verse has "he himself", but the subject of the Nt version is actually a woman. She may be going down into a subterranean chapel or tomb.)

.1941aNt772-773
$$Ha$$
 Nt pu we new nek pu [IM] wa -t

666C.1941aNt772-773 Ha Nt pu, we nemy nek nu [JM] w@-t. O this Nt, eat this alone. (It is a bit ambiguous whether the eater is to be alone or

she is to eat only one item.) 666C.1941bNt773

Do not give to those people who are beside you. (This verse is also cryptic due to its ambiguity. It is almost as if line 1940b speaks for the whole poem.)

666C.1941cNt772 *Ha* Nt. pu, aw nu pen bek*a* nu pen en *h*eru khemet.

O this Nt., there comes this time of the morning light and this time of three days. (This is the dawn of an age of enlightenment. The number three may just be a plural marker for some number of days or may have some special numerical significance. It reminds one of the 3 days of descent before the resurrection.)

666C.1941dNt773 S[eq] nek en Redu ar Pet em @bu [JM] Akhemu Seku.

You set up a Stairway to Heaven among the Stars, the Imperishable Stars. (The Stairway goes up the Milky Way to the North Pole.) The Imperishable Stars revolve around the Pole.)

666C.1941eNt774 *Ha* Nt pu a[ne]j her-k em hetep nefer nek weret.

O this Nt, greetings to you in your beautiful and great experience. (This refers to the Avatar's ascension up the Stairway to Heaven.)

666C.1942aNt774 Ary nek Aset-k me Khenet Amenety[u].

We make a Seat for you as the Divine Chief of Westerners. (This is a title of Osiris. The Sun sets in the West, but the Seat of Osiris is at midnight when the Sun reaches the "antipode" of the North Pole. We probably should interpret "Westerners" as "Invisible Ones", because the dead are invisible and live in the Astral

Realm that is invisible to ordinary fleshly eyes.)

666C.1942bNt774-775

666C.1942bNt774-775 Ary-ne Aset kher Suten Setep Sa-k hery Tepyu Ta.

We make a Seat for a king so you may initiate the finest who are still upon the Earth. (The first phrase echoes the previous verse. The Avatar greets the queen as worthy to sit in the seat of Osiris. The queen is equivalent to a king. The "Setep Sa" is an important initiation in which the initiate chooses to Take Refuge in the wisdom teachings. It is a conscious decision by the initiate to become an enlightened immortal and join the company of Osiris.)

(The tradition is that the master initiates the student, They celebrate your festivals. and the student reciprocates by commemorating the master. There is no difference between master and student, because the student gains the same status as the master. However the master is always prior in "time" and receives the gratitude of the student, for without the master the student would not gain enlightenment. This is the mutual interdependence of master and disciple. The word for festival is "heb seh" or simply The "seh" is a temporary festival booth or tabernacle set up for a festival. "heb". The three determinative glyphs depict "seh" booths. The papyrus pillars suggest that they could be large temples with carved stone pillars or they could mean the booths were made from papyrus reeds as was most common. The booths were often used for consulting the Senet Tarot Oracle Board. Beautiful examples of the "seh" booth being used for divination can be seen in the Papyrus of Ani, the Papyrus of Hunefer, and on the wall of the tomb of Queen Nefertari in the Valley of the Queens. This Interestingly Nt has two copies of the next section of verse ends a section of text. text. I will only give one copy.)

667A.1943aNt775 [Jed medu:] neferu en m*a*u hetepu en sejem.

[Say the word, and] there is beauty in seeing, and there is experience in hearing. (This hymn begins with a verse extolling the value of vision and hearing. These are key tools for perception of the world and for the deepest forms of meditation. The whole hymn describes the process and benefits of deep meditation that proceeds through a channel of perception.)

667A.1943bNt775 667A.1943bNt775

(a)h(a) Asar Emer Neteru.

The Perceptive Faculty stands up Emir of the gods. (The Perceptive Faculty makes it possible for seeing and hearing to become beautiful experiences. Osiris represents the basis of perception, the ability to perceive. An Emir is a chief or director. We could read it as "me re Neteru" [as the spokesman of the gods.)

667A.1943cNt775
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Your tomb, O this Nt, is yours for the secret places of the heart. (The tomb is only a symbol. It represents the outer physical form, because that is what dies and is buried in the tomb. But the essence of life is hidden deep within the heart. These are the secrets that tell the real purpose of a person's life. Is is is the High Priestess

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 On the Tarot card she always sits on a throne, for that is the totem for her life. 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 Isis represents Feelings. Thus the heart is the key image. for emphasis. 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 Correct meditation is a tool to open the secrets of the temple is the Heart Chakra. The tomb is a visual symbol for the gap between lives. During meditation heart. 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" [Λ literally, "striding of the dead"]. Nta has the more elaborate tomb glyph similar to what I chose.)

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 @nekhet 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

Avatar in deep meditation just looks dead but is not really dead. Her breath and body functions are greatly reduced, as if she is hibernating. However, Egypt is too hot for animals to hibernate, so they did not have that concept in that culture. But the idea is that metabolism markedly drops into a state of suspended animation. The copy at Nt486 omits the "as".)

667A.1944bNt776

667A.1944bNt776 @nekh nek @nekhet em @b sen, [JM] Aakhu Akhemu Seku. You live your life among them, the Light Beings of the Imperishable Stars. (These are immortal angelic beings made of pure light. Light never ages, so light beings are immortal.)

667A.1944cNt777 667A.1944cNt777

When the Inundation Season and the Wag festival come, the emission comes from the Perceptive Faculty. (This verse refers to the start of the annual Nile flood. The Egyptians started their year then and had a "Wag" festival on the 18th day of the first month when the flood began to increase notably. This was the annual emission from Osiris that would impregnate Isis. The rich soil from the south would fertilize Together with the flood, this prepared the fields for cultivation. the Delta. Osiris was the god of the agricultural cycle. On a deeper level the flood was the rise of Kundalini during orgasm. The life force of the semen would be transmuted and sent to the brain on this wave of energy, revitalizing it. Apparently there was celebration, carousing and sensual play during the festival. See #442.819c-820a that connects the Abydos Osirian rituals to the Wag festival and clearly states that Osiris is Lord of Wine even as he also becomes Orion high in the sky. Wine represents the blood of Osiris and is thus one of his important "emissions". Bread and wine were the body and blood of Osiris just as they are the body and blood of Jesus in churches today, but carried the simple meaning of respect for and worship for the life energy that comes from the agricultural cycle that transforms pure sunlight and Nile water into the living population of Egypt.)

667A.1944dNt777 \mathbf{M} \mathbf{M}

Will is purified of whatever his brother Illusion did to him. (This refers to the fight between Horus and Set. Set put out the Eye of Horus. The life force rises and heals this wound. Each of the following verses describes the purification produced by the Ocean Awareness Meditation. This meditation brings the attention to pure awareness. Thus it automatically purifies all aspects of life.)

667A.1945aNt777 $\mathbf{\hat{y}} = \mathbf{\hat{y}} \mathbf{$

Illusion is purified of whatever his brother Will did to him. (This verse balances the previous verse and shows that Set is also healed. Horus destroyed one of the testicles of Set. This was an interesting injury, because the rivalry between Set and Osiris was over sexual issues and Osiris lost his phallus. In any case all are healed. Actually each is a god and therefore has an innate self healing ability. Humans also have this ability. The injury to Set was just an Illusion. Set **IS** Illusion, so nothing really happened to him or can happen to him other than to be what he is -- an Illusion.)

667A.1945bNt778

667A.1945bNt778 W@b Nt pu m@ khet neb dut aryt-f.

This Nt is purified of whatever evil thing happened to her. (The text says "him", but the subject is a woman who now identifies with Osiris. "Evil" refers to anything that we might call unfortunate.)

667A.1945cNt778 W@b Wereshu en Heru, Sekhen-f at-f Asar.

Purified also are the Watchers of the Will who embraces his father, the Perceptive Faculty. (The Will automatically goes to the Perceptive Faculty and attaches to it. The Will becomes the Perceptive Faculty's expressive ability. The divine Watchers witness everything from a transcendental non-involved state. The powerful emotions that are involved in the relations of a father and son, the Will and the Perceptive Faculty can easily affect a witness and pull it from its detached status. Thus the meditation purifies such a witness and restores to it the pure awareness of simple observation mode.)

667A.1945dNta778



Dem nef ba*a* [JM] em

667A.1945dNta778 Aakh-f.

He rises over the Ocean, upon his throne. He sharpens his iron with his Light (The Ocean is the Ocean of Undefined Awareness that the meditation brings Body. Once purified in the ocean, the attention rises again like the sun the attention to. over the ocean at the beginning of creation. This attention is now the attention of the Higher Self because it brings the unbounded quality of the ocean with it. Upon his throne the Avatar sits as king of the universe. The word "dem" can mean to sharpen, and the word iron suggests a knife or sword made of iron. However, the word also means to bestow a title or name on someone or something. The word for iron is a pun on the Ba Prana Mind. This is the energy that generates thoughts. His true body is made of light and operates as Higher Self. However, to function in the world, he attaches words to his thoughts, giving them labels with which to organize them and administer them as part of his plan of action in the world. "Iron" also, as usual, represents the firmness and stability of the throne as well as its Heavenly nature. The Light Body is not only firm and stable, it is immortal. I follow Nta here, since the glyphs are more clear and complete than Ntb.)

667A.1945eNt779 Debehu-ne su m@ *Kh*erety Neter. Ne red*a*-ne su en Asar.

We beg it from the Funerary Mason, and we do not give it to the Perceptive Faculty. (The Mason is the architect who will build the tomb for the dead. It thus refers specifically to Set, the god of stone, and has the deity radical. The Perceptive Faculty is Osiris. He is just the king of the dead. There actually should be no identification with any creation, dead or alive. Deep meditation goes beyond all this. However, the mummy still requires a tomb, and that is Set's job. Osiris does not

need a tomb.)

667A.1945fNt779



667A.1945fNt779 Wen-[ne] nef Rewet Khesefet. 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 A w 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 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

Nt780 $\overrightarrow{A} \smile \overrightarrow{A} \oslash \overrightarrow{A} \oslash \overrightarrow{A} \smile \overrightarrow{A}$ Nt780 T*a*-k me Tewer. T*a*-k me Wesekh.

667A.1946bNt780 T*a*-k me Tewer. T*a*-k me Wesekh. **Your bread is as the Purity Loaf. Your bread is as the Vast Hall.** Loaf represents purification. Bread represents the physical body. Tl

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".)

The "Tewer"

Ab[u] nek Wereshu. 667A.1947aNt780 Your pawns are the watchers. (The glyph for the "ab" is the pawn used in the The watchers are already in the beyond. The Avatar is beyond the Senet Game. beyond, so the watchers are also his pawns in the Senet Game. Sethe's transcription Faulkner translates the word as "dance". "Ab" has this also has the pawn glyph. 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 verse refers to the mourning of Isis over the apparent death of Osiris, her husband and However, the text actually has the name Osiris [Asar] instead of Isis [Aset]. brother. The difference between the two names is very slight, so Faulkner believes it is a scribal error. It may not be, because this text was inscribed for a woman who has become "Osiris". The scribe gets very confused with his use of pronouns and may have actually switched roles, having Isis mourn for Osiris whom she identifies as the Osiris seems to be dead, but he [that is, the queen as Osiris] is actually in a aueen. Isis calls out to him thinking "he" is dead and gone and has deep meditation. abandoned her. Correct meditation awakens a deep sense of compassion.)

667A.1947cNt780 Thes thu Nt pu. Aneq ne nek qesu-k.

Raise yourself, O this Nt We gather together for you your bones. (This is the standard formula advising the Avatar to integrate back into wholeness. Integration is one of the results of deep meditation. I go with Nta here, because Ntb has "neteru"

instead of "qesu". Also, "anekh" [] should be "aneq", and "neb" in this context usually should be the letter "k" [enek], meaning "your", but "all" can make The Nt scribe tended to make errors in transcription. sense. See Allen's Concordance.)

$m_{2} = m_{2} = m_{2$ 667A.1947dNt781

667A.1947dNt781 [JM] Shesep nek tep-k. Weju en Pesejet Neteru.

Take to yourself your head and issue commands to the Ennead. (I go back to Ntb. While reintegrating, do not forget your head. You need it to make decisions and give orders to the rest of your organs and faculties. Another result of your integrative meditation is that you become smarter in the head.)

667A.1947eNt781
$$\bigcirc \mathbf{h} \otimes \mathbf{h$$

You sit at your Great Alertness. (The triangle glyph probably is supposed to be "seped" Δ , and the "t" goes after it. The sign at the end should be another "t". "Sepedet Weret" is a state of great readiness and alertness. The mind is awake and the attention is sharp. You sit this way in meditation. Correct meditation makes a person more alert and awake. The female ending of "Sepedet" creates a connection to Isis as the star Sirius and as Aset Weret, and links back to 1947b.)

667A.1947fNt781

667A.1947fNt781 Nememet Asar.

Setep-k Khepesh hery Nememet Weret. Dat nek shebay hery

You choose the haunch upon the Great Carving Block. Given to you is the double rib piece on the Chopping Block of the Perceptive Faculty. (This verse refers to the ability to make choices and decisions. The butcher's chopping block represents the analytical aspect of the mind. It properly operates directly from the Perceptive Faculty. The JPII738 version has a pair of ribs with "shebet", which is misspelled. The Nt version has "sheba", which is properly spelled, but has only one rectangular object that is presumably the cut of meat. Set chops Osiris into pieces on a chopping block. The haunch represents the phallus of Osiris that is chopped off. Isis and her sister collect all the pieces that were chopped and reunite them. Thev

fail to find the phallus, and it must be replaced by a wooden one [a plant stem] so Osiris becomes the god of agriculture.)

667A.1948aNt781

667A.1948aNt781 *Ha* Nt pu, thes thu Khem as. **O this Nt, raise yourself as the Fool.**

(I follow Nta here, since it has the clearest text, but use the N version hawk glyph of Menu, because it is even clearer. Menu is the god of procreation also known as Baba. This verse makes clear the play on raising of consciousness and raising of the phallus to erection because Menu is almost always shown ithyphallic and his glyph "Khem" is probably a frontal view of masturbation. In this respect his name connects him to the Fool Trump. The main idea is that deep meditation raises the level of consciousness, also symbolized by the extremely tall feathers atop Menu's crown, and also that it raises a person's creative and procreative energy. The reading and the determinative are recovered from Sethe's copy of the N version and the parallel copy at Nt490. Baba's true form is Amen [Invisible] because he is transcendental Undefined Awareness.)

667A.1948bNt781-782 667A.1948bNt781-782 Apa-k ar Pet. [JM] @nekh-k hen@ sen.

You fly up to Heaven and you live with them. (This is also Nta. "With them" refers to the gods. Menu is a particular form of Baba as the precursor to Amen-Ra. His phallus transforms into Tem the Tower. From within him come all the gods. Thus he represents the Senet Tarot Oracle Game Board and his name is often written with the glyph for that board. Each square on the board represents a god. Flying up to Heaven is lifting the level of consciousness to the celestial level at which all appears to be divine. The Ocean Awareness Meditation grants the ability of transcendental flight.)

667A.1948cNt782 [JM] Asered-k jenehu.

You cause two wings to grow. (The scribe made spelling errors here, but Sethe's N. version gives a better determinative for "grow", and a slightly better spelling of "wings". Nta491 spells "wing" correctly as "jeneh", but for some odd reason has three wings, making it plural instead of dual. Even in Christian tradition some angels are depicted with multiple pairs of wings, and insects often have multiple pairs. But the third "wing" is really the letter "k", meaning "your".)

667A.1948dNt782

667A.1948dNt782 Shewetu-k em tep-k. Shewetu-k tepy q@huy.

Your feathers are on your head, and feathers are on your two arms. (The determinatives in Faulkner's transcription look like stumps with feathers or brushes on them. $\mathbf{\hat{v}}$ $\mathbf{\hat{v}}$

Nt491 has "arms" [q@hui]. "Wings" sounds better than "arms", but there are many depictions of goddesses [especially Maat and Isis] wearing feathery wing costumes on their humanoid arms.)

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

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 The text has "Sebesh" which analyzes as Star "Seba" of the Ocean "Sha". Pole. 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 Faulkner and Mercer translate very freely with "make clear". Pole. That is not very sensible since the night sky over the desert of Egypt is usually clear.)

667A.1948fNt782

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

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]i her-k Nt pu, Shet[p(a)]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.1949bNt78

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

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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

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

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 But the sound is vaguely similar to Faulkner's "emmer". possibly flax seed. Sethe's N version has "bedet" for the second grain. This is the usual written form for a grain that could be millet, spelt, dhurra, 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 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" In the first half the word "seat" is badly written with the buttock is clear. 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" This throws Faulkner's idea into doubt. which we do not find here. "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.)

ALA So Bosta All 667B.1950dNt784

667B.1950dNt784 Ne maa-ne thu. Thut 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 The Avatar can become unseen, but can see anything he or she wishes by awareness. 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 20112m2 100112m2 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

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

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 The letter "h" is miswritten or possibly mistranscribed for "nejem". nej". 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 [JM] Sut (a)h(a) me Heru tepy akhemut.

O King, stand as the Will above the lakes. (The Sethe version has the lake or ocean determinative \square instead of \square 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
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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 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.)

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



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

The emission made by the Midwife Goddess and your mother, who made your (The final word of the verse is "hera". Here it may indicate providing food. The root "her" also means to be contented. mother's milk as food for the baby. 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". h = h Then it continues in what seems a garbled and then damaged fashion as shown below.)



[He conquers fortifications.] He is above fortifications.]

667C.1953aNt786-787, N741 Meru neter jed. Shepewet Shewe. A*a*m-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 The first phrase is unclear and perhaps refers back to questionable in all versions. 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 However, it is too cryptic to draw any conclusions about it. breathing exercises. The N version goes into conquering fortifications.)

Ary-f senebetu. He makes ramps

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

667C.1954aNt787 Mejer Nt pu Shet*a*u 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 An ref ne *kh*er 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.)



..... 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



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
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667D.1956-57aJPII743 ...

 \ldots [kh*a*-k em] t*a*, kh*a*-k em heget \ldots

..... 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

667D.1957cJPII743 Kha-k em ka, kha-k em aped, kha-k em khet neb beneret. Your thousand of cattle, your thousand of fowl, and your thousand of all kinds of sweets.

P @ @ = a @744 667D.1958aJPII743 Hetemet thu me neter 667D.1958aJPII743-744 You are equipped like a god. (This verse ends with a lacuna.

for "tem" is missing after "H".)

667D.1958bJPII744



The glyph

..... kher-k Hew ar Peju Sha. 667D.1958bJPII744

..... with you Lord of Taste to the canal. (This verse is badly damaged so most of it is uncertain. "Peju" is a canal and has the lake determinative. The significance here is uncertain because of lack of context. However, there seems to be reference to the god of Taste, Hew.)

668.1959aN749



Jed medu: N pu bak negeg, deben Aryt Heru heryab D[ew]at. 668.1959aN749 Say the word, and this N is a hawk that screeches and circles the Eye of the Will that is in the Twat. ("Negeg" is the sound a bird makes. For a goose it is cackling, for a duck it is quacking. For the hawk it must be more like a screech. The Eye of the Will in the Twat is the life mission a person chooses when they incarnate. Horus, the Will, has the totem shape of a hawk based on the outline of the third ventricle of the brain. So this is the dynamic of the Will circumscribing the definition of a mission. The JPII version seems to have a lacuna that goes beyond "D[ew]at".)

NOD JOR ICAN WILLE

668.1959bJPII750

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668.1959bJPII750 N pu bak ady em de en then N am.

This N is a hawk who is dewed with you, O N with it. ("Ad" is to pour a libation, to moisten, or possibly to cense with incense. The lacuna limits our understanding of the verse.)

ЦЦ 668.1960aN750

668.1960aN750 Ayu N er ges A*a*b en Newet.

N proceeds to the Eastern side of Cosmic Space. (Cosmic Space is Newet, the "Ges Aab" is usually the left side, but here it is her thighs from mother of Osiris. which the sun as Osiris will be born at dawn. The text here and below is found in Sethe, Allen, and Faulkner.)

668.1960bN750 668.1960bN750

Awerer N am. Mesaw N am.

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.)

54 MAN A CO S 2 2 ALT HERE WORDOW THARE F hei-Malilasse 52 669.1961aJPII754 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 version describes the rising of the sun poetically: Sethe's reconstruction. "The rising of N is like a powerful hawk from the inner depths of Samadhi [the 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 Mesut neteru em renepet heru du herv @wvu-k 669.1961cN754 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.)



..........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."

There is a lacuna that is almost a fourth of a column in length.)

669.1962bJPII755 Thut neter mesut nemet em s[h]esh en Jehuty em khanu Sekhet Aser em khenemet neteru.

You are a god born and striding in the Nest of the Intellect within the Field of Tamarisk with the protection of the gods. (The first two lines are from Allen. The third line is the fragment preserved by Sethe that confirms the second half of the verse. Finally we have Faulkner. "Shesh" should probably be "sesh". That makes a nice pun with "sesh", the glyph for the scribe or writing. This links the epagomenal gods to Thoth, god of Intellect. The Nest of the Intellect refers to a fairly primitive part of the brain in which the software of the primitive instincts evolved in the cradle of life is inscribed. The tamarisk tree, symbol of the Tree of Life, is associated with the birth of Wep-wawet, the Opener of Ways. This suggests the cerebellum as a possible candidate in brain physiology for Wepwawet, since that organ is concerned with balance and navigation. Osiris [pineal], Isis [pituitary], Nephthys [cerebrospinal fluid and area around septum pellucidum], Set [medulla], and Horus [third ventrical surmounted by corona] all have their basic locations in the mid brain just in front of the cerebellum and at the top of the brain stem. In the poem the nest image is part of the bird theme. There is a nest in the center of the brain that holds the programs for the five national gods of Egypt. The other nest of course is the female cunt and womb. These are the "two nests" often mentioned by Egyptians. Striding indicates the growth process. "Protection" could be rendered as "unification"

669.1963aN755 En netet N as pu sen neter, per em sebeq.

Because this N is as a divine brother, who goes forth from the thigh. ("Going forth from the thigh" is poetic language for birth. The Avatar is like one of the five national gods of Egypt born on the last five days of the year and is therefore a herald of the New Year and a sign of rebirth.)

669.1963bN755

669.1963bN755 Wep senwy, peshen @hawy, peshen tepu then, neteru.

Who judges the two brothers, who separates the two divine fighters, and who cleaves the heads of you gods. (The two fighters are Horus and Set. The Avatar will be a judge and a peacemaker in the family guarrels. He also asserts rule over the company of gods. The words separate and cleave are the same in Egyptian: "peshen".)

669.1964aJPII756 n..... N..... seshed-s N.

(Most of this verse is gone. All that is left is N. girds it on. a reference to tying on a cloth band or fillet.)

669.1964bJPII756

669.1964bJPII756 Me Newerew Khepew Wer amy then, neteru.

Like that ferry god, the "Great Traveller", who is [great] among you, O gods. ("Newerew" was a ferry god. "Khepew" is one who travels. This sounds like either Horus as the Sun or Khonsu as the Moon.)

669.1964cJPII756

Aw thu then nef, neteru. 669.1964cJPII756

You come to him, O gods. ("Come" is spelled in a variant manner. To cross the river, you must go to a ferryman. To get to enlightenment, you must go to a master teacher.)

669.1964dN756 669.1964dN756

When the Seat of Feeling speaks to the Divine Primordial Urge. (Isis speaks to New in order to gain the secrets of the primordial creation. Isis represents a person ready to go after the deep secrets of life and the purpose of an individual's life. Thus, in the myths she coaxes the secrets of life from Ra and New.)

669.1965aN756

669.1965aN756 Mes neth su, den neth su, nekha neth su nekhawet.

You bear him, you cut him loose, and you sprinkle him with the afterbirth. ("Mes" is to give birth. "Den" is to cut the umbilical cord. "Nekha" is a sprinkling of emissions. Here it may be washing off the newly born baby or the emerging of The use of the womb determinative suggests that here the the afterbirth material. afterbirth material is intended.)

Ne redwy-f, ne @wy-f. 669.1965bN756

He has no legs, and he has no arms. (Something strange goes on here. The Avatar is born without arms or legs. This refers to the form of Baba as an armless, legless baboon that perches on top of the Scale of Justice. This text is quoted in the Book of the Dead, Chapter XLII, near the end to describe Baba as he is often drawn in the illustrations perched atop the balance point on the Scale of Justice. The Fool here takes the form of a quadriplegic apparently unable to walk or handle anything, with all four limbs missing to indicate his transcendental condition. An early stage fetus is like this.)

669.1965cN756

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669.1965cN756 Thes-f ar-f ma sheset?

How shall he lift himself up? ("Ma-sheset" is an interrogative particle. Together it asks the question, "how". The poem adopts the device of asking a rhetorical question and then answering it. "Thes" can also mean "to tie together". "Lift" is preferable given the context. But both meanings apply to the armless and legless The hyperbole may describe the uselessness of a newborn Baba and to Osiris. baby's arms and legs at birth.)



A tiny golden baboon perched on top of the Scales of Justice has no arms or legs, yet he controls the weighing of the heart.



An Kat baa pu er-f Henu. Thes-f am-f. 669.1966aJPII756-757 He brings this Iron Meditation the Phallus Boat [and lifts himself] in it. (For the emendation of Faulkner's transcription see 1968a. The Phallus Boat carried Seker, the totem of the destroyed phallus of Osiris. The joke about a little guy without arms and legs becomes clear. Baba takes the form of a phallus to restore his father's virility. This is described more clearly in the Book of the Dead at the end of Chap. XLII. For the phallic connection see Chap. XCIII. Baba as the phallus lifts up by engorging himself with blood from the heart. This shows the importance of the heart in the whole sex issue. The texts say "kat" [meditation], but this could be "kar", a portable shrine for the phallus -- the whole being a play on words between meditation and shrine.)

669.1966bJPII757



669.1966bJPII757 em-f. Senekhu am-f em *kha*nu @wy then an sen neteru. in it, reared in it, in your two hands, they say, the gods. (Another lacuna at the beginning reduces our understanding of the verse. It may refer back to the "Henu" Phallus Boat as if it is a cradle for the god who is being resurrected. The Khem [Fool] sign of Menu shows him grasping his phallus with two hands.)

669.1966cJPII757 669.1966cJPII757 Mek er-k su mesy.

Behold, he is born. (The "k" in "er-k" should be "f".)

669.1966dN757 669.1966dN757 Mek su thes. Mek su kheper.

Behold, he is tied together, and behold he is becoming. (This verse describes Osiris as he resurrects. First he reintegrates all his fragmented pieces. Then he "Thes" can becomes a whole and living individual again. He reverses entropy. also mean to lift up. In that sense it continues the joke about the phallus.)

"Sejen ar sewehet-f masheset?" An sen, neteru. 669.1967N757

"How shall we break his egg?" Thus say they, the gods. ("Sejen" is literally to "overthrow", but here it most likely means to "break" the egg. The egg here may refer to the injuring of the testicle of Set and to the armless legless Baba phallus. There is intertwining here of myths of Osiris, Osiris/Seker, Baba, Horus, Set, and even the egg of the Sun. In any case the egg goes with the phallus as a testicle.)

Aw Kar-f Seker en Pejew. 669.1968aN757

His Car of the Dissolution God of the Other World comes. ("Kar" is a car, the

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 The tantric secret here is that the process of enlightenment consciousness. 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

669.1968bN757 Neb nef gesu-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. "Nejer" is to sharpen, but also means to grasp. "Neb" also means "all". "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

Sut sejen-f sewehet, pesesh-f baa. 669.1968dJPII758

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

$$\begin{array}{c} 1 & 1 \\ 1 & 1$$

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.)

669.1969bN758 669.1969bN758 Mek N kheper. Mek N thes.

Behold, N, create. Behold, N, integrate. (Part of the process of creating is the process of integrating the parts back into wholeness. Creation leads to diversity. Integration restores unity. Integration literally is expressed as tying together.)

669.1969cN758 Mek, N. sejen nef sewehet.

(The word used here for "break open" is as Behold, N., break open the egg. throughout the hymn the word "sejen", which basically is to "overthrow", but may actually indicate helping the chick out of the shell.)

669.1970aN758 669.1970aN758

Sep*aw* er-f N ma sheset?

How does N make himself fly up? (The poem continues with the style of asking a rhetorical question and then answering it. "Ma sheset" is an interrogative expression: "how does ...?")



An Kat nek Henu gedemu, hen sa. 669.1970bJPII758-759

You bring your Car the Phallus Boat of fine gold, the Phallus, and the **Divine Son.** (The text has "Kat". Based on 1968a above, I suspect that the final "t" is a scribal error for "r". The two, when written small, are easily confused. On the other hand, "kat" is meditation. There may be word play here, since the meditation The Car is the Seker Boat. "Qed-mu" means that the boat is gilded is a "vehicle". with fine gold. The "Hen" is the divine phallus in the boat. The "Divine Son" is Horus, the offspring of the Phallus of Osiris whose spirit is seen hovering over the lingam mound.)

669.1970cJPII759 669.1970cJPII759



You make yourself fly up with this. You make yourself fly up with this. (This is tantric code. The point is that the phallus is a special tool for generating high spiritual energy. Most people associate the phallus with sex, and there are many beliefs that associate the phallus only with procreation, or even consider it a distraction or something that pulls a person toward non-spiritual, low life tendencies. For the Egyptian vogi it was just the opposite. It was considered a magic wand with which a magician can create life on earth and spiritual immortality. In Russia it became the magic pestle of Baba Yaga. During the Middle Ages the secrets of the female mortar and male pestle for making "magical medicine" were relegated to the "evil" world of witchcraft, so the storytellers hid the knowledge in fairy tales. Egyptian artists often depicted the hawk of Horus hovering over or flying up from the phallus in the Henu Boat of Seker.)



Left: The Russian folk tale witch Baba Yaga flying in her mortar made of a hollow tree trunk (the Henu Boat) and wielding her magic wooden pestle for making magic potions. Note the magic mushrooms on the ground below. Right: Vasilisa stands outside the hut of Baba Yaga. The hut stands on a single chicken leg and rotates. Around outside the hut are skulls mounted on wooden staffs, equivalent to the Wizard staff of ancient Egypt with Anepu's "Death" Head mounted on top. Note: The name Baba Yaga closely resembles Baba Yoga and may go back to Egypt's Baba the transcendental Baboon Fool. Illustrations by Ivan Bilibin, 1899-1900. From Wikipedia, "Baba Yaga". (Public Domain)

669.1970dJPII759

669.1970dJPII759 [Aw Reshy]u ar *a*thut-k. Mehet er men@t-k.

The south wind is your nanny and the north wind is your nurse. (There is a pun between nanny [*a*th] and winds [*a*thu] as well as a portable sedan car and a bed. The baby bird Divine Son Horus, has the two hawks of Isis and Nephthys to nurse it to full strength so it may fly forth from the nest. They take the hawk form specifically to raise the hawk-like Horus. The nest is the female cunt that the phallus loves so much. But the phallus in the nest is like a baby bird that is not mature enough to fly. When the phoenix matures, he flies up as Horus to join the Higher Self in heaven. Numerous illustrations show Horus as a hawk hovering over the genital area of Osiris, who lies silent on his bier. Isis and Nephthys as women or hawks attend at the head and foot of the bier.)

669.1971N759 Apa N. Kheny N hery shewety at-f, Geb.

N flies, and N alights, by means of the two plumes of his divine father, the World. (The immature bird has only fuzz, but the mature bird has real feathers that support

The father of Osiris is Geb, the World Trump. Osiris inherits these two his flight. plumes from Geb [or Shewe and Ma'at], and we see them on his traditional crown. Geb represents the physical world. Generally, a person must be physically mature before he or she can create a career in the world. A person must master the physical world before he or she can master the spiritual world. The spiritual world is built This poem unfortunately has some lacunae at important into the physical world. It has a strange mixture of imagery and myth that involves the five national points. gods: Osiris, Isis, Set, Nephthys, and Horus. They appear as hawks hatching from eggs and growing to maturity. There are veiled references to the murder of Osiris and the destruction of his phallus as well as the fight between Horus and Set in which Horus harpoons the testicle of Set. Underneath it all is a tantric theme that encodes certain secret yogic techniques.)

14时后 10日日之至 670.1972N759

Jed medu: wen @wy Pet. Asenesh @wy Pejetu. 670.1972N759

Say the word, and open the Double Doors of Heaven. Open the Double Doors (The expression at the end of the verse is an of the Expanded [Hearts]. abbreviation of "pejet ab", the expanded heart. Thus we must understand that it refers to the expansions of the heart. It also seems to be plural.)

670.1973aN759 Mekha neteru amyu Pe. Aw sen en Asar N.

The gods who are in the Bindu Place are feverish. They come to the Perceptive Faculty of N. (Pe is the Bindu Point that marks the crown chakra. It is also a town in the northern part of the Delta. "Mekha" is to be hot and feverish. The gods are upset as the next line continues to explain.)

670.1973bN760
$$\textcircled{2}$$

Hery kheru remem Aset, hery sebeh Nebet Het. 670.1973bN760

At the sound of Feeling's weeping, and at the wail of Kundalini. (Isis and Nephthys are heartbroken over the fragmentation of Osiris. They both require integrated wholeness of awareness in order to function happily.)

At the outcries of these two Light Beings of Heaven. (This refers to Isis and Nephthys.)

670.1973dN760 En Wer pen per em D[ew]*a*t.

To this Great One who goes forth from the Twat. (The Great One here is Osiris who is born from the Twat of Newet. The Twat represents the primary mission a person selects for his life. Osiris seems to have been destroyed before completing In the poem they usually refer to him as "you". This also represents his mission. the Avatar, or the deceased, who identifies with Osiris.)

 \sim 670.1974aN760

670.1974aN760 Rau nek Bayu Pe.

The Prana Thoughts of the Bindu Place are driven away for you. ("Rau" is to drive away with sticks. The prana thoughts are beliefs in the mind and the breath that keeps the body alive. They are supposed to gather and integrate in the crown chakra, but now are as if driven away in all directions. They become incoherent.)

670.1974bN760 \mathbb{N}^{0} Hew sen nek af-k. Seq sen nek @wy sen.

They smite the body for you, and they beat for you their two hands. (The prana beliefs are hitting their own body and limbs. This is an expression of incoherent grief and emotional confusion. The mind is unsettled. They should be "beating" the Eye of the Will through deep meditation. "Seq" often has this idea of sitting in

deep meditation.)

670.1974cN760 Wen sen nek em sem*a*u sen.

They open for you their side locks of hair. (This means they are tossing their hair until it is disheveled. There is a play here on "sem*a*", the locks of hair. With a different radical it can mean to unite and is a symbol for yoga, particularly tantric partner yoga.)

 $\underbrace{\bigcirc}_{Sekh} \underbrace{\square}_{Sekh} \underbrace{\square}$

They beat their thighs for you. ("Sekh" has the fist radical, which usually means to grasp something, but here it probably means to strike or beat. It should have a stick radical. This is all part of a ritual mourning dance.)

670.1975aN760
$$A$$
 jed sen ar-k, Asar N., "Ashem-k, awet-k."

They say to you, O Perceptive Faculty of N., "You go, having come." (You were with us and now you are gone.)

670.1975bN760 "Sejer-k. Ares-k. Mena-k @nekh-k."

You sleep. Wake up. You arrive in port. May you live. (Sleep also can mean to be dead. Arriving in port is a trope for dying. The mourners want him to wake up again, to live again.)

670.1976aN761 (a, maa-k aryt en nek sa-k."

Stand up and see what your son has done for you. (The son of Osiris, Horus, tries to avenge the death of his father. This actually is a waste of time, energy, and resources. Eventually Thoth helps them work out a peace treaty. Then Thoth revives Osiris. The Wisdom of the Intellect finds a solution, and Horus grows mature under his tutelage. The text here may refer specifically to the performance of Horus as chief mourner. It is also possible that Baba is here playing the role of the eldest son and the Sem priest.)

670.1976bN761 "Ares, sejem-k aryt en nek Heru."

Wake up and hear what the Will has done for you. (This basically repeats the idea of the previous verse but switches modes of perception. This is part of the awakening process. Each of the senses must become aware of what is happening. Here, if the reconstruction by Sethe is correct, we definitely have Horus.)

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 Set struck Osiris and appeared to "kill" him, and then Horus struck Set to an ox. avenge the "murder", wounding Set in the testicles, and transforming him from a bull to an ox..)

670.1977bN761

"Sema nef nek, Sema thu me Sema." 670.1977bN761

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 "ged" 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

670.1978dN762 Khem nef aryt ar-f em khemenu-f *h*eru.

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 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 recontructs 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 "Per" works as "go forth", but not so well in its sense as "ascend". Meditation. 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 What modern physicists call the Meissner effect characteristic of light. 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 Wepw*a*wet. 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



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 makers. The Intellect underlies the Will and the Perception. It brings up for you the issues that you must deal with to achieve your mission in life. We tend to resist opponents and call them enemies. Actually, they show us what we are resisting or overlooking and help us to integrate to a broader viewpoint. They also provide challenges for the exercise of Will to resolve such issues and achieve objectives.)

670.1980aN762

670.1980aN762 Neferua maau. Hetepu petery. Maau Heru.

They see what is beautiful. The two eyes experience. The Will sees [through (The premier Faculty of Perception is vision, because it sees pure light. them]. This is a satisfying level of experience, because light is the original nature of things. The eyes can also see when directed by the Will. The Will directs the attention What you see is experiences that tell you what your Will is through the eyes. deciding. These experiences reveal your true beliefs, not just the ones you give lip service to. These experiences are beautiful. The Sun and Moon represent the real eves of Horus. They stand for the viewpoint of the Higher Self [Ra] and the viewpoint of the Intellect [Thoth].)

670.1980bN762

670.1980bN762

at-f. Aw-f Was en Asar.

He expands the Was power staff of the He gives life to his divine father. **Perceptive Faculty.** (The Will gives life to perception because it makes decisions. People who do not make decisions perceive only the repetitious patterns of the habits in their mind. They are as if dead. Thus Horus is a key element in the resurrection of Osiris. The "Was" power staff is held only by the senior gods in Heaven. It thus also signifies the ascendance of Osiris, because he holds that staff. The "Was" represents yogic postures and techniques that bring about celestial perception and expanded awareness. The Will must apply the proper discipline to achieve that expansion of Perception. Ultimately the "Was" becomes the "Weser" staff of the Wizard who has transcended death. Life [@nekh] and Power [Was] are two symbols that were also used as mantras in ancient Egypt, so they often appear together as "exhortations" [i.e. bestowing of mantras] or even as decorative motifs on works of art and furnishings. For example, see the decorations on Tutankhamen's wonderful little dressing table.)

670.1980cN763



670.1980cN763 Me Khenety Neteru Amenety.

As the Chief of the Western Gods. (The West represents the land of Death. As Chief of the Western Gods, Osiris has gained the "Weser" staff of the Wizard. This staff has the death's head on top and is only held by the highest wizards and shamans. The esoteric meaning is that these are the gods of the Invisible Goddess of Love, Amenet. This is another name for Hathor, the Lady of Amenet. Love and Death have a close relationship, and perhaps, in a way, are the same thing.)

670.1981aN763 670.1981aN763 $\sum_{i=1}^{\infty} \int_{a_{i}} \int_$

A series of libations is poured for you by Feeling, and Kundalini purifies you. (Isis is Feeling and governs the pituitary. This releases from various glands, libations of hormones, that alter the emotional states and bring appropriate Feelings. Kundalini rises and courses through the body cleansing all the meridian channels and It is possible that the repetition of "seth" is a dittograph, but the meaning is chakras. the same.)

670.1981bN763 Senety-k Weret-*t*a @t-*t*a saqet-*t*a af-k. 670.1981bN763

Your two great and powerful sisters gather your body together. (These libations and purifications facilitate the reintegration of consciousness. While doing the libations they physically reassemble the parts of their brother's body.)

670.1981cN763

670.1981cN763 Theset-ta @tu-k, asekh@t-ta aryty-k em tep-k.

Uplift your limbs and cause your two eyes to awaken in your head. (The word for "awaken" is used for the sun rising at dawn and the king ascending the throne at coronation.)





Semeketet, M@neje@t. 670.1982aN763

The Evening Boat and the Morning Boat. (These boats represent the motion of the morning and afternoon sun. Here the poet thinks of them as the two eyes that awaken in the head. The face is the sky.)

670.1982bN763

670.1982bN763 Reda-ne nek Tem. Ary-ne nek Pesejety Neteru.

We give you the Tower, and we make for you the Double Ennead. (Tem the Tower is the first impulse of creation from which all the universe emerges. The Double Ennead represents all the organs and faculties that make a complete person.)

670.1983aN763
$$\longrightarrow$$
 Constant for the sent thu mesu mesu-k tut.

The gathering of your children's children uplifts you. (Here "tut" means a gathering. These are the four elements known in Egypt as the four sons of Horus. "You" therefore is Osiris, and the elements are here considered his grandchildren.)

670.1983bN763-764 Hep, Ameset, Dewamut-f, Qebehusenu-f.

The God of Water, God of Fire, God of Earth, and God of Air. (These are the four sons of Horus. They appear here to be the grandsons of Osiris, his child's children, although they must be original sons of Ra-Horus the Elder. This is possible, because Osiris identifies with Ra.)

670.1983cN764 Aru nek renu sen em tut.

Their names are made by you into a form. (This is the relation between name [ren] Osiris gives each element a name and then projects that through and form [tut].

Horus, the Will, into a form. This generates the elements and all other creations. Note the play between "tut" as "gathering" and "tut" as "form".)

670.1983dN764
$$4 @ u \text{ her-k} A @ hu remet-k$$

670.1983dN764 A@u her-k. A@hu remet-k.

Your face is washed and your tears are dried. (Sometimes "a@h" means to hold back tears, but here it means they dry up.) 670.1983eN764

670.1983eN764 670.1983eN764

Wepu re-k em jeb@u sen ba
$$a$$
.

Your mouth is opened by their firm fingers. (These verses describe the resuscitation of Osiris.)

Ever going forth, you ascend to the Broad Hall of Tem the Tower. (The Broad Hall is the skull, and the Tower is the spine with the brain on top. The spirit of Osiris revivifies his body and reactivates his spine and brain.)

670.1984bN764 670.1984bN764

You go to the Field of Reeds. (This is the cortex with its memory banks that contain the beliefs that make up a person's version of reality.)

670.1984cN764

670.1984cN764 Khenes-k Asetu Neter @.

You traverse the Seats of the Powerful God. (The Seats of the God are key components in the brain. "Khenesew" is an epithet of Thoth as the deity in charge of the moon and the operation of the Intellect.)

670.1985aN764

670.1985aN764 Red*a* nek Pet. Red*a* nek T*a*. Red*a* nek Sekhet A*a*ru.

Heaven is given to you, and Earth is given to you, and the Field of Reeds is given to you. (The reality of the person opens up as a field of consciousness.)

670.1985bN765

670.1985bN765 An Netery @awy khenen thu.

For the Two Powerful Gods row you. (This may refer to Horus and Set. "Khenen" also refers to their fighting over Osiris. In any case this verse represents the activity of duality.)

670.1985cN765

670.1985 cN765 Shewe hen@ Tefenut, Netery @awy Anew. Shive and Tanas the Two Powerful Code of Light Tower City

Shiva and Tapas, the Two Powerful Gods of Light Tower City. (The Tower City is actually Heliopolis, City of the Sun, and has the Tower of Tem. But Shewe and Tefenut are two of the primary transformations of Ra-Tem. They are often symbolized as the Sun at dawn and the Sun at dusk. On the esoteric level they represent the life force or prana with its potential to evolve and the discipline of tapas that can refine and transform the life force into higher expressions of intelligence. In the Tarot they are the Emperor Trump and Strength Trump. Strength is also a form

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

 $\begin{array}{c} 670.1986aN765 \\ 670.1986aN765 \end{array} \xrightarrow{} \\ \hline Res Neter. \\ \hline @h@ Neter. \end{array}$

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 $\int \mathbf{1}^{\mathbf{1}}\mathbf{q} \bigcirc \mathbf{2} \rightarrow \mathbf{2}^{\mathbf{2}} \rightarrow \mathbf{2}^{\mathbf{2}}$ 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 A*a*ru. 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.)

 $672.1988aN765-766 \qquad \text{Jed medu: an } Ma@t \text{ Heru.} \qquad Ma@t \text{ N pen, N.}$

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 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

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

673.1990aN787 Jed medu: a*a*, at N. **Say the word, and O father N.**

673.1990bN787 🕱 🗢 🕯 🛣 🗍 👭

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

673.1991aN788

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

673.1991bN788
$$\square$$
 Per sen ar Pet. Ajed sen en R (a) .

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.)

673.1992aN788-789 (a)h(a)-k er-k em Aterety Aakhet hery Shewe en R(a)et.

You stand yourself up in the Two Shrines of Samadhi upon the Void of the Light "Aakhet" is the state of [Consort]. ("Shewe" here means the empty Void. Samadhi. Raet is the consort of Ra, the Higher Self. She is the Cosmic Mother. Mut, also known as "Amenet" or Hathor. Her nature is pure love and light. The Two Shrines unify the duality of Egypt's north and south. They unify duality in general.)

673.1992bN789 673.1992bN789



Ahemes-*t* hery neset at-k Geb me Khenet Ateret.

You sit on the throne of your father, the World as Chief of the Shrine.

673.1992cN789 Hery khenedu pu en baa, baaw nef neteru. 673.1992cN789

On this throne of iron at which the gods wonder. ("Baa" as a verb is to marvel at something and to look at it in amazement. "Baa" as a noun is iron and expresses firmness.)

673.1993aN790

673.



673.1993aN790 Aw nek Pesejety Neteru em kesu.

The Double Ennead of Gods comes to you with bowings. (They all submit to the Avatar and honor him.)

 $\mathbb{R} \sim \mathbb{Z} \cong \mathbb{Z} \cong \mathbb{Z} \cong \mathbb{Z}$ 673.1993bN790 673.1993bN790 Ajew-k medu en Henememet.

You issue commands to the enlightened ancestors. (The "henememet" are those They are available as ascended Light who became enlightened and then passed on. Beings to perform services for the Higher Self.)

673.1993cN790 Khem as amy Per-f, Heru as Jeb@-kherut.

As the Procreator who is in his House and as the Will of Finger-Word City. (Menu in his House is of course making love with his erect phallus. Finger-Word City is a place thought to be in the delta. The name means that the Avatar exercises his Will such that what his fingers do match his words.)

673.1993dN790-791 Hem Shewe en Setesh em wethes wedenu-k.

But Set is not free from lifting your weights. (Set must still shoulder the responsibility of serving his penance even though he still resents it. These last two verses describe three types of karmic actions. The first is that of Menu, who does what he really enjoys doing, which is making love. This is his choice and it is who The second type is that of Horus who does what he sets out to do as a duty. he is. He gives his word, and then he performs according to his word. The third type

performs action resentfully. He is not happy because he does things only because he has to. He operates under the weight of circumstances out of his control and is not willing to take responsibility for what happens to him. Thus he lives with a grudge and is never really happy. You give commands to Set, and he does them as if he has no choice. He gives his Creative Source to you.)

674.1994aN794 674.1994aN794 Jed medu: *ha* N. pu, nuk *sa*-k. N. pu, nuk Heru. **Say the word, and O this N., I am your son.** This N., I am the Will. (The speaker identifies with Horus, the Will. The Avatar identifies with Osiris.)

674.1994bN794

674.1994bN794 Da nek medu-k, Khenet Aakhu, Nehebet-k, Khenet Akhem[u] Seku.

I give you your words, O Chief of the Light Beings and your lotus-yoga wand, O Chief of the Imperishable Stars. (Light Beings and Imperishable Stars both represent different classes of immortals. The latter are specifically part of the retinue of Osiris because they are always in the field of vision. In the sky they are circumpolar stars that never set. In the field of vision they are the points of light that form the background glow of the visual screen. This is separate from what a person looks at and is present as a glow in all directions like the cosmic background radiation. The "nehebet" is a wand of authority that represents skill in yoga. It also plays on the name, "Nekhebet", and thus specifically signals Kundalini yoga.)

674.1995aN795 Gem-ne thu thes-ta. Her-f me seb. Peh-f me Qebehut.

We find you knit together. His face is like a Jackal. His rear is like the daughter of Death. (The shift of pronouns in the verse is deliberate. The first phrase refers to the Avatar in the role of Osiris, the Wizard. The speaker[s] find the Wizard Avatar has reintegrated, and his fragments are all knit back together. The second phrase refers to the yoga wand and tells us more about it. The top of the This tells us specifically that the wand is really the wand has a jackal's head. "Weser" Staff of the Wizard. Now we know that the "Nehebet" is another name for the "Weser" Staff. The bottom of the staff is like "Qebehut", the daughter of Anepu, Lord of Death. Anepu's Jackal head is on the top of the wand. Unfortunately, we do not know what "Qebehut" looks like, except that the traditional representation of Oebehut is a cobra with a feather on her back. She is the feathered serpent. We would expect the wand to be serpentine with a feather attached or possibly similar to the Waset wand of Thebes. The cobra represents the Kundalini. The feather represents Truth. It also represents breath control. The previous hymn [672] presented the meaning of Truth. The name "Qebehut" indicates she is a sky goddess. Qebehut is an air deity like Shewe. Unlike the "Was", the glyph of the "Weser" Staff has no particular shape to its bottom. The fork on the bottom of the "Was" represents the Root Lock. The Wizard apparently is so advanced in yoga that he does not need any of the locks, because they are not represented in his staff.)

∠]≬**∅│**¬\$\$**№**¬¬ **№**¬↓¬¬\$<u>%</u> 674.1995bN795 674.1995bN795 Qebehu-s nek ab-k em *kha*t-k em Per at-k Anepu.

She refreshes your heart for you in your body in the House of her father, Death. (This verse makes clear the relationship. The text here actually says "your father", but we know, for example, from 1180b, that Qebehut is the daughter of Anepu. "Refresh" plays off her name with the word "qebehu". The "Per Anepu" or House of Death is square number 26 on the Senet Game Board as it was commonly used for playing the game. The House just before it [25] is known euphemistically as the House of Beauty, or "Per Nefer". This is the embalming chamber where the heart is removed and the mummy is prepared for the reception of Anepu. However, here Qebehut intervenes and puts the heart back in and refreshes it. This shows that the Wizard has transcended death. An interesting note is that the glyph of Anepu here has a feather of truth on its back just like Qebehut.)

674.1996aN795
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Be purified and sit as Chief of those who are greater than you. (This is upward evolution of consciousness. The Avatar becomes leader of those who originally had much higher status than he did.)

674.1996bN796 Hemas-k hery khenedu-k ba*a*wy, hery neset Khenety Amenety.

You sit on your iron throne, upon the throne of the Chief of Westerners. (Here Osiris becomes the Chief over all the dead, because he has transcended death. Iron symbolizes the strength of the Ba Prana Mind. This means firmness of the mental powers and good health.)

674.1996cN796

674.1996cN796 Setesh-k net sen tha sen.

For your sowing, they sprinkle their grain seed. (The translation of this verse is somewhat of a guess. We know that Osiris is an agricultural deity and thus related to sowing of grain. "Set" can mean to sow seed. "Net" means to sprinkle, usually in the sense of sprinkling water. "Tha" can mean grains or beads. There may be a play on the name of Set, but the significance is obscure.)

674.1997N796 Jesu nek Semenetet Aset as. *H*ena nek *H*enet, Nebet Het as.

The Divine Dove calls to you as the Divine Seat of Feeling. The Goddess of Bliss blesses you as the Kundalini. (Isis is the Dove of Peace and Love that becomes the Holy Ghost of Christianity. Nephthys is the powerful cobra energy of the kundalini that brings bliss to the whole mind and body. "Hena" involves a physical gesture that signifies activation of the second and fourth chakras, the Ka and the Ab.)

674.1998aN797 @h@-k Khenet Senut Aterety, Khem as.

You stand, O Chief of the Female Companions of the Two Shrines, as the Procreator. (This clearly plays on the ideas of Osiris standing up alive, of his phallus standing up erect, and his consciousness rising as a leader of the nation. Menu the Procreator usually is shown in an ithyphallic pose. He also holds up a hand in a Ka gesture to indicate Kundalini yoga. When Menu is specifically meant,

the deity radical wears his tall feathered crown.)

You stand O Chief of Egypt, as The Bull of Memphis. (The "Kametyu are the Egyptians in general, the black haired people. "Hep" probably here represents the Bull of Memphis. This is a form symbolic of the Sun, and therefore of the Higher Self. As "Hep", the God of Water, he would represent the King of Hearts. That is "Happy". The two both work here and both can use the same glyphs. The bull determinative is not given, so the text is ambiguous. Take your pick.)

674.1998cN797 @h@-k me Pejew Sha, Seker Wer as.

You stand, O Bowman of the Ocean, as the Great Destruction. ("Pejew Sh*a*", the Bowman of the Ocean stands for expanded awareness. The bow means to expand and the ocean is Undefined Awareness. "Seker" is the god of Destruction. He is a form of Osiris, because the phallus of Osiris gets destroyed. This is the transition from animal consciousness governed by instinct to spiritual consciousness. The technology of expanding awareness includes variations of the Ocean Awareness Meditation, the Expansion Exercise, and other methods. The connection here is the Extinction of Karma in Nirvana when the mind reaches the Ocean of Undefined Awareness.)

674.1999aN798 674.1999aN798

$$\underbrace{-1}_{(a)h(a)-k} \underbrace{-1}_{(a)h(a)-k} \underbrace{-1}_{(a)$$

You stand at the Great Staircase. (This is the Stairway to Heaven. In the Bible it appears as Jacob's Ladder. Osiris ascends this ladder on his way to Heaven. It represents the various higher states of consciousness, the ladder of evolution of mind [and body].)

674.1999bN798

674.1999bN798 @ba-k newet-k hej, @netu-k tepet jeb@u-k.

[With] your staff, your white rope, and your talons on the tips of your fingers. (Presumably these are all useful for climbing the steep staircase. The glyph that

looks like "wet"

674.1999cN798

674.1999cN798 Maasu tepu remeny Jehuty, medes per em Setesh.

The knives that are in the hands of the Intellect, and the sharp knife that comes forth from Illusion. (Maasu are knives. As a verb "maas" is to cut. "Medes" is a sharp knife. Thoth is the Intellect. He uses the knives to analyze. Set is Illusion, and he uses his knife to create the Illusion of division, harm, and destruction.)

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 $\bigwedge \square \bigtriangleup \square \bigtriangleup \square \bigtriangleup \square \bigtriangleup \square \bigtriangleup \square$ 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 $V_{\Box} = 1$ $A_{\Box} = 1$

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.)

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.)

$675.2001 \text{ cN801} \quad \text{Solution} \quad \mathbb{P} \left\{ \begin{array}{c} & \\ \\ \\ \\ \\ \end{array} \right\} \stackrel{\circ}{\Rightarrow} \\ \mathbb{P} \left\{ \begin{array}{c} & \\ \\ \\ \\ \\ \end{array} \right\} \stackrel{\circ}{\Rightarrow} \\ \mathbb{P} \left\{ \begin{array}{c} & \\ \\ \\ \\ \\ \end{array} \right\} \stackrel{\circ}{\Rightarrow} \\ \mathbb{P} \left\{ \begin{array}{c} & \\ \\ \\ \\ \\ \end{array} \right\} \stackrel{\circ}{\Rightarrow} \\ \mathbb{P} \left\{ \begin{array}{c} & \\ \\ \\ \\ \\ \end{array} \right\} \stackrel{\circ}{\Rightarrow} \\ \mathbb{P} \left\{ \begin{array}{c} & \\ \\ \\ \\ \\ \\ \end{array} \right\} \stackrel{\circ}{\Rightarrow} \\ \mathbb{P} \left\{ \begin{array}{c} & \\ \\ \\ \\ \\ \\ \end{array} \right\} \stackrel{\circ}{\Rightarrow} \\ \mathbb{P} \left\{ \begin{array}{c} & \\ \\ \\ \\ \\ \\ \end{array} \right\} \stackrel{\circ}{\Rightarrow} \\ \mathbb{P} \left\{ \begin{array}{c} & \\ \\ \\ \\ \\ \\ \\ \end{array} \right\} 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675.2001cN801 Anepu as hery ges-f. *H*epawew as, Khenet Anew.

As the Death Lord at his side, and as the Regulator, Chief of Light Tower City. (Anepu represents death and night. The "Regulator" is an epithet for the Sun as the operation of the Higher Self Plan during life and daytime. He also takes the form of a serpent that represents the operation of laws. See 662c. Like Ammit, "Hepaw" eats the hearts of the insincere.)

675.2002aN801 Red*a* en Hewenet Weret @wy-s ar-k heryab Anew.

The Great Maiden puts her hands upon you, she who is in the heart of the Light Tower City. (The maiden lives in the pupil of your eye as if she is inside your head. This sounds like a form of Isis, but is probably Net, whose crossed arms symbolize the optic chiasm that crosses the center of the brain and as if touches Osiris in his form as the pineal.)

675.2002bN801
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 802 $\square \mathbb{A}$
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675.2002bN801-802 *Ha* N pu, ne At-k mes thu em re[me]th. O this N, it is not your father who gives you birth among humanity.

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675.2002cN802 Ne Mut-k meset thu em re[me]th.

It is not your mother who gives you birth among humanity. (A high yogi such as Baba or any advanced Avatar can come and go in physical form if he or she so chooses without going through the rigmarole of pregnancy, birth, and growing up.)

675.2003aN802

675.2003aN802 Mut-k Sem*a*t Weret heryabet Nekhebet.

Your mother is the Great Divine Wild Cow of the "Namer" Town. ("Nekhebet" is an ancient town in the South of Egypt. It is sacred to "Nekhebet" [Hathor], the Mother Goddess. This tells us the Avatar is on the level of Baba who is born directly from pure Love and beyond all the rules and regulations of life and death. The word "nekheb" also plays on the word "neheb", a technical term in Egypt for Yoga. "Semat" is the name of the Holy Cow, and "Sema" is another name for yoga in ancient Egypt. This tells us that the greatest of the yogis come and go as they please without requiring all the fuss of birth. Baba is the prime example. "Nekheb" means to grant a name or title to someone or something. It also can mean to clear land for building purposes. What you seem to be is usually due to the label you put on yourself. Take off all the labels, and what are you, who are you?)

675.2003bN802

675.2003bN802 Hejet @fenet, awet shen, nekhat menejy.

White of head cloth, long of hair, and with pendant breasts. (This describes the Cosmic Mother in human terms. The white head cloth represents purity. The hair represents rays of light. The breasts represent her motherly love and nurturing nature.)
She suckles you and does not wean you. ("Seneq" is to suckle. "Wejeh" is a babe. The eating determinative suggests that it means to wean, given the context of the first half of the verse. Not weaning a child suggests the depth of motherly love never abates as the child grows. He is always her baby.)



675.2004aN803 Thes thu er-k, N pu. Jeba thu em Saat-k tu Khenetet Het.

Raise yourself beyond yourself, O this N. Adorn yourself with your vestments, **O** Foremost of the Temple. (The wordplay suggests that the Avatar raise his The word "vestment" derives from the root "Saa", consciousness with wisdom. which is the name for the Lord of Touch who is the granter of wisdom. The vestment is a metaphor for skin, the organ of touch. "Thes thu er-k" can mean to raise your self to yourself, which does not make much sense. The word "er" often means "beyond". The point is to raise your consciousness beyond any conception you have of yourself. All those conceptions are merely "names" that you give yourself. They decorate you like vestments, which is fine when you go to the temple. However, do not forget that you are something beyond any vestments that you wear.)

675.2004bN803-804 Hej-k em @-k. Ames-k em jeret-k. Ames-k em @-k. Hej-k em jeret-k.

Your Mace is on your arm and your Flail is in your hand. Your Flail is on your arm, and your Mace is in your hand. (The White Mace stands for meditation. The Flail stands for pranayam breath control techniques. The clever poetic alternation between arm and hand tells us the yogi practices both of these one after the other, back and forth. "On your arm" means resting the staff of a power wand on the arm as you hold it.)

675.2005aN804 (a)h(a)t Khenet Aterety. Wej(a)-k medu neteru.

Standing, you are Chief of the Two Shrines. You judge the words of the gods. (The two shrines unify the country and unify the material and spiritual levels of reality.)

675.2005bN804 Ha N pu. En thu Nekhekhu. Pesej R@ em-khet Neter Dewa. O this N, you belong to the Tantrikas. The Higher Self Sun shines behind the Morning Star. (The "Nekhekhu" are practitioners of the tantric path of Menu. [Amen]. The word literally is a flail and echoes back to the "ames" mentioned in 2004b. Venus rises just before the sun. Venus is the vehicle for the Goddess of Love, the Empress Trump of the Mother Goddess. Mut is the consort of Amen-Ra, the Sun about to rise on the horizon. Notice how she precedes the Higher Self in the cosmic order. Tantrikas follow her. Through her the Tantrikas link to the Higher Self and beyond.)

Ne baa nehem neter hery jedet nef. 675.2006aN805

A god never retreats from his word. ("Nehem" is to retreat or back away or "Ne baa" is a firm negative. The gods are totally honest and escape from. trustworthy.)

675.2006bN805

675.2006bN805 Ary-f nek kha-k em ta, kha-k em heqet, kha-k em ka, kha-k em aped.

He makes for you your thousand of bread, your thousand of beer, your thousand of beef, and your thousand of fowl. (These are the standard offerings.)

675.2006cN805 Kha-k em khet neb @nekhet neter am.

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676.2007aN805

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676.2007aN805-806 Jed medu: mu-k nek. B@h-k nek. Redew-k nek.

Say the word, and your awareness is yours, your abundance is yours, and your efflux is yours. (These represent the three stages of creation. Awareness is the Abundance is the manifest phase that brings a flowering of undefined potential. creations. Efflux is the dissolution phase when the forms flow back into the ocean of undefined potential. It is like the water in the ocean becomes fresh water rain that brings abundant crops, which then are eaten by living beings or otherwise become refuse that is flushed away and dissolved back into the ocean.)

676.2007bN806 676.2007bN806

Per em Asar.

[And] is the Ascension of the Perceptive Faculty. (The above three stages do not just go around and around, but describe the "Ascension" of Osiris as "mankind" evolving to ever higher states of consciousness.)

676.2008aN806

676.2008aN806 Saq nek qesu-k. Sepedej nek @tu-k.

Gather your bones, and collect your limbs. (Re-integrate yourself. In that evolutionary process man has to learn how to integrate his apparently diverse reality into a unified wholeness.)

676.2008bN806

676.2008bN806 Wekha nek khemu-k. Waa nek qasu-k. **Purge your ignorances and remove your bonds.** ("Wekha" is an ignorant fool and "khem" is also an ignorant fool. However, here "wekha" takes the sense of purging. The fragmentation of reality is a foolish viewpoint that limits a person. The removal of bonds refers to the removal of the mummy's bandages and also to the release from "Waa" is written with a boat glyph and thus suggests meditation spiritual bondage. as the method for loosening the bonds of the limitations we place on ourselves in life. Trying to hold a fragmented reality together with artificial bonds is also foolish, because unity is the truth.)

676.2009aN806 』●〗^{──}─────────── 807

676.2009aN806 Wen nek hat. Nekheb-kheb nek @wy jerut.

The tomb is open for you. The bolt of the double doors of the coffer are open for you. (Nothing prohibits you from freedom of movement.)

676.2009bN807 676.2009bN807

Asenesh nek @wy Pet.

The Double Doors of Heaven are open for you. (Even Heaven is available.)

676.2009cN807

"Nana," an Aset. "Em hetep," an Nebet Het. 676.2009cN807 "Welcome," says Feeling. "Be in the Experience," says Kundalini.

(The two sisters of Osiris greet him. "Nana" is an expression of gladness and welcome made by Isis, the Goddess of Feeling. "Be in the Experience" is shorthand for the common expression usually translated as "Come in peace" or "Be at peace." As such it is a greeting similar to "Salaam" that is currently used by Arabic speakers. However, Nephthys is the Goddess of the Kundalini. This is the life force that a person must experience directly in order to purify and evolve to higher states of consciousness. Thus I have translated as above.)

676.2009dN807 676.2009dN807 Maa en sen sen em Heb Tem.

They see their brother in the Festival of the Divine Tower. (Their brother is Osiris, the Perceptive Faculty. The Festival of the Divine Tower means that Osiris identifies with Tem the Tower. Thus he returns to the source of creation of the whole cosmos. Note the play on the sound "sen", which also means to pass beyond.) በአም Λ

676.2010aN

Qebehu-k apen, Asar, amyu Jedu, amyu Geregu Ba-f. 676.2010aN807-808

This, your Cool Sky, Perceptive Faculty, is what is in the Pineal Town and in the (This is a tightly coded verse. Faulkner emends Frontiers-of-His-Prana [Town]. Sethe's reconstructed portion [sa af-k 4 af-k 4 em Geregu-Ba-f] [Protect your limbs in the Frontier of His Prana] to [amyu Jedu, amyu Geregu-Ba-f] as shown above based on Nt 616 and the appearance of the same phrase at verse 719. [See Allen's Nt version.] "Qebehu" means cool and sky. It is a code for Heaven. This is a property of Osiris. He has a sacred city in the north called Busiris [the Greek name This represents the pineal gland in the Delta of Egypt. The pineal sits at for Jedu 1. the top of the spine and brain stem. The glyph for this is the spine of Osiris. In other words Heaven is encoded in the function of the pineal gland. "Ba" is prana and manifests in the mind as thoughts. A "Frontier" is a settlement at the edge of civilization. Geregu-Ba-f was a suburb of Abydos, the sacred site of Osiris in the south. A "Frontier Thought" is a thought at the edge of a person's reality. The pineal Perceptive Faculty can perceive thoughts at the edge of reality and thereby extend a person's reality into new territory. This is very "cool", in the sense that it requires a cool head. As you can see the ancient Egyptians were already very "cool" in spite of their hot climate. Unfortunately, we do not know the deeper historical or ritual significance of Geregu-Ba-f in the Osirian Mysteries. Further research may reveal more insights. However, we do know that Abydos marked the location of the Phallus of Osiris in the mythical geography of Egypt as you can see by looking at the turn of the Nile that occurs there on a map or a satellite photo. This verse thus suggests a connection between these two Osirian chakra centers [second and sixth] and the opening of celestial perception.)

676.2010bN808

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Ba-k em khan nek. Sekhem-k ha-k. Amen Khenet Sekhemu-k. 676.2010bN808 Your Prana is in your body. Your Ego Power is behind you. Hidden is the **Chief of all the Ego Powers.** (Ba is the Prana Mind of the Sixth chakra. The physical body is the first chakra. The prana enlivens the whole physical body. The third chakra is the Sekhem. This is the belly chakra and represents Ego Power. "Kha" may specifically refer to the belly, indicating yogic belly breathing and connecting the sixth and the third chakras. When the Sekhem is behind you, you have grown more mature and put it behind you. The selfish impulse of the ego thus becomes a vestigial instinct and becomes overshadowed by the Higher Self. The Higher Ego is no longer self centered. It becomes "hidden". This is Amen Ra, the Hidden Sun. It operates as the symbolic agent for the Higher Self and from behind the scenes directs all the Ego Powers of self and others to work in concert for mutual benefit.)

676.2011aN808 🚞 🏠 🗁 🖗 🦲 🗆 676.2011aN808 Thes thu N pe.

Uplift yourself, O this N. (The text exhorts the Avatar to uplift his consciousness. This is a deliberate act of self-referral that bootstraps the ego self into the Higher Self. The use of "pe" here may pun on the town name Pe that represents the crown chakra link from the physical body to the Higher Self Light Body.)

676.2011bN808



676.2011bN808-809 Den-den-k Aatu-k Resyut. Den-den-k Aatu-k Mehetet. You wander through the Southern Chakras. You wander through the Northern Chakras. (The Avatar deliberately circulates blissful attention energy through the various lower [Southern] and upper [Northern] chakras. This clears them of blockages and opens them for perception of the appropriate levels of consciousness that they represent. There are specific techniques for doing this. The mention of the "Aatu" in the context of a discussion of various chakras makes it clear the Egyptians used this glyph as the technical term for chakras.)

Sekhem-k Sekhemu amyu-k. 676.2011cN809

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

676.2011dN809 Red*a* nek A*a*khu-k, *s*ebu d*a*u 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 They are like guardian angels watching over the and have bodies of pure light. The jackal is the symbol of the Death Trump. immature Avatar as he grows. "Nekhen" is the Nursery of Horus in the South where he is born and passes his This site was one of the earliest pre-dynastic Egyptian settlements. The infancy. 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 Unfortunately no rules for the game survive, but numerous game boards climb it. and peg sets can be seen in museums and photos are available on the Internet.)

676.2012aN80

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



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 It certainly looks like pawn, a castle, some other architectural structure, or a title. The word "rook" comes from the game piece we call a castle or rook. Arabic/Persian "rukh" 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 Anubis, Death Trump, has a feather of Truth on his back. As I show on my Senet Oracle Board, he kneels right next to Ma'at, Goddess of Truth. The Scale of Justice may become a palm tree on the Jackal Game Board. In the Weighing of the Heart scenes typically the Jackal Anubis kneels under the Scale to adjust the plumb bob, and the Dog-faced Baboon Baba sits on top of the tongue of the Scale. Baboons in a palm tree were symbolic representations of the New Year in ancient Egypt. Perhaps the jackals represented the death of the old year. The game needs much more research. Egyptian games were usually filled with deep cultural symbolism.)

676.2012cN810 W@bet-k em khemenut-k Nemesetu, khemenut @abetu peret em @het Neter.

You are purified with eight Honoring Jars and eight Interactive Jars that go forth from the Divine Castle. (Usually there are four "Nemes-te" Jars. This is part of the "Book of Changes" technology of ancient Egypt. Four covers the four The "@abet" Jars are associated with directions. Eight includes the semi-directions. offerings that involve interaction. The glyph for interaction shows the record represented by the reed pen interacting with the servant. The pharaoh is the ultimate public servant and must interact with his people under the careful records kept by his This ensures that he fulfills his responsibility. The Divine Castle is a scribes. euphemism for the brain inside the skull. The parallel construction with the previous verse suggests an architectural reading for the glyph in 2012b.)

676.2013aN810 Neter arek. Arek remen en Pet. Jeser nek Ta.

You are indeed a god, for you shoulder Heaven and you make the Earth holy. (This verse develops the idea presented of the Avatar's acceptance of responsibility. He does not just accept responsibility for the actions of his localized small self. He accepts responsibility for all of Heaven and takes on the project of making the Earth into a holy place that is equivalent to Heaven. "Ta Jeser" was a term used for the sacred site of Osirian Mysteries at Abydos. It was also used generally for a necropolis and as a term for the Twat.)

676.2013bN811 Sebeh nek Semenetet. Jesu nek Menet Weret.

The Mourning One calls out to you. The Great Dove greets you. (The Mourning One is probably Nephthys, and the Great Dove is Isis. Isis as the personification of Feeling is the Holy Ghost of ancient Egypt. The ancient Egyptians knew that a person without feeling could not tune in to the Holy Ghost. Mother Mary is an embodiment of the Holy Ghost in the Catholic tradition. Thus the Trinity is God the Father, Christ the Son, and Mary is the personified Holy Ghost. This latter is the Shakti that makes it possible for the spiritual principle [Christ] to manifest in physical form. This may not be strict Catholic doctrine, but it makes sense and explains why Mary is so special in that tradition. "Mery" is a beloved one in ancient Egyptian. The female form properly would be "Meryt".)

676.2014aN811

Raw nek @wy. Jam nek redwy. 676.2014aN811

(The first verb "raw" The two hands clap for you, and two feet kick up for you. shows a person clapping two sticks together. This is an exaggerated form of The second verb is "jam" and has the idea of throwing up the arms in clapping. Here the feet are intended, so the feet must be kicking up. gladness. 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.)

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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 Love is the highest teaching. She always follows in close of Cosmic Love. attendance on the Sun, symbol of the Higher Self Sun, preceding it at the dawn and following it at dusk.)

676.2014cN811 Ay nef kher-k, at-f. Ay nef kher-k, Geb. He comes to you, O World. He comes to you, his father.

(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 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

Sema-f khery Metewy Qebehu. 676.2015bN812

He joins under the two Staircases of the Sky. (This verse confirms our suspicion Sometimes the glyphs are rendered as "ramps". The glyph is about 2014a above. The pair together is "redwy". This also means "legs" usually pronounced "red". "Sema" is code for yoga. and thus is a code for Baba. 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

interpretation.)

676.2015cN812 Sew@b re-f em senether. Hesemen-a hery menety Khenet Aryty. 676.2015cN812 His mouth is purified with natron. My natron is upon the thighs of the Chief of the Two Eyes. (This verse further confirms the idea of two legs that we detected in the previous verse and in 2014a. It also makes a link between Baba, whose name is coded by two legs and Menu whose name is coded by the phonetics for the word: "menety" as well as "hesemen". "Khenety Aryty is a form of Horus. The two eves are the Sun and the Moon. Horus is the "face" of the sky with its two eyes. The mouth is purified so that the secret mantras can be spoken effectively. The two horizons are the lips of the vast spiritual mouth and encompass the universe. This verse also contains tantric code.)

Sew@b @netu-f heryt, kheryt. 676.2015dN812

His finger and toe nails are purified. (The text literally says "upper and lower" nails, meaning finger nails and toe nails. There is an esoteric meaning here: the "nails" refers to the dipper constellations in the sky and the instrument used for the opening of the mouth ceremony.)

676.2016aN813 Ary nef nu ary nek en sen-f, Asar, heru pu en ap gesu.

Do to him what you did to his divine brother, the Perceptive Faculty, on that day of the counting of bones. (The counting of bones is a key stage in the reassembly of the fragmented body of Osiris. This symbolizes reintegration into a unified An interesting issue arises here. "His" refers to the brother of Osiris, awareness. "Him" apparently refers to Horus. In other words not only is and that must be Set. Osiris restored to wholeness, but also Set and Horus must be restored as well. Thev wound each other in the fighting between them. Then they reintegrate and heal.)

676.2016bN813 En semenekh thebut, en jat Red Wer.

To stabilize the sandals and to traverse the Great Staircase. (Here we have further evidence that supports our interpretation of 2015b. The sandals and the staircase that the Avatar traverses are clearly mentioned and the determinative is the same as that used at 2015b with the addition of the moving foot radical. This phrase must be "Red Wer", the Great Staircase. Perhaps it is here depicted more in the sense of a ramp, but the idea is the same.) ╧Ѯ≏身┉╼┚ѮҎ⋔

676.2017aN813 Aw nek Satu, @requ. Items of knowledge come to you, who are wise. ("Satu" are items of knowledge,

and "@req" means "to complete", but also refers to a wise and knowledgeable person. The wise person can put pieces of information together and get the idea of the whole. This refers back to the description of counting bones to reassemble them into a whole person. Even if there are missing pieces, a wise person, such as Thoth, can tell what is lost and fix a proper replacement to fill the gap. In working on the **Pyramid Texts** we find this sometimes works, but at other times the lacunae are just too big. Perhaps the gap is still in our wisdom.)

676.2017cN814 Aw nek Ateret Mehet em kesu.

And the Shrine of the North comes to you with bowing. (First you must purify the "Southern" chakras. Once that is accomplished, the "Northern" chakras will open and respond. Faulkner translates "Shrine" as "Conclave". He uses the building as metonymy to represent a purported assembly that met there. This is uncertain, although plausible. We just know that there was a National Shrine for the North and a National Shrine for the South. The two Shrines are usually mentioned together with the notion that Egypt was a unified state formed from these two regions. The "coming" and "bowing" may be a figurative way of expression the uniting of the country.)

677.2018aN814
$$\Im \bigcirc \mathscr{P} \searrow \mathscr{P} \frown \mathscr{P} \longrightarrow \mathscr{P} \checkmark \mathscr{P}$$

677.2018aN814 Jed medu: kher Wer hery ges-f, @h@ neter as.

Say the word, and the Great One falls upon his side, [he who] stands as a god. (This describes the fall of Osiris.)

His Ego Power Staff is with him. His White Crown is on his head. (The Sekhem Staff represents his third chakra Will Power. His White Crown represents his crown chakra that reaches up to contact the Higher Self. Osiris is a grain deity. This describes on one level the harvesting of grain. The sekhem is the stalk and the crown is the mature head of grain on top of the stalk.)

677.2019aN814-815 Kher N pen hery ges-f. @h@ N neter as.

This N falls upon his side, [he who] stands as a god. (This verse repeats 2018a and transfers the action to the Avatar who identifies with Osiris.)

677.2019bN815 Sekhem-f hen[@]-f. Wereret-f tep-f ma Wereret R@.

His Ego Power Staff is with him. His White Crown is on his head like the White Crown of the Higher Self Sun. (This describes how the Avatar dies for the benefit of his people in the service of the Higher Self. Since death is an inevitable phase of life, the Avatar dedicates himself even in death to the benefit of the whole world. The Avatar identifies with Osiris, who then identifies with Ra.)

677.2019cN815-816 Per-f em Aakhet. Nejet her-f an [an] Heru em Aakhet.

He is greeted by the Will in Samadhi. He ascends in Samadhi. (The Avatar is familiar with samadhi, so when he dies, he simply enters samadhi deliberately and Most people resist death. The Avatar puts his affairs in order and consciously. embraces death as a deep form of meditation that he controls by his Will from its The word in brackets is probably a dittograph.) depths.

999 999 999 999 999 999 677.2020bN816 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 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.) **テ**⊠ ∽

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".)

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

Your heart is powerful. (The first word for heart is **O** N, your heart is sweet. "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
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 En thu Tem herv-k am sep-f.

For you are the Tower, and you are not far from that which is his destiny. (I can The problem with this make no sense of Faulkner, so I follow Mercer's version. 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 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.)

 $\begin{array}{c} 677.2025bN818 \\ \hline \end{array} \\$

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 **2000** 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

677.2027aN819 Hemas er kh*a*-k em t*a*, kh*a*-k em heqet, kh*a*-k em k*a*, kh*a*-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 *kha*t physical body, and the beer is the blood and urine and represents the soul symbolized as a bird.)

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 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.)

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 \mathbb{R} \mathbb{R} \mathbb

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 Petah is the God of Artisans. an artisan. 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

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 hek*a* 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 hek*a* 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.)

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 *kh*ery 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".) $670\ 2031_2N878$

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 Consciusness 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 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.)

$$679.2032aN879 \quad \textcircled{0} \quad \end{array}{0} \quad \textcircled{0} \quad \end{array}{0} \quad \textcircled{0} \quad \textcircled{0} \quad \textcircled{0} \quad \end{array}{0} \quad \textcircled{0} \quad \textcircled{0} \quad \end{array}{0} \quad \textcircled{0} \quad \end{array}{0} \quad \textcircled{0} \quad \end{array}{0} \quad \textcircled{0} \quad \end{array}{0} \quad \end{array}{0}$$



679.2032aN879-880-881 Khesed-k sen Heru as. Wep-k sen Wepwawet as. You open [their ways for] them like the You open their eyes like the Will. (The two halves of this verse form a parallel couplet, and this **Opener of Ways.** helps us understand the meaning. "Khesed" is short for "khesebed", which is also sometimes spelled "khesebet" or "khesebej" and has other variant spellings. It means "lapis-lazuli". This refers to blue-green stones used for decoration. It also refers to a form of cosmetic used as eve paint. Horus is the Will and his power is in This is symbolized by the hawk's eye. focus of attention. The eye paint brings attention to the eye and thus suggests teaching the eyes of people how to focus attention on what they are doing. This is a valuable skill. Wepwawet is the jackal that acts as guide on the Astral pathway between lives. In a more general sense he represents the ability to act as a pioneer into unknown territory and open up new pathways for exploration. These two skills, attention focus and pioneering spirit, are qualities of a leader.)

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For N is as a Divine Great One, Son of a Great One. (In this standard **Pyramid Text** phrase we see the beginning of the doctrine of the trinity. This presents the father-son relationship. It represents the relation of Horus to Osiris, and the relation of Osiris to Geb, and the relation of Geb to Ra/Tem/Shewe. Isis is the Holy Spirit or Shakti in the form of a White Dove. The Christians kept the dove imagery but tried to hide the female nature. However, over time the Catholic Church recognized the important role of Mary. She and the Holy Spirit are one. Her love proves her true identity as Mut/Hathor, the Cosmic Mother Love, and Isis, the mother of Horus. She is the Mother of God, the Wife of God, and the Daughter of God. The Holy Family then becomes Osiris, Isis, and Horus: Perception, Feeling, and Will. Perception forms the background. Will creates, and Feeling integrates. In a nutshell this is the very ancient origin of Christian doctrine. It is archetypal and thus true for all time in This hymn is short, but every word is very profound, both in ancient the cosmos. times and as much so today. Contemplate it.)

Say the word, and Perceptive Faculty of N, tie on the Eye of the Will, for it is yours. (The verb is written with a glyph that seems to be a variant of "thes", to tie. The single line is nevertheless a standard formula and tells us nothing new. It simply reiterates the importance of learning how to manage attention by the proper use of the Will. The "Eye" of the Will is the ability to focus attention on a goal until the goal becomes a reality.)

681.2034aN950

het itemo Jed medu: Pet Weret, da @-th en N.

681.2034aN950 Jed medu: Pet Weret, d*a* @-th en N. **Say the word, and Great Heaven, give your hand to N.** ("Great Heaven" sounds like an epithet of Newet, the mother of Osiris. She represents Cosmic Space. The idea is to welcome the new Avatar to Heaven with the Avatar helping hand.)

O Powerful Cosmic Space, give your hand to N. (This verse confirms our suspicion that the hymn speaks of Newet.)

▯▻ך◢▯▭◢▰▯◢▫Ը 681.2034cN950 N pu bak-th pu netery.

681.2034cN950

This N is this, your divine hawk. (The hawk was a general symbol used for divine beings. In particular this refers to Horus, the Will, who is the son of Osiris. And it is YOUR INNATE WILLPOWER.)

681.2035aN950



Ay en N. Per-f ar Pet. Weba N Qebehu. 681.2035aN950

N comes and he ascends to Heaven. N enters the Cool Sky. "Weba" means to open, but when coupled with "Sky" it means to "enter".)

681.2035bN950 681.2035bN950

Anei N her en at-f
$$\mathbb{R}^{\mathbb{Q}}$$
.

N greets his father, the Higher Self Sun. (Osiris ascends to Heaven and greets the Sun as his father. The Sun symbolizes the Higher Self.)

681.2036aN950 681.2036aN950

Seba nef su me Heru, ay en N. am-f.

He teaches him as the Will from which N. comes. (The word "seba" means to infuse with prana. It also means to be a star. It is the word used for teachers and The Higher Self educates the Wizard Avatar from the their course of instruction. viewpoint of the Cosmic Will, Horus the Elder. The assumption is that this is the Source from which the Avatar comes. Thus he educates himself from his own expanded Higher Self viewpoint that has a perspective beyond space and time. People who "channel" true knowledge are not really channeling other beings but rather their own broader perspective from the viewpoint of Higher Self, or at least some other aspect of the self.)

681.2036bN950
$$\Delta \sim m$$
 $\Box \simeq 1$ $\Delta \sim m$

("Kh@" is the rising of the Sun at dawn or the He gives to N a new rising. coronation of a pharaoh. A "new rising" is like a new beginning. The word "new" here also can mean a meditation. This verse could also refer to a form of creative meditation. It also refers to opening of the crown chakra.) **۩**[™]∽~~**◯**<u></u>[†]<u></u>[~]**≈₹₹**~

681.2036cN951

681.2036cN951 Semen-f en N. neterety wejaty.

He stabilizes for N. his two divine eyes. (These are the divine eyes of Horus. With this new meditation he can see reality clearly and with compassion. One eye focuses on the world, and the other eye focuses on the Higher Self. The transcription I have lacks the eyebrow portion of the eye glyphs.)



N ascends to him, Great, as the Will and Cosmic Space from the Crown Chakra. (The Avatar ascends to the Higher Self, Ra. He identifies with the Cosmic Will of Ra the Elder, and with Newet, the Cosmic Space of stars and galaxies. "Wepet" with the hair radical is the crown chakra. The Avatar ascends upward from the crown

chakra to the Higher Self and to deliberately identify with his whole universe.)

681.2037bN951 Hew Netu. Weju medu en Weten Newu. 681.2037bN951

He smites the Crowns of Net, and issues commands to the Divine Mind Beings. (The Crowns of Net and the Divine Mind Beings all refer to the Delta region in the North. Net is the goddess associated with the Red Crown of the North. Her logo is the crossed arrows of the optic chiasm. She is very closely related to Osiris and is actually a form of or closely related to Newet. The Crowns of Net are the core perceptions in the cortex. The Weten Newu are the core beliefs in the cortex. Once the crown chakra opens and integrates with the Higher Self, these perceptions and beliefs are brought in line with the Higher Self. There is an interesting inversion between the "Netu" and the "Weten". The inverted roots cleverly suggest the inverted relation between thoughts and perceptions. Thoughts project outward, and The two are inverted mirror reflections of each other. perceptions project inward. Creative thoughts and actions arise from the Newu beliefs, who are emanations of the

681.2038aN951

creative Urge New within the cortex of Newet.) 681.2038aN951She[me]set N an @fetyu

N is followed by the Divine Seeds. (The "@fa" is a seed. These divine "seed" beings are like the stars in Newet. They are creative possibilities. The Avatar always has with him a host of creative possibilities, so he is never at a loss as to how to deal with a situation.)

681.2038bN951

681.2038bN951 Awu nef Khenetyu Pet Ta em kesu.

The Chiefs of Heaven and Earth come to him bowing. (This expresses his authority.)

681.2038cN951

681.2038cN951 Me Seshemety, Sebu, Aakhu Setesh.

Like the two Cobra Goddesses who guide, the Jackals, and the Light Beings of (The two Cobra Goddesses are "Nekhebet" and "Wajet". Illusion. They are the two aspects of the Kundalini energy, dropping into a dormant phase and rising into an They open the chakras and guide the life force energy. The two main active phase. jackals are Anepu, the Death Trump, and Wepwawet, the Opener of Ways. They are also major guides. The Light Beings of Set represent aspects of Illusion. These apparitions are made of light, and thus are also immortal Light Beings.)

681.2038dN952 681.2038dN952

Who are above and below. (These refer to Heaven and Earth. They also refer to the guides and beings associated with the higher and lower chakras. No part is considered unimportant and all must be integrated into wholeness.)

681.2039N952 Wereh seth, hebes em pat, @nekh em hetepetu.

Who are anointed with incense, clad in byssus, and live on experiences. ("Wereh" is to anoint. "Pat" is probably shorthand for "Peqet", which is the most refined linen made from byssus. This remarkable cloth usually was worn only by the royal family. The word play in plural is on Pawet, the Company of the Gods. In the singular this also means the Primeval One. It has the sense of immortality and refers to cakes used in the offerings. "Hetep" literally is an offering. On a deeper level it refers to the process of experiencing.)

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681.2040aN952

681.2040aN952 Weju N medu Neheb N K*a*u.

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¢ B

N issues commands for the yoking of N's Ka's. (This plays on the technical term "Neheb-kau" which means the practice of yoga to control the various life energy frequencies of the chakras.)

681.2040bN952 681.2040bN952 Methen N Asetu.

N guides the Seats. (The word "methen" usually means to guide caravans or perhaps processions. The Seats would be the order of seats in the caravan. The Egyptians were particular about the order of seating, especially with respect to the most senior gods. Faulkner translates as "assigns", and Mercer has "awards". These interpretations are a bit free, but may capture an essential part of the sense. The point is that the Avatar is in charge and decides who sits where.)

681.2040cN952

681.2040cN952 Da N hetepetu. Seshem N @betu.

N gives experiences. N guides interactions. (The technical terms here are usually associated by Egyptologists with ritual offerings. In the deeper sense they refer to the Avatar acting as a facilitator for spiritual experiences and interactions.)

681.2041N952

681.2041N952-953 N pu net-f. N pu w@ en Pet, "Sekhem Ary-f", "Khenet New-newet".

This N is He. This N is the One of Heaven, "He Who Does Powerful Deeds", "Chief of the Cosmic Urge of Heaven". (This verse gives a string of epithets to the Avatar. He is the Heavenly One. This makes him equivalent to God. "Sekhem Ary-f" means that he exercises Ego Power like the Cosmic [Higher Self] Ego. "Chief of the Cosmic Urge of Heaven" means he is the ultimate authority over Creation. The text seems to have "New-newet", which looks like a variant of New [or perhaps Newet]. This is possible, but it is also possible that the text should read "Pet" in the sense of Heaven, and the scribe miscopied, thinking of 2137a above, in which case we have "Chief of Heaven". Since the verse is in male gender, I think "New" is the best. This is the only surviving copy of Hymn 681 and is transcribed as shown above. However, "Newnewet" is a variant of "Newet", Cosmic Space.)

682.2042aN953

nt73-132 C

682.2042aN953 Jed medu: [a]nej her-k an Seker, N.

Say the word, and you are greeted by Dissolution, O N. ("Seker" is the form of Osiris that represents the destruction of his phallus and dissolution in general. When the form of a being disappears, the Witness remains watching. The Watcher

watches the dissolution of all forms from a completely neutral viewpoint, symbolized here by the "ocean" determinative and the observant hawk of potential Will -- the "Holy Ghost" spiritual Being hovering [here perched motionless] over the Primordial Waters.)

682.2042bN953 A@ her-k an Dew*a* Wer.

Your face is washed by the Great Divine Morning Star. (Love clears the field of perception so that a new incarnation may begin after the dissolution of the previous one. The Morning Star heralds the rebirth of the sun and the arrival of a new day. Our word "divine" comes from "dewa", the shining of the Morning Star. The star's name is written with a special version of the shining glyph with its light coming down to earth.)

682.2042cN953 682.2042cN953 $\left\{ \begin{array}{c} \textcircled{a} \\ \Box \end{array} \right\} \left[\begin{array}{c} \swarrow \end{array} \right] \left\{ \begin{array}{c} \swarrow \end{array} \right] \left\{ \begin{array}{c} \swarrow \end{array} \right\} \left\{ \begin{array}{c} \swarrow \end{array} \right\} \left\{ \begin{array}{c} \swarrow \end{array} \right\} \left\{ \begin{array}{c} \land \end{array} \right\} \left\{ \left\{ \end{array} \right\} \left\{ \left\{ \end{array}\right\} \left\{ \end{array} \right\} \left\{ \left\{ \end{array} \right\} \left\{ \left\{ \end{array} \right\} \left\{ \end{array} \left\{ \end{array} \right\} \left\{ \end{array} \right\} \left\{ \end{array} \right\} \left\{ \end{array} \right\} \left\{ \end{array} \left\{ \end{array} \right\} \left\{ \end{array} \left\{ \end{array} \right\} \left\{ \end{array} \right\} \left\{ \end{array} \right\} \left\{ \end{array} \right\} \left\{ \end{array} \left\{ \end{array} \right\} \left\{ \end{array} \left\{ \end{array} \right\} \left\{$

N is a tempest like a Divine Hawk. ("Agep" is a storm or tempest in the sky. The hawk also flies high in the sky. The storm gives an idea of the size and power of the divine hawk.)

682.2042dN953



682.2042dN953 Qebehu N me @h@we. Atheth N me semen.

N is the Cool Sky like the heron. N honks like the goose. (This verse continues the comparison of the Avatar to various birds. The "@h@we" is a large water bird like a heron. The word for Sky here suggests coolness derived from bathing in water. The "semen" is a type of goose. "Atheth" refers to the sound made by a bird. In the case of a goose we say it "honks". The code here is that the heron "stands up" and the goose "stabilizes". These are two qualities Osiris is supposed to have when he resurrects. The rising of the Morning Star is a sign of resurrection.)

682.2043aN953 3 Jenehy N me bak neter.

The two wings of N are like a Divine Hawk's.

682.2043bN953

953 []

682.2043bN953-954 Tepet jenehyu N pen me bak neter. **The tips of the wings of this N are like a Divine Hawk's.** (This may refer to just the wing tips or to the feathers on the wing tips.)

			§-]0
682.2043cN954	Thes qesu N ut.	W@b N.	

The bones of N are raised up, and N is purified. (This verse continues the description of the purification and resurrection of the Avatar as Osiris.)



682.2044aN954

The belt of N is at his loins. The cape of N is upon him. (Both halves of the The first one is like a belt at his loins. verse refer to garments. The second is like a cape draped over him. Clothing the lower and upper body portions suggests the reunification of the Osirian body parts.)

682.2044bN954 Neshedu-f en shenep.

His strong straps are of fine cloth. (We do not know what kind of apparel the "Neshedu" were. The word appears to be plural, and it has the "embracing" determinative that suggests wrapping in some manner. "Shenep" is probably a form We can not extract much meaning from this due to lack of knowledge of fine cloth. about the details of the objects and their uses.)

682.2045aN954 Ha er-f N hen(a) R(a) em Waa-f pu(a)a.

N embarks with the Higher Self Sun into this his powerful Meditation Boat. "Ha" literally means to "descend", but here it refers to boarding a boat. This is the "Waa" boat of the sun. The word for boat is a pun on the word for meditation. This is the Higher Self Ocean Awareness Meditation.)



682.2045bN954 Seqeded [Waa]-f am-f ar Aakhet er wej@ medu neteru am-f. He sails his [meditation] boat to Samadhi, and to weigh the words of the gods therein. (With the perspective of the Higher Self and the silence of Samadhi the mind becomes clear and able to make proper evaluations of reality. The brackets in the transliteration indicate that the boat glyph may be just a determinative and not pronounced.)

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682.2046aN954 Seqed [Waa] Heru am-f hen@-f ar Aakhet.

Horus, [the Will,] sails the boat with him in it and together they head to the Samadhi Horizon. (When the Will makes decisions from the level of Samadhi, it governs the whole Cosmos as the Higher Self. "Him" is Ra/Osiris/N.)

$$682.2046bN955 \quad \downarrow \bigcirc 1 = 1771 \\ \downarrow \bigcirc \sim 1 = 1771 \\ \downarrow \bigcirc \odot 0 = 1771 \\ \downarrow \bigcirc \odot 0 = 1771 \\ 0 =$$

Wej(a) N medu neteru am-f hen(a)-f em Aakhet. 682.2046bN955

(Horus, the Will, N weighs the words of the gods therein with him in Samadhi. "Him" refers to acts as the pilot of the boat and steers it in the correct direction. Horus. The Avatar rides in the boat and identifies with Ra, the Higher Self.)

Ŋᡩ<u></u>≬**⋒**── 682.2046cN955 682.2046cN955 N w@ am sen.

N is the One among them. (This verse means that the Avatar is not only one of the

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

683.2047aN955

ns-113-1-10 3-11110

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 (Horus is the Will. "Hep" is the god of the Nile and water in from the Wall. general. He stands for happiness because the Nile brings happiness and prosperity to Water is the essence of life. The proper action of the Will is to the Egyptians. 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)

 allusion here to "The Story of Ra and Isis", since Wajet is the cobra form of Isis. In the story she makes a serpent that bites Ra, stinging him with powerful venom so she can learn his secret name. Isis is an emanation of Ra, and the serpent is an emanation of Isis, so the serpent turns out to be Ra's own indirect creation for which he does not want to take responsibility. [See my translation and commentary on that important Egyptian literary work for the details.] The second is from the land of Set in the root, so it comes from the South and must be Nebet Het [Nephthys] wife of Set revealing herself as Nekhebet, the Kundalini that begins from the lower back region and rises up the spine. The two serpents meet in the brow and crown chakras. See the mask of Tutankhamen for a good example in Egyptian art. Nekhebet takes the shape of a vulture in that work.)

683.2048aN955-956 Khet neb kheperet-s er N. Kheper may er Mejedet At.

Whatever she creates for N, such will happen for the Divine Father Who is (The female cobra energy forms the Shakti aspect of the cosmos and Pressed. gives rise to physical creations for both the Avatar and the highest God. "Mejedet At" seems to be an epithet of God: "The Father who Speaks Within" or the "Father of "Mejedet" apparently derives from the root word "mej" for a wine or oil Vigor". press and by extension means pressure, strength, or expression. It probably is an epithet for Osiris, since it is his grape, olive, or other herbal products that are pressed to extract oils, wines, and essences. "She" here refers to the Shakti Cobra. She expresses the essence of a person's creative potential.)

683.2048bN956 683.2048bN956

$$Sat R@$$
 heryt menety-f a.

Ah, the daughter of the Higher Self Sun is upon his thighs. (This describes the tantric images that we often see in Tibetan Buddhism. The Daughter of Ra probably here refers to Nephthys as the Kundalini Shakti. Ra plays the role here of Shiva or the Buddha Vairocana in tantric mode. Nephthys is the young and seductive yogini form of Mut, who is also the consort and mother of Ra as well as his "daughter". The language of this verse covertly refers to Menu the procreator and secretly encodes the name of Baba, the Transcendental Tantric Yogi. Can you find it in this verse?)

683.2048cN956

683.204

683.2048cN956 Khet neb kheperet-s ar N, kheper may er Me-Ja.

Whatever she creates for N, such will happen for the Divine Ferryman. (This verse is almost identical to 2048a, except for the substitution of "Me-Ja" for "Mejedet-At". Me-Ja is probably Horus in his role as the pilot of the Cosmic Ferry.)

683.2048dN956
$$3at R(a)$$
 heryt menety-f a.

Ah, the daughter of the Higher Self Sun is upon his thighs. (This verse repeats 2048b, emphasizing its importance in this hymn. The tantric element is a key to understanding the content.)

683.2048dN956 En N as Wej*a*, *Sa* Wej*a*, Per em Wej*a*t.

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. "Wej*a*" 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.)

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683.2050aN956 Weja N. Weja N. Weja Aryt Heru amyt 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

683.2050bN957 N@nekhet. N@nekhet. @nekh Aryt Heru amyt 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

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.)

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. 684.2051cN957 The bones of N. are firm, [and also] the limbs of N. 57 511*** 405 ~ 31 - *** \$1]*** (a\$~\$1~*** 684.2051dN957 684.2051dN957 Me seb*a*u 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,

surrounded by stars that never set.)



Ar red*a* tut N. Akher Weret Her @wy N. 684.2052aN957

If N is given a form, then the Great One falls into the arms of N. (This is a definition of the Avatar Process. The Avatar appears to be a person given a form. Actually it is God taking on a form so that he may act through the arms and hands of the Avatar.)

684.2052bN958

684.2052bN958 Mut net N Newet.

The mother of N is Cosmic Space. (Such an Avatar is modeled after Osiris the son of Newet. Newet represents Cosmic Space. This is the Shakti womb in which all life forms gestate and incarnate.)

684.2053aN958 At en N Shewe. Mut net N Tefenut.

The father of N is Shiva. The mother of N is Tapas. (The real parents of the Avatar are Shiva and his Shakti, Tapas. Shiva represents the process of self-cultivation. Tapas represents the discipline that this requires. Shiva is pure primordial prana that can be shaped any way you like. Tapas is a constriction that forces the prana into certain boundaries. The simplest form of this constriction is gravity. Gravity is the physical expression of love focusing attention on a certain point. This attracts energy to coagulate around that point.)

684.2053bN958



684.2053bN958 Shed sen N ar Pet. Ar Pet hery hetet en Neter Sether.

They take N to Heaven, Heavenward upon the smoke of Divine Incense. (The incense smoke represents the yogi's prana. The heat of the burning represents his The smoke rises into the sky representing the ascension of the yogi's Tapas. consciousness. Egyptians used standardized amounts of incense to time their meditations even as Buddhists do today.)



684.2054N958 W@b N. @nekh N. Ary N Aset-f, Asar as.

N is purified. N lives. N makes his Seat as the Perceptive Faculty. (Through the discipline of this meditation the Avatar purifies his mind and body and truly comes He finds that the "seat" of his consciousness is the Perceptive Faculty. alive. "Seat" is the meaning of the name Isis, and Perceptive Faculty is the meaning of Osiris. Isis represents the fundamental sense of Feeling. Perception without Feeling remains aloof and fails to integrate. This is why Osiris must join in love with Isis and the two become united as a single reality.)



684.2055aN958 Hemes N ar re[me]n-k, Asar. Peseg N sema-k, Asar. N sits at your side, Perceptive Faculty. N anoints your sidelock, Perceptive 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 The "sema" is the lock of hair at the temple. encoded with a secret ritual. The Avatar sits at the side of Osiris and "anoints" 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.)

684.2055bN958-959 Ne red*a*-f mer-f. Ne red*a* N neqem-f.

He does not let him suffer. He does not let N grieve. ("Mer" is pain and Faulkner and Mercer both think this verse contains a magical cure for suffering. The Egyptians often purposely shaved their heads for comfort and baldness!! 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 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 Hemes N ar re[me]n-k, Heru. Peseg N sem*a*-k, Heru. N sits at your side, Will. N anoints your sidelock, Will. (This verse is the same as 2055a except that the name Horus replaces the name Osiris.)

Ne red*a* N mer-f. Ne red*a* N negem-f.

684.2056bN959

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 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.)



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.)

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Netyu hew*a* en sen. Ne hew*a* N. 684.2058aN960 They do not rot. N does not rot. (These four immortal children can not rot, for they are immortal gods and goddesses. "Netvu" 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. "Am-ges" may be its pronunciation. It has the "side" radical. 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 Fire is the chemical reaction transition state. Thus, H_2O as ice is in gaseous state. 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 ancients. "Netyu" has an extra "t" letter. The scribe uses four dots for plural here and in the previous verse, because he specifically is referring to four deities.)

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6842058cN960 Netyu kher en sen ar Ta me Pet.

They do not fall to Earth from Heaven. (The do not devolve to lower states of consciousness. Note that Set is included in this litany. The psychological property of Illusion is also innately a permanent quality of Heaven and therefore has a transcendental aspect.)

684.2058dN960 Ne kher N ar T*a* me Pet. 684.2058dN960

N does not fall to Earth from Heaven. (The Avatar may seem to take on multiple incarnations, but he never really leaves Heaven.)

 $\mathbf{O}($ ∽₽₿◯⊂∣┉ 684.2059aN960 Sekhenen N. Gem N. ar sen. 684.2059aN960

Wherever N alights, N finds them. (The image here is that of a bird coming to rest The Avatar can find these four siblings from flight and finding his siblings. wherever his attention may alight, because the Perceptive Faculty, Feeling, Illusion, and the Kundalini Life Force are universal archetypes that are always present. The repeated "n" suffix suggests continuity. The "embrace" determinative indicates loving intimacy.)

684.2059bN960

N w(a) am sen. Hesy en Neg Pet. 684.2059bN960

N is one of them, praised by the Bull of Heaven. (The Bull of Heaven is the Creative Life Force. It is an epithet for the Higher Self, the Sun in the Sky. The Avatar is transcendental and therefore always in their company along with the Higher

684.2060N961 Sethes N Ka-f. Anen N wah-wahu N.

N withdraws, and N plants. (This verse plays on Osiris as a N uplifts his Ka. plant deity and the whole myth about his phallus. The Ka is primarily second chakra energy which is sexual in nature. Uplifting the Ka means to get an erection. It also means for plants to grow upward phototropically. It also means for consciousness to rise to higher levels, especially through tantric practices. Withdrawing and planting refers to the operation of the phallus during lovemaking. It also refers to the process of planting and harvesting crops. The text may erroneously repeat the first glyph of "wahu" [to put in place]. It should be a letter "h". The two glyphs "wah" and "h" are very similar, the only difference being the fan shape on top. Or it could be a reduplicative form.)

684.2061aN961

Ar anefer sethes Ka. Anen, wah-wahu. 684.2061aN961

Toward the beautiful uplift the Ka, withdraw and plant. (This verse repeats the idea of the previous verse and adds the general attraction of the Ka toward the beautiful. The phallus is drawn toward beautiful women and generally life evolves toward better conditions. The "wah-wahu" repeats the transcription error [or 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 This links to the sexual imagery. "Underbelly" also with the word "stabilize". "Sebat" can mean a means womb. This calls to mind the Twat of Newet. 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
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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 gives it to you, this saying: "The Higher Self Sun, N ever ascends to Heaven. (The Sun represents the Higher Self. So the play is He is beautiful each day." that every day is a beautiful day, and the Higher Self is always beautiful because it always is in service to all of life.)

684.2062bN961-962 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 Sekhemet and the third chakra power. Sekhemet 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 [a] 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 Egyptians often used "The Way" as a the formula: "(a)-Wat-Her" = Avatar. 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

is what he produces and is the period dedicated to active service. During that time Horus floods the earth with the light, warmth, and life-supporting energy of his Eye -Focus of attention with no expectation of a "return on investment". It is a free gift. How do you spend your days?)

684.2062cN962 Er Watu neferetu net Pet, net Sekhet Hetep.

To the beautiful Ways of Heaven and the Field of Experience. (The Ways of Heaven are the celestial perceptions the Avatar has and the pathways he makes available for experiencing them. The Field of Experience is the set of beliefs that a person chooses from all his beliefs in his "Field of Reeds" to become his experiences. These experiences anchor the celestial perceptions with a sense of reality. The poet repeats the key word "Wat" to make sure we catch the emphasis. He puts it into the plural so that we know there is more than one Way to experience Heaven.)



685.2063aN968-969 Jed medu: Ay Mu @nekh amyu Pet. Ay Mu @nekh amyu Ta.

Say the word, and the Waters of Life that are in Heaven come, and the Waters of Life that are on Earth come. ("The Waters of Life" means the "Ocean of Pure Undefined Awareness" that underlies all experiences. Included within this undefined field of awareness we find both Heaven and Earth, both spiritual and material values The addition of the word "Life" makes it clear the poet means more than of life. simply ordinary "water".)

685.2063bN969

685.2063bN969 Neba nek Pet. Seda nek Ta. Tepy @wy mesut Neter.

Heaven burns for you, and Earth trembles for you in the primal birth of the God. ("Tepi @wy" refers to the ancestor gods from the beginning time – hence "primal". The image is of a midwife's hands assisting the emergence of the baby's head at birth. This shows that the Avatar "Tradition" goes back before the primordial beginnings of the Cosmos. Paradoxically someone was already there to assist in the births of the The burning and shaking are precursors of the birth as if the universe is first beings. in labor. The head glyph represents a primary creative intention. It symbolizes what is most important, the life purpose or mission of an Avatar. The two welcoming hands represent the Avatar skill in action and spirit of assistance to help

the intention become a reality. Who created the first primary intention?) 685.2064aN969 Apy Dewy. Kheper Neter. Sekhem Neter em Je-f.

The two mountains open up and a god manifests. The Divine Ego Power is in his Cobra Energy Body. (The two mountains are the labia on either side of the The "Je" is cobra energy, and suggests the navel cord. On the other hand, vagina. the Egyptians knew that the primal form of the "gods" that ruled the Earth was reptilian or saurian, and they were egg-born and lacked navels. However, this may be a mistake [or a word play] for "jet" which means "body" as we find in the next verse. The "sekhem" is ego power of the third or belly chakra that defines an individual. The navel cord at birth is attached just below the belly chakra. Once it is severed, the baby must take responsibility for his own breathing, eating, and evacuating.)

│१⊜****(Apy Dewy. Kheper N pen. Sekhem N pen em Jet-f. 685.2064bN969 The two mountains open up and this N manifests. The Ego Power of this N is in

(This describes the birth of the Avatar as parallel to the birth of the his body. primeval God as mentioned in 2063b above. When the Ego Power enters the body, the individual manifests.)



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

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 At birth the head emerges first, then the belly, and lastly the feet. Baba. 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 She does not spank the baby as some modern doctors do. Spanking is Mut-Hathor. a traumatic way to welcome a baby to the world.)

685.2065bN969

970

685.2065bN969 Wenenu kher Tem. Ary Henen Shewe. Sekheper Kãt Tefenut. 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 voni. 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?)

Aw en sen. Anen sen nek Mu W@bu kher [f]at sen. 685.2066aN970 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. Ra's phallus is Tem the Tower. They spontaneously generate Ra. Shiva is the prana that Tem ejaculates, and Tefnut, or Tapas, is the force that generates physical shapes from this prana energy. Technically speaking Baba is the father of Ra/Tem/Shiva, and Ra as Tem is the Lingam of Shiva. Once the baby is delivered and breathing, the midwife and assistants gently bathe it with pure water to remove the birth fluids, dry it with a towel, and show it to the father. It may have been a ritual duty for the father to bring pure water for bathing and baptizing the newborn infant. Then they give it to the mother for its first breast feed.)

685.2066bN970 $\int \mathcal{C} \int \mathcal{C} \mathcal{C} \mathcal{C} \mathcal{C} \mathcal{C}$ 685.2066bN970 S-@b sen thu. Senether sen thu, N. They purify you and they canse you N (These primordial gods also right)

They purify you and they cense you, N. (These primordial gods also ritually purify the newborn Avatar by smudging him with fragrant incense of the gods.)



685.2067aN970 F*a*-k Pet em jeret-k. W*a*h-k T*a* em thebet-k. You lift up Heaven with your hand. You put in place the Earth with your sandal. (Egyptians had a celebration in which Petah raised Heaven with his two hands. The child defines his own reality with his hands and feet. There may also be a ritual in which the father lifts the newborn child up toward Heaven. There is a famous drawing engraved in stone of Pharaoh Akhenaten raising up one of his infant daughters toward the sun and kissing her while Queen Nefertiti holds two other daughters and looks on.)



685.2067bN970



685.2067bN970 Wedehet Qebehu ar eret N pen. A@ her neter neb.

Offer a libation at the portal of this \mathbf{N} and wash the face of each god. ("Wedehet" means the libation is "offered". The libation is probably poured onto the ground or into a bowl. "A@" is to wash. This and the next verse may describe the general cleanup after the birthing process. The mother's vaginal area must be washed clean, and all participants, including the infant are washed.)



A@-k @wy-k, Asar. A@-k @wy-k, N. pu. 685.2068aN970 You wash your two hands, Perceptive Faculty. You wash your two hands, O this N. (This makes clear the identification between the Avatar and Osiris. The washing has a much deeper meaning that involves the purification of consciousness through meditation. The mention of the hands of course encodes the Avatar Principle.)

685.2068bN970-971 Renepu-k, neter. Khemet nu then weju Hetep Neter. You rejuvenate, O god. Your third is the god who commands experience. (The first two parties are Shiva and Shakti/Tefnut. The third is the master of the Lingam. The true lingam master is not Shiva, but Baba. Baba is the Fool Trump, and the number three [khemet] plays on the word for Fool in Egyptian [khem]. Experience is the offering that comes from the creation of forms. The phallus is the magic wand of creation and thus can bring about rejuvenation. This is the fascination with having a male child.)

685.2068cN971 685.2068cN971

The perfume of the Cobra Goddess goes to this N. (Shakti often takes the form of the Cosmic Kundalini Cobra. This is the power to beget [wetet] forms and is the fascination with having a female child. Each sex has its special powers and the two are equal in importance.)

685.2069aN971



Ben-ben em Het Seker. Khepesh em Per Anepu. 685.2069aN971 The Pyramidion Stone is in the House of the Will of Oblivion. The Haunch is in the House of Death. (This verse has reference to certain deep secrets of the Game The "Ben-ben" is the of Senet and the layout of the Senet Game Board. pyramid-shaped capstone that forms the apex of a pyramid. It represents the energy that comes directly from Ra. However, the determinative for the "Ben-ben" in the text is not a pyramidion glyph but the glyph of a Senet Pawn. This tells us to think in terms of the Senet Game. The "Het Seker" or House of the Will of Oblivion is probably the same as the "House of Beauty" [Per Nefer], Square #26 on the Game This square on the bottom row of the board comes after Osiris passes Board. through the sloughing off of the four elements [Squares #22-25] and enters the House of Beauty. Here the corpse of the dead Osiris is prepared as a mummy. This is the House of the Tarot Hermit Trump and corresponds to the Heart of Osiris. When all the four elements die, only the fifth element, the Heart of Awareness, remains. The beautiful heart of Osiris is immortal and is symbolized by the "Benu" Bird, or Phoenix whose glyph is often inscribed on heart amulets. An alternate name is the "Ben-ben" is code for Baba's name, and "Seker" is code for the "Ben-ben". destruction of the Phallus of Osiris ["Sek-er" = Beyond Destruction]. Baba is the Lingam of Shiva in its Transcendental form as the Fool Trump. He is the master of the phallus. The "heart": of Osiris is the red heart-shaped glans of his phallus. In the House of Beauty Baba transforms Osiris into a plant deity so that his whole body resembles a green phallus. Green is the complementary color of red. Osiris sprouts

as a plant and thus becomes young again as mentioned in 2068b. However, for Osiris to grow as a plant he needs water. This is the importance of the references in 2063a, 2065a, and 2066a to pure waters. The next square on the Senet Board after the House of Beauty is the House of Waters. The waters are really undefined energy potential as Pure Awareness. After the destruction phase of Seker is complete, the pawn moves into the House of Waters, Per Mu [Square #27]. This is also known as "Per Anepu", the House of Death and is governed by Anepu, the Death Trump. The Senet Classic describes how Anepu and his jackal team pull the boat of Osiris across the amniotic waters of the Lake of the Twat Astral Realm. This is a return to undefined Source in preparation for the next incarnation. The Bull's Haunch stands for Set's phallus. This is a constellation at the North Pole that rotates like the hand on a clock. The Ka is second chakra life force energy that reawakens Osiris as a living plant phallus. After passing the House of Beauty and the House of Waters, the pawn transforms into the hero Horus, the Will of Osiris at Square #30, and ascends beyond the limits of the Game Board to become an immortal. The immortal Avatar deliberately retains his Primary Intention beyond death and is free to rebirth whenever and wherever he feels it is appropriate for him to continue evolving that Primary Intention.)



The Shrine stands. The Moon is born. Nome and Town are This N is strong. (The newborn Avatar is strong and healthy. The Shrine is the "Ateret" alive. There is one for the North, and one for the South. Shrine. Here only one is At first the infant functions only by instinct from his lower chakras mentioned. under the guidance of the Shrine of the South. Later, as he develops physically, he "The Moon is born" refers to the beginning of a will activate his higher chakras. month and alludes to Thoth, the Moon God and totem of the first day of the month. This may represent the establishing of the Intellect of the Avatar as the beginning of his career. Thoth's sacred site is at Khemenu, the fourth [or heart] chakra located in the middle of Egypt between North and South. This is the gateway to the higher chakras. A loving bond with the mother can begin to activate that chakra very early The word "Sep[et]" has the nome determinative. The Avatar begins to take on. responsibility for shaping his current incarnation, and his influence extends to the nomes and cities of the country he has chosen to live in and begins to control the body he has chosen to live in.)

685.2070aN971 Ary-ne sethetu. Sek*a*-k peret. Sek*a*-k bedet. We sow seeds, and you plow the barley. You plow the wheat. (The word "sethet" clearly means to sow seeds in this context. However, the scribe wrote it with the towing radical. This probably refers to the pulling of the plow by a rope and yoke tied to an ox, or possibly depicts seedlings sprouting. The two grains mentioned here are uncertain, but that is not important. The idea is that, since Osiris has become an agricultural deity, you may successfully pursue agriculture. "Towing the plow" here stands for the various activities of growing crops.) 685.2070bN971 685.2070bN971 Heneket N pen am en jet.

The offering of this N is for ever. (When the agricultural season ends with a good harvest, the farmer makes an offering of the grain and perhaps bread and beer made from the grain. He does this year after year for ever. This demonstrates the immortality of Osiris and of the Osirian Avatar.)

686.2071aN971 Jed medu: merehet en Heru, merehet en Setesh.

Say the word, and Will has unguent, and Illusion has unguent. ("Merehet" is a type of ointment or fragrant salve. It has a charming name that means "House of Love". The unguents probably refer directly or indirectly to hormones associated with the various modes of consciousness.)

 $686.2071bN971 \qquad \boxed{372} \qquad \boxed{3$

686.2071bN971-972 Ath en Heru Aryt-f. Nehem nef es me khefetyu-f.

The Will takes his Eye. He snatches it from his enemies. (The "enemies" are the minions of Set. These are distractions that disrupt the Will's focus of attention and generate confusion and Illusion.)

686.2071cN972

686.2071cN972 Ne ashet-*t*a Set am-s.

Illusion has no possession of it. (By its very nature Illusion distracts attention away from a goal-oriented focus or draws it to questionable goals. Mistaken goals are of course distractions from the overall mission of life and do not qualify as focus. A person must first see clearly his life mission before he can prioritize goals with true focus. Otherwise, goofy goals are really just Illusions.)

686.2072aN972

tradad fina

686.2072aN972 Mehen su Heru mem jet.

The Will fills himself with unguent. ("Jet" is another word for an unguent. However, this word puns on homonyms that mean "body" and "eternity". The idea is that proper use of the Will can give a person eternal life. "Mehen" plays on the name of the serpent of the labyrinth of life but also tells us that the name has to do with fullness. "Jet" can also be a serpent, a symbol for energy.)

686.2072bN972

686.2072bN972 Hetep Heru her Aryt-f. @per Heru em sut-f.

The Will experiences the visual field on his eye. The Will equips himself with what is his. ("Hetep" is experience. "Her" is literally the face. As a preposition it means "upon". The Will experiences whatever images fall upon his eye. The word "face" as a technical term in the texts often means the visual field that the eye experiences. The Eye is focus of attention, the innate property that defines the Will. When a person focuses attention on something we know the person is exercising the Will to control attention. By controlled use of the Will, the Avatar can obtain whatever he wishes to have as an experience.)

The Eye-Focus of the Will makes him like he is. Its fragrance goes to him.

(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

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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 In his immature stage, Horus reacts to this resistance with anger. Will. 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 He takes up a broader perspective from the time and usually injure all parties. 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

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 When it is directed on enemies and problems, what remains is the fragrant a laser. 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

Jed medu: ha N pu, aw-ne. An-ne nek Aryt Heru amyt ta-s. 687.2074aN973 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 metal radical means "hot", but also is a short form of "t*a*sh", which is a boundary marker. "T*a*" also plays on the word for country and can represent Earth, the physical World. What you put attention on becomes your World.)

687.2074bN973

 $\int \sum_{\text{Seth-s ar-k, N pu.}} \prod \left(\sum_{i=1}^{n} \prod_{j=1}^{n} \sum_{i=1}^{n} \prod_{j=1}^{n} \prod_{i=1}^{n} \sum_{j=1}^{n} \prod_{i=1}^{n} \prod_{j=1}^{n} \prod_{j=1}^{n} \prod_{j=1}^{n} \prod_{i=1}^{n} \prod_{j=1}^{n} \prod_$

Its fragrance goes to you, O this N. (This hymn continues the theme of the previous hymn with its metaphor of fragrance.)

Its fragrance goes to you. The fragrance of the Eye-Focus of the Will goes to you, O this N.

687.2075bN973 A ba-k am-s. Sekhem-k am-s. Wa Sha-k am-s.

O you are a Prana Mind by means of it. You are an Ego by means of it. You are the Ocean Awareness Meditation by means of it. (The "ba" is the thinking mind that rides on the breath. It is the sixth chakra energy. The "sekhem" is the The "Wa-Sha" is the ego power that resides in the solar plexus third chakra. technique of Ocean Awareness Meditation by which the mind expands to the "ocean" of Undefined Awareness. The operation of each requires deliberate use of focused The "Ocean Meditation" requires use of both the "ba" and the "sekhem" attention. operating together according to the specific meditation technique. Sethe's transcription of the third glyph has "neb" instead of "-k". This is either his mistake or the Egyptian scribe's error. The parallel structure makes the correct reading clear. Otherwise the phrase reads, "All thoughts are by means of it." This makes sense, but we would expect "ba" to be in the plural.)

687.2075cN973 🛣 🗢 😂 🍳 🖉 🏠 🎼 🍒 🦣 🦷

687.2075cN973 Ath-k Wereret am-s mem neteru.

You take the White Crown with it among the gods. (Osiris especially wears the White Crown. This identifies him with Tem the Tower and connects him to the Higher Self.)

687.2076aN973

687.2076aN973 Ay Heru. H@@ em khesef-k.

The Will comes, and rejoices at your approach. (The Will exercises focus of attention to create integration, friendship, and harmony.)

687.2076bN973 Abo

Rejoicing at their approach his Eye-Focus is upon you. (This describes how the Avatar puts his attention on the people he meets with sincere appreciation of them.)

687.2076cN974



687.2076cN974 Mey ar-f N Khenet Neteru. Hetem me neter. Thes qesu-f me Asar.

N goes to be like the Chief of the Gods, equipped like a god, tying together his bones like the Perceptive Faculty. (The Avatar integrates himself like Osiris and
takes on the characteristics and abilities of a god.)

)2 + 1 = 2 (1 + F = F - 1 687.2077aN974 687.2077aN974 Ary neteru a*a* em khesefu N.

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

Ma aryt neteru a*a* em khesefu kh(a) R(a), per-f em A*a*khet.

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.)

Say the word, and these four divine kings stand up for this N.

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 Horus/Ra also gives birth to the four senses. the Elder. 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

(The Avatar

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 Merytamun, wife and daughter of Rameses II, that remains in good condition. The temple at this site may have been larger than Karnak. The site goes back to the prehistoric period and therefore deserves careful archaeological study. Hopefully the Supreme Council of Antiquities will arrange that this happens. Unfortunately, this involves relocating some or perhaps even all of the current inhabitants, which is a complex and delicate undertaking.)

688.2079aN975

Qas sen qas maqet en N pen. 688.2079aN975

They tie a rope ladder for this N. (The "qas" ladder is tied with ropes and is for ascending to Heaven. It is a metaphor for raising consciousness to higher and higher levels.)

They make firm the ladder for N. (The "maqet" is usually a more solid ladder made from wood.)

They make N ascend to the Creator. (Khepera the Dung Beetle is the totem for the The beetle represents the principle of creation. Sun as the Higher Self. The first two letters are metathesized.)

688.2079dN975 688.2079dN975 Kheper-f em ges Aabet en Pet.

He manifests at the left side of Heaven. ("Manifests" means "creates" and plays on the epithet of Ra as the Creator. East is the "left" side of Heaven and is the direction from which the Sun rises, thus manifesting itself. The left side tells us that the Higher Self manifests from the heart. Thus the fourth and eighth chakras are The heart chakra is the "Higher Self" of the lower chakras, and the eighth linked. chakra is the Higher Self of the higher chakras and the lower chakras. Ra represents the cosmic Higher Self.)

688.2080aN975

688.2080aN975 Nejeret khetu-s a Shesa.

Its timbers are hewn by the Skilled Plower. ("Shesa" is the name of a god of skilled craftmanship or farming. A "nejerew" is a carpenter. He works with an "Shesa" is probably a metathesis of "Sesha", god of adze to hew the timbers. His female consort "Seshat" is the goddess of civilization. The key to learning. developing civilization is to raise consciousness to higher levels so that people appreciate the values of cooperation, art, and technology.)

The sockets on it are made solid. ("Seruj" is to make something solid or firm. The noun "heteru" means door sockets. Here it means the sockets for inserting the rungs to make the ladder. The palm frond glyph is a phonetic syllable "ter" and is often used as an ideogram to indicate tracking time. Perhaps its notches suggest the notches in the ladder.)

With the sinews of Ga Sebenerut, Bull of Heaven. (We do not know for sure the meaning of the name "Ga Sebenerut". The name is an epithet for the Bull of Heaven, which is also an epithet of Ra. The sinews of Ra would be light rays from the Sun. The sinews of a bull suggest great strength. The light rays suggest higher states of consciousness and the powerful energy of the Sun's light. I suspect the epithet derives from "Ga", to see, plus "Sebenerut", a god who makes things pleasant. The Solar Eye in the sky definitely suggests seeing. The Bull of Heaven is the Higher Self who is able to create all the pleasant celestial experiences of Heaven. The sinuous light rays of the Heavenly Bull's sinews bind together the components of the ladder for ascending to Heaven.)

688.2080dN976 688.2080dN976

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The wooden supports are on the sides. (These are probably the two long planks on each side to which the rungs are fastened by the sinews.)

688.2080eN976 \$ # UR ~ T \$ # m § 5 - \$

688.2080eN976 Meseka en Thesew, mes en Hesat.

With bull's hide of Thesew, who is born of the Divine Cow. ("Hesat" is the name of a cow goddess who represents the Milky Way and thus is a transformation of Newet. Her milk is the stream of stars that make up the Milky Way. The "Meseka" was a bull's hide used to wrap the corpse in ceremonially as it was prepared for Mercer gives the reading "Amywt" for the glyph representing the resurrection. Cow's son. There is a bull god called "Bej" who seems to be a son of Hesat, but his glyph is not the same as what we find here. The glyph here for the Cow's son may be a variant of "thes" and represent the god "Thesew Wer", the Great Uplifter or Uplifter of the Great One. This fits the idea of resurrection. The use of the "Mes-ka" leather of the Uplifter God with the ladder makes further sense for a theme of ascension. How the leather is used is unclear. Perhaps it is cut in strips and used like the sinews of the Bull of Heaven. Perhaps it is a cloak worn by the ascending Avatar. Surviving pictures show the body of a deceased person was ritually wrapped in a bull's hide as if to become a fetus. The "package" looked something like the following drawing.)



The Mes-ka (Birth of the Bull Energy)

688.2080fN976

688.2080fN976 Dey Wethes Wer *kh*ery-s an Sepeh Weret.

Placed is the "Uplifter of the Great One" under it by the "One Who Ties the Divine Great One." ("It" refers to the ladder. The mention of the "Uplifter" gives further support for our thesis regarding "Thesew [Wer]" in the previous verse. "Thesew" may actually be "Wethes". The "Uplifter of the Great One" is an epithet for the two fingers of Horus that will boost Osiris up the ladder. This has a tantric meaning. The two fingers are used to generate an erection. Osiris has become the phallus. The One Who Ties the Divine Great One is probably the Cow Goddess,

since it is in the feminine gender. The epithet might also be read, "The Divine Great One Who Ties" and then refers to Isis tying the pieces of Osiris back together again. "Great One" in the first epithet is masculine, and "Great One" in the second epithet is feminine. This suggests Osiris and Isis, the Great Couple. This and the previous verse need further research.)

688.2081aN976 688.2081aN976 As Thesew Ka en N pen en Neter.

As the Uplifter of the Divine Ka of this N to Divinity. (The Ka energy is specifically second chakra energy, but also the energy of the Higher Self. The fundamental life force energy is sexual in its lower modes and divine in its higher modes. This is the fundamental transmutation from mortal being that continues the cycle of reproduction generation after generation into a spiritual being that is pure light and simply undergoes transformations with no sense of aging or loss of integrity.)



688.2081bN976 Sekhep su en Rew-Rew-ta. S-a@ su en Tem.

Lead him to the Two Divine Lions. Let him ascend to the Tower. (The "Rew-Rew-ta" are the two lions that represent the Sun at dawn and the Sun at dusk. They are like the book ends on the story of the Higher Self adventure of cosmic evolution, or of a single lifetime, or of a single day. Tem the Tower represents the spine with the brain on top. The Ka energy rises up the spine to enliven the brain and link it to the Higher Self. This verse thus cryptically comprises all four directions: North-South [the path of the Nile] and East-West [the path of the Sun]. The ascension determinative is a glyph representing a tomb from which the soul ascends. Note the metathesis of the causative form "s-a" = "a-s".)

688.2082aN976 688.2082aN976

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Ary en Tem jedet nef ary-f en N pen.

The Tower does that which he says he will do for this N. (By his nature as the originator of the Big Bang that produces in an instant creation at all levels, Tem represents a promise that just as swiftly a person may ascend back through all the levels of creation to the Source from which it all came. The process is simply a reversal of the creation procedure. That is pretty nifty reasoning. The challenge is to have the right kind of ladder and the technique of ascending it.)

Qas-f nef Qas. Seruj-f Maget en N pen. 688.2082bN976-977

He ties the ladder for him. He makes firm the ladder for this N. (The alternation of the tied rope ladder [qas] and the firm wooden ladder [maget] are used simply for poetic repetition using variation in vocabulary and carry no particular significance. The main idea is that the ladder is prepared and set up, ready for the ascension.)

688.2082cN977 Hery N pen ar betu re[me]th.

This N is far off from the iniquities of mankind. (By ascending the ladder, the Avatar transcends the calamities that can befall ordinary mortal humans. There are The Ocean Awareness Meditation and Higher several ways of ascending the ladder. Self Meditation get you there quickly. Certain tantric techniques also get you there Several ways of applying the basic Avatar tools get you there at superluminal speed. There are probably a number of other ways, but you must go extremely fast as well. up the ladder one way or another. You can go fast or go slow and take detours on various levels, but the ladder is a symbol of the uplifting of consciousness. Sometimes the Egyptians speak of a Staircase or a Ramp. The step pyramid at Saggarah represents this symbolically.)

The two hands of this N are not an iniquity to the gods. (The other side of the coin is that if a person who is not qualified climbs the ladder, he might cause trouble in the higher realms of the gods, but the gods are immune to this possibility. Also, the properly prepared Avatar is harmless to self and others.)

688.2083aN977 Ne wenemy en N. jas.

He does not eat the fruit of knowledge. (This verse calls up in an eerie way the story in Genesis of Adam and Eve eating the fruit of the Tree of Knowledge. This started them down the path of judging right and wrong, good and bad. Soon they were on the path to suffering and death. Instead they should have eaten the fruit from the Tree of Life and gained immortality along with the gods in whose image Once established in that wisdom they could partake of knowledge they were made. This verse tells us clearly how a person may violate the proper sequence of safely. the ascension. First one must go for purification and enlightenment. Then it is fine The Earth today suffers from people with a lot of detailed to go for knowledge. knowledge but without the prerequisite of purification and enlightenment. The result causes the whole planet to suffer needlessly. The verse is damaged at the end, so the

determinative for the "tree" \mathcal{W} is not clearly discernible, though it is definitely a kind of plant. The word "Jas" means a wise or knowledgeable person or a kind of tree or plant [Budge 900a gives us for the "plant" a vague \mathbb{Q} , neatly splicing the two meanings into the Tree of Knowledge. Osiris becomes the Tree of Life.)

688.2083bNt28 Ne wesh@ en Nt pen beja tepy en Abedu [@yu?] heru.

This Nt does not chew the Beef on the first of the month [festivals]. (The text is lost in Sethe's transcription [the N version for this line is severely damaged with only bits of the final half remaining; a tiny bit of the Pa version gives us a jaw determinative for "chewing"], but Faulkner has restored it from Nt28. The word "beja" for beef may refer to meat from the bull referred to in 2080c, e. This was part

of the offerings. The specific reference to a bull links to the K*a* energy referred to in 2081a. The Avatar transcends the K*a* energy in its sexual sense and it becomes spiritual energy of the Higher Self, the K*a* 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 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 $\tilde{I} \oplus \tilde{I} \to \tilde{I} \to$

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].)

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 *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".)

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

On another level he represents the Unity that underlies and unites companions. everyone. This makes very clear the Unity that underlies all of Egyptian Civilization.)

688.2085cN979

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688.2085cN979 Gen N mem sen me Gen Wer. Sekhepy er "Amy Weret".

The record of N is among them like the Great Divine Record that leads toward ("Gen" is a record. "Amy Weret" [The Great Place, or Where the West. Amenet-Hathor Dwells] is the port side of a boat sailing north and therefore indicates the western direction.)

Wer S@h en N em Het Rew-Rew-ta 688.2086aN979

The Immortal Seal of N is great in the House of the Two Lions. ("S@h" is a seal of office. However, in the Pyramid Texts the seal indicates a person who has achieved immortality as a Light Being. The two lions represent the places where the Sun rises and sets, or the beginning and ending of a life. These are also the two times in the cycle of a day most appropriate for entering Samadhi, the key to immortality.)

688.2086bN979-980 "Der thewau aru N. pen" an Ader Asefet".

"You expel hindrances to this N," says the God Who Drives Off Wrong. ("Der" is to drive away or expel. "Thewau" are probably hindrances or obstacles. "Ader" is a variant form of "der". "Asefet" is a fault, wrong, or iniquity.)

688.2086cN980

688.2086cN980 Em-bah Khenet Aryty em Khem.

Before the Chief of the Two Eyes in Procreator City. (Khenet Aryty is a title of Horus. The Will uses the two eyes symbolized by Sun and Moon to see where it is "Khem" is the ancient name for Akhmim. This city was dedicated to Menu, going. the Procreator, who is also called "Khem". "Khem" means the Fool. This verse integrates the two brothers, Khem and Horus [Amen and Ra].)

689.2087aN981

Jed medu: as thes en Geb Aryt Heru Ka At. 689.2087aN981

Say the word, and O the lifting by the World Trump of the Eve-Focus of the Will that is [a Meditation of] the Moment. ("Ka" is meditation. "At" is a moment of This particular meditation involves focusing attention on physical objects time. present in the immediate environment of a person's World and observing them until the focused attention rises to higher and higher levels of consciousness. A key to the practice is to pay close attention to the details that are observed in the present moment of the meditation as it occurs, while simply observing without judgment, without thinking about what is observed, and without making any mental associations between what is observed and any other thought or experience in the past or possibly in the future. If any of those types of thoughts occur, the attention can be on them in the moment in which they occur and notice them just as they are.)

689.2087bN981 Heryt @wy Kau-f Weru. Tepet Kau-f @shau. It is above the two hands of his Ka energies, and is first among his multitudes of (The "Ka" is electromagnetic energy. It is primarily sexual life force, but Ka's. can have many frequencies and qualities, because almost all operations of the body and of nature are basically electromagnetic in nature. The poet plays on the Ka as energy and the verb "ka" which means to meditate. The meditation process mentioned in the verse above can enliven and modify the life force available for a The words "Tepet" and "@wy" together refer to the primordial ancestor person. gods at the beginning of creation. What the observer experiences as he penetrates deeply into the moment of the meditation is the most Primal of all energies that might There is nothing higher. When the observer fully enters into that, he be available. experiences a Great Awakening. The glyph for the Ka consists of two hands upraised in joy and bliss. The hands also encode for the Avatar Principle.)



Da tep-th, maa-th Heru. Ary nef hemes 689.2088aN981

Your head lets you see the Will. He makes ... sit (Unfortunately, the end of the verse is missing. If you do not use the Will, you can not find it. You use your head [definition of something of primary importance] to operate the Will. Only when you use it does it become visible. Otherwise everything simply follows along blindly according to the physical laws [core beliefs] and the principle of entropy relaxation back into Undefined Awareness. Will requires energy, intention, and attention to direct awareness by definition.)

689.2088bN981 689.2088bN981

Kheper wej@u medu.

And manifests the weighings of words. (Use of the Will can lead to intelligent thought as an exercise of the Will. This leads to balanced judgment, what we call "good sense". It is a "jump" [khep] "beyond" [er] Undefined Awareness. Note the special meaning of postpositive 'er".)

689.2089aN982

689.2089aN982 Ay Aset. Nejer nes [nes] menejy-s en sa-s ma@-kheru.

Divine Feeling comes. She grasps her breasts for her divine son who speaks the (Isis breast feeds her son, Horus. This tells us how Feeling nurtures the Will. Truth. If you feel deeply about something or truly love someone, you exercise your Will to nurture what you love. This is the true use of the Will and strengthens it. The Will especially corresponds to the breast. The infant first exercises his Will when he demands mother's breast. The [nes] that I put in brackets seems to be a dittograph error by the scribe.)

689.2089bN982 689.2089bN982



N finds the Eye-Focus of the Will. (The first major step in the growth of the Avatar is to find and use the Will. That is why the second exercise in the standard Avatar Course [after filling out a personality profile questionnaire as a sort of personal life review] is called "Awakening the Will" [RS, p. 35.] This exercise begins by training a person in an aspect of the meditation skill described in verse 2087a at the beginning of this hymn. This is also the first exercise in the Avatar Mini-Course entitled "Basic Will". You can download this Mini-Course at www.avatarepc.com and practice the exercise. Once you get a handle on that exercise, do exercise 2, "Disciplining the Will". Continue with the exercises and study the diagrams until you master this Mini-Course. These little exercises can transform your life. What Go find the Eye of the Will, deliberately focus your attention are you waiting for? on something, and start to use your innate powers.)

689.2090aN982

Gem nen Aryt Heru. 689.2090aN982

This one finds the Eye-Focus of the Will. ("This one" means YOU, the reader. Just do it, and find the power of your Will!)

Reday nes tep-s. Ary nes hat em wepet R(a). Ad me adew. 689.2090bN982

And it is given its head. And it makes the front of the brow of the Higher Self Sun, wrathful like a crocodile. (The pronouns are feminine because the Eye is a feminine noun. When the eye focuses attention, it increases its power. If you infuse it with anger, it can become a destructive force. Anger is a form of fixed attention that collects destructive energy and then reflects it back at the self. When Horus becomes angry, he glares at his enemy and ends up injured in his eye, failing to achieve the objective of his anger. The word used for the crocodile [adew] or [at] probably plays on the word for wrath [ad] and echoes back to "at", the word for "The Moment" [2087a]. If a person can experience his anger in the moment simply as a pure impulse of energy, just as it is, without all the associations to the past and future

Shemes nek Aryt Heru ar Pet, ar Sehedu Pet. 689.2090cN982

You follow the Eye-Focus of the Will to Heaven, to the bright stars of Heaven. (Even in a moment of anger you can use the Will to shift attention to the celestial "Sehedu" is probably a variant of "Seheju" and realms and go straight to Heaven. describes the bright stars in the sky. These were probably also circumpolar stars that were always to be seen shining in the night sky. In any case, the attention moves

Se[she]m Seshau Tef Heru hery Aryt-f. 689.2090dN983

Wise Ones lead the Father of the Will upon his Eye[-Focus of Attention]. ("Sesha" is a wise and learned person. Smart innovators lead the way to the future. Osiris is the father of Horus. Guides who know the way lead Osiris to learn how to focus his Will. These guides include Thoth, Seshat, Ma'at, Isis, Nephthys, Baba, and of course Horus once he matures. They serve as models to emulate. The "Sem" was a director of priests who acted the role of Baba as the initiator.)

689.2091aN983 689.2091aN983

Shewe wethes Newet.

Divine Shiva uplifts Cosmic Space. (Traditional art often depicts Shiva standing on Geb and uplifting Newet. This creates the gap of the atmospheric layer between Heaven and Earth. Shiva therefore represents Prana life energy, atmosphere, air, and breath. Many interpret Shewe as trying to keep Geb and Newet apart. He is actually using the K*a* energy to expand and uplift Earth awareness to unify with its vast nature as Cosmic Space.)

689.2091bN983 689.2091bN983 Wethes nek Aryt Heru ar Pet, ar Sehedu Pet.

You lift up the Eye-Focus of the Will to Heaven and to the bright stars of Heaven. (This verse is very similar to 2090c above, q.v., and makes clear that the role of Shewe is to uplift, not to separate. Why not focus attention on celestial qualities of happiness, beauty, and fulfillment?)

\$_**~**}}\$\$\$\$\$ 689.2091cN983

689.2091cN983 Jer hemaset Heru hery khened-f pu baa.

Since the Will sits upon this, his Throne of iron. (The iron tells us the throne is strong and firm. The word "baa" also puns on the word "ba" for the breath. This links to the prana that is Shiva in the previous verse. The Will rides on the breath to form powerful thoughts.)

689.2091dN983



689.2091dN983-984 Se[she]m ne Seshau Tef Heru hery Aryt-f.

Wise guides do not lead the Father of the Will upon his Eye-Focus. (This directly contradicts verse 2090d above. The point here is that now, as of 2091c, Horus, the Will, is mature and sits on his throne as a responsible administrator. Thus Osiris does not need any further guidance. He can make his own decisions and execute them through his son Horus. Once a person establishes deliberate use of his own Will, he no longer needs any guides to tell him how to proceed or even to provide role models. He can make his own decisions and take full responsibility for his life and all his actions. He becomes his own initiator. No more gurus are necessary.)

ħ~NI <u>@</u>111\$-=N 690.2092aN984 690.2092aN984 Jed medu: res Asar. Nehes neter abagy.

Say the word, and the Perceptive Faculty wakes up. The weakened god awakens. (Osiris has been immobilized and fragmented. Now he awakens again from that weakened state.)

690.2092bN984 @h@ neter. Sekhem neter em jet-f.

The god stands up. The Ego Power of the god is in his body. (The "sekhem" gives him coherent power over his actions as an ego identity.)

$$\begin{array}{cccc} 690.2093aN984 \\ 690.2093aN984 \\ Res N pen. \\ Nehes neter abagy. \\ \end{array}$$

This N wakes up. The weakened god awakens. (The Avatar identifies with Osiris and awakens his own Perceptive Faculty.)

690.2093bN984
$$\textcircled{P}$$
 \textcircled{P} \rule{P} $\rule{P} \\ \rule{P} \\ \rule{P} \\ \rule{P} \rule{P} \\ \rule{P} \ \rule{$

The god stands up. The Ego Power of the god is in his body. (The repetition of 2092b now refers to the Avatar.)

690.2094aN985 — 4 — 5



690.2094aN985 @h@ Heru. Jeba-f N. pen em Taatet, peret am-f.

The Will stands up. He clothes this N. with woven goods that go forth from him. (The woven goods represent the situations we create in our lives. The Will directs the creation process. So the creations we put on are all woven by us, and we must also wear them.)

690.2094bN985 Hetemet N pen me neter. @h@ Ateret. Hemes Pesejety Neteru.

This N is equipped like a god. The palace stands. The Double Ennead of Gods sits. (The Avatar has all the tools of a god. The palace is the "Per Wer" [Great House] and represents the sky of the universe. The Ennead gods sit in attendance there like stars in the sky.)

690.2095aN985-986 *Ha* N pen. @h@. Me em hetep ar-k en R@, Wepet Neter @a.

O this N, stand up. Come into experience beyond yourself to the Higher Self Sun, messenger of the Great God. ("Come into experience" is usually translated as "Come in peace" and is a standard greeting. However, here the Higher Self encourages the Avatar to wake up and get involved in direct experience rather than simply thinking or imagining or polite talk. This takes a person beyond any ideas he has of who he is. The Avatar is an envoy of the Higher Self and the poet encourages him to act as such.)

690.2095bN986



690.2095bN986 Ashem-k ar-k ar Pet. Per-k em Ret Aakhet.

You go beyond yourself to Heaven, and you ascend through the portal of Samadhi. (This describes the process of transcending into Samadhi. On the way the meditator passes through celestial realms that eventually stabilize as living realities. Thus Samadhi is the passport to Heaven and is beyond anything you can imagine yourself to be.)

690.2096aN986
$$Ma@$$
 thu Geb. Ba-t me neter. Wa Sha-t me neter.

You are truly the World. Your Prana Mind is godlike. Your Ocean Awareness Meditation is godlike. ("Wa-sha" is the ancient Egyptian name for a technique they called the Ocean Awareness Meditation.)

690.2096bN986 690.2096bN986

Sekhem-*t* me jet-k, neter as.

(The "sekhem" ego power Your Ego Power is like your body, as a god's. expresses the Will as third chakra ego energy. The text says that Samadhi glorifies the Sekhem to divine status.)

690.2096cN986

690.2096cN986 Baba as, Khenet @nekhu.

As Divine Baba, Chief of the Living Humans. (The thought energy flows on the breath. Humans are the most advanced prana breathing living beings. The Avatar's divine prana makes him chief of humans, a natural leader. He identifies with Baba, whose name is here written in its form as "Breath of Fragrance". This tells us that he masters life by mastering the breath. That is why he is so close to Shewe/Shiva in both the Egyptian and Indian traditions.)

690.2096dN987 690.2096dN987 Sekhem as, Khenet Aakhu.

As Divine Ego Power, Chief of the Light Beings. (The third, or belly, chakra "Sekhem" is code for Sekhemet, the good friend of Baba. She is the Shakti power that enables the ego to function. Baba the Baboon and Sekhemet the Lion Lady are Light Beings are immortal. The Avatar raises the ego to the level of old friends. "Sekhem" ego power manifests divinity and operates as the chief of all immortals. When Sekhemet the lioness goes off in an angry huff mad at the as leadership. world, Baba the Baboon goes to his old friend, and, with playful jokes, he coaxes her She then realizes that her true nature is divine and her back into relaxing again. mission is to enlighten beings rather than to go off on an angry ego trip. Sekhemet is the Strength Trump in the Tarot deck, and Baba is the Fool Trump who sometimes deliberately plays the "clown".)

690.2097aN987 690.2097aN987

Ay N pen. Hetemet me neter. Thes qesu-f me Asar.

This N comes. He is equipped like a god, integrating his bones like the Perceptive Faculty. (The Avatar reintegrates just like Osiris reintegrates. Fragmentation returns to wholeness.)

690.2097bN987 690.2097bN987

As em-khet Aakhet-f

Going behind his Samadhi Cobra. (The Samadhi Cobra is the Kundalini goddess activating as Shakti power from the state of Samadhi. The Avatar rides this energy like a surfer rides a giant wave to achieve his purpose in life. The **Amduat**, Hour 11, Upper Register has an illustration of the Avatar riding his Samadhi Cobra.)



690.2097cN987 Ay nek, N pu, me Anew. Nej-ta. Reda nek ab-k em khat-k.

You come, O this N from Light Tower City. You are protected and you are given a heart in your body. (The heart chakra is the critical feature in the process of enlightenment. The Light Tower City is the brain on top of the spine. This is important also. This verse adds the heart, crown, and root chakras to the brow and belly, and "Light Body" [Samadhi] chakras mentioned above.)

690.2098aN988 690.2098aN988 Her-k me Seb. Af-k me Tem.

Your face is like the Jackal. Your torso is like the Tower. (This formula describes the Wizard's staff with its long "towering" handle topped by the head of Anepu, Lord of Death. The Wizard has conquered death.)

690.2098bN988 Ba-k em-khan-k. Sekhem-k ha-k. Aset tepy @wy-k. Nebet Het em-khet-k.

Your Prana Mind is inside you. Your Ego Power is behind you. Feeling is Kundalini is behind you. before you. (The breath in the body makes a person The ego power is in the solar plexus, but makes the spine stand up straight. alive. Isis is Feeling. "Before you" literally translates as "on your two hands". This tells us that the primary capability of the Avatar is the ability to Feel things. Osiris embraces her and Feels her through his sense of touch. "Tepy @wy" also has the sense of priority in time. Kundalini is Nephthys. She rises up the spine from inside She brings the ecstatic bliss of union with that which you find the buttock region. totally charming.)



Deben-k Aatu Herut. Den-den-k Aatu Seteshet. 690.2099aN988

You circulate through the chakras of the Will, and wander through the chakras (The chakras of Horus are the higher chakras and the energy flows of Illusion. through them deliberately because they represent speech, thought and meditation. The chakras of Set are the lower chakras, and the energy usually flows through them in a confusing manner because they are reactive according to old instinctive programs that are usually no longer relevant to current experience. These are chakras one, two, and three when they are not yet cleared and updated with flexible beliefs, so attention tends to wander among them according to whatever comes up as experience..)

690.2099bN988

690.2099bN988 An Shewe hen@ Tefenut ma@wy thu. Per-k em Anew.

It is Shiva and Tapas that make you truthful. You ascend in Light Tower City. (Shiva and Tapas [Tefenut] provide the disciplined cultivation of prana that purifies a person and brings him in line with truth. "Per" here means to ascend to higher states of consciousness in the Tower of the Mind with its physical structure of the brain mounted on the spine.)



O N, the Will weaves his tabernacle over you. (The "Seh" was a booth or tabernacle such as the Jews make during their Succoth Festival of Booths. This booth was used for rituals or for divining or playing the game of Senet, or just for people to gather and discuss matters out of the hot sun. It was woven of reeds, papyrus, palm fronds, and other plant material, just as Jewish Succoth booths still are today. "Seh" means to discuss and suggests wisdom. The booths were often used for personal divination and counseling. The Will creates a booth of education as a network of information and associations that assist in life. These are intentionally

The word "sekhet" puns on the word for "field" and suggests the acquired data. weaving of networks of beliefs and experiences.)

Illusion spreads out your archway of ten Great Ones. ("Met" is the number ten and is written like an inverted "U". Here the arch shape is repeated to indicate the plural and each glyph is made of two finger glyphs joined together at the tips. With the phonetic for the number ten we get the idea of the 10 fingers of the two hands meeting to form an archway. The Senet Board has sets of ten gods arranged in rows. I suspect that this verse tells us the plurality of the gods in sets of couples is all an Illusion of Set. "Peshesh" is to spread the arms or legs. Here it seems to be arching of the ten fingers a bit like a trellis or the divination booth. Horus asserts that all is Set asserts that all is Illusion. There is no resolution to this paradox since it Real. all depends on your point of view. In any case both viewpoints seem to experience a weaving of structures that form an environment within which we operate. There may be esoteric meanings hidden in this verse that require research.)



690.2100cN989 Shen, At, an Seh Neter. N@t-k am hery asetu-k meretu-k. Be encircled, my father, by the Divine Booth Canopy that you may journey therein to your beloved Seats. (This describes Horus preparing a canopied boat or sedan chair so that his father may visit his favorite spots. This becomes a portable booth. The word "aset" means "seat", but also is the name of Isis, the wife of Osiris. This suggests she may accompany him or that these stand for her retinue of maids and The deeper meaning is that proper use of the Will gets you whatever concubines. you like and to wherever you want to go. You divine in your divination booth and then go experience the reality you divined.)



Ha N pu, Ay nek Heru. Hetemet me Bayu-f. 690.2101aN989

O, this N, the Will comes to you equipped with his prana beliefs. (The prana beliefs the Will is equipped with are the ideas for what to create and the tools to do so. They also especially include the elements listed below.)

690.2101bN990

690.2101bN990 Hep, Dewamut-f, Ameset, Qebehusenu-f.

[The Kings of] Water, Earth, Fire, and Air. (Included are the beliefs in the material elements that form the raw materials for creating various objects and This is matter in its four major states: liquid, solid, conditions and experiences. plasma, and gas.)



They bring to you this your name as "Imperishable Star". (This is one of the

fundamental titles of the Avatar. As Creative Source, the Avatar is fundamentally imperishable. The poet finally has added the "Ren" throat chakra of the "naming ability" to his chakra discussion. This suggests what an important tool the language ability is for labeling our creations in a way that we can identify them as such for others.)

690.2102bN990 Ne sek-k. Ne hetemet-k. You do not perish. You do not die. (This makes the epithet very clear and also plays on the other very different meaning of "hetem" that we saw in 2101a.)

690.2103aN990-991 Ha N pu. W@b en thu senet-k Qebehut.

O this N, your sister the Cool Sky Goddess purifies you. (The relationship here is Qebehut is the daughter of Anepu, the Death Trump. very interesting. Osiris overcomes Death and then essentially becomes like the brother of Anepu. In any case they become close friends. This makes Horus and Qebehut spiritually brother Thus we see that the Avatar here is identifying with Horus, son of Osiris. and sister. There is a tradition that Anubis is the son of Osiris by Nephthys. Qebehut then also has a sort of "blood" relationship with Horus.)

(The "Red Wer" is the Great Staircase to Upon the Great Staircase, on Top. "Resh" is the same as Hebrew "RAeSh" and means "head" or "top". It Heaven. also can mean joy and gladness. If we parse the last phrase as "mer sha" the verse says that at the top of the Great Staircase is an "Ocean of Love". This is the limitless Ocean of Awareness experienced through deep meditation.)

690.2103cN991 Kh@-ta er sen me Seb, Heru as Khenet @nekhu.

690.2103cN991

You rise to them like a jackal, as the Will, Chief of the Living. (The jackal is a symbol of the Land of Death. Horus is the symbol of the Land of the Living. Life and Death are brothers. The third brother is Baba, the Transcendental One. The difference between those who are dead and those who are living is that living beings exercise Will to make decisions. The dead surrender the Will and become automatons that simply obey the forces of physics. The jackal is on top of the Wizard's staff to symbolize that the Wizard has tamed death. "Kh@" usually refers to the rising of the sun. This signifies a new day and a new life. In his new life the Avatar overcomes death. This echoes the mention of Horus and Anepu/Oebehut in the verses above.)



690.2103dN991

Geb as, Khenet Pesejet Neteru. Asar as, Khenet Aakhu. As the World, Chief of the Ennead, and as the Perceptive Faculty, Chief of the Light Beings. (The Ennead represents the physical organs of the body and thus The Light Beings are visual belongs under the rule of Geb, the World Trump.

apparitions of light that appear to the Perceptive Faculty. Thus they are under the rule of Osiris.)



690.2104N991

You issue commands to the Light Beings. You direct the Imperishable Stars. (The Avatar identifies with Osiris and transmits commands to the Light Beings through his son, Horus. The Light Beings and Imperishable Stars are both immortal because light can not "die". Also, the Imperishable Stars never set below the horizon, so they are visible every night and even during the day if the sun were not so bright.)

690.2105aN99

690.2105aN992 Ban Asar, ban N pen, ban Ka Pesejety Neteru.

The evil of the Perceptive Faculty, the evil of this N, and the evil of the Ka of the **Double Ennead.** (This is to be understood as hypothetical – "In case there were any evil in these entities. . . . " "Evil" is the playing of insane games that are Examples of "evil" games are deliberately plotting to hurt self-contradictory. self-conscious beings or laying waste to ecosystems on which the beings laying the waste themselves depend. Aapep and his avatar Set are examples of "evil" in the "Evil" is a natural consequence of the paradoxes and Egyptian mythology. contradictions that are the basis of a complex physical World. Evil disappears when contradictions and complexities are reintegrated back into wholeness.)

690.2105bN992 🛃 🕅 🖗 🔊 🛰

690.2105bN992 Waa Neter, Sekhem Neter em jet-f.

The Meditation Boat is a god, and the Divine Ego Power is in his body. ("Waa" literally is a boat – probably the boat with the booth on it, although the glyph has only The word is a pun for meditation and refers to the Ocean Awareness a seat. Meditation technique that removes any impurities from mind and body and establishes the ego in "Divine Consciousness", a "Divine Ego" that operates as an expression of the Higher Self. The Ego always has available the choice to practice meditation and transcend evil. Thus evil need be no real problem. It is an Illusion of the phenomenal World.)

690.2105cN992 Waa N. pen, Sekhem N. pen em jet-f.

The Meditation Boat of this N. and the Ego Power of this N. is in his body. (This verse repeats the previous verse with its boat and meditation pun and connects it to the Avatar to make sure we do not miss the point that this is something you inherently possess and may use any time that will release you from all limitations.)

690.2106aN992 □ \$ 093 - \$ 093

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 Stretch your imagination. What if the impossible is really possible?) minimum?

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

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 It demonstrates the bootstrap value of consciousness. get to "Heaven". 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.)

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

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" Cosmic Space is like a great Jar that contains everything. It is the womb Goddess. 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 Offering of the helping hand is the signature of the enters the womb of the future. timeless and universal Avatar Spirit.)

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

You do not moan. ("Ga" is need, to be in dire straights. You have no needs. "@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.)

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

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 This must be straight and stable for good health and refined experiences in sacrum. 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 Sethe's restoration includes that glyph. town's name. This may indicate the horizon of Samadhi that is associated with deep inner stability.)

690.2108aN993



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 Thus Osiris has a "jackal face". "Face" is the visual field that is beheld by iackal. Osiris looks right into the face of Death and that is the reflection he sees perception. 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 This is where the Mind of Osiris entered its great period of trial, Osiris was slain. 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 They included stone masons, sculptors, metallurgists, painters, and so architecture. Tanis was known as Thar, a fortified city, because it was in the northeast of the on. 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 The allusion here is to strength and protection. Tanis corresponds to the invasion. upper forehead, the area of the brain where one generates personal beliefs that The ego power of the third chakra in the belly which is soft characterize identity. 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 like there is a cause-and-effect relation between the Adze and the Earth, but actually the Avatar is the prime mover. Mercer and Faulkner both think the adze is a verb meaning something like "shake". This is possible, because the celestial adze swings around in a circular movement that is like shaking. "Tepy Redwy" encodes the Staircase to Heaven and Baba's name.)

995 690.2110aN994 690.2110aN994-995 Ne shenaw N pen an Ta

This N is not encircled by the Earth. (Although the Avatar seems to be a small body living on the planet, the truth is quite the opposite. He is an unbounded awareness that surrounds the planet. He will not be buried in the Earth.)

The Cosmic Begetter, Consort of the Higher Self Sun is not encircled by the **Earth.** (Raet is another name for Hathor, the Mother Goddess. She is the consort of Ra, the Higher Self and represents the spirit of pure love, life, and light that She is the bright sky in which the sun lives. From standing embraces all creation. on the Earth it looks like the horizon of Earth surrounds the bright sky. The truth is that the Heavenly Sky surrounds the Earth. The essence of that Heavenly Sky is the Avatar's unbounded loving acceptance that embraces all creations as emanations of his own creative beliefs.)



690.2110cN995 Ba-k me R(a). Seda-k em gereh. Neter as, Neb Sh(a)t.

Your Prana Mind is like the Higher Self Sun. You cause trembling in the Night, as a god, Lord of Slicing. (The sun represents the Higher Self. The sun shines The Ba represents the Mind filled with the thoughts and beliefs during the daytime. we have during life. "Seda" is the causative of "da" [to tremble]. Night represents the apparent disappearance of the Higher Self. This can be scary. The Avatar is Lord of Night [an epithet of Baba], and therefore the master of fear. He is fearless, but others may fear him, including his own small self identity. "Sh@t" refers to the way Set used a knife to slice up the body of Osiris. Set is a projection of the Mind of Osiris. Therefore Osiris is the actual Lord of Slicing. He created that reality so that he could experience this method of self-fragmentation for himself. "Neb Sh@t" can also mean Lord of Literature, an epithet which also plays on Baba's Avatar as the baboon scribe totem. Literary expression is a creative act in which a writer slices up an experience into a set of individual symbolic words. The individual words and the whole literary creation are made up of symbolic images and sounds that relate to a life experience only by conventional belief systems. Yet literary works can magically conjure up a remarkable facsimile of a real experience through the operation of memory, imagination, and other modes of consciousness in the Mind's belief system.)

690.2110dN995 690.2110dN995 Weju-ta medu neteru Sekhem as, Khenet @nekhu.

(The You issue divine commands as the Divine Ego Power, Chief of the Living. "sekhem" ego power of the third chakra generally represents the ego Will Power managing the living individual. However, the Avatar's ego becomes "divine" and rises to the level of the Cosmic Ego. This governs the Higher Self and therefore commands both gods and living beings. Baba and Horus are both called by the epithet, Chief of the Living.)

690.2111N995 **1** 3996

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 👔 🖍 مس دي 🔊 🖗 **>**

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. V The Nta version of the second half of the verse has a scythe blade attached to the long stick handle.

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 The poet sake leads to an empty existence and ultimately a lack of fulfillment. 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

The "divine efflux" refers to the flood. It also refers to the ejaculation of came in. Osiris into the womb of Isis. It also refers to the circulation of the blood pumped by This is the flow of life. the heart. 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 Our English word "wag" describes wagging tongues, talk of happy drunkards. 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 This indicates the limbs are infused with powerful sexual energy. the Ka glyph. 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 Also, the "Sema" was a sacrificial bull. This pun links the two term for yoga. halves of the verse. The "Waa Sha" refers to the ancient Egyptian Ocean Awareness However, here "meditation" is written with the boat radical. This is a Meditation. 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



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
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690.2115bN997-998 @nekh-k ar @nekh amyu Pet. Kheper-k ar Kheper amyu 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. А 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

Thes thu hery nekhet-k. Perer-k ar Pet.

690.2116aN998

You uplift yourself above your own strength, and you keep ascending [to and] (Based on the previous verse the deeper meaning of this verse is beyond Heaven. It also again emphasizes the bootstrap nature of the Avatar Perspective. apparent. 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 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 *Ha* N, aw rem-ne thu. Aw h*a*-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.)



Ne semekhu thu. Ne werej ab er peret nek kheru heru neb. 690.2118aN999

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



Em Abed, em Semedet, em Wa@kh, em Jehutet, em Wag. 690.2118bN999

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 This was on the 18th day of the month of Thoth and represented the the "Wag". celebration of the onset of a new agricultural cycle once the flood was confirmed to have arrived.)

1000 8 - 5 1

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 Egyptian weather helped to fudge the slip of the civil solar calendar during the course of a 120-year "Henety Month". Egyptian astronomy was more like a grand cosmic spiritual exercise than a scientific preoccupation with exactitude.)

690.2119N1000

Ha N. pu. Wenekh-*t* jet-k. Awet-k kher. 690.2119N1000

O this N. Your body is clothed and you come hither. (In this last verse the Avatar finally returns. Interestingly the poet says that he is wearing clothes. That means he does not come in necessarily as a newborn baby. Babies are born naked. He comes in as a Wizard or an Angel, perhaps as a Light Body or perhaps even in a solid physical body – in which case the clothes are the physical body overlaid on the Light Body.)

ng111-21102125 691.2120aNt819 691.2120aNt819 [JM] "Wayet Way R@!" Nu ar-f jed nek.

"Meditation is the Boat of the Higher Self Sun!" This is what you say to him. (Once again we turn here to the text from Queen Net's pyramid to recover the missing text in the damaged N version. Allen and Faulkner have transcriptions. The speaker is Baba or his Avatar Jehuty speaking to Ra and advising him what to say to the Avatar. The spelling of "Wayt Waa R@" is a bit nonstandard, but the advice is that the Boat of Ra is a punning metaphor for the Meditation of the Higher Self. The Nt text tends to use "a" in place of "a". This suggests that already during the early dynasties these letters had nearly the same pronunciation. Ancient Egyptian may have marked intonation with spelling, and dialect differences then caused variations in the spelling.)

691.2120bNt819

691.2120bNt819 Hew Sa-[a], Aakh-a, Kh@-a, Ba-[a], Wa Sha-a, Sekhem-a.

"Taste is [my] Son, my Light Body, my Uprising One, [my] Prana Mind, my Ocean Meditation, and my Ego Power." (Ra then speaks as the Higher Self and presents this advice. Hew is one of the sons of Ra and is an Avatar of Baba. He becomes the god of initiation and is a form of Peteh. The Foolish Baboon Baba magically becomes Thoth the Cosmic Intellect and designs Ra as the Higher Self plan of the Universe. Then he incarnates as Ra's son, Hew, the master of the senses of taste and smell. He is also the Great Initiator who teaches students the secret mantras for the practice of the Ocean Awareness Meditation [Wa Sha]. In this verse Ra calls it "my" Ocean Meditation. That means Baba-Thoth as the Cosmic Intelligence designed it as a key part of the program of evolution and gave it to Ra, the Higher Self, as a gift and part of his mission that he is to transmit to sentient beings. Then Baba-Thoth became Ra's son to help fulfill the mission as the archetypal Initiation Priest. The initiation Hew performs awakens the eighth chakra light body and is like the coronation of a pharaoh since it bestows the power of the absolute Pure Awareness on a person who thought of himself as a tiny mortal. Hew embodies what he teaches and uplifts the Ego Power to become the Cosmic Ego, which is the ego of Ra, the mature form of Horus as the Cosmic Will. It sounds confusing but is really a simply system of the Self interacting with the Self in the form of various emanations and projections. Probably each item in the list should have "my" attached to it, so I added them to my version in brackets.)

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 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 --> As Horus the Elder Ra also produces the four elements [states of matter] as Baba. 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
$$Aw[a] @.$$
 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

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

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

the Solar Boat. The full determinative for "purified" is (2)691.2122bNt821 (2)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

as a member of the crew that ferries people to enlightenment. "Sehej" means that he "illuminates" the seat with his presence because he is enlightened. This example using the "hej" glyph demonstrates that the mace glyph means to sit in enlightened Samadhi, not to hit someone on the head. The seat is actually a throne. The Avatar "illuminates" the seat with his presence simply by sitting in it. The "side of Heaven" is the horizon where the Sun rises in the East. This really means that the Avatar enters Samadhi meditation in preparation for embarking in service of the Higher Self to build an enlightened civilization.)

691.2122cNt822

691.2122cNt822 Heny em remen Pet.

A rower on the side of Heaven. (There may be a flavor here of rowing on Heaven's "team". "Remen" literally is an arm or shoulder and cues back to the Avatar hand.)

I cleverly ply my oar on the side of Heaven. (Sesh*a*-t is the goddess of civilization and technology. "Sesh*a*" thus means clever or wise. The Avatar uses skill with the oar. From her state of Samadhi she can influence the course of events with just a slight dip or turn of the oar. The N version has "se*kha*w", which is to ply an oar.)

691.2123aNt822-823 "Wayet [JM] Way R@!" Nu ar-f jed nek.

"Meditation is the Boat of the Higher Self Sun!" This is what you say to him. (This verse repeats the opening verse 2120a.)

691.2123bNt823 Hew Sa-a, Aakh-a, Kh@-a, Ba-a, Wa Sha-a, Sekhem-a.

"The Lord of Taste is my Son, my Light Body, my Uprising One, my Prana Mind, my Ocean Meditation and my Ego Power." (This verse repeats 2120b except that the "my" missing in that verse is present here throughout the list.)

I extend his hand, and I widen his stride. (This repeats 2120c with all pronouns present. The Avatar trains a new Avatar, all on the model of Osiris as the transcendental Light Being, Orion.)

691.2124aNt824 Mek, war-a, nuk *Sa*-k. Mek war-a, nuk Nt.

Behold, I am conceived as your son. Behold, I am conceived as Nt. (This verse repeats 2121a.)

691.2124bNt824-825 Aakh-k a, Kh@-k, Ba-k a, Wa Sha-k a, Sekhem-k a.

I am your Light Body, your rising sun, and your Pranic Mind. I am your Ocean Meditation and I am your Ego Power. (Here the Avatar asserts her assumption of all these qualities and functions. Compare this verse to 2121b.)

691.2125aNt825

691.2125aNt825 Haya, w@b-a.

I embark, and I am purified. (This repeats 2122a.)

691.2125bNt825

n purified. (This repeats 2122a.)

$$= \sum_{i=1}^{n} \sum$$

691.2125bNt825 Shesep-a depew-a. Sehej-a neset-a em Pesejet Neteru.

I take my oar, I illuminate my throne in the Ennead. (The Ennead forms the "crew" that operates the boat of the Higher Self. The Avatar has earned a seat and takes a position in the crew to serve the Higher Self.)

691.2125cNt826

691.2125cNt826 [JM] Heny em Pesejet Neteru.

A rower with the Ennead of Gods. (The whole company works as a team operating the boat of the Higher Self.)

I row skillfully with the Ennead of Gods. (The Avatar uses her special skills to help operate the Solar Meditation Boat and create enlightened civilizations [Seshat].)

691A.2126aNt826-827 [JM] Dey Sekhenwy Pet en R@. [JM] Dey Sekhenwy Pet en R@.

The two horizons set Heaven in place for the Higher Self.

The two horizons set Heaven in place for the Higher Self.

(The two horizons mark the point of Samadhi. The Meditation Boat sails from the Horizon of Samadhi up into Heaven to carry out the plan of evolution.)

691A.2126bNt827
$$\bigcirc a$$
 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 verse describes the path of the Solar Meditation Boat high in the sky from the Eastern horizon to the Western horizon. The Solar Meditation includes not only the silent time of sitting, but also the creative activity during the daylight hours.)

691A.2126cNt827
$$\[mathcal{B}]$$
 $\[mathcal{B}]$ $\[mathcal{B}$

This his brother is Orion, and this his sister is Sirius. (Orion is the ascended form of Osiris. Sirius is the ascended form of Isis. The Avatar sails in their company in the night sky after traversing the daylight sky. His companions are Osiris and Isis in the form of Light Beings. The Solar Meditation continues during the night hours. In fact it never ceases during the cycles of relative consciousness through waking, dreaming, and sleeping. Dawn and dusk are the times for sitting in meditation to experience the Samadhi of perfect balance. The remainder of the diurnal cycle is for automatically stabilizing that balance in various phases of activity and rest.)

691A.2126dNt828 Hemesu-f amyu[t sen] am Ta pen jet-ta. 691A.2126dNt828

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 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.)

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
$$M$$
 Mak [wabac2] av ka on pak athat paf am k

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

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



691B.2127cNt831 An aresh-resh nef am-k? An b(a)b(a) 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(a)b(a)" echoes with Baba's name. The glyphs for the sisters

are in shorthand with just their female heads drawn.) 691B.2127eNt832 $\sqrt[4]{20} \ge \sqrt[3]{20} \ge \sqrt[4]{20} \ge \sqrt[4]{$ 691B.2127eNt832 Senenet mereret thu, Aset hen@ Nebet Het. Tewa sen thu. The two sisters whom you forever love, Feeling and Kundalini. They support (Isis and Nephthys support Horus, although he is badly hurt. "Senenet" is a you. scribal error and should be "Senety". The queen's scribes were not as careful as the king's.)

691B.2127fNt833 691B.2127fNt833



Do not pass by me. I provide for you. (Horus, the Will, is wounded, but he asks them not to abandon him, because he can provide for them. This is his hero attitude. On the other hand it is true that if he recovers and matures that he can provide for all. There may be a covert allusion to the Senet Game of "Passing" here. The square of Horus was at the end of the board and represented the triumph of the hero. There may have been a rule that your pawns had to stop at this square before moving off the There may also have been bonuses such as when checkers are "crowned" as board. kings or pawns can become queens.)

Am-k en sen senu. Wej@ saa-k Heru amy per-f neter. 691B.2127gNt833

Do not pass by the physician. Your wisdom judges the Will who is in his Divine **House.** (The physician is Thoth. He will heal Horus. Thoth gives a wise advice. He tells Horus to stop fighting and go home to take a rest. Then he heals the injured Whatever a doctor does, he usually tells the patient to get lots of rest. Horus eye. must learn how to use the Will from a state of inner tranquility to break through his stuck condition. Rest is the basis of action. The question is where he must rest. "Per" is a technical term for a "House" or square on the Senet Game Board. On the usual Playing Board Horus occupies the final square [#30]. From his "House" a pawn transcends beyond the Board and returns to his real "Home" in Samadhi and his Eye is restored. On some of the surviving Senet Game Boards [e.g. Boards D260, D265 depicted on papyrus pTurin 1.775 verso] we find Shewe at Square #28 accompanied by Thoth in front and Ma'at behind. We know then that this square is the House of Shiva, the Emperor Trump. Thoth has his own Square [#1], so he appears here in the role of an attending physician and advisor to bring the rising pharaoh in line with a judgment of Truth [Ma'at]. Some variant versions display the three figures of Square #28 to be the Ba's of Light Tower City. Others just have three Neter icons or the number three. Success in the alignment endeavor leads to Square #29, the House of Tem the Tower, symbolizing the coronation of the pharaoh and rising of the Higher Self Sun in a new Universe, a new Cosmic Era. With him usually is Ra, indicating that the newly crowned pharaoh identifies with the Higher Self to become Horus at his full potential [Square #30]. Sometimes Square #29 shows the Two Ladies, Isis and Nephthys welcoming the resurrection of Osiris as Horus. Other boards just have two Neter icons or the number two. Square #30 may have one Neter icon or the number one, and we understand that Horus is "Number One". These verses using the word "sen" [to pass] almost surely allude to Senet, the "Game of Passing", but unfortunately we do not know exactly what the rules are that come into play at this point in the Game.)



Khena em Setesh Geb as, Repew as, wenem beseku 691B.2128aNt833-834 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 Since the word "besek" has three heart glyphs with it, this may also refer to name. She has a crocodile head like Sebek. Am-met, the eater of the hearts of the dead. 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 2 5 6 - 1 5 2 6 6 - -

691B.2128bNt834 Hat-k me Seb. Peh-k me Qebehut. Begesu-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 The "face of death" means to face death and to become a Wizard. is his daughter. 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 [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.)

 $691B.2128dNt835 \quad \text{Imagential} \qquad \\text{Imagential} \\ \text{Imagential} \\ \text$ 691B.2128dNt835 Ares, ares, at-a er t*a*-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.2131b $\frac{1}{2} = \frac{1}{2} = \frac$

691C.2132b

691C.2133a

691C.2134a

11..... N/1. --- 1/1/1. 691C.2135b 111, - - - 11 An - - - 11 A - - - 11/1,] 691C.2135c 692.2136aJPII ////---/// The de the d 692.2136bJPII 692.2136cJPII 692.2136dJPII 1/1---1/10->>///10---1/10-2-1/1/11/18/20-0N/11---1/1/18/20-0N/11-2-2-2-2-2-2-2-2 692.2136eJPII 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. 11/1----//// A D H N////---///// N////---///// 692.2137a (101645) ///...//// 09509509 JA+] 692.2137b <u>ୄ</u> ଅଛିଟ୍ରି ଭାଭ <u>ଜ</u>୍ଜ ପ୍ରିକ୍ଷିକ୍ର ପ୍ର 692.2137b (JPI, 1016+5) 1016+6 692A.2137c 1111---1/2007190-100015021111-1113333] 692A.2137d

3-9/1/---///2DD-93217AD////.../// 692B.2138a 111---111, N 2 N 3 N 11, ---11/1 2 2 4 4 8 4 4 1 1 1 1 1 1 1 1 1 1 1 1 1 1 --- 11/1 1 692B.2138b 692B.2138c 1111--- 11111 TTR 88 - 3-331 DOB 991 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 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.) 1016+15 ATA SAMOAA 3 3 10 A /////// 692C.2138fJPII1016+15 Ay Sekhem em Aakhety. 692C.2138fJPII1016+15 Ay Heru, Aw Nemetet. 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 This is third chakra energy. Here, however, the Ego has entered individual. 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 vogic 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 The former is used in the ATP cycle, and the latter is used in the metabolic oxygen. This hydrolytic process supplies sufficient amounts of the gases "burning" process. to maintain a hibernating condition in the body during deep meditation when there is a greatly reduced metabolism.)

milling a so solution the ∭I__<u>I</u> <u>I</u> <u>I</u> <u>I</u> <u>I</u> <u>I</u>

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.)

XV//////X×7/72044///// 692C.2138iJPII1016+18 1 **a w 13** a

692C.2138iJPII1016+18 Nem . . . Pet ar nemet em-*kha*nu sh*a*s

.... 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 ~ \$ 1 ~ 999 11 - -- 1/1 & 2/1/ --- 1/X 693.2141JPII En wehen? neteru ah(a) Heru ma Geb Rep(a) Neteru. Will sees ? Gods rejoice

World, the Hereditary Prince of the Gods. (This is too fragmentary.)

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

58 25 2 - + 93 - B ////.-- /// / H-///.--////

Hetem-k thu em Wereret-f, wenem-k ta em @bet 693.2143JPII 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 (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(a).



______ **____ ____ ____ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ __ ___ __** 694A.2144bN1029

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

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

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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 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?)


694B.2150cN1035 694B.2150cN1035 N pe Jehuty herytep Pet. N. pu Anepu herytep Per.

This N is the Intellect governing Heaven. This N is Death governing the House. (Anepu is the Death Trump. The House may refer to a square on the Senet Board. On the board the beginning sequence is Thoth, Osiris, Newet. "Hery Jaja" means a governor. Thus Thoth on square 1 governs Newet on square 3. Death on square 27 governs the heart of Osiris on square 26. Square 26 is usually called "Per Nefer", the "Beautiful House" and corresponds to the Hermit Trump. Based on this verse we might say that the High Priest trumps the Star, and Death trumps the Hermit. It would be nice to recover more context plus detailed rules of the game.)

694B.2151aN1035 694B.2151aN1035 Anu amv There are brought 694B.2151bN1035-1036[JM] en N tepy @wy N. 694B.2151bN1035-1036 to N who is primordial to N.

694B.2152aN1036 ♣ ♠ ≏ □

694B.2152aN1036 Sut sed*a* per me hesep

He is the "quaker" who goes forth from the vineyard. ("Hesep" can mean a The "quaker" is apparently a nome, but here is most likely a garden or vineyard. type of bird whose characteristic wobbly walk was associated with shaking and This image was expanded to represent the shaking of Heaven and Earth quaking. during creation or major shifts.)

694B.2152N1036 694B.2153aN1036

(Verse missing) (Verse missing)

694B.2153bN1037 [JM] Amy Jenew en fedu Jenewu hery-ta er N.

Who is in each of the four Labyrinths of the Four Ancient Ones, far from N. (There is an odd glyph given the reading "Jenew". Apparently it has to do with dividing into sections or quadrants [as in the four directions] and elder gods. It may be a variant of Jannew, the four long-haired gods that stand in the East according to PT 579.1206abP418. It also may link back to the nome glyph in the previous verse. Faulkner mentions a theory that it represents a "warden of the border". There is not enough contextual information here to tell what the word really means. The feathered serpent [similar to Qetzalcoatl/Kukulcan?] is called Qebehut, the daughter of Anepu, the Death Trump. In any case it seems that the Avatar is far away from it, whether it is a multiple reality or Death's daughter. See 701.2188a below for another There it is spelled as "Thenew". occurrence of this odd character. Variants are possible and the common alternations of "t", "th", "d", and "j" probably represent dialect differences in various parts of Egypt. My theory is that this odd glyph The path along the Senet Game Board was a simple represents a labyrinth. labyrinth. The loops at either end of the zigzag are the entrance and exit to the labyrinth. Qebehut and Mehen may have shared duties as labyrinth totems. The character seems to have been used for passage through the Bardo Realm, the subconscious Astral Realm that is celebrated in the book Amduat and was sometimes called Atlantis, the Dark Valley of the Stream of Consciousness. If the figure is associated with the East, it may be the serpent through which the Solar Boat travels during the 12th Hour of the Amduat. The four Ancient Ones may be the four Primordials from the Ogdoad that are on the left hand of the Lower Register of Hour 12 and hold Jaam scepters: New, Neweth, Hehew, and Hehewet. We simply do not know for sure. Below are the two variants of this unusual glyph.)



695A.2157aN1040

Say the word, and create the fillet flooded (This hymn is also very fragmentary leaving us only bits and pieces. The reconstructions are questionable at this stage and we can make little sense of most of it.)



695A.2158aN1041 [JM] Hemes hery khenedew R@. Kheser en Heru me Resyt Pet. Kheser en Setesh me Metet Pet.

Seat yourself on the throne of the Higher Self Sun so that the Will is driven away from the Southern Heaven, and Setesh is driven from the Northern Heaven. (This confirms that the original location of the throne of Osiris is as Ra. In general South refers to the lower chakra energies and the North refers to the higher chakra energies. When the Avatar takes an incarnation, the immature Horus has his "seat" of power down in the third chakra. However, he cannot stay there. This empowers Set and means that Nephthys becomes the key Shakti power of Kundalini. However, Set seizes the throne at the North. Horus must go North and drivs Set back down South. He then takes the throne of government at the North Star to govern the World. Osiris as the Avatar witnesses the whole show from his Solar Boat Meditation.)

695A.2158bN1041 [JM] Hemes hery khenedu R@. Kheser Heru me Resyt Pet. Kheser en Setesh me Metet Pet.

.... [He] sits on the throne of Ra. The Will is driven away from the South of Heaven, and Setesh is driven away from the North of Heaven.

..... he drives away the hidden Nine. (If we take the theory that Set and his minions occupied the Northern throne and then Horus drove them back down South, then the Nine may be the nine bowmen of Nubia that perhaps Set has recruited as his minions. There may be secret tantric meanings here that we can not discover due to the fragmentary state of the text. The word "secret" is a clue.)

Day Elle OL VI ୰ୗ୶ୢୢୖଌୣୖୖୖୖୖ୕ୖୢୄଢ଼୷ୢୖୄୖୄଢ଼ 695A.2159aN1042 695A.2159aN1042 Hemesu N hery khenedu R@. N sits on the Throne of Ra � ___ ∏ *SS [*] *C*≥ ∏ ~~_///

695A.2159bN1042 Sed[a] nef neb. N hery Pet. He shakes all N is above Heaven.

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≶≏∽∽≏⊘∲₿ 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.) 114-10 695A.2160aN1043 695A.2160aN1043 De nef Geb tewa redwy N. (Verse missing) 1-=1-<u>↓</u> || _@ (695A.2160bN1043-1044 _____ A_ A_ (

Tep en N em hery de. 695A.2160bN1043-1044 [JM] ar-s. 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 \dots [JM] Aw ar aw. Mek N. sut ? \dots ... 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

\$<u>}</u>}}_~ \$_∩||≏

Mar seshemet-s neteru

695B.2162bN1046

[JM] Mar seshemet-s Setesh.

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

696A.2163aN1047

(Verse missing)

1413---- 15a == 7.2 18 2 mm

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

Say the word, and O strong is the jackal. Divine Degeq, 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.)



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.)

2////.--/////// A 969.2166bJPII1051 969.2166bJPII1051 $Ja \ldots ar-f em ? \ldots$ (This verse is too damaged to attempt any translation.) - A - VN//// --- ////// ---696.2167JPII1052-1053 6 696.2167JPII1052-1053 Ta em hetep @wy N ar ab. The Earth is for experience. The two hands of N..... to the heart. ("Ta em hetep" can also mean "the land is at peace". But the deeper meaning is that the purpose of living on Earth is to get experiences. Also it is to do things with the hands and to develop the heart.) 696.2168aJPII1053 Thesy en N thes 696.2168aJPII1053 The uplifting of N is uplifting [by day] (Faulkner reasonably guesses there is a reference to day in this verse based on the parallel contrast to night in the next This guess is by no means certain and the parallelism is not perfect.) verse. П 696.2168bJPII1054 Thes en N. em gereh pe 696.2168bJPII1054 The uplifting of N. in this night [13] ~ ~ N////, ---///// ~ ~ (5) ~ ~ ~ ////// 696.2168cJPII1055 1 8 5 mm (696.2168cJPII1055 An nu en N. sa Hesat Bring this to N son of the Cosmic Cow Goddess 11, --- 11, of 444 N'/1, --- 11, 3 111, 4 Don 444/11, --- 1111/11, Ba 111, --- 1/11 \dots *kh*ery neter ay N. \dots *sa* \dots am en \dots Pet \dots 696.2168dJPII1055 (This verse is too fragmentary to say much about it. It mentions a god and Heaven.) 697.2169aN1152-1153 Jed medu: *ha* N. pu, wep nek re en T*a*, medu nek Geb. 697.2169aN1152-1153 Say the word, and O this N, the mouth of Earth opens for you, and the World (Geb is the World Trump. He speaks to his son, Osiris, the speaks to you. Wizard.) 697.2169bN1153 697.2169bN1153 Weret mar Suten, sewetet ma R(a). Be great like a Divine King, and journeying like the Higher Self Sun. 697.2170aN1153-1154

W@b-k em Sha Seb. Sefekh-k em Sha D[ew]at-ta. 697.2170aN1153-1154 You purify in the Lake of the Jackal. You clean yourself in the Lake of the Twat. (The Avatar first dies and passes through the purifying waters governed by the Death This is square #27 on the Senet Board. Then you cleanse yourself in the Trump. lake of the Twat. This is the amniotic fluid of the womb and may mean that the pawn dies and then is sent back to square #15 [Wehem @nekh = Repeated Life] or even to square #3 [Per Net/Newet = House of Cosmic Space] for rebirth. The Lake of the Jackal is total oblivion of the relative world.)

697.2170bN1154 "Mey em hetep" ar-k en Pesejety Neteru.

"Come into experience," the Double Ennead of Gods says to you. (The usual understanding of this phrase is "come in peace" and is a form of greeting. On a deeper level it asks the Avatar to come and experience all his creations. This is the true secret of peace.)

697.2170cN1154 Wen nek @a Aabet en Pet an Amen Kau.

The Eastern door of Heaven is opened for you by the Divine Hidden Ka's. (This is the use of secret tantric methods to open the heart.)

Awet shen, sekhed-khedet 697.2171aN1155 Da en Newet @wy-s ar-k, N.. menejy.

The Cosmic Space gives her two hands to you, N, she of the long hair and pendant breasts. (Newet greets the arrival of her son in Heaven and she greets each Avatar as her son. Newet arches over the sky with her hair and breasts hanging down.)



Hetheth-s nes thu ar Pet. Ne petekh nes N ar Ta.

She takes you on her shoulders to Heaven. She does not cast N down to Earth. (Here we perhaps get insight into the unclear female pronoun references in the last hymn.)

697.2172aN1156

697.2172aN1156 Meses thu N ma Sah.

You forever give birth to N like Orion. (Orion rises in the night sky as the ascended Light Body of Osiris. This is a way she gives birth to Avatars as immortal Light Beings.)

697.2172bN1156

Ary-s Amen-k me Khenet Aterety.

697.2172bN1156

She makes your Invisibility as Chief of the Two Shrines. (The Two Shrines together represent the two halves of Egypt united with Osiris as their leader. "Amen-k" should mean "your invisibility", but also may indicate stability.

Hay N em Waa ma R@ hery adebu nu Sha en Kha. 697.2172cN1157

N descends into the Meditation Boat like the Higher Self Sun upon the banks of (The boat of the Sun-god R(a) rises from the banks of the Delta the Delta Lake. each morning. It brings about the birth of the "daytime" Avatar in this manner. The boat also symbolizes the Meditation of the Higher Self that generates Avatars by furthering the evolution of consciousness. The Delta is like a woman's cunt. But Newet is in Heaven, so she is like the cortex. The fertile Delta "cunt" is at the top of Egypt's body and forms its head. The lake represents the third ventricle in the brain that is enlivened by the meditation process and enlivens holistic awareness.)

697.2173aN1157 697.2173aN1157

(The elements keep shifting and N is transported by Him Who Never Ceases. This flow of matter and energy is the engine that transports the Avatar changing. wherever he wants to go. He simply uses a steering oar to guide his progress in the direction he prefers as he goes with the flow.)

697.2173bN1158

$$\sum_{i=1}^{n} | \sum_{i=1}^{n} | = \sum_{i=1}^{n} - \sum_{i=1}^{n} | = \sum$$

A

697.2173bN1158

N issues commands to the stars who never perish (The Avatar identifies with Osiris on his throne at the Pole Star surrounded by circumpolar stars that never set below the horizon.)

697.2173cN1158 697.2173cN1158

*Kh*enet N em Henet-*t*a.

N is transported on the reedy canal. (I suspect this verse has tantric meanings.)

697.2173dN1158-1159 697.2173dN1158-1159

⋑₽₽₡⋼₽₿₽₩₩₽₿₽₩ Ath N Hep ar Sekhetu Khau.

N takes Happiness to the Fields of Thousands. (Ritual offerings were calculated in the thousands as an indication of abundance. "Hep" is the Nile god and the totem of abundance and the happiness it can bring. The tantric sense continues as an underlying theme.)

 $697.2174aN1159 \qquad \boxed{3} \\ \boxed{3}$ Beth anu-k. Net*a*a sanu-k.

697.2174aN1159

Your messengers go and your runners hasten. (This is a standard Pyramid Text formula comparing the rays of light from the sun to the messengers of a king running

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 The messengers report to Ra that the Avatar has experience that qualifies coaching. 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 Am-k shem hery Shemew apu Amenety. 697.2175aN1160 (These waters lead to the realm of Do not go upon these waters of the West. 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 A*a*bety. This N goes upon these waters of the East. (These are the waters that lead to life.) *♦ \$ \$ \$* \$ 11 - *2 2* 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 \ldots [jeser] remen em A*a*bet. [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.)

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

(This verse is too fragmentary to translate, but may refer to Thoth. 4)

1111,--- 11/1800 12000

698A.2177aJPII1309 seka af.

.....flesh.

698A.2177bN1310

Sa am-k. Hemaw em-khet N. 698A.2177bN1310

(The Avatar will protect you. Take refuge and retreat behind N. The word for "refuge" is like the Buddhist taking refuge in the Sangham community of practitioners. His companions will look after him and teach him how to protect himself. Fragments considered to belong to 698ABCD are preserved in Allen's Concordance, so I will not add them here at present, since they do not give a coherent text.)

699.2178aN1338 (This first line is missing and only a few lines remain of this hymn.)

699.2178bN1338-1339

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699.2178bN1338-1339 , , , , , , , Anepu nejer-f @-k. Newet da-s nek hat-k.

..... as for Death, he takes your hand. As for Cosmic Space, she gives you (I translate this way to indicate that the word order is like this. your heart. Usually the main verb precedes the subject. Here we treat the grammar as "topic" followed by "comment".)

699.2179aN1339 699.2179aN1339



You stand in the swamp like a heron. You float in the sky like a hawk. ("Agep" is a mist or cloud or possibly a rainstorm. Based on the imagery and the parallel structure the intended image is that of the hawk floating in the sky while the heron stands in the swamp. "Sesh" is a swamp. The standing determinative is added.)



699.2179bN1339 Shem-k er-k Amenet

You go toward the west. (The second half of the verse is missing. The hawk follows the sun and floats westward.)

699.2180aN1339

699.2180bN1339-1340

.....life. You live and you are young, you are young. (A phrase is missing at the end of N1339 except for the last word. This verse describes the Avatar's ability not only to live on but to reverse aging and become young again. As a vegetative god Osiris can do this. For example, you cut down an old tree, and then the stump sprouts new shoots and starts to grow again.)

≤ n=110≤ n=1100 m + 2 m 699.2180cN1340 Ar jeb@wy at-k, ar jeb@wy Sah ar Pet. 699.2180cN1340

To the two fingers of your father, to the two fingers of Orion, and to Heaven. (There is a clever word play in this verse. The name "Sah" has two main meanings: "fingers" or "toes" and the constellation of Orion. Here "jeb@u" also means the two "fingers" that boost Osiris up to Heaven. The two fingers are used in a special secret manner to uplift Osiris. They are used here for the usual word "@" which means the hand that a heavenly Avatar extends to welcome and assist those advancing into the

celestial realms. Osiris waits in Heaven as Orion and welcomes new arrivals as his son, Horus, because they have attained this status by proper use of the Will.)

¥ ⊜ NJ¥ 699.2181aN1340 699.2181aN1340 @nekh-ta, @nekh.... You live, live (The first few words at the beginning of this verse are all that remains of the rest of this hymn.) 699.2181b-cN1340 (Verses missing))1=(700.2182aN1341 700.2182aN1341 Jed medu: at N. Say the word, and father N. ৵ৣ৾৾ঢ়৾৾৾৾৾৾৾৾৾৾৾৾৾৾৾৾৾ 700.2182bN1341 ୲ୣୄୡୄ୲୷ୄୡୢଢ଼ୖୣ୷ୣ୰ୡ

700.2182bN1341 Thes thu hery ges-k Amenety. Serew thu hery ges-k Aabety. Raise yourself upon your right side. Glorify yourself upon your left side. (The right hand lifts the body. The left side is the side of the heart. As the light in the East increases, the heart glows. The phonetic spelling "serew" should be "sejeserew", to make holy or glorify something. This all refers to the resurrection of Real perception depends on awakening of the heart so that one feels the Osiris. essence of the perception as it really is, not just clouded by identities, judgments, and pretense.)

Saq nek af-k.

Gather your flesh (This is the reintegration process. A large gap in the text occurs here.)

700.2182dN1341 (Verse missing)

700.2183aN1341-1342

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..... [JM] W@b-k am neter as. 700.2183aN1341-1342

..... You are pure thereby as a god. (The surviving text resumes for

a bit at N1342.)

Per nek me anu R(a). Shesep (a)-k an Akhemu Seku. 700.2183bN1342

You ascend like the messengers of the Higher Self Sun. Your hand is taken by the Imperishable Stars. (This describes the ascension process. "Per" here means to "ascend". The angels of light fly back and forth to the sun on sunbeams. The Higher Self is in a space of higher consciousness. The Avatar who has achieved the Light Body can ride sunbeams like angels and communicate directly between the lower and higher self. The immortal stars around the pole are always ready and waiting to greet new Light Beings. The first half of the verse describes Light Being activity during daytime and during a lifetime. The second half of the verse describes Light Being activity during nighttime and after death.)

-~- ſĬ 700.2183cN1342 700.2183cN1342 You do not perish (Another lacuna occurs here.) 700.2184aN1342 (Verse missing)

700.2184bN1342-1343

[Anepu as] [JM] amy Ta Khebet. 700.2184bN1342-1343

[As Death], who is in the City of Hot Destruction. ("Ta Khebet" sounds like hell. It is a burning sensation felt as the senses detach from the physical organs when they stop functioning at death. It is not a geographical location, but a state of mind. If a person resists this experience and believes it is a negative event, it can be very painful. Otherwise it is simply a natural event that occurs.)

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₽<u>₽₽</u>₩₩₩₽₽₽₩₩₩ 700.2185aN1343

Wag-k em ta mar Wag Heru Aryt-f. 700.2185aN1343

Your Flood Festival has bread just as the Will makes his Flood Festival. (There is word play here. The festival referred to is the "Wag". This was an important annual festival that fell on the 18th of the month of Thoth when the flood was confirmed. A good flood meant that plentiful bread and beer would be produced in the year's agricultural cycle. The Will uses his focus of attention [Eye of Horus] to ensure that he gets an abundance of whatever he wants or needs. The flood suggests abundance. The verb for "making" something is put in a form that is the same as the noun "Aryt" that means the Eye. The Eye is the focus of the Will's attention and determines what gets "made".)

700.2185bN1343

Em ren pu en "Wag". 700.2185bN1343

In this name as "Flood Festival". (The term given here is "Wag". In addition to the phonetics the determinatives show an altar with a hand placing bowls as offerings. The row of bowls suggest the name of New, who represents the primordial flood that rises as the result of the Primordial Urge to create. New is one of the Ogdoad of This harks back to the Primordial Flood of energy from which Primordial Deities. the universe takes shape. During the Wag festival there was also a lot of imbibing of beer and wine as part of the traditional Egyptian Wassail ceremony of greeting the New Year and wishing the crops a healthy agrarian cycle.)



..... Your enemies are destroyed. They perish. (The text resumes at N1344.)

(a) beshu sen ar-k. De sen em sha. De sen em Waj Wer. 700.2186bN1344 They are wine pots to you. Put them in the Sea. Put them in the Great Green Sea. (This verse plays on the offering of the pots or bowls in the Wag ceremony, the Meditation of Wine-pots. The bowls are filled with wine for libations. In this case you put them into the lake or the ocean. This is how you eliminate opponents. The lake or ocean represents Pure Undefined Awareness - the culmination of the meditation process. The pot represents defined awareness. To have an opponent you must first have a defined awareness of an opponent. By practice of the Ocean Meditation, the Avatar "puts" all his creations into the Ocean of Pure Undefined Awareness. Thus they dissolve and disappear and his attention emerges from the meditation purified of such limiting beliefs. The "Waj Wer" or Great Green Sea is the Mediterranean into which the Nile flows. This represents the Ocean of Awareness that a person contacts as soon as he transcends his localized individual awareness. It may not be total unbounded cosmic awareness, but it is good enough to handle most problems. For many Egyptians a few good pots of wine at the Wag Festival seemed to have the same effect of drowning all problems. There is little difference between a person deep in meditation and a person deep in a drunk except that the latter takes a little longer to sober up and be able to function in normal activity. If you do not go by the clock, then that difference makes very little difference.)

700.2187aN1344

Ay nek Henememetu

700.2187aN1344

The enlightened ancestors come to you (Another lacuna occurs in the middle of this verse and extends to the end of the hymn. "Henememet" is a term that refers to Light Beings who are in a person's lineage - either a clan or spiritual lineage – and have already achieved enlightenment. They are the Avatar's personal companions that come to join him as he ascends.)

700.2187b-cN1344 (Two verses missing)

701.2188aN1345

701.2188aN1345 Jed medu: kher Wer em Nedat. Weh@ Aset an Then.

Say the word, and the Great One falls in the Place of Bondage, and the Seat (Isis?) is released by the Feathered Serpent of the Throne. (The Great One is He falls because Nedat, the Place of Bondage, is where Set and his minions Osiris. try to murder him. At this point perception is lost and/or fragmented. The "Seat" is She is the goddess of Feeling and the wife of Osiris. The "Seat" is code for Isis. part of Osiris' name and also is the name of Isis. Feeling is removed from the Perception process when a person loses consciousness or falls into a sense of separation between self and others. The "Then" is the glyph that accompanies the phonetics and shows a serpent adorned with a feather climbing an odd structure. This same glyph occurs at 694.2153bN1037. The feathered serpent portion of the glyph elsewhere is called "Qebehut" and is referred to as the daughter of Anepu, the Death Trump. "Thenet" is a throne, and this term is used in the Senet Classic to

That square belongs to "Mehen" the serpent of the labyrinth. refer to square 18. 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 The odd structure under the feathered serpent may be a simplified month. representation of a labyrinth with an entrance, an exit, and a winding pathway with a Perhaps it is an epithet of Wajet meaning "Warden of the Labyrinth". dead end. The 47th Avatar of Ra is called Thenety and the gloss speaks of the Cobra goddess This glyph needs further research. What, if any, is the connection between Wajet. 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. His challenge is to figure out how to because Osiris seems separated from Isis. surmount this apparent separation and recover his sense of Feeling. This "Then" glyph needs further research.)



Qebehut, "Then", Labyrinth Symbol?

701.2188bN1345

701.2188bN1345

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 "Hebet" means "Festival Goddess". This temple is poorly preserved, but Hagar]. 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)

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701.2189bN1345

..... 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 full connection. We do not really understand for sure how the verb is used in 2188a, but here it clearly relates to a god, so the play between "Seat" and Isis at 2188a makes sense in that regard.)

701.2190aN1346 701.2190aN1346 Per Heru em Bat Akh.

("Khebit" [Chemmis to the The Will goes forth from the Northern Swamp. Greeks] is the Delta swamp land in which Isis hid when she bore her child Horus. "Bat Akh" [i.e. Khebat] literally means a "bee verdure", but "bee" was the symbol for the Delta land of Northern Egypt. The scribe gives a variant that is like an anagram. It represents the moist cunt from which the baby emerges. The birth of the Will comes from a recovery of Feeling. The name "Khebet" plays on the "Hebet" of the Iseum alluded to above. Once Osiris was resurrected, he retired from activity, but first managed to get Isis pregnant with Horus. Horus would become the heir of Osiris. Perception returns to Awareness through Feeling. Then Feeling gives birth to the Will. This empowers Awareness to manage its reality deliberately rather than to simply go along in the chaos of Illusion.)

W@b-f am. (a)h(a) Pe en Heru.

The Bindu Place stands up for the Will. He purifies there. ("Pe" is the Bindu Point that marks the center of the Crown Chakra. This integrates the individual in all Osiris uses the Will to integrate and then make the Bindu Point aspects of life. "stand up" so that it connects to the Higher Self at the Eighth Chakra. Young Horus can then ascend to rejoin his "alter ego" as Elder Horus. This requires purification of the reintegrated wholeness. Pe was a sacred site in the Northern Delta from pre-dynastic times.)

The Will comes purified. He protects his father..... (Once purified, the Will can prevent loss of consciousness. The Perceptive Faculty always retains Pure Awareness as a background even during the death phase. The end of this verse is missing, and the final phrase about protecting is uncertain.)

701.2191bN1346 (The lacuna continues. This whole verse is missing.)

"I am your sister who loves you," say Feeling and Kundalini. ("I am your sister" is reconstructed.)

They weep for you. They awaken you. (The two sisters mourn the apparently dead Osiris and try to awaken him.)

701.2193aN1347

Ha N. pu. Thes thu 701.2193aN1347 O this N., uplift yourself. 701.2193-2194N1347 (Verse missing.)

701.2194bN1347

701.2194bN1347 Kh*a*-k em t*a*, kh*a*-k em heqet, kh*a*-k em k*a*, kh*a*-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 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.)

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.
2 2 2 M
Light Beings.
701.2198aN1350 Ha N. pu, @h@.
O this N., stand up.
701.2198bN1350 \bigcirc
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 Egyptians depict and in the taginetic 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 It is a spontaneous and instantaneous reflection exercise that requires pondering. when a person lives directly from the heart.)

701.2199aN1350

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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.) (Short verse missing.)

701.2199cN1350

702.2200aN1384

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-*t*a @*a*t-*t*a, netet-*t*a em ges A*a*b 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

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.)

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

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.)

703.2202aN1386 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



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 Ne nejer thu Akeru.

The Earth Gods do not grasp you. (The "Akeru" Earth Gods are lions that have a They represent the dawn and dusk. head at each end. 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.)

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 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 Heweret 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.)

703.2204bN138

703.2204bN1387 Webat shewet, nekhakhat menejwy.

1

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 "Nekhekh" has the flail determinative and has a special relation to higher levels. Menu, the god of procreation. It represents the phallus in motion and is coupled The "menejyu" breasts link to Mut, the Cosmic with special breathing practices. Mother Love Goddess. The cobra is one of her transformations. It also links to the name of Menu, the ithyphallic God of Procreation. All of this encodes information about tantric techniques. During wild intercourse a woman's breasts flail about, especially if she is on top, which was common in ancient Egypt.)

703.2205N1387 703.2205N1387

They have not grasped N (Unfortunately the end of this interesting hymn is lost. We could say "grasped" is "limited".) 704.2206aNt7



Jed medu: Nt. pu [@m @] per em R@. 704.2206aNt7

Say the word, and this Nt. is [the well] that goes forth from the Higher Self Sun. (The brackets indicate phrases reconstructed by Sethe from Cairo Papyrus 28083, which is a much later document. The rest is the Nt. version. The phallus determinative suggested by Sethe does not agree with what remains in the Nt. version, which looks more like the well determinative [see Budge's dictionary, 121b]. Faulkner leaves the gap in the text, which is probably best until we get further evidence.)

Per en Nt. amyut menety Pesejety Neteru. 704.2206bNt7

Nt goes forth from between the thighs of the Double Ennead of Gods. (The Thighs are code for Baba. He transforms into Ra and then Tem is his phallus. The whole universe and all the gods come from his ejaculation.)



Awer-s an Sekhemet. Mes Nt. tena en Shesetet. 704.2206cNt7-8

She is conceived by Strength Trump, and Nt. is born from The Divine Lioness. (The Strength Trump is often called Sekhemet, the goddess of the Sekhem or third chakra power. "Shese[me]t" is another of her epithets. She often is called Tefenut, the Spitter and is a female sphinx or lioness.)

704.2206dNt8

704.2206dNt8 Nt. pu bak, per em R@.

This Nt. is a hawk that goes forth from the Higher Self Sun. (The hawk is the totem of the Sun god Ra and represents the Cosmic Will of the Higher Self.)

704.2206eNt8

[M] A@ret peret me bak [m] peret me Aryt Heru. 704.2206eNt8

And when the Cobra arises from the hawk, and comes forth from the Eye-Focus (I follow the text of Nt. The first "m" can be read as "When". I of the Will. follow Faulkner to correct the letter "m" after "bak" to the determinative for hawk. This verse tells us of the close linking of the Kundalini Cobra with the Higher Self. Since it emanates from the Cosmic Eye of the Higher Self, awakening it takes you back to the Higher Self. This verse continues in the next verse.)

704.2206fNt8 □ ‰ ∽ ≬ … ⋟ ſ ዄ ⊻ 🖻 🕄 ዄ 🖉 👍 🐨 🌶 704.2206fNt8 Pa en Nt, khenes em wep Kheper em hat Waa amy en New.

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.)

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

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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].

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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



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 amyu 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.)

His funeral has many distinguished guests, and he is decked out in pharaohnic finery.) 711.466N11-13CT516 $1 \neq p$ $2 \neq p$ 2

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.)



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
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 \P after "Khenet" that I am not able to identify for certain, but may be a variant of \blacksquare , 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 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 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 Shetewet en Aakh \ldots pet \ldots ne weden-thu ar Ta \ldots 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 ... 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 10 (ILA

[Nemtyemsaf][Merenr@]. of his book.)

For Allen's translation, see p. 224



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" , 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

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 khesef [M]. May [He] not reject [M]. (Notice the play on the two opposite meanings of "khesef".)

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 $\overrightarrow{\ }$ 999 $\overrightarrow{\ }$ $\overrightarrow{\ }$ $\overrightarrow{\ }$ 8-1,---- R = 1 R P

714Nt2P2M2N2CT519 (atu-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

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

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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 "mes a_j -ta" is a variant spelling for "mesdety" $\hat{\mathbb{A}} \cong \mathbb{A}$. 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 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.

715.2218aJPII473+1 715.2218aJPII473+1

 \dots th. Ath en es Setesh \dots

(Hieroglyphs for PT715 are from Faulkner Illusion took it transcribing JPII473+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.)

715.2218bJPII473+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".)

715.2218cJPII473+3 N pen khew-k met-f.

..... prevent this N from dying.

715.2219aJPII473+3 715.2219aJPII473+3 Kheper nek me Ka en neteru nebu. Kh(a) 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.)

715.2219bJPII473+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 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 h*a*u

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+6N, 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 It is also variously called the "Seba Wer", "Dewen-tet", or "Dem@nu". Dipper. The mouth is the whole sky from horizon to horizon. The eyes are the sun and the The adze was also a ritual instrument used to symbolically open the mouth of moon. The "Wer-Hekau" is a magic wand ritual instrument used an initiate or a mummy. 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.)

 $\frown P$ 715.2221bJPII473+7 Wep re en \ldots -k. Heru mes-f. 715.2221bJPII473+7

Open the mouth of your ... the Will and his child[ren]. (The children of the Will are the four elements who follow his instructions.)

715.2221cJPII473+7 715.2221cJPII473+7

Do not have needs, do not have lamentations. (It is not necessary to sit around in poverty and distress. The Will is a positive tool for solving problems. "Hem" emphasizes the negative "me".)

715.2222aJPII473+8



715.2222aJPII473+8 Heru am sethen-a nek su em @tu-f @r jet-k.

.... the Will, and I make distinctions therewith you ... it in his limbs..... divine... your body. (This verse has many lacunae that chop up the meaning, but we do get the idea of using the Will [Heru] to make distinctions [sethen].)

715.2222bJPII473+9 Ameh – u em hemu meh em nekhet.

Fill.... in [?] filled with might. (There are some glyphs that lack enough context to read the meaning clearly, but the poet plays with lots of "m" and "h" sounds.)

715.2222cJPII473+9+10 Wen-s kher-k, thut \ldots Aakhu-k meret-k, As[et].

That it be with you, for you your Light Beings and your beloved, Isis. ("It" refers back to the "might" of the previous verse. The Light Beings are the immortal companions of the Avatar, as is Isis, whom I think the poet refers to at the damaged end.)

716N681-3 Jed medu: Nehem Pet seda Ta . . . N pu, erda en thu Geb shesep en thu Newet.

Say the Word, and Heaven roars while the Earth shakes This N, the World [Geb] is given to you and Cosmic Space [Newet] receives you. (You are now open to all possibilities. Allen's translation of Spell 716 is on p. 248 of his book [N version, section 68]. I number the sections of 716 according to Allen's Concordance.)

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 11 **N**

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.)

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

...

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



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] 一日二十日二十日二 716N12[Jp]

716N12[Jp] Reda nek New Neter kher redwy The divine New is given to you under your feet (This raises the status of the Avatar above the Creative Urge of the Cosmos.)

716.2223aJPII709+2 (a)ba-k wah-a em jeret-k.

I place your staff in your hand. (We now follow Faulkner's transcription of a 716 text. This hymn resembles 665C, which is from Nt. From the A537 [Pharaoh Aba] version we know that the first word is "@ba-k", "your staff". This is held by a director when he directs an operation and is probably similar in function to a conductor's wand in that it is used to magnify hand signals.)

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716.2223bJPII709+2 Awen-k se em Serwy, khesefu fenekhu.

You open the door bolt in the Two Ram Gates that connect to the foreigners. (The Two Ram Gates is a name for one of the 36 decans. The "fenekhu" are foreigners. In 1915a the text has "Thehenu", which may mean Libyans or may be just a miswriting of "fenekhu". The physical gates in Egypt may have been at frontier border crossings. In the sky they may represent star gates through which people from other galaxies enter our galactic space. When the gates are open, they are links. When the gates are closed, they repulse. Here they are opened, so they function as links connecting with these foreigners.)

716.2223cJPII709+3 Thenu-k Khau kherep-k Pesej Pejtyu.

You number the warriors and lead the nine bowmen. (The "Khau" is another decan. The pun is that "kha" means "a thousand", so the phrase can mean "count the thousands". But the determinative shows men armed with staves. "Kh*a*u" usually means armed with knives. The bowmen are archers from various tribes, particularly The verb is "kherep" and means "to lead" or "direct". It reflects back to in Nubia. 2223a above. Usually there is a determinative of a man holding a staff. The text is restored from 665D.1915b-c: "Your iron scepter is in your hand. You reckon accounts. You lead the Nine Bows, and you take the hands of the Imperishable Stars." The text suggests a leader of a military organization. The numerous references to stars here suggest that this could be in outer space as well as on earth. It may also involve astrological myths.)

716.2223dJPII709+3 Nejer-k @ en Akhemu Seku.

And take the hand of the Imperishable Stars. (See note to previous verse.)

716.2224aJPII709+3 A@b nek Weru.

The Great Ones meet with you. (This looks like a major intergalactic conference somewhat like the United Nations. out the bowl held in the hand.)



716.2224bJPII709+3+4 (a)h(a) 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.)



O this N. the Great One is asleep. The Mighty One rests, he reclines himself, (Osiris appears to be in a coma, asleep, or possibly dead. this Great One. 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 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 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.)

A(a) thu. Shesep nek fedut-k apetu (a) abut.

717.2225aJPII709+5 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.)

717.2225ЪЈРП709+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 W(a)b-k am sen me Neter. Per-k am sen me Aryt R(a).

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 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.

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

717.2226dJPII709+7+8

<u>````</u> 717.2226dJPII709+7+8 Ath nek Wereret seb*a* 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



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

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



717.2227bJPII709+8 717.2227bJPII709+8 Aakh-k am (@a-k am, Wa Sha-k am.

You are a Light Being thereby, you are mighty thereby, you are the Ocean Awareness Meditation thereby. (This is the process of enlightenment. The main technique is the Ocean Awareness Meditation. The result is empowerment, enlightenment, and immortality.)

717.2227cJPII709+9 $\ldots N \ldots -k \ldots m \ldots a \ldots u \ldots j@k \ldots a \ldots u$

(This verse has too many lacunae to be translatable and seems different from the text at 1921a.)

You Prana Mind is your back, and your Light Body is inside your clothes. (This verse mentions the sixth, eighth, and first chakras. The physical body is like clothing worn by the Light Body and the Avatar's mind is invisible as if it is behind him.)

Your heart is in your body. (The Heart is the fourth chakra. The "Jet" is the body, but also encodes the idea of eternity.)

717.2228cJPII709+10



717.2228cJPII709+10 Wej@ nek saru-k Heru as amy Per-f.

You sever your limitations as the Will in his House. ("Wej@" can mean either to decide or to cut off. The Will can choose limitations or overcome any limitations without going anywhere. The Mansion may be a reference to the House of Horus on the Senet Game Board. In the Game sequence the House of Horus the Charioteer is Square #30. This is the last square on the board. From here Horus takes flight beyond all limitations and leaves the Game Board. Of course we could take the verse as referring to a Temple of Horus. However, the severing of limitations fits the last square on the Game Board especially well. Each House on the Board is like a miniature temple dedicated to the god associated with that Square.)

717.2228dJPII709+11 Sefekhekh nek mejewetu-k Set as amy Hen-bet.

Unloose your deep caverns like Illusion who is in the House of the Phallus. (See 1921g for the correct spelling of "Hen-bet". One meaning of "Hen-bet" is arable fields, but I suspect it is code for the House of the Phallus. Plowing is a common image for lovemaking. Budge glosses "Hen-hen", which is the spelling here, as a place in the Twat, and indexes it to T369. This corresponds to Osiris. Set has invaded the territory of Osiris. The "Mejewetu" are deep caverns or channels in the Astral Realm [see Amduat, Hour 10]. These are code for Baba, whose name also means cavern. Backing up Horus is Baba. Although Set may occupy the place of

Osiris, and Baba is Set's good friend, Baba still backs up Horus to help Osiris. Able to work deliberate transformations from Transcendental Undefined Awareness [outside of the box so to speak], Baba has powers that Set as Illusion can not possibly imagine. Baba also thoroughly understands the nature of Illusion and plays in it with total freedom.)



717.2229aJPII709+11 @get em Per Khewet, khew en thu at-k Geb.

Having entered into the House of Protection, your father, the World Trump, (When Horus teams up with Baba, the two are invincible. protects you. The father of Osiris, Geb, has the whole thing worked out. The Physical World automatically works things out. I suspect this also refers to a particular square on the Senet Oracle Game Board. Many squares on the Game Board have multiple names and epithets. The reference to Geb suggests that the House of Protection may be This square is sometimes called the House of Bread and square #20, the World. marks the completion of row 2 on the Game Board and mastery of the World. Row 1 is about preparation and initiation. Row 3 is about mastering Death and attaining the status of a Wizard-King who rules both the world and the afterworld.)

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717.2229bJPII709+12 717.2229bJPII709+12 Khem khaybet aw tef thu ne @nekh-f.

If your father does not know the deep shadow realm, then he does not live. (This verse also appears at 1922b. But the idea is that an avatar must know the technologies of deep meditation, otherwise he is not truly alive in the physical world. "Khem" is to be ignorant and is the appellation of the Fool Trump in Egyptian. After the glyphs for "khem" comes a funny glyph that looks like the "Khaybet" seventh chakra in a deep pit. The "Khaybet" is the shadow aspect of the mind and represents the mental process of deep meditation. The irony is that in order to understand the Physical World a person must meditate and transcend the Physical World.)

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717.2229cJPII709+12 717.2229cJPII709+12

ĨĨI4<u>\$</u>~~~ Nas em-khet-k khet n . u.

Call your subordinates "Possessions"..... (The Avatar is not a thing or a He or she is transcendental awareness and is independent of whatever possession. thing presents itself as an experience -- a creator, not a creation. This verse is quite a bit different from 1922c, and is missing almost all its second half. Nevertheless, the overall sentiment is the same: you should not treat others, even your subordinates, much less your own children, as "possessions".)

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717.2229dJPII+12

Nekhekh nek [Aryt Heru] ta-k pu 717.2229dJPII+12

Enjoy the Eye-Focus of the Will. [Your hand is upon] this your bread. (Bread symbolizes the body. The Eye can focus on whatever it wants and the hand can then make it a reality the way a baker shapes dough into whatever type of bread he prefers. The text in brackets is based on 1923a.)

717.2230aJPII709+13 Mar henek su Heru [her] Aryt-f 717.2230aJPII709+13

Just like the Will presents itself its vision focus. (Whatever you focus your Will on becomes the reality that you experience. See 1923b.) 717.2230bJPII709+13

Ren then pu en heneket Wag thu em ta-k pen. 717.2230bJPII709+13

This, your name, is that presented as your Wag in this your bread. (The Wag festival is on the 18th day of the month of Thoth. This festival integrated the Intellect and Heart [Thoth] to the root chakra [here symbolized by bread] and was thus very important for Egyptians. The "Ren" is the throat chakra for speaking and for eating The Wag involved drinking of wine and beer, which is in honor of and drinking. Osiris, Lord of Wine, Beer, and Agriculture in general. There is secret code in this verse that relates to yogic techniques. See Hymn 666.1924. These two hymns are variants of each other.)

717.2230cJPII709+14 717.2230cJPII709+14

Mar Wag at su Heru em Aryt-f.

Just as the Wag is the father of him who is the Will in his Eye-Focus. (This verse repeats 1924b and tells us the meaning of the Wag festival. Osiris is the father Thus the Wag represents Osiris gaining control of Horus, and Horus is the Will. over the Eye of the Will. This empowers him to re-integrate and take back his throne. The month of Thoth is the first month of the year and represents that Thoth, the Intellect, restores Osiris to health and wholeness. The Wag celebrates how Thoth as Baba the Baboon got Sekhemet into a friendly drinking fest to assuage the anger of the Sun's hot summer Eye that she personified. The Nile flood got her drunk to the point that her summer heat cooled down and the moistened fields revived.)



Your are raised up to Heaven as a gift of the gods because of your name as (Compare this to 1925a. There is a gap at the end of this verse, and the name is missing.)

717.2231bJPII709+15 sek sen Sebesh Sen.

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.)

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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.)

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718.2232aJPII709+16

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, A*a*khu.

718.2232cJPII709+17

718.2232dJPII709+18 718.2232dJPII709+18



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.)

 $\begin{array}{c} \overbrace{}\\ \overbrace{}\\ \overbrace{}\\ \hline \end{array} \\ \blacksquare \end{array} \begin{array}{c} \overbrace{}\\ \frown \end{array} \\ \blacksquare \end{array} \begin{array}{c} \overbrace{}\\ \blacksquare \end{array} \begin{array}{c} \overbrace{}\\ \blacksquare \end{array} \\ \blacksquare \end{array} \begin{array}{c} \overbrace{}\\ \blacksquare \end{array} \begin{array}{c} \overbrace{}\\ \blacksquare \end{array} \begin{array}{c} \overbrace{}\\ \blacksquare \end{array} \begin{array}{c} \overbrace{}\\ \blacksquare \end{array} \end{array} \begin{array}{c} \overbrace{}\\ \blacksquare \end{array} \end{array} \begin{array}{c} \overbrace{}\\ \blacksquare \end{array} \end{array} \begin{array}{c} \overbrace{}\\ \blacksquare \end{array} \begin{array}{c} \overbrace{}\\ \blacksquare \end{array} \end{array}$

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 2 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 At first it is only an illusory sexual experience, but it rises to become an life force. 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 A*a*tu-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
You circulate through your Chakras of Illusion. (The lower chakras 1-3 belong to They govern the basic animal instincts of physical survival, sexual reproduction, Set. Initially the immature Horus is in chakra three and and individual self-importance. thus falls under Set's influence, because he imagines himself to be important in the protection of his father. This is an Illusion because Osiris is immortal and needs no protection. Later he becomes independent and takes over the upper chakras. Then he subdues Set and becomes master of the united land. The instincts are programs conditioned by past experiences and thus generate Illusions. The past seldom is an accurate judge of the future. As time passes the gap becomes ever greater until the "survival" value of the instincts leads to extinction due to inability to adapt and evolve to a changing environment. This exposes the Illusory nature of fixed instincts. Mankind faces this situation now on our planet. Human activity is pushing many species over the brink of extinction because they are unable to adapt to the rapid changes man brings to the environment. If man can not adapt and modify his mode of activities, humans will also much sooner than necessary face extinction on this Then there will be a major die off of species – probably over 90%, and the planet. planet will rest for a few million years. Gradually the ecosystem will recover and new species will radiate to fill the gaps in the biosphere. If mankind does not survive, then when the next species reaches self-awareness on Earth, we hope that it performs better than mankind has done so far.)

718.2233dJPII709+19 Aakh-k nek, at N. Ne weseth nek.

You have your Light Body, O father N. You do not stink. (As in 666A.1929b "weseth" probably is a variant of "seth" which plays on the name "Set" and means "to stink" in the negative sense of a bad smell of decay. Set is "shit", so he stinks. Light has no "smell" even though the sense of smell is an electromagnetic phenomenon at its basis. Pure light has no specific form, but is immortal. Smells come and go. The other meaning of "wethes" is to uplift. To use that meaning we have to imagine that the Light Body needs no uplifting because it is already "high".)

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718.2233eJPII709+19 718.2233eJPII709+19

$$\begin{array}{c} & & & \\ &$$

Make yourself a Light Body and your Sanctuary flourishes. ("Khenet" with the house determinative is a sanctuary. The Light Body is the sanctuary of the soul. It may transform, but light basically is immortal, exists beyond time and space, and therefore never ages. Evidence of this is the light we receive from far distant galaxies. It is the same as light from nearby sources and has not been influenced by the distance in space and time over which it appears to have "traveled" [except by distortions due to gravity, dust, speed, and so on over intervening light years].)

Heaven roars and Earth shakes. (This formulaic verse describes the awakening of the Kundalini energy.

719.2234bJPII709+23



719.2234bJPII709+23 N pu. Red*a* en thu Geb. Shesep en thu Newet.

..... this N. The World gives to you, and Cosmic Space receives you. (There is a gap at the beginning of the verse. One sense is that Geb ejaculates into Nut's womb to create Osiris. Another sense is that Osiris, having lived life on Earth, drops his earthly body and ascends as a Light Being to Heaven.)

719.2234cJPII709+23 719.2234cJPII709+23 Pera-k er-k ar Pet. Awen-*t* nek @wy Pet.

You ascend to yourself, to Heaven, and you open for yourself the Double Doors of Heaven. (This has one sense of dying and going to Heaven. Another sense is getting aroused and penetrating a woman. The two experiences are often compared in various cultures.)

The Earth is plowed by you, and an offering is gathered by you. (This extends the lovemaking imagery to the pursuit of agriculture on Earth, both of which are essential parts of the spiritual mission of Osiris. With a viewpoint shift "by" could be rendered as "for".)

719.2235aJPII709+24 719.2235aJPII709+24



..... the enlightened ancestors are given by/to/for you. (The lost initial words may have simply been addressing the Avatar or Osiris or both. Without the addressee, we do not know the exact sense of the preposition.)

719.2235bJPII709+24 719.2235bJPII709+24 Ja thu Set em Mer en Kha.

Illusion ferries you on the Delta Lake. (The processes of creation and birth, and even the processes of enlightenment are ultimately Illusion. Thus Set is a key player in the Cosmic Myth. Set is often shown assisting on the Solar Boat. His job is to wield a harpoon and fend off his dangerous alter egos, the crocodiles, hippos, and huge serpent "Aapep" that might endanger the progress of the boat.)

719.2235cJPII709+24 719.2235cJPII709+24 Amy As as Aakh-k, Aakhety.

O you who are in the tomb chapel as your [Light Body] and Samadhi. (When a person dies, the body goes to the tomb, and the spirit goes into a state of After a while it emerges from that deep meditation and transmigrates Samadhi. Double Samadhi refers to active and according to its karma or deliberate choice. passive Samadhi coexisting. Symbols for these may be the two sisters. One is the Light Body, which may be active. The other is Samadhi, which is the passive Light Body merely witnessing. There is a lacuna in the middle of the verse.)

719.2235dJPII709+24+25 (*a*)h(*a*)ty den sen aret-k s \dots er khekh-k.

Having stood up they place what is for you at your throat. (The overall sense of this verse is vague and the mention of "throat" is rendered unclear due to the lacuna. In a funeral ritual the mummy case was placed upright and then its mouth was symbolically opened and various other ritual gestures were performed.)

719.2236aJPII+25



719.2236aJPII+25 Sewej sen thu [en] Khenet Pesejetyu Neteru.

They commend you to the Chief of the Enneads of Gods. (Three Enneads are given here, but this may just be a plural and could indicate any number of them. Three Enneads, each with a chairman or leader, form a council of thirty judges or elders. There is one for each day of the month, and one for each square on the Senet For the Oracle Board it seems that Ra leads the top row, Osiris Oracle Game Board. leads the middle row, and Thoth leads the bottom row. For the Game Board layout it seems that Thoth leads the top row, Mut leads the middle row, and Horus leads the bottom row.)



Neb aw@u en Geb as, reda nek New khery redwy-k. 719.2236bJPII709+25

As Lord of the Heritage of the World which the Primordial Urge places for you **under your feet.** (Osiris as the son of Heaven and Earth inherits the World from his The text has New, but probably means Newet, Cosmic Space. She is the parents. wife of Geb and mother of Osiris. The reference to feet encodes the name of Baba who underlies the whole drama.)

719.2236cJPII709+26 719.2236cJPII709+26 as Heaven. missing.)



(All but the last two words of this final line of the hymn are



720.2237aJPII709+37 Da Qebehu eneth er Neter (a)het a(a) her-k, Asar. The Cool Sky grants you a Divine Castle wash your face, Perceptive Faculty. ("Qebehu" is coolness and is used as an epithet for Heaven or sky. The "Divine Castle" may be the skull, the boundary that protects your world. It represents the king's castle from where he rules his world. The face of the Perceptive Faculty is the field of vision. "Washing the face" symbolizes purifying the field of vision through meditation and other self-cultivation practices. There is a fairly large gap in the second half of the verse. During a funeral one of the ministrations would be to ritually "wash the face" of the mummy mask to ensure clear vision in the afterlife.)

 $720.2237 \text{bJPII} 709+37 \quad J \equiv \mathcal{D} \longrightarrow \mathcal{D} + \mathcal{D} \mathcal{D}$

720.2237bJPII709+37 Senu-k Dewen@new. Khemetenu-k Weju Merewet. Your second is the Divine Mouth Opener, and your third is the Divine Demander of What you Want. (If you are going to create something new in your life, first you need to clear a space in your field of perception that can receive the new creation. Thus, your first step is "washing your face" as described in the previous verse. Your second step is using a tool or technique for opening the mouth. The Divine Mouth Opener "Dewen-@new" means something like "The Claw that Stretches". Symbolically and with a serious sense of humor, the ancient Egyptian priest pries open the stuck and stubborn mouth with a crowbar-like iron tool to get the point across. Once the mouth is open and can speak, it can express the Will and state its desires. This defines the new creation. The third step of the creation process is to demand with certainty what you truly want. Certainty means that you already have it. If you do these steps properly, that is all that is necessary to get what you want. Otherwise, sometimes you have to get busy and go do some other things. Successful bosses and leaders understand these two verses. The ordinary work force does not.)

720.2237cJPII709+38 720.2237cJPII709+38

[Kheper nek] Abed, kheper nek Semedetu.

[You create] the monthly festivals, and you create the half-monthly festivals. (These are examples of the king's decrees. He sets the calendar of festivals, many of which proceed according to the phases of the moon. This means he symbolically marks the beginning of a project and its fulfillment – new moon and full moon. These are the obvious milestones to be celebrated by a practical, goal-oriented administration. I tentatively restored the missing words at the beginning of the verse with the words in brackets based on parallel structure and other examples of this formula in the **Pyramid Texts**.)

720.2237dJPII709+38 Aru Saset Kheperu, Neb Wery .. Khenet Anew. Making the Sixth-day Festival is your creation. O Lord of the Great One?... Chief of Light Tower City. (The sixth day of the lunar month was very special and may have marked the point when the moon becomes clearly visible and is nearly at the quarter phase. The second half of the verse has gaps, but clearly refers to Anew, the Light Tower City.)

720.2238aJPII709+38



720.2238aJPII709+38 Seda Pet New-Wer-Ta tepy @wy Wer @h@-f.

The Great Adze of Earth shakes Heaven before the Great One Who Stands. (This describes the polar axis and the Big Dipper "Newer-Ta" "Great Adze of Earth" revolving around it. The adze could be used like a hoe for digging earth. The Great One Who Stands is the phallus of Geb and, of course, Osiris. When the Earth rotates, the Dipper appears to oscillate, and the Earth forms a virtual wave function in the form of an axis that is perpendicular to the direction of rotation. This rotation makes life possible on Earth, and results in Osiris standing tall.)

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ᆂ╦┢╒╢┈╤┢┙』▓▓ 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 ("He" refers to the Great One of the previous verse. the Cool Sky. This is probably Geb preparing to make love with Newet, his Cosmic Space consort.) 720.2238cJPII709+39 Qebes nek Ta. Seq nek wedenet. 720.2238cJPII709+39 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

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 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.)

(|≏)<u>></u> ⊂ (|≏()| 6 720.2239aJPII709+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" \leq in "medu" as transcribed looks a lot like the abstract determinative \leq . This needs to be checked against photographs, but the meaning is clear.)



At-f Asar.

The Western Goddess greets you [as] Kundalini and as the Will, Protector of his father, the Perceptive Faculty. (The "as" in the brackets is omitted due to space, but was probably part of the original symmetry of the verse. The West represents the direction of the setting sun. Hence it is the end of a day and the end of a life. Here Nephthys corresponds to Hathor, Lady of the West, the direction in which Osiris goes to enter the realm of the dead. Nephthys is the Kundalini that wipes out the sense of individuality and is thus similar to death. The link is that Hathor/Mut takes the form of Nekhebet when she plays the role of Kundalini. In that form she becomes the beautiful and seductive Nephthys. Horus as the Will protects Osiris. The Will can deliberately protect perception from annihilation. This is a great breakthrough in Egyptian culture, because Will is an expression of the Perceptive Faculty. It can turn around and bootstrap both itself and its antecedent to higher states of consciousness. This Egyptian insight preserved in the **Pyramid Texts** has been almost completely neglected for several thousand years and deserves some thorough exploration.)

721.2240aJPII1055+27



721.2240aJPII1055+27 Sekhem-k am sen.

..... We give all the gods to you. They follow you, and you have Ego Power (The gods recognize the Avatar and willingly give him the authority to over them. act as their supervisor. The "sekhem" is the Ego Power that takes charge and makes decisions based on gut feeling [intuition]. This further develops the potential use of The gods are the organs and functions of the individual.) the Will

721.2240bJPII1055+27 "Seker".

Fa en thu Heru em ren-f en -ku em ren-k en

The Will raises you aloft in his name [as] you in your name as "Beyond Destruction". (Horus assists in the resurrection and ascension of Osiris. His epithet in this regard is missing. The second epithet goes with Osiris and refers to him as "Seker" [sek-er = destruction + beyond], and refers to the part of him that is destroyed. He loses his phallus. This symbolizes the transmutation of the sexual drive into a spiritual drive to serve the Higher Self. The animal instinct of

procreating the species becomes a spiritual empowerment to uplift the species.) 721.2240cJPII1055+27+28 $\mathbf{P} \cong \mathbf{N} = \mathbf$

721.2240cJPII1055+27+28 @nekh-ta en em Aab, Ab-ba en re-f. You are alive East, opening of his mouth. (Unfortunately there is a gap in

the verse and important information is lost. The East is the direction from which the Sun rises. "Ab-ba" means to open and this refers to the opening of the mouth.)

721.2241aJPII1055+28

$$\frac{1}{2} = \frac{1}{2} = \frac{1}$$

721.2241aJPII1055+28

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".)

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 😤 🖾 🛶 🗐

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 amyu *Kh*erety 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" L broken into its component The "Kheret-Neter" or "Neter-kheret" is usually considered to be the parts. 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,

"Renen" is to rejoice, but also plays on rejoice in you. (The Great Dove is Isis. 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 The two mothers are the kundalini cobras Nekhebet and Wajet. They also harvest. 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



721.2242dJPII1055+30 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 $\mathbf{1} \longrightarrow \mathbf{8} \longrightarrow \mathbf{8} \longrightarrow \mathbf{1} \longrightarrow \mathbf{$ 722.2243aNt40 An seh-seh @b @nety, nefer maat.

(We return here to text chosen by O pestle staff, the myrrh [?] is beautiful to see. 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" $1 \leq 1 \leq 2 \leq n \leq n$. 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.) <u>ا ﴿ مَا مَدَ صَحَ</u>

722.2243bNt40

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

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

722.2243cNt41

Aa Nt pu, aset. Aset khesef em R(a). O this Nt has gone, gone to meet with the Higher Self Sun. 5~~<u>~</u>2*-*1<u>1</u>A<u>4</u>1

722.2243dNt41 722.2243dNt41

Jed-k nef khet ma(a), (a)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 "@qa" is correct guidance. "Qena" is to embrace. something true. 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 722.2243eNt41 Am-k khesef es

You do not resist her. (Alternatively this can say, "You do not meet her." In either case it is odd, especially given the use of the same verb in 2243c above. Perhaps it plays on the opposite meanings of the word that depend on context. If you meet, you do not resist. If you resist, you do not meet except in the resistance and then perhaps later. Interestingly, it also implies that the Higher Self does not resist the Avatar rather than the other way around. There is yet another subtle joke in here that refers back to the beginning of the hymn. The "pillar" glyph is a major clue together with the term "@nety" for myrrh. In very ancient times there was a myth about the "repulse of the Anetyu" $\bigoplus \stackrel{\bullet}{\frown} \stackrel{\bullet}{\Box} \stackrel{\bullet}{\bullet} \stackrel{$ these beings was the same pillar glyph with the pronunciation of the name for the The verb for repulse was "khesef". Tower of Anew. There was an important

festival around this. It seems to have celebrated the defeat of those who opposed the unification of Egypt. In fact it may have celebrated the founding of Egypt as a dynastic institution that unified North and South. Thus this verse may have had rich associations for the ancient Egyptians.)

723.2244aNt652-653

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723.2244aNt652-653 Ha Nt pen, thes thu hery qesu-k baau @tu-k newebut. O this Nt uplift your self up on your iron bones and golden members. (The use of metals here suggests in the case of iron, firmness, and in the case of gold, value and beauty. The Nt version leaves out the diamond shaped glyph in "baau".)

723.2244bNt653 723.2244bNt653 H@-k pu nesu neter. This, your body belongs to a god.

723.2244cNt653 $\rightarrow 0$ Ne khesej nef. Ne hetemet nef. Ne hewa nef. 723.2244cNt653 It does not get moldy. It does not die out. It does not get rotten.

723.2244dNt653-654 Seref tepy re-k nefu per em mesaj-tay Set.

The warmth on the tip of your mouth is the breath that goes forth from the **nostrils of Illusion.** ("Mesaj-tay" are nostrils. "Nef" is breath. The breath and all thoughts that ride on the breath are aspects of Illusion. They come and go. They are programmed by the instinct of survival. This is the realm of Set when breath and thoughts run on instinct and habit rather than deliberate Will.)

723.2245aNt654
$$8$$
 3 4 Hetem nefu nu Pet.

The winds of Heaven die out. (They are impermanent.)

723.2245bNt654

723.2245bNt654 Atem seref amy re-k. Atem Pet em Akhakhu-s. The warmth that is on your mouth dies out, and the flowers of Heaven fade. (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".)

ᢧ᠋᠊᠆᠆᠆᠆᠆᠆᠆᠆᠆᠆ 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" $\llbracket \downarrow \frown \clubsuit$. ₽´```` → ↓ ₽´```` ↓★ ፟ ፟ ₽´```` [......` 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. JPII has the variant: "sebau em renepy sen @nekh", which does not significantly change the meaning, but I think is clearer in JPII.) 724.2246aJPII1055+32 724.2246aJPII1055+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.) D-ANN AN --- 11/1. NON ---- 11/1 724.2246bJPII1055+32 724.2246bJPII1055+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.)

724.2246cJPII1055+33

724.2246cJPII1055+33 Wen en N @wy Qebehu, khesefu 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.)

724.2246dJPII1055+33
$$A$$
 en N *kh*ery Aryt Heru @*a*t, W*a* 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.)

724.2246eJPII1055+33 Nehenet neteru, nehenet Pesejety Neteru hery-s

That is asked for by the gods and that is asked for by the Double Ennead of Gods. (It is said in the ancient yoga tradition of India with regard to the initiation into the Ocean of Awareness Meditation that "at this door the whole galaxy of gods prays for perfection day and night." The gods are way above human consciousness, but even they long for and entreat for the opportunity to gain entry to this ancient tradition that goes back beyond countless cycles of the universe. The Ocean Awareness Meditation or "Wa-Sha" is the technique that takes you beyond the beyond. The Egyptologists such as Budge, Gardiner, and Erman gloss the term as a verb with words such as "adore", "worship", "praise", "extol", "to be powerful, distinguished, exalted, renowned, or happy". As it noun it is "renown" or "reputation". With the "house" radical it is some place from which the Sun god comes. These definitions hardly begin to do justice to describing the technique and better describe the attitude one has after becoming familiar with the technique as well as the experiences and empowerment it makes available. In later use the expression devolved into these more ordinary meanings.)

724.2246fJPII1055+33

724.2246fJPII1055+33 Wethes N Hejet, Aryt Heru, Weseret mehet am.

N lifts the White Crown, and the Eye of the Will is filled thereby with Wizardry. (This introduces the tantric element of the practice. When the Kundalini rises up through the crown chakra, the Eye of Wisdom attains to a level of Wizardry that moves beyond death into the realms of the immortals. "Weseret" is the technical term that describes Wizardry. We still use it today when we talk about the silly games of Harry Potter. Rowling's stories are mere introductions for children to a very deep subject that "Muggles" indeed try hard to avoid. The glyph for Wizardry is the shaman's staff with a Death's Head on top. It is therefore concerned with matters of life and death, and not just a superficial magic show. The term "Weser" plays on the name Asar, which is the Egyptian form of Osiris.)

724.2247aJPII1055+34

724.2247aJPII1055+34 @wy N. me baku. Tepetu jenehu N me Jehuty. the two hands of N are those of hawks. The wingtips of N are those of (The Intellect soars on the wings of intelligent wisdom and creative the Intellect. imagination. The Will has hands with which to make its intentions real. Human hands and the wingtips of wisdom are the basic Avatar Tools.)

724.2247bJPII1055+34 724.2247bJPII1055+34

As pa Geb N mem senu-f, neteru.

As the World flies, N is among his companions, the gods. (The World Trump endows the Avatar with the physical abilities to "fly" with the gods. They become his boon companions.)

---- "//XZ/2004 - 00 = 41 > 5 724.2247cJPII1055+35 ▋ᠲᢩᢩᡭᡗ᠅᠉ᠴ᠆᠘

724.2247cJPII1055+35 Red*a* seneb asetu-th amyu redu khery @ Asar. gives forts are your frontier stones which are the feet under the hand of the Perceptive Faculty. (Compare this line to 1236b in hymn 524.)

Ċ_`<u>}</u>I{@*\$*\$\$ 724.2247dJPII1055+35 724.2247dJPII1055+35 N pu Sekhem debeh Aset-f Jehuty.

This N is a Divine Ego Power who demands his Seat of Intelligence. (This is a remarkable example of the bootstrap technique. The Will can assert its own Intelligence [Thoth]. "Debeh" ranges from beseeching to demanding. Care has to be taken with such a demand, because the environment must reflect that on the level of experience. It is no good to demand recognition as a genius if people still think you are just a stubborn egotist. In that case you are not Horus, you are Set.)



724.2248aJPII1055+35 \sim 724.2248aJPII1055+35 Nasu Tem ar Pet. Shedy N Aryt Heru nef.

Tem the Tower summons to Heaven, and N studies the Eye of the Will with him. (Tem the Tower is the expert on the use of the Eye because he creates the whole Thus, it is a great honor for the Avatar to study the nature and use universe with it. of the Eye of Wisdom with the highest Master. In the **Book of the Dead** Senet Game Board Layout we find Ra over Thoth and Tem over Osiris and Ma'at. Tem and Osiris both wear the White Crown. This shows their close relation. N identifies with Osiris and the Eye. The last phrase could be "N takes the Eye of the Will to him. "Him"could be Tem.)

1111---- 1111178 3-3-10 Stub A 10 724.2248bJPII1055+35

724.2248bJPII1055+35

..... bayu apu Khenetyu Anew.

..... these Prana Minds who are the Chiefs of Light Tower City. (The first part of the verse is missing, but Light Tower City connects to the Tower in the The "Ba" Minds are thoughts that the Avatar learns to manage. previous verse. There probably was a great college at Heliopolis devoted to mastery of the Eye of Wisdom and many other amazing secrets of Egyptian culture.)

724.2248cJPII1055+36 724.2248cJPII1055+36 Haty pen mejer her-k ar R@.

This obscurity forces your face toward [or beyond] the Higher Self Sun. (Here the "haty" is a cloak or obscurity that covers the truth. "Mejer" is to push or impel. You can not understand life without attaining enlightenment. Without the Higher Self all seems to be pointless chaos. Life seems to be just an endless cycle of eating That makes no sense unless it is headed and being eaten, birth and death. somewhere. Tem teaches the Avatar how to discover meaning in life through the intelligent use of the Eye of Wisdom from the viewpoint of the Higher Self.)

724.2248dJPII1055+36 🛛 🖉 🏠 🖳 🌳 🧻 🗐 🗍 🦷 🦷 🦷

724.2248dJPII1055+36

Sejem Ka Pesejety Neteru.

The Divine Ka hears the Double Ennead of Gods. (The Ka is the electromagnetic energy of the life force. "Sejem" is the faculty of hearing. Hearing is the direct 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



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.

(The text has "you" at the end. That is a pronoun Hindering enemies therewith. 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
724.2249dJPII1055+37 An ath en Heru Aryt-f red
$$a$$
t 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 724.2250aJPII1055+37

The divine scent is the scent of the Eye of the Will and is on him. The Chief is (The loss of the final part of the verse leads to questions regarding N syntax. Compare this verse to 1241a.)

..... N pu khew nenew neteru em sekhenu Aryt Heru. 724.2250bJPII1055+38 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. "Nenew" 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 Bindu Place is Pe. This is the point in the crown chakra the verbs of 1242b. 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 The Bindu Point is a higher function of intellect and the point where signals. 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.)

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Shed nes N me re en Set em bu pu @ha en sen am 724.2250dJPII1055+38 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 The two turn out to be inseparable, as chaos theorists have discovered. versus chaos. The solution is for Horus to realize that order can grow and evolve peacefully within Chaos actually assists evolution by allowing the automatic the realm of chaos. 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 ("Thehen" is to sparkle or glisten. "Renepet" is the year. These may refer Year. to squares on the Senet Game Board or to constellations in the sky as well as actual We need more research regarding the verse to identify and understand temples. these epithets.)

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

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.)

.....u Heru, Neb Seda. 725.2251dJPII1055+40

..... 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 (The "@newet" is an idealized place where all is **Double Doors of Heaven.** "@n" is beautiful and is the same root as the Hebrew word for "eye". beautiful. Thus it connects to the Eye of Horus. With it you can find beauty anywhere and The Nt version has "khetem-ku", which is "may you seal", but lacks everywhere. 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 That is probably off the mark. "Ku" is a second person singular negative. masculine pronoun: "you". Even though the queen is a female, she is often addressed with male pronouns.)

726.2252bNt692 Khesef ku khesefu @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 "khesef-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.

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 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 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 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 Semedetu-f, 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

Kher Ka en sejeh. Kher sejeh 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. The this verse and elsewhere in passages below the scribe writes a glyph \sim ... This is not the "horned" serpent that represents the letter "f" \sim . It is another kind of serpent. I use a snake glyph with more ripples for clarity: W..)

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

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 that 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" $\int \int \Omega$, the council of gods. This is a verse to contemplate.)

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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].)



727.2255aNt717 Aam Neheb-Kau metewet.

The Yoga of Chakra Energies burns with deadly seminal venom. (Neheb-K*a*u 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 turning upside down and injection of venom into the physical world causes the practice of yoga exercises to be painful in the various chakra energies and blocks their flow of prana energy. For further insight into this verse, see the "Story of Ra and Isis".)

727.2255bNt717

727.2255bNt717 *H*aw metat.

The season is correct. (This is to be expected under such conditions. As the season passes the situation will clear up. Persistence with practice will clear the "venom" and the pain will disappear. The Nt version has "metat", and the JPII version has "metet" as above.)

728.2256JPII1055+60

728.2256JPII1055+60 @bedu em AAA, Them, Tha, Theh. Nuk Benu, Sebenu, Sebenu, Heh....

A pure choir: AAA, Them, Tha, Theh. Nuk Ben-nu, S-Ben-nu, S-Ben-nu, Heh.... (This is a nonsense chant. "Them, tha, theh" is perhaps a play on forms of "you". "Nuk" is "I". "Ben-nu" is the immortal phoenix bird. "Seben" is to roll away the hours or makes "benu" causative. "Heh" is millions of years or roughly forever. So roughly this chant says, "Aah you and you and you and me. A phoenix makes a phoenix, makes a phoenix, on and on forever....."

729.2257aJPII1055+62



729.2257aJPII1055+62 b@net-f. Haw-f sejer. Hepen-f seben.

..... his dog-headed ape. Its season is sleep. Its offering slips away. (This may be an allusion to the ape Benety or a joke of some sort. But the meaning is obscure and the text is damaged.)

729.2257bJPII1055+62
$$Amy$$
 nawet-f seben hery New.

He who is on his plant, may he slip away on the Primordial Urge. (Again the meaning of this verse is obscure but seems to suggest that something slips back into the primordial state of New at the beginning of creation. There is a play between New and "nawet" and the consort of New, Newet.)

730.2258JPII1055+63

730.2258JPII1055+63Hery her-k, hemes New kh

Upon your face, crocodile! Herdsman of (We can not make much of this. The last part is lost, and the first part looks garbled.)

731.2259JPII1055+65

731.2259JPII1055+65 A, Gege, per nek em wekhet. Aw seth Ta ar-k.

O Starer Serpent, you go out into the night. The scent of Earth is on you. (This is another serpent formula. The Starer Serpent is the witnessing consciousness.

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" \subseteq ["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.)

Nt
$$|V = \frac{1}{2} = \frac{1}{2} + \frac{1}{2} = \frac{1}{2$$

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.)

Land Contractions 733.2261JPII1055+69

733.2261JPII1055+69 \underline{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



733.2261JPII1055+70 $\dots a$ pu en N. Jehuty. Tekek, Tekek.

 the Night. We suspect that the Intellect is the Thief because the Moon gives off reflected light. This Light Body consists of second-hand light. It is stolen from the Thoughts entertained by the Intellect often tend to be second hand creations Sun. rather than direct experiences. We think about an experience rather than actually experiencing it directly. This steals our creative energy

734.2262aJPII1055+74

734.2262aJPII1055+74 N., her-k thes me seb, Wepwawet as.

N., your face is tied on like a jackal's, as Wepwaut's. (The Avatar first identifies Then he earns the Wizard's wand. On top of the wand is a jackal's with Osiris. face. This represents triumph over death. Anepu is the Death Trump. Wepwawet is his jackal companion, the Opener of Ways. He is the guide through the land of the dead. "Face" means the visual field. The wizard-shaman can see clearly in the land of death.)

734.2262bJPII1055+74 Shesep nek @b-k pu Meneh hery Weru.

Take this your director's wand of Manhood which is over the Great Ones. ("Meneh" is a young man. This is probably the early form of "Mensch". A male's distinctive "wand" is his phallus. The Avatar uses the energy from that tool to surpass the Great Ones. These are the senior gods. The reference to a wand here is parallel to the allusion in the first verse to the Wizard's wand. After "meneh" is a town glyph that may be a scribal error.)

734.2262cJPII1055+74+75 at-f.

Kherep Neb Pesej ta ju Weru ma Heru anej-f The Lord of the Nine **Directors** the Great Ones like the Will who protects

his father. (The Nine is probably an Ennead or possibly the Nine Bowmen.) ᡔᢡ║

734.2262dJPII1055+75
$$Aa N$$
, thes thu hery ges-k Aab.

O N uplift yourself upon your left side. (This formula is telling the Avatar to open his heart and use it to raise his level of consciousness.)

De thu hery ges-k Amen. S-@h@ nek @-k. 734.2263aJPII1055+76

Put yourself on your right side. You set up your door. (Faulkner reads "s-(a)h(a)" – to cause to stand up, or raise. He thinks this describes a corpse in a coffin raising the lid of the coffin as a "door". I follow Faulkner, but am not sure what the phrase means and suspect that the text contains errors.)

734.2263bJPII1055+75

734.2263bJPII1055+75 Seruj nek @rerut-k. Nehem mesu-k m@ aak You strengthen your Portal and deliver your children from mourning . . . (Faulkner is probably correct to read "nem" as a mistake or shorthand for "nehem". 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.)

///.---/// 200 MARE 12 414 [28] @ a. On [84/94/4]@? ⅀ℿ℮ℴℴ⅁ℿℰ

734.2263cJPII1055+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 Another common example is "Mut" written with the "t" tucked in front "meh". under the vulture glyph. Such a combination is not to be read "t-Mu".)

三日三日の見の見る

734.2263dJPII1055+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.)

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



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

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

..... ges-k, kh*a*-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 heget, 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.)



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

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.)

735.2265aNt6 \square Per en Nt. em ur s me bak. Her en Nt mem Mehen Shesaw. 735.2265aNt6 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: $\boldsymbol{\delta}$.)

735.2265bNt6



735.2265bNt6 Pesesh-s nebu Tash-s nebut \dots 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.

736.2266aNt9 Nt pu Wer per me Wepet Jehuty. This Nt is the Great One who goes forth as the messen

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



736.2266bNt9 Aakhu amy senu $\boxed{[?]}$ 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.)

737.2267aNt9

737.2267aNt9 Nt pe sa Tem, sen en nu en Nefer Ma(a)t.

This Nt, is the son of the Divine Tower, and brother to Beautiful Divine Truth. (Tem the Tower is the activator of Ra, and Ma'at the Lady of Truth is the consort of The text really should say "daughter" and "sister" because the Avatar in this Thoth. case is female, but the scribes often ignore that detail because the Avatar identifies with Osiris, who is male.)

737.2267bNt10 An Nt mehefedet er Per wepet Pesejetu Neteru.

It is Nt who settles into the House of [Judgment?] and judges the Enneads of Gods. (This may refer to square #7 on the Senet Game Board called "M@bet", the House of the Thirty Judges. Here they show 27 judges which form three Enneads. Each Ennead has a Chief Judge, so that the total is a Grand Council of Thirty Judges. There is a judge for each square on the board. The Avatar identifies with Osiris, and Osiris becomes the Chief Judge for the whole Court. The Court and Council represent the Judgment Trump in the Tarot deck.)



Ay en Nt kher then, neteru apu, khemete[nu] khewetyu Wer. 738.2268aNt10

Nt comes to you, these gods, a third of whom protect the Great One. (The Great One is Osiris. This hymn may continue from the last one and divide the three Enneads into three sets of Judges. For the seating arrangement we must now use the Book of the Dead layout of the Senet Oracle Board that is based on the Judgment Hall Scene. One third governs the middle row of the Board on which Osiris stands. This row is the realm of the Magician's heart from which he works his transformations. Faulkner supplies the "-nu" suffix that dropped out and reads the verb as "khewetyu" instead of "khewau".)

738.2268bNt1

(a)h(a)u em heteret Tawy. Kheme[t]enu shewe 738.2268bNt10-11

And stand at the yoking of the Two Lands, and a third of whom raise ("Heter" is to "yoke" together and is one of the terms Egyptians used for Yoga. Here it also refers to the uniting of the North and South. A second third of the judges sit on the top row as a jury and silently listen to all testimony and watch the proceedings. The leader of this group is Ra, but he delegates the active responsibility as foreman of the jury to the Emperor Trump, Shiva, whose name as a verb means to "raise on high". He represents the element of air and sits on high. The upper row represents the higher chakras and Northern Egypt. The lower row represents the lower chakras and Southern Egypt.)

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

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 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

739.2269aNt12An 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 ⊙⊜ 🖍 📩 🍋 ⊿ ໃ 📛 🗤 🗸 🖗

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 fundamental parts. The Fool knows nothing about that, but exists as a complete wholeness. Still he has fun masquerading as the august Lord of the Ogdoad.)

740.2270bNt14 **H D D D**

740.2270bNt14 Nt pu Khemenu

This Nt is the Ogdoad (The Fool is the set of Eight Trigrams before they are divided up by Thoth's Taiji Principle. The Avatar identifies with this transcendental aspect of Thoth, the Baboon Fool. These number hymns are very important. Hopefully we will recover more of the missing parts of the texts.)

741.2271aNt41
$$\int \bigtriangleup i = 5 \circ i$$

O Perceptive Faculty of Nt, illuminate for yourself the Eye-Focus of the Will with which you are provided. (The poet speaks as the Cosmic Will of the Higher Self in this Pyramid Text formula.)

741.2271bNt42 Kap en su neter seth aryt-f.

The Divine One has censed himself with the incense of his Eye. (There is a fragrance associated with the Eye's focus. The text uses shorthand glyphs for "neter seth", the Divine Fragrance. This is the subtle perception associated with it.)

741,2271cNt42 *Ha* Nt pu, k*a*p thu her Aryt Heru.

O this Nt, you cense the face of the Eye of the Will. (The Avatar focuses attention onto subtle perceptions. This transforms the Eye and the visual field that it focuses in.)

You cense the face of the Eye of the Will. (You the reader can also sense the subtle and celestial aspects of things in the same manner.)

$$\frac{1}{741.2271 \text{ eNt}42}$$

741.2271eNt42 Hetemet thu em Aryt Heru. Hetemet-a thu em neter \dots f k \dots r. You are provided with the Eye-Focus of the Will. I provide you with the god \dots (The end of the verse is lost except for a few letters and then the column ends.)

$$\frac{1}{2} \frac{1}{2} \frac{1}$$

742.2272Nt43 Aw Heru Neweb nef her Aryt-f. | Neweb [?]

The Will gilds the face of his Eye-Focus. | A divine gold pectoral. (The enlightened vision takes on a golden hue associated with the direction of attention. "Gold" here represents great value and beauty. The glyph after "neweb" is uncertain.)

743.2273Nt43 (This text is lost.)

744.2274Nt43 Asar Nt as menen-k Aryt Heru em tep-k. | Newes.

Perceptive Faculty of Nt, you make stable the Eye-Focus of the Will on your head. | **A head band for a crown.** (A "newes" is a kind of noose, a strap or band that holds a crown or cap on the head.)

745.2275Nt44 ♪ ₽] ∞ ¥ a. Read of 745.2275Nt44

745.2275Nt44 Heru amy Asar Nt. O Will who is the Perceptive Faculty of Nt. (We have only identification between Horus and Osiris. This integrates Will and Perception. Faulkner corrects "wen" + [is] to "amy" + [is within].)

746.2276aNt44 Asar Nt hej nek Aryt Heru, W@et maa-k am-s. | A@ret. **Perceptive Faculty of Nt, illuminate for yourself the Eye-Focus of the Will with** which you see Unity. | A Kundalini Cobra. (The Eye focuses attention. "W@et" is a name for the Eye of the Higher Self. It sees Unity. The uraeus cobra goes with each verse of this hymn. The Nt scribe often writes in a nonstandard way. Faulkner interprets the strange glyph as "unity". It could be a variant of "tem" [$\mathbf{ym:}$].)

746.2276bNt45 Net jet-f kha neweb em Wat.

Because his body is a chamber of gold on the Way. (This verse links back to 2272 above with its reference to gold. Subtle perception leads to the appearance of things as if made of the most valuable material. Gold symbolizes this and represents the light of the Sun, symbol of the Higher Self. The meaning of the word "kha" is uncertain.)

746.2276cNt45 746.2276cNt45 Sereq *h*etet-k am-s. "Sereq" is to breathe. Your throat breathes with it. ("Hetet" is throat. The subtle perception has a correspondingly subtle breath.) 20 747.2277aNt46 nek kher-k en 747.2277aNt46 Jet to you and with you | An Immortal Body Cobra. (The cobra goes with each verse of 747, as in 746. This one is called "Jet".) 747.2277bNt44 S-thes-s, s-@nekh-s hat-k. 747.2277bNt44 She uplifts and makes your brow to live. (The cobra rises and opens the "Third" Eye of Wisdom in the center of the forehead.) 747.2277cNt46-47 *Ha* Nt. pu wa O this Nt. Al a Read of 748.2278aNt47 Asar Nt. de nek hewenet hem amyt Aryty Heru. Perceptive Faculty of Nt., I give to you the pupils that surely are in the two eyes of the Will. ("Hewenet" is the pupil of the eye. The determinative for the pupil looks like a child. It is based on the reflection of an observer in the eyes of someone they observe. The scribe's mixing of "wen" and "amy" again occurs here.) 111. - - - 1111. (This line does not survive.) 748.2278bNt47 Alant malm gat - I al a - t Read - Im 748.2278cNt48 Asar Nt de nek sen hery-k wenen sen nek hen@-k. Perceptive Faculty of N., I put them on you, and they are with you. ("Them" may refer to the pupils of 2278a above.) ≫ [] () ≪ 748.2278dNt49 748.2278dNt49 seshem sen thu. they guide you.

NE Read 40 DD Milling D LUW a.b. Read 40 D ___*1*/2

749.2279aNt49-50

749.2279aNt49-50 Hekau.

Asar Nt Aryty Heru apetu nek em k*a*y-k. Weret

Perceptive Faculty of Nt, these two eyes of the Will for you as your two Ka A Great Magic Cobra. (The Ka is electromagnetic energy. energies. 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.)

No NE A Marga 31.H. H 749.2279bNt50 Asar Nt. wenen sen nek tep-k. Perceptive Faculty of Nt., they exist on your head. 111 - 1111 - 2 - 1 5 - [WWW A Z ▰◓๛๖๖๏๚๚๔๙ 749.2279cNt51 749.2279cNt51n 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 Hek*a*u-s ar. its magic is beyond. (They represent transcendental magic.) dent = A'll ... // XED D = 1 A Marinile Do 10 750.2280Nt52-53

Asar Nt., hej nek Aryt Heru maa-k am-s. | Set Ta 750.2280Nt52-53 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 The glyphs show a letter "s" plus a loaf "ta" with a perceived with the Eye. 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 At, hej nek Aryt [Heru]. M*a*-k am-s. Wep nek Ary[t]-k, m*a*-k am-s. **Father, illuminate for yourself the Eye of the Will. You see with it. Open your Eye and see with it.**

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" *(Characteristics)*. However, I think it is "Mehet" written as the plant radical "ha" i, which is here read "meh" and stands for the northland of the Delta. The "hen" radical occurs sometimes as a variant.)

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 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 This hymn is praise of the Cosmic Cobra Kundalini anything you can imagine. Pranayam tradition that is not just thousands of years old, but probably billions of It probably stretches over countless universe cycles and always arises years old. 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.) $\int \mathcal{A} = \int \mathcal{A}$

756.2286Nt64 Asar Nt, hej nek Aryt Heru, wejat. | Megeret 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 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.

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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.)



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 The multiple stars indicate multiple Twats. incarnation as Avatars. Each is a birthplace for an Avatar.)

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 Mek, Nt. Ayet kher-k Nt pu. Nu Neb en Met-ter hery Ma(a). This Nt is come with you, this, the Lord of Divine Witnessing of Behold, Nt. 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.)

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 This is all conditioned by the type of body we choose to that will sustain the body. 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 "Mehen" is the serpent of the Labyrinth and the pathway through the question. 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 $\widehat{\mathbf{A}} \cong \widehat{\mathbf{A}} \cong \widehat{\mathbf{A}} \boxtimes \widehat{\mathbf{A}} \cong \widehat{\mathbf{A}} \boxtimes \widehat{$

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 (The Avatar lives a surrogate existence. She manifests in your life, experiences. 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

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 The Ka is electromagnetic life energy. This produces "food" as the offerings. 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 "Nebetu" 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.)

Amnto Ka A AMNt BORD and

758.2290aNt699-700

758.2290aNt699-700 An Nt aryt 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 **a**. New is the God of the Primordial Urge to create.)

758.2290bNt700 758.2290bNt700 Sehew nek ar Ma(a)t, en Ma(a)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 \bigcirc becomes read as \oslash .

759.2291bNt750

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.)

5

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.)

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.)

read a (met)?

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" \bigwedge_{\Box} "shn@-t" 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 The whole sky is the Face of Osiris. Notice how the hymn sets up the 2291c. 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