

A Tour of Atlantis

or

What Happens in the Astral Realm



Hours 9 - 12

The Amduat

Glyph Text, Graphics,

Translation, and

Detailed Commentary



Douglass A. White

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or

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A Translation of the Ancient Egyptian Text

Amy Dewat

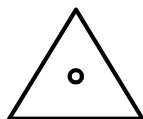


with detailed illustrations and commentary

by

Douglass A. White, Ph.D.

Hour Nine



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Hour Nine

Guide: Goddess of the Astral Realm Who Protects Her All

DEWATET M@KET NEB-S (★𐀀𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉)

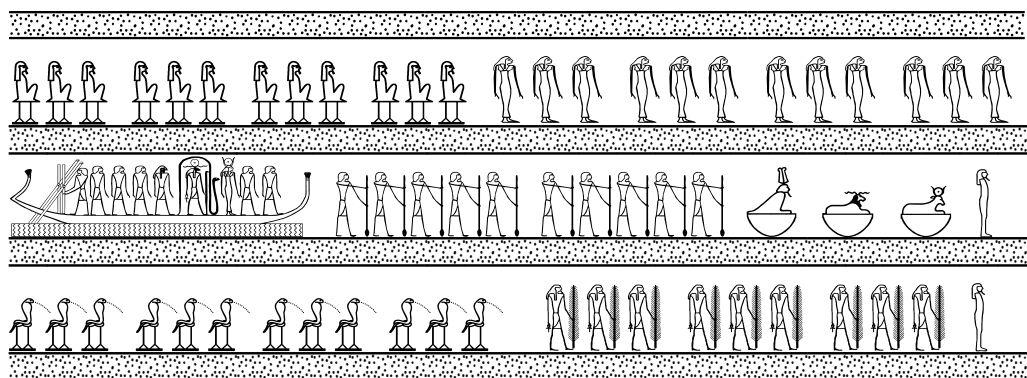
Hour Name: Hidden Source Chakra of the Invisible Realm

QERERET SHETAT AMENETET (𐀀𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉)

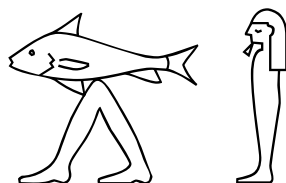
City: Expanded Forms (BES ARU 𐀀𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉)

Portal: Son of the Flood (SA AGEB 𐀀𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉)

Overview of Hour Nine



Ninth Chakra: Mass Consciousness



The titles for Hour Nine reveal the essential nature of the Hour. The Goddess Guide protects **all** because she operates from the level of mass consciousness and species awareness. Hour Eight is divided into a series of small Source Abodes that separate each class of archetype into a small category. Hour Nine is a Source Abode for all of the Invisible Astral Realm. The abstract design of the Hour is a large X shape that subtly suggests the huge energy grids of species consciousness overlaid on the planet and anchored at the earth's core. To see the X shape, note the distribution of males and females (cobras being a female totem) with the paddle bearers in the middle. The city is devoted to the expanded archetypes that exist at this level. The city for this Hour is an opportunity to explore these "expanded forms" 𐀀𐀁𐀂𐀃𐀄. That means the individual consciousness has expanded to the level of species awareness as a deliberate state of consciousness rather than just an instinct. The word "bes" 𐀀𐀁𐀂𐀃𐀄𐀅𐀆𐀇𐀈𐀉 refers to the swelling of the Nile as it begins to flood. It also plays jokingly on Bes, the potbellied Cosmic Dwarf.

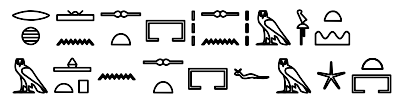


Bes is a comic transformation of Baba (𓂏𓂏), the transcendental Cosmic Fool and Jester. In India he becomes the dwarf avatar of Vishnu. He can expand himself taking just three steps with his funny feet (the three registers or realms – Earth, Astral Realm, Heaven) to encompass the entire universe. He is the spirit of expansion and celebration of life. He loves a crowd of like-minded individuals – that makes a species. Once you have enough individuals within a given species, what are you going to do – just munch grass like a herd of mindless sheep? Hey, why not have a PARTY or invent some cool games to play? The name of the Portal to Hour Nine is the same as the name for the body of water in this region. This suggests a large lake filled with flood waters such as the ancient Egyptians built in the Fayum. They channeled Nile waters during the flood into Lake Moeris to provide year-round fishing and fresh water supply. Unfortunately interference in Egyptian affairs by feuding imperial European powers in the 19th century led to the pollution of the lake with sea water. The modern lack of Nile floods further has reduced the viability of that once flourishing region.

At the end of the last Hour we encountered New as the watchman over the portal to Hour Nine. He is the Cosmic Urge to Create. When he activates his creative urge, he opens the door (𓂏𓂏) to the Cosmic Flood (𓂏𓂏𓂏𓂏). The Cosmic Flood brings about abundance (𓂏𓂏) of life in the universe. Each year Egypt recapitulated this Cosmic Flood with the Nile Flood that brought renewed life to the entire country, so the whole society celebrated with the songs and dances that Bes represents.

The illustration for Hour Nine clearly depicts the theme of mass consciousness by presenting large groups of identical beings in all three registers. Nevertheless, we find that each member of a large group still has a unique name to provide for the individual personality. We also find that as we progress through the Hour we are shifting back toward affairs of the diurnal world. We leave the Northern Quadrant and begin to enter the quadrant of the Eastern Horizon.

Introduction to Hour Nine



Translation of Introduction to Hour Nine

The Majesty of this powerful god takes up his experience in this Source Chakra. He issues orders from his Meditation Boat to the gods who are in the Chakra.

**The divine crew of the Meditation Boat of this god has experience of the city.
The name of the portal of this city through which this powerful god enters**

**And where he experiences the waters that are in this city is “Son of the Flood”.
The name of this city is “Expanded Forms and Creations with Life”.**

**The name of the Hour Goddess of the Night who guides this powerful god
Is “Goddess of the Astral Realm Who Protects Her Divine All”.**

**As for the Secret Source Chakra which is in the West
And in which this powerful god and his crew has experience in the Astral Realm,**

**If these things be made with their names
After the manner of this figure which is depicted**

**At the Eastern Invisible Chamber of the Astral Realm,
And if one knows their names while upon earth,**

**And knows their Thrones in the Invisible Realm,
[He shall] experience his own throne in the Astral Realm,**

**And he shall stand among the Divine Lords of Abundance
Whose words are Truth in the Council Halls of the Mighty Day of Reckoning,**

And shall be a Light Being upon earth.

Notes for Hour Nine, Introduction

This text is posted over the top of the Upper Register. The Solar Meditation Boat has now passed the midnight point and is proceeding toward the east where the sun will rise to start a new day. The word “hetep” basically means to experience, and this includes touring the city and its environs, learning what is special about the place, interacting with the local inhabitants, and resting a bit to prepare for the next stage of the journey. When “hetep” is done properly, it brings a sense of physical satisfaction and peace of mind.

P and H take “*Sa Ageb*” to mean “Guardian of the Flood”. This is a possible reading, but why should the Cosmic Flood need a guardian? It is the energy that creates all the diversity of the universe. I think the paddlers and other crowds of beings are there as “sons” of the flood because it provides for their livelihood like a loving parent. The additional portion for the name of the city (@nekhet[u] Kheperu) means

“Creations that are Alive”. This reminds us that the theme for the Hour is that all creations are alive. P takes “**M@KETET EN NEB**” to be “Protects her Lord”, which is definitely a possible reading, but I prefer to take “neb” in the sense of “everything” because the theme of the Hour is concern for all members of each species. Of course, Ra as the Higher Self is Lord of all these species, but there is nothing special to protect Ra from in this Hour and all the Hour Goddesses are charged with being his guide for their respective Hours.

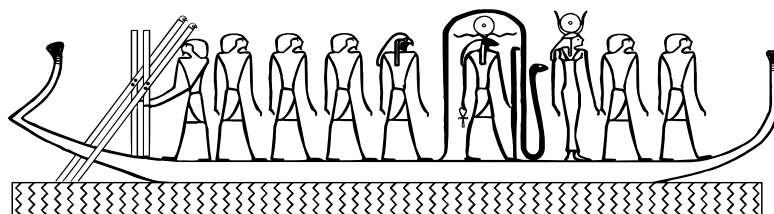
The Mighty Day of Reckoning is Judgment Day when the heart is weighed in the Scales of Justice. Every moment is a mighty “Judgment Day” and what you experience will be your own judgments concerning decisions you have made and the experiences they have brought. You may discover that you have shirked responsibility in many areas and left much unfinished business. Based on this you will decide what to do next and then face yet another moment of judgment.

The text reiterates how useful this knowledge of the Astral Realm is in practical daily life and suggests that a person learn the contents of each Hour, become familiar with both the illustrations and the names, and apply the knowledge while alive rather than just taking a book to the grave.

The introduction to Hour Nine points out that all great leaders have an expanded vision that considers the overall benefit of any decision for the entire society and the entire environment, not just for a vested interest or personal agenda. This is a key aspect of higher states of consciousness and successful living.

Hour Nine, Middle Register, Solar Meditation Boat

We begin our exploration of Hour Nine in our usual manner starting with a note on the Solar Meditation Boat that appears at the left of the Middle Register and then considering the Middle Register procession from the far right in sequence.



The Solar Meditation Boat appears to be on a small lake or in a harbor. The occupants of the boat are as usual, and Awef stands under the canopy of Mehen. He holds a serpent staff vertical in his left hand. The rest of the Hour’s tableau is on

land.

Text for Hour Nine, Middle Register, Solar Boat



Translation of Text for Hour Nine, Middle Register, Solar Boat

This powerful god with his divine oarsmen experiences at this city.

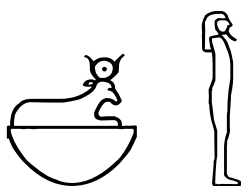
His crew relaxes in his Meditation Boat with his secret figure of the Fullness Serpent.




This powerful god issues instructions to the gods who are in this city.

Notes on Text for Hour Nine, Middle Register, Solar Boat





The divine oarsmen are the men holding paddles in the Middle Register. They are local people who will assist the Solar Meditation Boat on its journey through the Hour. At each Hour there is a rest period during which Ra and his crew on the boat meditate and integrate the energy of the Hour. The poet specially mentions the Mehen serpent “Fullness” that serves as the protective canopy for Ra. The serpent surrounds Ra and has the ability to surround and thereby define the boundary of any creation or group of creations that form a set. In this Hour the idea is to define different species that contain groups of similar individuals. Next we consider the figures starting from the far right of the Middle Register.

Hour Nine, Middle Register, Global Offerings






On the far right end of the Middle Register is a mummified male figure with a beard and a striped head cloth or a wig. He represents “Offerings of the Gods” or “Divine Experiences” (HETEP NETERU ) His pose expresses the glyph for a “form” or “image” (ARU ) and we can take this to mean a general archetype. Behind him are three large baskets each in the form of the glyph for “all” (NEB ) This supports my reading of “neb” in the previous paragraph as the theme of the Hour. The set of three “neb” glyphs means “many all-inclusive sets” and the basket shape



emphasizes the all-inclusive idea. This tableau tells us that the archetypes of the Hour include all members of a species that express the particular archetype.



In the first basket we find a large cow in a restful sitting pose. The cow has large horns  that indicate her mind is open and expanded. Horns also indicate rays of light or a nimbus around the head. Nestled between the horns is a solar disk. This tells us she is a form of Hathor known as “The Great Fullness” (Mehet Weret ). Note the water radical in her label that indicates she also is a sign for the Cosmic Flood. She represents everything in the universe. The identification is further supported by some artists drawing her eye as the Eye of Wisdom (). Her label is the epithet “Lady of Wide Spaces Who is Chief[tainess] of the Astral Realm” (NEBET AWU KHENETY DEWAT ) and this further confirms her identity. She represents Pure Undefined Awareness. That definitely embraces all.



In the second basket we find a ram sitting in a restful pose. He has wide wavy horns and a small goatee. This is an embodiment of Awef, the physical body of Ra in its restful couchant pose and encodes also for Osiris who is now identified with Awef-Ra. He is a symbol for the pharaoh (PER @A ) the sun's avatar on earth. Therefore he is someone who must have a broad vision for all people. The ram also encodes for the Ba or Mind of a Leader that sees the big picture of all the people and the whole world. His epithet is “Enthroned One Who is Chief of the Astral Realm” (NESETY KHENETY DEWAT ). The word “enthroned” is written in shorthand for ().



The third basket contains a couchant form of Seped () but with the head of a bearded man instead of a hawk. “Seped” means to be alert, sharp, and ready to handle whatever must be handled. On his head the figure wears the double ostrich plume of Osiris (Shewety ). This tells us he is the essence of Osiris and the seed that begets Horus. The two plumes represent Isis and Nephthys, the lovers of Osiris.

The plumes also relate him to Menu, the Procreator as well as to Maat and Shewe. This figure's label is "Essence of Osiris Who is Chief of the Astral Realm" (MUTY KHENETY DEWAT ). The divine essence of Osiris is sometimes written as MU . Once again the symbol for the celestial waters of pure undefined awareness appears. "Muty" also means the two mothers or consorts of Mu, the transcendental form of Baba as Undefined Awareness. Isis and Nephthys are the two consorts of Osiris and the mothers of his three children, Baba and Horus by Isis and Anepew by Nephthys. Horus is the will to create by defining with boundaries. Anepew is the inevitable death of all boundaries. Baba is the path to deliberate release from all boundaries. Taking Mehet Weret as a cosmic Hathor form of Isis we get the Holy Family of Egypt (Isis, Osiris, Horus) in the three baskets.

These three "baskets" represent offerings and total dedication to serving the wholeness that is life. The seed of Osiris becomes the Pharaoh, and the Pharaoh rises to the Fullness of the universe, the light of the Higher Self Sun shining effortlessly everywhere. The two right-hand baskets represent the cosmic fullness of Min and Mut, Amen and Amenet, Ra and Rayt. The left-hand basket is the seed that they bequeath to the world that brings abundance to the planet and all mankind.

Text for Hour Nine, Middle Register, Global Offerings



Translated Text for Hour Nine, Middle Register, Global Offerings

Those who are in this picture in this City

Are they who give generous offerings of food to the gods in the Astral Realm.

The Higher Self Sun decrees for them loaves of bread and vessels of beer,

And then the gods journey on in the following of this powerful god

To the Eastern Samadhi Horizon of the sky.

Also following with him are gods who [fully] experience the Astral Realm.

Notes on the Text for Hour Nine, Middle Register, Global Offerings

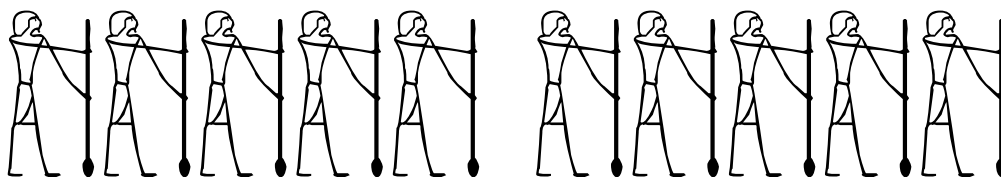
All the beings in this Hour give abundant offerings to the gods of the Astral Realm, so life here is peaceful and comfortable. The Astral Realm is a subtle world that lies between spiritual heaven and physical earth. It is the transition between physical states that retains subtle memories and seeds of karma for future states. The gods of the Astral Realm are extensions of the gods of Heaven. They penetrate through the Astral Realm down into the physical realms of earth.

“Offerings” is a code word in Egyptian for “experiences”. The purpose of offerings is to achieve wholeness and thereby attain peace. The only reason a person lacks peace is due to an unwillingness to experience certain situations and creations. The problem is that the situations a person faces have been chosen by that person, whether consciously or unconsciously. Therefore, the experiences a person has are his own offerings to himself. The offerings can be made through various channels of experience, and these are what the Egyptians called “neteru” and Egyptologists usually insist on calling gods so that people have the idea that they practiced polytheism. This “Atlantean” book demonstrates that the Egyptians believed in and practiced something very different from what most people today imagine.

















































As in the Christian tradition today, bread stands for the physical aspect of life, and beer stands for the “blood”, -- that is, the spiritual aspect. The Higher Self Sun decrees these to be distributed to everyone. The text is very clear that the offerings are reciprocal. This is how things work according to modern physics. Every event is bidirectional. This is Newton’s law of the bi-directionality of events (simultaneous action and reaction), and it extends into relativity and quantum mechanics as well.

The text goes on to emphasize that the entourage is now heading toward the eastern horizon to begin a new day. The “eastern horizon” represents the morning meditation during which a person enters deep samadhi. The midnight point of the journey was the perfect balance point between the evening meditation samadhi and the morning meditation samadhi. We will see how the Solar Meditation Boat goes to ever deeper spiritual states of consciousness while at the same time moving toward the world of daily activity that seems far removed from subtle awareness. The Egyptians had a very subtle viewpoint of Reality that perfectly integrated the spiritual and the physical, the ideal and the practical.

Hour Nine, Middle Register, Crew of Oarsmen



Between the Solar Meditation Boat and the Three Baskets are twelve bearded oarsmen. They walk along in single file, each holding an oar in a vertical position with the paddle pointing downward. Each has a name label.

1. DEPY   (Paddler). A “depew” is a paddle or an oar. This fellow is an ordinary oarsman.
2. JA DEWAT   (Sails the Astral Realm). He can navigate in the Astral Realm as a space-time traveler perhaps even in OBE mode.
3. NETER NETERU   (God of Gods). Did you expect Him to be mixing with the sailors? This may be sailor jargon for a cool dude.
4. HETEP WAA   (Experience Meditation). This is relaxed mind sailing.
5. HEPETY TA-F    (Paddles His Land) “Hepet” is an oar. He navigates through space – a space sailor who can even sail on land.
6. KHEN WENEWET-F      (Rows [for] His Hour). He navigates through time – a time swab. Or perhaps he just works by the hour.
7. AKHEM KHEMES-F      (He’s Friendless). This may be slang for a particular sailor, such as the lonesome swab who climbs the mast to be lookout. KV 34 has      which means he has no oar, perhaps joking that he keeps losing or breaking them.
8. AKHEM SEHEMY-F      (He Never Turns Back). The reading for “sehemy” is uncertain, with possible word play on “hemy”. See the next sailor on the list.
9. AKHEM HEMY-F      (Rudderless). Slang for a steersman.
10. AKHEM WERED-F      (No Sealegs). Literally this means “without cessation”. Another slang nickname, possibly for a navigator who keeps resetting the course. Maybe he is just a hard worker who does not know when to stop.
11. AKHEM SEK-F      (Indestructible). A tough old salt.
12. KHENEW   (Steersman).

Altogether this is a pretty funny bunch of sailors who seem to have esprit as a group

By their secret words every day.

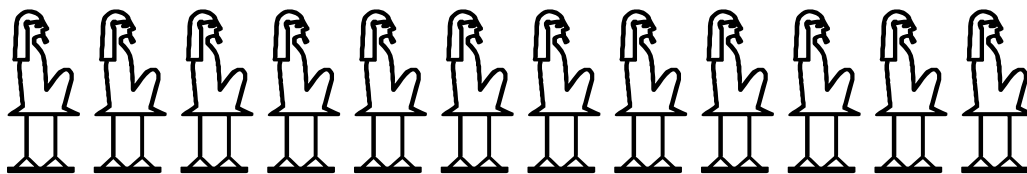
Notes on the Text for Hour Nine, Middle Register, Oarsmen

The text makes it clear that the men on the ground are local crew who join with the crew on the boat to assist in navigating through this Hour. It seems that some of these local oarsmen will assist the crew of the boat for the remainder of the journey and help it pass through the Horizon Samadhi where the Higher Self Sun will change to his Morning Meditation Boat and glide up into his Eastern Hall of Morning Meditation.

These oarsmen also do something else very strange. They are a rather wild and playful bunch and some of them splash water on the local Light Beings with their paddles. The recipients of the splashes are Illuminated Beings who presumably take the physical buffoonery with a sense of humor. We also recall that water symbolizes the potential energy of undefined awareness. The oarsmen play with the water. These sailors are also very powerful magicians who can conjure up imaginative thoughts in the Mind of the Higher Self using certain mantras. On one level they are making jokes, but on another level they are exercising creative intelligence. The names of the oarsmen suggest they have a lively sense of humor.

Hour Nine, Upper Register, Twelve Swathed Ones





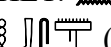
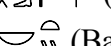
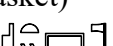


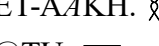
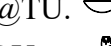

Starting from the far left of the Upper Register we encounter a row of twelve bearded and mummified male gods, each squatting on a linen glyph. They all look the same.



B considers these gods to be a team that helps to prepare the mummy of Osiris by swathing it in linen. However, they themselves are swathed in linen and the explanatory text emphasizes this. H says they are part of the tribunal of the gods, and this may well be. However, the text also assigns them a more active duty – to help overthrow the enemies of Osiris. That means they work as a council (*Jaja*) to eliminate by means of their group decisions anything that might overshadow the Seat of Perception (Osiris). Several have names that relate to cloth suggesting that they can function even while arms and legs are wrapped. The exact meaning of many of

their names is uncertain. The individual labels for these twelve gods identify them as follows.

Hour Nine, Upper Register, List of Swathed Ones

1. NEHA-TA  (A Bit of Land). The exact meaning of “neha” here is uncertain, but it usually means to diminish. Sometimes it relates to certain plants such as the sycamore.
2. DEBA.  (Adorned).
3. ARYTY  (Beanie; Blue Cloth).
4. MENEKHET.  (Cloth Band)
5. HEBES  (Clothing)
6. NEBTI.  (Basket)
7. ASETI-NETER.  (Seat of the God)
8. ASETI-PAWET.  (Seat of the Primeval Time)
9. HETEMET-AAKH.  (Supplied with a Light Body)
10. NEB-P@TU.  (Lord of Mankind)
11. DEMEDU.  (Integrator)
12. MEN-@.  (Firm Hand); or possibly AMEN-@ (Hidden Hand)

Text for Hour Nine, Upper Register, Twelve Swathed Ones






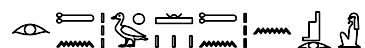












Translated Text for Hour Nine, Upper Register, Twelve Swathed Ones

**Those who are in this picture in the Astral Realm
Are seated firmly on their linens,**

**And they are in the form of the figures which the Way [of the] Will has made.
The Higher Self Sun says to them:**

**“O you who are adorned in your linens,
You are holy in your garments,**

**Whom the Way [of the Will] adorned
When he hid his father in the Astral Realm, which conceals the gods.**

**Uncover your heads, O gods,
And unveil your faces,**



And do what you must do for the Seat of Perception!

**Your deliberate Ocean Meditation is the Lord of the Invisible Realm,
And you make True his words against his enemies each day.”**

**This divine council of chiefs consists of gods,
And their words of counsel are in behalf of Osiris each day.**

**The work which they do in the Astral Realm
Is to overthrow the enemies of Osiris.**

Comments on Hour Nine, Upper Register, Twelve Swathed Ones

These twelve gods on the left side of the Upper Register of Hour Nine sit on linen glyphs. This would seem to be a very uncomfortable type of seat. However, we must remember that this is symbolic imagery in the Astral Realm where anything is possible. The linen glyph indicates a perfection  and plays on the word for linen that has the same pronunciation  and differs only in the determinative glyph. The perfections adorn these enlightened beings and qualify them to sit on the grand tribunal. Having achieved the highest excellence, they can judge performance in whichever perfection they particularly excel. Achievement in any perfection (*siddhi* in Sanskrit) derives from application of the Will in that particular area. Therefore the secret to achieving many types of perfection is to learn how to use the Will properly. The poet tells us that Horus hid his father in the Astral Realm where the gods are all invisible. This is a clue. We must use the Will to enliven the Seat of Perception at the deepest level of the Invisible Astral Realm.

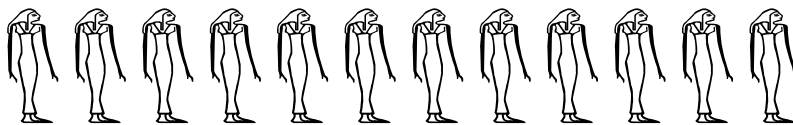
Uncovering the head is code for opening the mind to new and creative thoughts. Opening the face is to learn how to perceive the vista that presents itself to you in the present moment. Learn to appreciate the view that you already have. Then you perform your role as a Son of the Sun for the Seat of Perception. Most important is to practice the Ocean Awareness Meditation. That is the Lord of the Invisible Realm and the essential pathway to identifying with Osiris, the Perceptive Faculty.

Once you are established in full awareness of the Perceptive Faculty you may solve any problem, and you will then deal with all the remaining issues in your life day by day until they are completely handled. The tribunal of Perfected Ones provides counsel every day on how to handle problems that may obstruct the Perceptive Faculty from enjoying full awareness. Each person has a complete set of Perfected Ones in his or her own Astral Realm at the subtle level of consciousness. These Perfected Ones act as spiritual guides prompting you with intuition as you evolve in your own personal life path. We can think of the members of this Council as Ascended Masters and Intuitive Spiritual Guides.




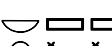


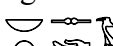

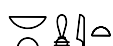

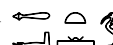


Hour Nine, Upper Register, Twelve Goddesses

Following the Twelve Perfected Ones are Twelve Goddesses who stand in relaxed poses with their empty hands hanging down at their sides. The ladies all look the same except for example plain or flowery dresses which are simply embellishments by the artist who drew these pictures, so there is no help from the graphics in pinning down the nuances of their names. Some editions do not distinguish the various

dressess. My version basically follows that of Thutmosis III in KV34.

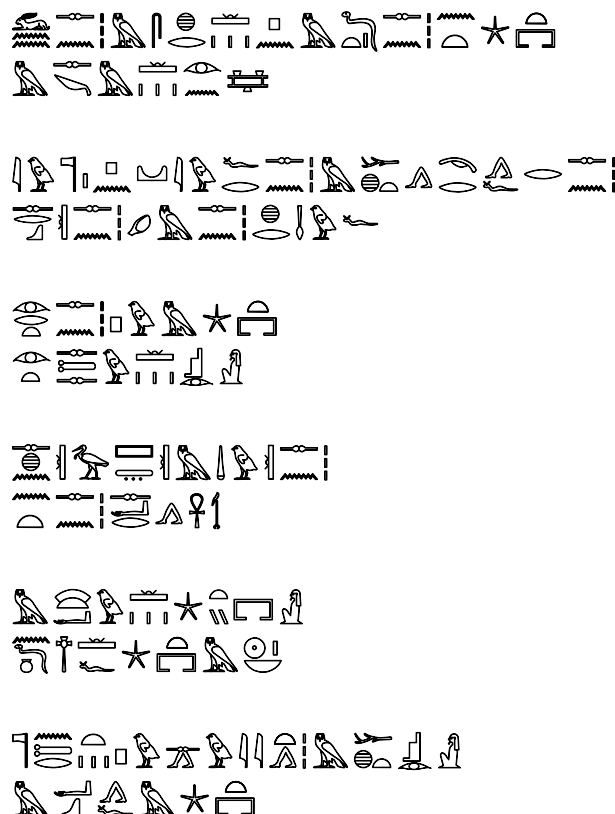


The ladies have the following identifications.

1. PERIT  (Ascender)
2. SHEMAT AAKHU  (Foreigner of Light Beings)
3. NEBET SH@TU.  (Lady of Knives). This may be a play on “Lady of Letters”.
4. NEBET SHEFSHEFET  (Lady of Strength). This sounds like a form of Sekhmet.
5. @AT AADDET  (Misty Gem). “@at” generally suggests Sekhmet, the powerful lioness goddess and has other possible meanings. I chose gem since the determinative was missing and Gem or Jewel are nice female names and the determinative for “misty” also is used for sparkling things (thehen ). H takes it to mean a plague. In her malevolent mode Sekhmet is quite horrific.
6. NEBET SEDAU  (Lady of Quiverings).
7. HENET NUT-S  (The Plowed Field is Her Town). “Henet” can also be a woman’s cunt.
8. NEBET MATU  (Lady of Paths).
9. DESERET ANET  (Sacred Valley). This may refer to Atlantis and also has sexual connotations.
10. @AT-AAKHU  (Radiant Gem). This powerful lady seems related to Sekhmet just as lady #5 and lady #11 below.
11. SEKHEMET-MEDU  (Word of Power). This lady also sounds like a form of Sekhmet.
12. NETERET-EN-KHENETET-R@  (Goddess Who Sings for the Higher Self Sun).

Several of these ladies sound suspiciously like forms of Sekhmet who in turn is a form of Hathor. The multiplicity of divine beings unifies quickly if we realize that all male divinities are forms of Amen Ra, and all female divinities are forms of Amenet Hathor. Hathor is an emanation of Ra (the sun) as the rays, sparkles, and glowings of light, but Ra (as a creation) is also an emanation of Hathor in her transcendental role as pure awareness. All these characters and their characteristics are emanations of human foolishness of which the Egyptians were very much aware.

Text for Hour Nine, Upper Register, Twelve Goddesses



Translated Text for Hour Nine, Upper Register, Twelve Goddesses

Those who are in this picture with their bodies of the Astral Realm
Are in the forms which the Way [of the Will] has made.

This god calls out to them after he has arrived where they are,
And they breathe to life and they hear his voice.

Their work in the Astral Realm
Is to bring about uplifting of Osiris,

And to embrace the secret Mind by their words.
They are ones who enhance life and strength

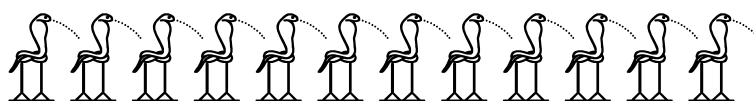
By illuminating the God of the Astral Realm
When he greets the Astral Realm on each day.

**These goddesses move along in the following of the Perceptive Faculty
When he enters into the Astral Realm.**


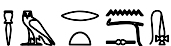




Notes on Text for Hour Nine, Upper Register, Twelve Goddesses

These goddesses primarily live in the Astral Realm to serve Osiris. Their job is to make sure his perception is clear, and they also seek to explain in words the secret role played by the Perceptive Faculty in the Mind. Osiris is the God of the Perceptive Faculty that underlies the Astral Realm. However, this is also Ra's Avatar #41 in the **Litany of Ra**, so these goddesses also come to life when they hear his voice. The goddesses are Light Beings who are like angels that illuminate the presence of Osiris. They represent the growth of life and well-being in our lives as we meditate and grow day by day. The Twelve Gods on the left side of the Upper Register represent left-brain intellectual achievements. The Twelve Goddesses on the right side of the Upper Register represent right-brain intuitive growth and the general sense of well-being.

Hour Nine, Lower Register, Twelve Fire-Spitting Cobras



The left side of the Lower Register of Hour Nine consists of twelve erect and fire-spitting cobras each of which sits on a linen glyph and faces toward the right. These cobras represent the life energy of awareness shining forth to produce light. Each individual cobra is exactly the same as all the others. The only difference among them is the name labels given to them. B lists the labels, but labels for the first and third cobra are missing from his list. I have tentatively recovered them from P's photograph and the text of KV 34 transcribed by H. Traditionally these cobras are considered female shakti or kundalini energies. They are all forms of Wajet or Nekhebet.

- 1 NES @NEKH  (Living Tongue of Fire). P gives this as "Her Tongue Causes Pain" and H is pretty similar. 
2. TEKAYT  (Ms. Torch).
- 3 NEBAT  (Flaming One).
4. KHUT-DEWAT  (Amulet of the Astral Realm). She is protective.
5. DERET EN SHENETU  (Expeller of Fears). "Der" is to expel. "Shenetu" are problems, illnesses, and other limitations. According to the Pyramid

Texts “Sheneth” or “Shenet” is a name for a class of limitation serpents in the Astral Realm. The name derives from the root to surround or encircle (shen 𐀓, 𐀔).

6. WEP SHETU 𐀓𐀔𐀕𐀖 (Opener of Astral Mysteries).
7. ANEKHET @NEKH 𐀓𐀔𐀕𐀖 (Lively Face). Among the living she is really alive.
8. SHENET EN AMEM 𐀓𐀔𐀕𐀖 (Alights Upon Grace).
9. NEFERET KH@U 𐀓𐀔𐀕𐀖 (Beautiful One of the Sunrises). This name I also tentatively recovered from P’s photograph.
10. @AT-ARU 𐀓𐀔𐀕𐀖 (Mighty Goddess of Forms).
11. NEBET-WAUUAU 𐀓𐀔𐀕𐀖 (Lady of Fiery Splendors).
12. NEBET REKEHU 𐀓𐀔𐀕𐀖 (Lady of Fires). She is a female form of Ra’s Avatar #40.

Text for Hour Nine, Lower Register, Fire-Spitting Cobras

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Translated Text for Hour Nine, Lower Register, Fire-Spitting Cobras

Names of the cobras that spit fire

For the Perceptive Faculty, Foremost of the Astral Realm

With flames in their mouths.

They swallow their flames

After this powerful god passes by them.

Those who are in this picture [are] in the Astral Realm

And they are established on their linens, in their own flesh.

And it is they who enlighten the darkness

In the chamber that belongs to the Perceptive Faculty

By means of the flames that are upon their mouths,

And they bring about the overthrow in the Astral Realm.

And they drive back the serpents of every kind which are on the ground,

And whose forms are unknown even to the God of the Astral Realm.

They live on the blood of those whom they slice to pieces each day.

Neither the Light Beings nor the dead may pass them by,

So secret are their Yantras.

Those who know this shall see their Yantras,

And shall not pass through their flames.

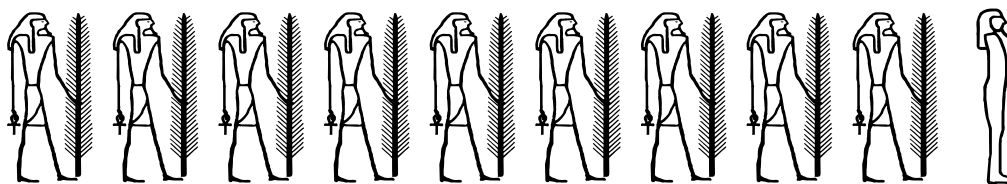
Notes on Text for Hour Nine, Lower Register, Fire-Spitting Cobras







We are in the Lower Register, so these beings represent the lower part of the body and the energy of the physical world. The cobras are all female beings. They not only spit fire, but they are made entirely of fire. In physics this fire means light produced

by the electromagnetic interaction. In the Astral Realm these represent the life force kundalini energy out of which Light Beings are made. The cobra goddesses are all kundalini tantrikas. Because these Light Beings work in cooperation with the Higher Self Sun, they light up their fires when Ra comes by and then quench it after he passes on. The other use for this same fire is to consume beliefs and creations that no longer serve the evolutionary purpose of the Higher Self. “Slice to pieces” means that the creations to be discarded disintegrate when the kundalini fire cuts through them. The “blood” that the cobras drink represents the life energy of these discarded creations that the cobra ladies then recycle into fresh life energy. There are certain mantras that can be used to pass by them without any harm from their fires. The human body is essentially an electrical machine, but it does not usually burn itself. Controlled use of fire has many intelligent uses. Cooking, chemistry, metallurgy, and all our electrical appliances and electronic devices are evidence of this. Kundalini is life energy and only destroys aspects of a person that hold back evolution.





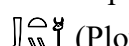


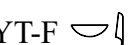






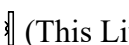
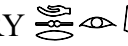
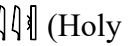
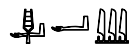
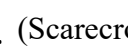
The ☪ of the cobras are mentioned twice here and they are described as “secret” and also have the “abstract” modifier. The term means literally “Sons of the Sun” but is often interpreted to mean “forms”. The cobras are female Light Beings that specifically emit light. They apparently emit laser light in a certain secret frequency or pattern that blocks or destroys both the dead and other Light Beings and thereby prevents them from passing on to the next Hour. Those who know the secret frequency or pattern can pass by safely. The “forms” as H translates them must be some sort of yantras that function like holograms. You must “see” the form and frequency of a yantra. Then by emitting the proper conjugate wave form you match the cobra beam and become one with it, and therefore as if invisible to the cobra or perhaps you match the frequency and shift the phase so as to cancel her beam.

Hour Nine, Lower Register, Nine Bearded Gods



On the right side of the Lower Register nine bearded male gods stand upright in walking pose moving toward the right. Each holds the symbol of "life" in his right hand, and a staff, the upper portion of which is in the form of a wriggling snake or a plant, in the left hand. These gods represent the overseers of farmers who work the fields of the Astral Realm (Sekhetu ) and are under the direction of a god in mummified form. He stands at the far right representing the glyph for "form" (aru ) and faces to the right toward Hour Ten. His name, or description, is HERU HERY SHEU DEWATYU    , i.e., "The Will that Oversees the Lakes of the Astral Realm Dwellers." Each lake represents the pool of a species mass consciousness. All are governed by Horus, the Will. The lakes are used by the farmers for watering their crops and their livestock.

The names of the nine gods are:--

1. SEKHETY  (Field Hand). This is code for the way the mind interacts with its environment.
2. AMY SEKHET-F   (In His Field). He is in charge of managing the fields that contain beliefs and experiences
3. NEHEBETY   (Plowman). He yokes the oxen. This is code for yoga (Nehebet). The throat determinative suggests breathing techniques. The plow prepares the interface between man and his environment for maximum benefit.
4. J@MUTY   (Manager of Jaam Scepters). This person manages training in certain yoga postures that are conducive to samadhi. The farm hands hold staffs that represent the Jaam scepter.
5. NEB-AATYT-F   (Lord of His Chakras). The meaning is uncertain. I suspect that "aatyt" refers to the "aat" () which is Egyptian code for a chakra. A related word () is used for the perches of the gods. H takes in that sense. In either case this also is code for yogic practice.
6. HEQ-NETERU-F   (Governor of His Gods). The shepherd's staff is for cultivating livestock. Egyptians treated both wild and domesticated animals as gods, often even giving them mummification and burial rituals the same as for humans.
7. P-@NEKHY   (This Living One). The men in this group carry the ankh life symbol. The epithet means this individual is very full of life energy. At the beginning of the Upper Register of Hour Ten he appears in a glorified form as Khepera, the Sacred Scarab. The epithet became one of the titles of several Nubian pharaohs of the 23rd and 25th dynasties (often spelled Piankhi or shortened to Piye).
8. DESER ARY   (Holy Worker).
9. @H@ SEKHET   (Scarecrow). Literally the epithet means something like standing in the field, but the meaning is uncertain. "Scarecrow" is just a guess

but the text describes these men as standing in the fields holding their staffs.

Text for the Lower Register, Farmers on Right Side

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𐀛 𐀜 𐀝 𐀞 𐀟 𐀠 𐀡 𐀢
𐀣 𐀤 𐀥 𐀦 𐀧 𐀨 𐀩 𐀪

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Translated Text for the Lower Register, Farmers on Right Side

Horus is Overseer of the Ocean of the Astral Realm Dwellers.

**These gods of the fields of this city
Are Lords of Life with Jaam scepters.**

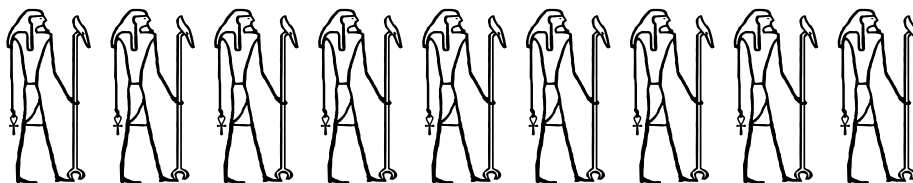
**Those who are in this picture
Stand with their Life symbols**

**And supported by their Jaam scepters,
As this powerful god calls to them.**



**They provide food to the gods who are in the Astral Realm at this domain.
And they make all the trees and crops grow in this domain.**

**The Way [of the Will] who Oversees the Ocean of the Gods
Is the guardian of the administration of this field.**

Notes on Lower Register, Farmers on the Right Side



The text says that these farmers hold “Jaam” scepters and “@nekh” symbols and should look like the figures above. However they do not hold the proper symbols in some of the illustrations. “Jaam” is also a powerful mantra. The gods are farmers, so they may hold a more rustic version of the staff that looks more like a stalk of grain (Tree of Life). The two groups in the Lower Register represent abstractly the fundamental life instincts – food and sex.

The title of the administrator of the farms is “Way [of the Will] who oversees the Ocean of the Gods” and represents a form of Horus. The glyph compound  literally means “Way on High” or “Way of Heaven” and is an epithet of Horus, the Avatar of the Sun. “On High” can just be a title like “Overseer” or “Administrator”. The glyph compound  literally means lake or a garden with a lake but here probably indicates a large reservoir for irrigating the gardens and farms tended by the farmers. However it could mean Ocean and refer to the Mediterranean around which many civilizations thrived in ancient times. The subtle wordplay of this title leads to us possibly reading it as “Wa Sha so that it is a nice homophone for the Ocean Awareness Meditation. Since we can also read the Way glyph as Heru, and the Heaven glyph can be read “Hery” (as the title for the section explicitly suggests), and the divine farmers are all field hands working for Horus, the phrase subtly encodes for the Way of Horus, the Avatar, and his meditation. Suitably this form of Horus takes the form of the glyph for “form”, suggesting that these are all Avatar embodiments of Ra.

The Theme for the Hour is Species Consciousness encoded in the various energy grids of the Earth, as suggested by the large groupings and the overall X layout of the Hour. Each group contains individuals that all look identical to show that they belong to the same species of being and participate in the group consciousness of their species.



A Tour of Atlantis

or

What Happens in the Astral Realm



A Translation of the Ancient Egyptian Text

Amy Dewat

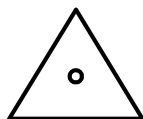


with detailed illustrations and commentary

by

Douglass A. White, Ph.D.

Hour Ten



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2010

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Hour Ten

Guide: Denedyt Weheseqet Khad Ab

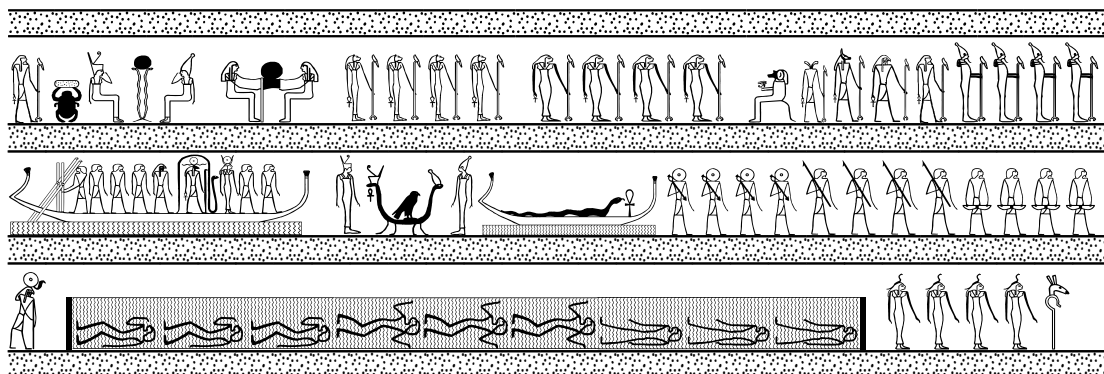
Violent One Who Hacks and Beats the Weak-Hearted

City: Mejet Qat Wejebu

Banks of the Deep Channel

Gate: @a Kheperu Mes Aru

The Power of Creations That Give Birth to Forms

[illegible]

Introductory Text for Hour Ten

[illegible]



Translation of Introductory Text for Hour Ten

**This powerful god takes up his experience in this Source Chakra,
And he speaks commands to the gods who dwell there.**

**The name of the portal of this City through which this powerful god enters is
“The Power of Creations That Give Birth to Forms”.**

The name of this City is “Banks of the Deep Channel”.

The name of the hour of the night which guides this powerful god

To the secret paths of this City is

“Violent One Who Hacks and Beats the Weak-Hearted”.

As the title for this Hour suggests, the Tenth Hour is not for the weak-hearted. From a biological perspective this is the point at which a baby prepares to enter the birth canal. The water becomes deep and the Solar Meditation Boat must pass through this channel with high banks on each side. The word “Mes” in the title for the Gateway means to give birth and has the glyph of a woman giving birth. So that aspect is clear. Why does the goddess guide of the Hour have such a fierce sounding name? The determinative for “weak-hearted” depicts a man in the prisoner pose. This is Egyptian code for yogic adepts. Because of the association of the pose with prisoners, the average reader thinks that it must be a terrible form of asceticism to subject oneself to meditating in this posture. However, the adept knows that this pose turns out to be the most efficient posture for meditation. In the secret inner rooms of the temples or in caves the adepts would also combine the shoulder and hand posture with a lotus-style sitting pose.

Nobody in India that I know of, past or present, is ever shown meditating with the hands behind the back although there are several standard asana poses in yoga where the hands are clasped in various mudras behind the back. The prisoner pose may have been lost as a meditation pose because of the association with prisoners of war and criminals who were often forced to kneel in this manner after capture or during sentencing and prior to execution.

However, a major clue is that Ra takes this pose as Avatar #8 in the Litany of Ra. The text treats him as the king who issues the sentence of execution, but the Avatar figure oddly does not show the king, but depicts a prisoner bound to the “uplift” stake, and Ra habitually assumes all the character roles in his dramas, including those of the “bad guy” and the “victim”. The Litany presents the prisoner pose as a profound object of contemplation. If you wish to understand the pose, what better way than to practice sitting in the pose to get a feeling for it? We have to recall that the Egyptians habitually squatted with buttocks resting on their heels in the kneeling posture with the toes tucked in as a way to sit near but not on the ground for many daily tasks, so their feet and knees were adjusted to this pose from childhood. Such a posture may not feel comfortable to a modern Westerner used to sitting on a chair.

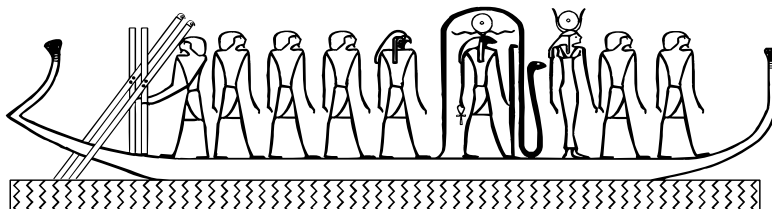
The unique feature of the pose is the placing of the hands behind the back so that the shoulders are pulled back and the chest is pushed forward. Several special effects derive from this pose. First, the pose pushes open the heart chakra. Notice the heart radical in the title (𓇗). A weak-hearted person tends to be all caved in and his heart is depressed. Men in particular often tend to have the heart chakra somewhat blocked. Practice of prisoner pose helps to remedy this situation. Second, the sacrum tilts slightly inward when the pose is done correctly. This helps awaken the Kundalini energy and is a very pleasant sensation, especially when combined with the Root Lock as was standard procedure in ancient Egypt. The combination of these features plus a few other fine details and the technique of the meditation leads the yogi into a deep meditation that is profoundly pleasurable without any strain.

The word “mejet” (𓄎𓄱𓄱𓄱) graphically portrays the flow of awareness through a high arched subterranean passageway. The glyph for “mejet” clearly has a connection to the logo for Atlantis 𓄎 and suggests that this Hour gets at the essence of the Atlantean World. (The text from KV 34 as given by H and which I follow pretty closely has a variant form of the glyph 𓄎 or 𓄎, which usually indicates a pen for animals.) We shall find evidence that this essence has to do with the Higher Self Sun.

The tenth chakra for us as a species and all the inhabitants of our planet is the sun that forms the center of our solar system and provides the physical model for the Higher Self. This is the Hour in which the Higher Self Sun encounters his own essence and prepares for the birth process to generate a new day.

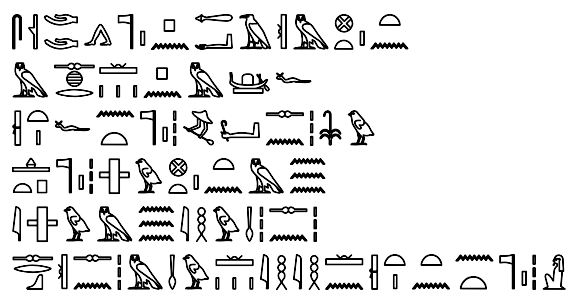
With this introductory discussion we are ready to describe the details of the Hour, starting as usual with the Solar Meditation Boat and then continuing with the procession in the Middle Register and then introducing the local inhabitants in the Upper and Lower Registers.

Hour Ten, Middle Register, the Solar Meditation Boat



The Solar Meditation Boat proceeds into Hour Ten with the usual crew, so we will not repeat their names. Awef stands holding a serpent staff upright in his extended left hand, and in his lowered right hand he holds an ankh talisman pointing downward. He has a small solar disk over his horns (a sign of his impending reawakening and rebirth) and the Mehen serpent forms a canopy to protect him. The boat is proceeding on water and there is deep water below in the Lower Register. Next we will consider the entourage that guides the Solar Meditation Boat in Hour Ten, beginning on the far right side. First we encounter three groups of four guards, each group armed in a different way that represents the sun's energy. Each group of four symbolizes the sun's energy expanding in all four directions – in other words in every direction.

Text for Hour Ten, Middle Register, Solar Meditation Boat



Translated Text for Hour Ten, Middle Register, Solar Meditation Boat

This powerful god navigates onward through this City
 In this picture in his boat,
 And his crew, who are gods, row him;
 This god takes up his experience in this City [which is] in the water,

And their oars are in the water,

And they breathe through the sound of the rowing of these sailors, who are gods.

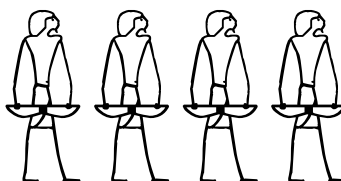
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Notes for Text of Hour Ten, Middle Register, Solar Boat


The environment of this Hour is full of water, and the water seems to surround and penetrate the city somewhat like Venice so that the people are accustomed to water and go about their lives paddling in the lake and canals. The solar boat makes use of the lively crew of oarsmen who joined in Hour Nine to ply their oars and navigate in this region where water is even more plentiful than in Hour Nine.


The key point is that during this Hour many of the local inhabitants are aquatic. This Hour has a very watery environment, which befits the increase of the amniotic fluids to cushion the ride for the fetus as it nears term.


Hour Ten, Middle Register, Four Bowmen





The group that leads the entourage on the ground in the Middle Register is a group of four young bearded Bowmen. Each Bowman holds his bow horizontally at arms length across his thighs with the bowstring side up and strides forward in walking pose. These Bowmen represent the **potential** energy of the sun to shoot forth its rays of light. Thus they come first. Their names are as follows.

KH@ @  (Rising Hand). Recall that the “hand” is code for the service rendered by an avatar. The phrase refers to the ascension of a king to the throne and compares him to the rising sun. This is an augury for the dawn that they approach. These armed guards will protect the sun and accompany Ra into the dawn.

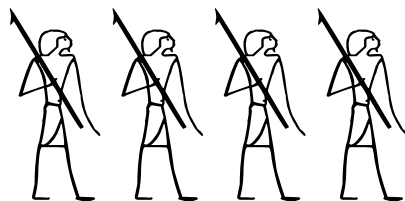
THESU  (Commander of the Bowmen). “Thesu” was a military rank among archers.

SHEMERETHY   (Bowman).

PESETHY   (Illuminator). H has “pedethy” which is a variant of “pedety” and means “bowman”. This is probably the correct reading, but there may be intended

play on shooting arrows and the sun's rays.


Hour Ten, Middle Register, Four Lance Bearers





The second group of four bearded guards walks along in single file behind the four Bowmen. Each of these guards carries a lance or spear. The lance represents the rays of sunlight that are the long wavelengths, such as heat waves. They also have names as follows.

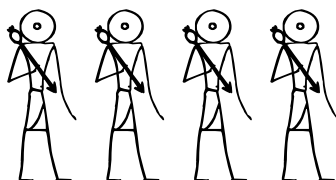
NEKENEW  (Attacker).

KHESEFEW  (Repulser).


R@EW or REDAW  (Sunny or Putter). This name plays on the word for the Higher Self Sun “R@” and also may play on the components of that name that mean to give. H via Warburton translates “Redau” as “Hurler”, which is the word we use for throwing a javelin. The Egyptian “give” here has more of the sense of “putting” as in the way we put the shot in track and field contests, but “hurl” is a good rendering.


SETEW  (Kindle). He sets fire to things with his laser lance. The word also means a shooter and usually has the arrow and target determinative .

Hour Ten, Middle Register, Four Solar Guards




The next group of guards is very special. Each one has a head that is a Ra solar disk, and each one carries an arrow. The arrow represents a ray of light, and the solar disk represents the theme for this Tenth Hour, the Sun Chakra. They walk forward in single file. Their names are as follows.

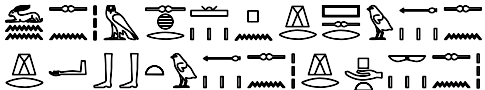
WEDEW  (Shooter of Fire). H has “Slinger”.

DEMAW  (On the Wing). This name may refer to the feather fletching to help the arrows fly true.

SHESERA  (Archer). A “sheser” is a shooter of arrows or darts.

TEP THERA  (Beginning of Time). The sun is a key instrument for earth dwellers to tell time. We can also call him “Time Head”. “Thera” means time.

Text for Hour Ten, Middle Register, the Solar Guards















Translated Text for Hour Ten, Middle Register, the Solar Guards

Those who are in this picture bear their arrows,
And bear their javelins, and bear their bows

Going before this powerful god.

And they ascend with him at the Eastern Horizon of the sky.

This powerful god says:


**“Speed your arrows, make ready your javelins,
Bend your bows, and destroy for me my enemies**




**Who are in the darkness that extends to the double door of the horizon.
You belong to me as my followers when I experience the Lower Heaven.**

**And when my physical flesh meditates in the Morning Boat.”
They drive back the Enemy Serpent “Stinky Face” in the thick darkness.**

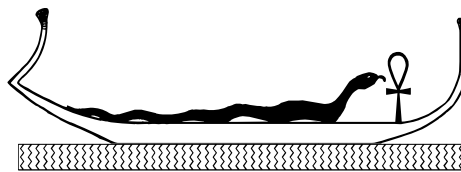
**And when this powerful god travels on into the Eastern Hall of the Horizon,
They also travel on in the train of this god.**


Notes on the Text for Hour Ten, Middle Register, Solar Guards

The text makes it clear that these figures are guards to accompany and protect the sun on the final leg of his journey through the Astral Realm and will escort him into the Realm of Day. Another of their tasks is to facilitate the transfer of the Higher Self Sun from the Seketet Boat of evening and night to the M@nejet () boat of the morning. This boat is bright and shining as opposed to the Seketet boat that is dark and gloomy because of the apparent destruction (sek) of the light. When Ra enters his Morning Boat, he does his morning meditation at the Samadhi Horizon and these guards will protect him while he meditates. They actually represent the nascent rays of sunlight that herald the coming new day.

The Seba serpent (  ) waits by the portal to Hour Eleven, as his name puns on the word for portal. There may also be some reference to the planet Mercury, who was also known as Seb[y]. Mercury is so close to the sun that the rays of light from the sun wipe out his image as soon as the sun gets close to the horizon. This serpent is a transformation of Apep, the archenemy of Ra who threatens to choke off the light of the new day. The text also tells us that these rays of light will be part of the retinue of Ra during the day as angels that shoot forth the brilliant light that he emits. During Hour Ten they form up to follow the sun on his travels.

Hour Ten, Middle Register, Serpent Boat



The next participant in the entourage is a large snake that reminds us a bit of the one with a boat in the Lower Register of Hour Four. It stretches out with its head raised in a boat of its own, for there are no other occupants in the boat. Its name is @NEKH TA (Living Earth ♀ ). It symbolizes how the energy of warmth and light that is freely given by the sun makes life possible on the planet for a diversity of species of living creatures.

Text for Hour Ten, Middle Register, Serpent in a Boat



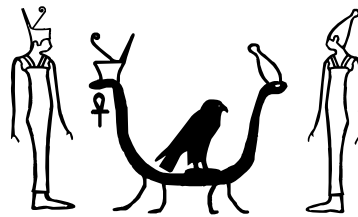
Translated Text for Hour Ten, Middle Register, Serpent in a Boat


He who is in this picture in his boat
 Stands up to the thick darkness
 That extends to the Hall of the Eastern Horizon.
 And he takes up his experience in his place every day.
 This is the serpent watcher of the Astral Realm
 And is the Sacred Mind of the Chief of the Invisible Realm.

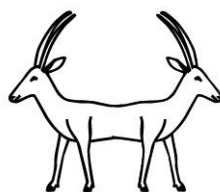
Notes for Text of Hour Ten, Middle Register, Serpent in a Boat

The serpent is a watcher and heralds the approach of dawn which returns us to the mundane world of living our lives on earth after our tour of the Astral Realm.



Hour Ten, Middle Register, Two Goddesses and Double Snake






The final group of the Middle Register forms a tableau that stands in front of the Solar Meditation Boat. The central figure of the tableau is a large black hawk that is labeled KHENET PET (Sky Chief or Chief of Heaven ). The glyphs can also be read as KHENET HERYT with a play on the name of HERU (Horus). The hawk is black to signify the darkness of the night sky without the sun's light. The words "heaven" and "earth" form a pair. The hawk stands on a "double serpent" drawn in the manner of a Pushmipullyu. In case you are too young to have read the Dr. Dolittle stories, here is a sketch based on Hugh Lofting's drawing of a Pushmipullyu from **The Story of Dr. Dolittle** (1920), an image Lofting pulled right out of the Astral Realm "Imaginarium" of ancient Egypt.

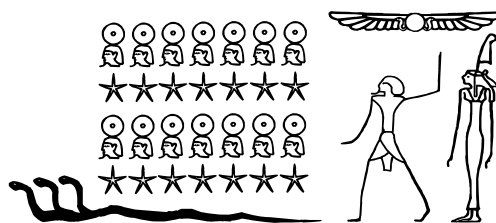


Lofting's concept of a Pushmipullyu made from two antelopes

The strange serpent has a head at each end and is curved to form the shape of the Egyptian glyph for a bull's horns (). This glyph means to open, and suggests that we open the energy of the sun chakra so that our entire solar system can prosper. Of course, on the local level this means that the whole country of Egypt should prosper, so the serpent is like the Nile and on each head is one of the crowns of Egypt. The head on the right wears the White Crown of the South, and the head on the left wears the Red Crown of the North. The head on the left is the one closest to the Solar Meditation Boat. From the neck of that head hangs the glyph for Life (). Another remarkable feature of the serpent is that it has legs. Like the Pushmipullyu the pair on the right walks to the right and the pair on the left walks to the left. This indicates the ability to go up and down the Nile in either direction between North and South and to travel forward and backward in time, a principle we encountered in Hour One. An important feature for proper unification of the country is that travel, transport, and communication between both halves of the country should be equal and bidirectional.


The legs, two heads, and life glyph remind us that the serpent is probably a

transformation of NEHEB-KAU even though there is a label with the name THES HERU (Heads Tied On ). The hint at Neheb-Kau brings in the practice of yoga to unify. “Neheb” is a yoke. “Thes” can also mean the spinal cord with its chakra “knots” (). The Nile is the spinal cord of Egypt. When the dismembered body of Osiris is reassembled, the parts are sewn back together with sinews and energy channels. The **Pyramid Texts** often remind how important it is to tie the head back on when you integrate. The Egyptians spoke of seven magical knots () that protect a man’s life. These are the knots that tie on the seven major chakras of the physical body. “Thes Heru” can also mean the Spinal Cord of Horus.



HOUR FOUR, Neheb-Kau and 14 Heads.

If we return to HOUR FOUR we find an image of NEHEB-KAU that explains the deeper meaning of the title “Tied On Heads”. In the Lower Register we find the many-headed serpent with 14 solar discs over it. Each one has a head glyph with the solar disk over its crown chakra. We recall that these are the 14 *Ka* energies of Ra. They are also the 14 phases of the moon between new moon and full moon. The text tells us to tie these *Ka* heads on and to open them for use. The illustration also reminds us that we can move forwards and backwards in time as well as space. The lunar phases show how this is done because the sequence of illusory phases proceeds in one direction during the first half of the month and then goes in the opposite direction during the second half of the month. The energy then also moves up the spine and down the spine as a cycle of input and output. The strange serpent encodes the secrets of physics, biology, mathematics (e.g. positive and negative numbers), psychology, yoga, and perhaps much more.

To the right of the serpent we find that the goddess HERYT REMEN (Arm of the Sky ) stands facing left. She wears the White Crown and looks at the White Crown on the serpent’s right-facing head. I think she is a transformation of the Goddess on the left side of the tableau, whom we will now consider. To the left of the serpent we find the goddess NET wearing the Red Crown of the North. She stands facing right and looks at the Red Crown on the serpent’s other head. Her

label is a pair of bows (𐦩). The bow totem ties her in with the archery theme that is the metaphor for the sun's radiation. This helps us understand her connection with Nut (Newet), the goddess of Cosmic Space and all the stars. Each star is a sun that radiates light and can serve as the sun chakra for its own solar system. This explains that Net may not be just a hunting goddess as most Egyptologists suppose. I believe that her common logo of the crossed arrows (𐦩) pertains at a much more fundamental level to the physics and biology of light transmission. In the brain she is the optic chiasm where the optical nerve fibers cross over as they pass from the eyes to the optic centers at the rear of the brain. This feature of neural anatomy is quite obvious and must have struck the Egyptian anatomists as an excellent logo for a goddess associated with light and vision. The hunting aspect was simply an application of the principles. At Net's sacred city of Sais there was an annual Festival of Lights during which all the people made lanterns to celebrate the stars in the vast sky of Net/Nut. Today this custom continues as the Lantern Festival of China and is hinted at with the chakra candles that Jews light during Hanukkah. Notice how the ankh symbol hangs from the serpent's neck on her side to resemble a lantern that shines with the light of life.

Text for Hour Ten, Middle Register, Double Serpent



Translated Text for Hour Ten, Middle Register, Double Serpent

Those who are in this picture are they who are on the two sides of Heads Tied On,
Who is the Mind of Beyond Destruction, the Governor of the Astral Realm.



This figure just as it is travels along

In the retinue of this powerful god into the Samadhi Horizon

And it enters in with him into the earth every day.

Notes for the Text of Hour Ten, Middle Register, Double Serpent

The text tells us that the Double Serpent represents the mind of Seker-Osiris that goes beyond the ultimate destruction. This suggests that the serpent in a sense represents the stream of consciousness that runs through the entire Astral Realm and the daytime waking state as well. Thus we have a serpent for Life on Earth, a black hawk for

Life in Heaven, and a double serpent for the Atlantean Astral Realm (). This covers each of the three realms, but the serpent goes both directions through the entire course of the sun's path. Notice how the logo for Atlantis has an entrance and an exit with a serpent flowing through it. The Double Serpent suggests that one can go either direction along the Astral pathway. The text here tells us that the serpent goes with the Solar Meditation Boat and extends all the way through the daylight realm and back into the realm of night. This seems to suggest that at both ends it passes through the Samadhi State at the horizon (). Seker is also transcendental and immortal.

Text for Hour Ten, Upper Register, Introduction




Translated Text for Hour Ten, Upper Register, Introduction

[This is] the secret chakra of the Invisible Realm

Where the Scarab experiences identifying with the form of the Higher Self Sun,

And where the gods, and the Light Beings, and the dead curse at this,

Because The Silent Realm  is a Secret Image [beyond all images].

If one does according to the figures which are depicted

On the eastern [wall] of the hidden chamber of the Astral Realm,

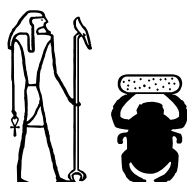
And if [a man] knows it, together with the names [of the technical terms],




**He shall journey round through the Astral Realm to its full extent,
And he shall not be turned back from the Heavenly Hall of the Higher Self Sun.**

Notes on Text for Hour Ten, Upper Register, Introduction

As we enter the Upper Register of Hour Ten we encounter the sacred scarab Khepera. The text tells us that he unites with Ra, the Higher Self Sun. We know from Hour Five that the scarab is really an emanation from Ra in order to initiate the creation process. The scarab is Avatar #32 in the **Litany of Ra** and also is a component of Avatars 4, 12, and 50. Thus he is one of the major Avatar lineages. This region of the Astral Realm is very quiet, so it is called The Silent Realm. The Chakra is that of the Sun as the center of the Solar System. The text refers to the “east” because the Solar Meditation Boat has now entered the eastern quadrant on its journey toward the dawn. The gods, Light Beings (angels), and dead souls “curse” because they do not have access to the transcendental realm of Total Silence. They still live in the realm of thoughts, images, and forms. By going deep into the dot in the center of Ra’s glyph or transcending beyond the outer circle of the glyph you can get a hint at what the poet means. He reminds us that by studying the material carefully we can master the technique and join the Sacred Scarab as he unites with Ra just as Osiris does. We can also gain the creativity of the Scarab. In the first vignette of the Upper Register the artist gives another clue.

Hour Ten, Upper Register, Pe-@nekhy and the Scarab



At the entrance to Hour Eleven a tall prince stands in the Upper Register. He holds the Jaam scepter in his left hand and a downward pointing ankh talisman in his right hand. His name is PE-@NEKHY (The Living One or The Lively One ) (H mistranscribes the name as “Pe @n-ary”, missing the important image of the @nekh that represents living energy.) He is probably a human transformation of the scarab. Several Nubian pharaohs (dynasties 23 and 25) used this name (Piankhi sometimes shortened to Piye). To the right in front of P-@NEKHY is a large scarab with the label @NEKH KHEPER (Scarab Lives ) The scarab is pushing along a horizon glyph () like a rounded rectangle or capsule pill of bull shit to put it in place for the dawn. In this pill are the eggs for all the activities of the coming day. This is the day in its seed form. It also anticipates the coming of the samadhi point

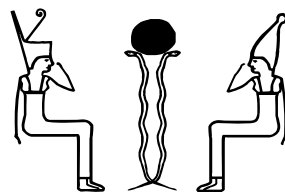
when the sun reaches the horizon and balances between night and day. That he carries his Samadhi with him means we can have a technique with us to enter Samadhi at any time.



Text for Hour Ten, Upper Register, P-@nekhy and the Scarab



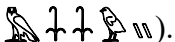
**Those who are in this picture in the Astral Realm
Are as the Sons of the Sun, the Children of the god KHEPER,
Who is carrying his Samadhi Horizon to this City,
So that he may come forth into the Eastern Horizon of the sky.**

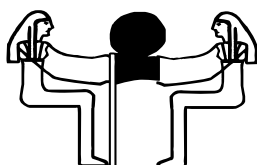
Hour Ten, Upper Register, Paired Serpents


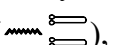
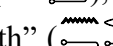
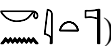



In the next vignette we see two goddesses who look like the two forms of Net that we encountered in the Middle Register, each wearing the crown she wears in the register below. They face each other as before but are sitting on invisible thrones to show they are supported by the Invisible Realm. The goddess on the left is labeled NET ([Goddess of the] Red Crown ) and she reaches up with her left hand to touch her mouth with her index finger. This is the mudra of a child and indicates she is in an immature stage of development. The goddess on the right touches her mouth with the index finger of her right hand with the same meaning. Her name is HEJET ([Goddess of the] White Crown ) . As below these two forms of Net represent the two halves of Egypt, North and South.

Between them are two serpents that stand erect as wavy figures on their tails that are bent so as to form feet to stand on. The serpent tails are crossed in an X shape. The crossing of serpent tails seems like an important detail that recalls the crossed arrows of Net but it does not show up in some versions. The heads of the serpents

are bent ninety degrees, with the snake on the left facing left and the snake on the right facing right. Between them they balance on their heads a red solar disk. This again reminds us that the theme for Hour Ten is the Sun as the Tenth Chakra. The pair of serpents has a label that says ME NENUY (As These Two .



There follows another vignette showing two more goddesses each also sitting on invisible thrones and facing each other, but without crowns. Between them a large axe glyph NETER (Divine ) stands upright on its handle with the blade oriented to the right. Each goddess holds her hand closest to the viewer raised at the level of her diaphragm, held horizontal and pointed forward toward the “neter” glyph (with palms down in most versions). Each goddess also reaches out with her hand that is farthest from the viewer to steady the head of the “neter” axe glyph. The lady on the left is called NETHETH () which may be a play on Net’s name with a shorthand spelling of “nethereth” () goddess. It also suggests the fragrance of natron incense. The lady on the right is called KENAT (Divine Curse ). The two goddesses thus seem to represent the divine sun as either a blessing or a curse depending on your viewpoint. (We saw earlier how many astral beings curse not having access to the transcendental reality from which the Higher Self can operate.) Usually there is a red solar disk balanced on top of the axe glyph’s blade. This gives the reading “R@ NETER = Divine Higher Self Sun☉”, further emphasis on the theme for this Hour.

Text for Hour Ten, Upper Register, Goddess Pairs.











Translated Text for Hour Ten, Upper Register, Goddess Pairs.

Of those who are in this picture

The left-hand [pair of figures] comes forth from the double serpent.

And the right-hand [pair] comes forth from the divine axe.

They curse the minds of those that are in the Earth,

And cut off the Light Beings of the time in the Astral Realm

Because of the secret figure which is in it.

And [then] they eat their own Light Bodies

After this Powerful god has passed them by.



Notes on Text for Hour Ten, Upper Register, Goddess Pairs

Each of these little tableaux consists of a solar globe mounted on a symbolic stand. The pair of serpents represents the two cables of the spine (known in India as Ida and Pingala) and the solar globe is the brain on top. The red color indicates that the root chakra energy rises to the crown chakra. It also indicates that the globe is the Higher Self Sun that begins to function through the local brain in service to the fantastic Plan of Cosmic Evolution. The axe tells us that the nervous system represented in the first tableau turns out to be a divine structure once the Higher Self awareness matures. Thus the first tableau has two goddesses in infant pose, and the second tableau has them in a mature pose. The upright axe also represents the mature Shushumna central channel that has actualized its divine nature.

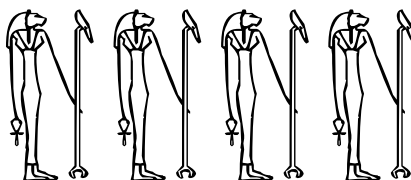
The word “Sefedyt” comes from the well-known root “sef” which is a knife, a sword, or perhaps in this case, an axe. “Sefed” (sefet) or its metathesized form “sedef” can mean to kill, but also has the sense of purification, compassion, blessing, and a sacred fragrant oil. The “Sefety” are Shewe and Tefnut (Shiva and Tapas) as children. This tells us that the two forms of Net that we see in the first pair of “goddesses” may really be Shiva and Tapas (pranayam and discipline, breathing in and breathing out) in their early stages of kundalini practice, since they take the pose of an infant. Thus the divine axe seems to cut in both directions, positive and negative.

“Kena” is to curse angrily, and the “Bayu em Ta” are the minds of the dead who are buried in the earth. This can mean those who are dead and buried or those whose minds are buried in materialism. Such people are cursed, because they are unable to serve the Higher Self Sun. Why should the Light Beings be cut off? This chakra belongs to the Higher Self Sun, and the sun must rise and shine in a new day. Thus Light Beings who live only in the Astral Realm are cut off from the dynamic activity of the daylight phase. The divine axe of the Shushumna only permits truly free Light Beings to pass on to the more advanced levels.

“Tereth” is a variant for “teryt”, a time or season. The stars are Light Beings that are too small to be seen in the bright light of daytime, so they will wash out as candidates for daytime Light Beings even though they have their own immortality. They are suitable only for viewing at night. The “Terety” is an epithet for the two Eyes in the sky – the sun and the moon. Only the moon is a Light Being bright enough to shine during daylight hours. The stars and planets do not qualify, with the brief exception of Venus at dawn and dusk.

H reads the glyph  as “aru” (images or forms). This misses the deeper meaning of the expression “Son of the Sun” which is an epithet used by the pharaoh, and represents those who truly qualify for greater service in the plan of the Higher Self. The glyph can also be a variant of  Aakh, the Light Body, because Light Beings are the Offspring of the Sun. The figures on either side of the two tableaus are qualified as Sons [and daughters] of the Sun even though they seem to remain in the Astral Realm of night. They are Light Beings that also do not go into the daytime, but stay in the Tenth Astral Chakra where they serve. Once the Solar Boat passes by, they disappear back into the darkness as if swallowing their own Light Bodies.


Hour Ten, Upper Register, Four Lionesses






Moving on to the right we encounter four goddesses in a row, each with the head of a lioness and a shoulder-length wig. Each one holds a Jaam scepter in her left hand and an ankh talisman in her right hand pointing downward. These four goddesses and the next four who hold the same formal standing pose but have human female


heads are all facing the Great Baboon, Baba.

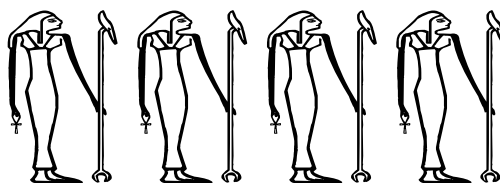
The names of the lionesses are as follows:

SEKHEMET . Sekhmet is the fierce aspect of Tefenut, who is a transformation of Mut-Hathor. She is the power of the ego that resides in the third chakra.

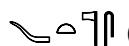
MEN KERET  (Tail Ornament). Her name comes from the ornamental animal's tail often worn by the gods and perhaps by high level Egyptians. This was an ancient power accessory. Here it refers to the tail of the lioness.

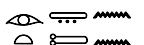
HEWENETH-TH  (Your Lioness of Rejuvenation). "Hewenet" is a young woman and also the epithet for a lioness who helps people rejuvenate. The "th" is a variant spelling. Youthfulness is a theme that we have already encountered in the Upper Register with the deities who make child mudra: .


WASYTH  (Lady of the Was Scepter). This is a talisman that encodes yogic practice. The previous tableaux encode information about kundalini yoga practice. Her scepter encodes information about proper posture during the practice.





Here are the names of the four ladies.

@BET NETERU-S  (The Fang of Her Gods). The first glyph of her name literally is a pictograph of a horn, but here it must mean a long sharp incisor fang. This of course is symbolic of a laser-sharp beam of light.


ARYT TATHENEN  (Eye of the Earth God). Tathenen was a primitive god (Avatar #66) who combined attributes of Geb (the World Trump) and Osiris (the Magician and Lord of Agriculture, the magical science of how to make crops grow year after year). The Sun is the Eye that provides the light energy to make crops grow.

@H@T  (Lifetime). This word can mean a lifetime, an interval of time, noontime, or just standing still.

THEMATH REMEN \Rightarrow  \Rightarrow  (Lady Arm Strong). Her name is self explanatory.

Hour Ten, Upper Register, Great Baboon



The eight goddesses face the figure of a human with a baboon head who looks mummified and sits on a sand mound. His hands stick out forward from his wrappings and hold the Eye of Horus (). His name is AF REMEN ARYT-F (Flesh that Carries His Eye).

Text for Hour Ten, Upper Register, Goddesses and Baboon



Translated Text for Hour Ten, Upper Register, Goddesses and Baboon

**To these goddesses who reckon the Focus of the Will for it in the Astral Realm,
The Higher Self Sun says to them:**

**“Your Offspring of the Sun have strength, O Sekhmet goddesses,
And you reckon the Focus of the Will for it,**

**And stabilize the Focus of the Will for it.
And make the Will experience that which flows from it.**


**May you meditate by means of the Will’s Eye,
And establish for it its Primary Focus**

**Which is in the hands of the god ‘Flesh that Carries the Eye’.
For you are advisors on behalf of the Will.**

**O you are Creatrices
Of Creations.”**

**The work which they do in the Astral Realm
Is to care for the Will’s Focus,
And to cause it to give forth healthy illumination each day.**





Notes on Text for Hour Ten, Upper Register, Goddesses and Baboon

This is an important passage that goes deeply into the theme of this Hour. The baboon is Baba, the Transcendental Fool. He holds the Eye of Horus. This is one of the great jokes of Egyptian culture, because the Eye of Horus means Focus of Will and a Baboon Fool has zero focus of will and just goofs around all the time, for he represents Undefined Awareness. Nevertheless, Focus of Will is one of his possible modes of entertainment. Also, Baba is the elder brother of Horus, so we know that the undefined awareness is prior to the definition of Undefined Awareness into a Will. Traditionally the Egyptians showed the Baboon caring for the Eye of Focus and handing it to Thoth (the Intellect) when he needed to use it. In the text, the symbol for the Eye-Focus is a small circle \circ . It often has with it here the glyph for the Way  (which means Horus).







The realm of the Fool is an undefined state of all possibilities. It looks like confusion, but it is not, because every possibility peacefully coexists with every other possibility. That is why the Egyptians call this state “hetep” (𐀓) – the condition of fully experiencing life. The Egyptians called the female aspect of Undefined Awareness Mut (the Cosmic Mother 𐀓𐀓). She was also known as Hathor – the House of Horus 𐀓𐀓. Horus is the Higher Self Sun as the Cosmic Will that coexists in Undefined Awareness. In its hidden form as creative potential this was known as Amen (the Hidden) 𐀓𐀓 or Men (the Foundation). “Men” 𐀓𐀓 is really just an aspect of Baba the creative, playful will of the Transcendental Baboon. The Egyptians celebrated the union of Men and Mut (Heru and Het-Heru, Horus and his House, Creative Will and Experiencing Awareness) as one of the foundations of Egyptian culture. Mut-Hathor becomes the Eye 𐀓𐀓, the instrument through which the Will functions. Without focus the will can do nothing. In India they call this Shakti. In ancient Egypt they called it Sekhety. The power it held was called the “Se-khem” – the Fool Man – the Fool Trump of the Tarot. The power of the Will in a human becomes the third chakra ego function, called by Egyptians “sekhem” 𐀓𐀓. In an immature person this is selfish and willful. In its mature form it identifies with and cooperates with the Cosmic Will. The Egyptians called the holder of the ego power to focus awareness “Sekhemet”, and personified it as a woman with the head of a lioness. All eight of the figures facing the baboon are various transformations of Sekhemet, the Strength Trump of the Tarot. Sekhemet and Baba the Baboon are boon friends. When Sekhemet wants to use the Eye, she gets it from Baba. “Eye of Ra” and “Eye of Horus” are the same. The Egyptians identified it in nature with the sun’s disk in the sky. Technically the sun became the right eye and the moon became the left eye. The left eye was injured when Horus fought with Set and came to shine much more weakly and with oscillating phases of brightness. The left eye is the thinking and emotional mind. The right eye is the intuitive mind. The right eye radiates and the left eye reflects. The poet in this section uses the special epithet of Horus as The Way 𐀓𐀓 when he discusses the Will and its ability to Focus awareness into attention. The Way to Focus the Will 𐀓𐀓 has a secret, which is to relax in a certain effortless manner, because focus means using effort to most people. That is why the playful and relaxed baboon carries the Eye.

“Reckoning” of the Eye means that the Sekhemet goddesses adjust the focus of the Eye’s lens. In a person’s eye, the lens is passive, and the focus is controlled by muscles that change the shape of the eye so that the image falls on the retina in a focused manner. Thus nearsighted and farsighted people suffer from stress in their eye muscles and not weakness of vision as many imagine. Astigmatism is caused by

an uneven surface on the retina, which is a different problem. Modern laser surgery can often improve astigmatic problems by smoothing the retinal screen. If a nearsighted person uses pinhole glasses he will suddenly notice that his vision is much clearer because the pinholes allow the light to focus more easily on the retina. Wearing eyeglasses simply adjusts image focus so that a person can continue to see through his strained eyes but things will look clearer. Glasses do not solve vision problems. If a person wears glasses and still strains, his eyesight may further deteriorate, requiring a stronger prescription for the glasses. Study the Strength Trump in the Tarot. Strength does not depend on brute force. The key is to apply a force gently in the correct manner with as little effort as possible. The same is true with vision. If the eye muscles first relax from habitual strain, they can then gently adjust the focus so that vision is clear. This is the importance for techniques of relaxation such as meditation. The Sekhmet goddesses are all advanced Light Beings, and therefore are capable of shape-shifting in both the Astral Realm and the Physical Realm. In optics there are many types of image transforms.

“That which flows from it” is a translation of the glyph  which represents the bottom portion of the Eye (). The  portion represents the channel in which tears flow. The  portion represents the crow’s foot wrinkles of age. The combination suggests compassion for the sufferings and ageing that all living creatures must undergo while in a physical body. From a mathematical standpoint the six components of the Eye each represent fractions. According to Egyptologists the values are as follows.

$$(\angle = 1/2, \circ = 1/4, \smile = 1/8, \triangleright = 1/16, \searrow = 1/32, \nabla = 1/64)$$

I would prefer to put them in the following order:      , but that is not a crucial point. In the unity that is the wholeness of life the ageing wrinkle has only a value of 1/32, and the suffering value is smallest of all with only 1/64. Nevertheless Horus must learn to see through the eyes of those who experience ageing and the suffering of illness and death in order to grow in wisdom and compassion so that he may be a true leader. The six components of the Eye cover the six chakras from the Root to the Brow. At the Brow all the physical components are together, but there is still a seventh chakra that consists of another 1/64th in order for the total to equal unity. The final 1/64th is the sum of the mathematically infinite continuing series of smaller and smaller fractions (1/128 + 1/256 + 1/512 + 1/1024 . . .) that has its limit at 0. This series represents the finer and finer focus of the Eye and the process of the Ocean Awareness meditation that brings Cosmic Strength to the Eye. The seventh component corresponds to the crown chakra, the chakra of meditation. Because of the quantum nature of space and time, the Focus of the Eye attains power over the

entire universe when it reaches the Planck scale at around 10^{-33} meters.

The stories of Horus the Younger as a child and as an impetuous young man trying to avenge his father's murder with more murder show us how he learns the lessons of life by experience. One experience is the temporary loss of his eyesight. Finding Horus blinded, Thoth manages to restore the right eye (sun = Higher Self potential) fully, but the left eye (moon = Intellectual ability) continues to blink and remains much weaker than the right eye, because it works only by indirectly shunting some of the light from the right eye.

“That which flows from his Eye” on a deeper level is attention. Whatever Horus the Will sees is determined by where he decides to focus his attention. Thus, these images are his own creations and he must experience them or why bother using the Eye in the first place. The flow of attention ∇ (3/64) is always only a tiny fraction of the total energy of awareness available to a person. Most people use only this small portion of their mental potential in living their lives and often find themselves stuck in attention that fixes on experiences that lead to pain and suffering.

The text recommends the Ocean Awareness Meditation (Waa Sha $\text{𓆎} \text{𓆏} \text{𓆑}$) as a way to establish the Primary Eye of Horus. “Primary” means the Higher Self Solar Eye of Cosmic Evolution and Compassion is primary and the lower self lunar intelligent eye of thoughts and emotions is secondary. It also means that a person who decides to enter the world and exercise the will to any extent might as well prioritize the way in which he focuses his will. Meditation can help to clarify the mind so that a person can appropriately prioritize goals. The text adds an “s” prefix to make the verb “meditate” causative. This strengthens the “will” aspect and also introduces a pun on the word “sewaa” (to pass $\text{𓆎} \text{𓆏} \text{𓆑}$). The pun is amplified by the frequent use of the “path” determinative for Horus in the hieroglyphic text. This suggests passing over the ocean of awareness ($\text{𓆎} \text{𓆏} \text{𓆑}$), a key metaphor for the meditation process of transcending and a link to the Oracle Game Board of Senet (𓆎).

The epithet given to Baba here indicates that he is the one who carries and brings forth the eye. He is embodied in a physical body of flesh as YOU, the Fool. We are all fools if we do not see that we are fools. And of course if we see that we are fools, then we are also fools. Whether you are happy with that or not is up to you. Happiness is your decision and does not belong to anyone else. Note that Baba sits still “On His Sand” ($\text{𓆎} \text{𓆏} \text{𓆑}$). Exoterically that means he is “dead”.

Esoterically that means he has disintegrated into a pile of possibility particles that just lie there and wait for someone to make something of them. His hands reach out holding the Eye as if to say, “Here is a cool tool. Focus attention on something and you can create something out of this pile of sand.”

The text also plays another bizarre joke on Horus for desiring revenge. The fierce Sekhmet goddesses are appointed to be his advisors “nejetu”. The pun is on advice or counsel, protection, and revenge – all of which stem from the root “nej”. The suggestion is that perhaps they will give him good advice and warn him that for his own protection the path of revenge is not a very wise or safe course of action. The irony is that Sekhmet uses the Eye of Ra (Eye of “Wisdom”) to exact revenge on all of mankind and only the playful baboon Fool’s compassionate tricks dissuade her from completing the carnage.

The Sekhmet goddesses exemplify the creative strength of the Will. All that we create comes from the power to take an idea – and ideas are plentiful like the baboon’s grains of sand – and boldly make it into a reality. This is Sekhem Strength.

Hour Ten, Upper Register, Wirehead and His Companion

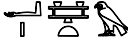
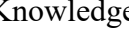
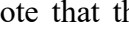


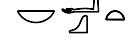
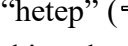
Behind the Baboon is a character I call Wirehead. He holds a Jaam Scepter before him in his left hand and a downward pointed ankh in his right hand. Although he has no head he appears to face to the right in walking pose and moves toward the future. Actually this is Solar Avatar #64 in the Litany of Ra and represents an odd form of Thoth, the High Priest Trump of the Tarot. Thoth is the Intellect, and we usually think of the intellect as being in the domain of the head. However, this figure’s most remarkable feature is that he is headless. Where his head should be we only see two “loose wires” splaying out in opposite directions as if the electrician left without finishing his job. Some editions draw the wires as two snakes poking out of the top of the figure’s neck. These wires represent the two main cables of the spinal cord. The brain has been lopped off because Thoth represents the nervous system that connects the brain to all the organs in the body, but not the brain – which is reserved for Ra. Thoth is the communication system. The brain corresponds to the Sun and is the data processing center. The two wires are Yin and Yang, the two

contrasting bits that form the basis of all information systems and the system that transmits them. They transmit the binary code that the data processing center processes.

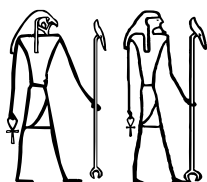
It is not by accident that Thoth is Solar Avatar #64 in the **Litany of Ra**, because he is responsible for the 64 changes of the **Book of Changes**. Most people know this as a Chinese book, but the Egyptians had the system of the binary changes long before the Chinese heard about it from them. The authors of the voluminous **Pyramid Texts** that derive from the earliest beginnings of Egyptian culture chose acquisition of the Eye of Horus to be one of the main themes of their literary corpus. The 64 Egyptian changes are recorded in the Eye of Horus as the 64 portions of unity that we saw encoded by the binary fractions discussed in the previous section. Each fraction in the series represents a subtler, smaller thought impulse in the mind. You let the fraction get smaller and smaller until it becomes too small for the intellect to perceive. Then you are left in pure undefined awareness. This is an aspect of the changes that the Chinese never discovered and is the key to the Ocean Awareness Meditation. It was not until Leibniz studied the changes that he realized the implications in his calculus and began the resurrection of the lost Egyptian wisdom. At the same time Newton also rediscovered this ancient knowledge through his research into Qabalah. Baba the Baboon represents No-Limit Awareness (*Wu-ji* 無極 in Chinese, and “Mu-khy” in Egyptian). This is the unity of undefined awareness. Thoth represents the Grand Ultimate (*Taiji* 太極 in Chinese and “Tekhy” in Egyptian). This is the unity of the Will’s focus. It is also the balancing point on the Scale of Judgment held by Maat, the Justice Trump in the Tarot. The two pans on the scale and the two wires coming from Wirehead Thoth represent Yin and Yang. The four elements (Sons of Horus) are the next bifurcation. After them we find the Eight Primordials (Khemenu 𓆎𓆎𓆎𓆎). That is why Baba the Baboon is responsible for holding the Eye of Horus for Thoth. Only a true fool is undefined enough to do so.


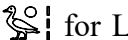
The label for the Wirehead figure in the illustration is given as REMENUY (Two Arms 𓆎𓆎). These are the two wires of the spinal cord. P translates the term as “The Carrier”, which is correct if we think of the wires as carriers of information. The role of a carrier connects him to the Baboon, who is described in the text as holding the Eye of Horus in his two hands (𓆎𓆎). Thoth is a transformation of Baba the Baboon who carries the Eye. Thoth is really the carrier of the information that the Eye captures in its focus. The hand or arm is the Egyptian code for assistive service, the principle of helping. The text uses the path glyph (𓆎) to symbolize Horus the Will (𓆎). When you put the three together, you get the ancient word for







the Avatar: , the Path of Deliberate Service. The 78 Avatars of Ra consist of the 64 Changes, plus the 8 Primordials, plus the 4 Elementals, plus the 2 Binary Contrasts. Altogether this gives us 78 Tarok Avatar Archetypes. The original name for the Tarot was closer to the proper pronunciation: Tarok. In Egyptian it was “Da Rekh Neby” (Bestows All Knowledge ). The glyph “neby” (pertaining to all) is another common name for the Tarot cards that people traditionally believe means prophecy and for Tarot buffs comes to mean the telling of fortunes by reading layouts of cards with archetypal symbols on them. It really means access to all knowledge. Note that the glyph for bestowing () shows a hand outstretched holding a gift. Baba holds the Eye of Horus (focus of the will) as his gift because he knows that once you have that gift you can give yourself whatever else you want. Thus he calls it the Primary Eye.





Walking in front of Wirehead Thoth we find a character in the same pose and holding the same talismans. He has a jackal’s head and looks suspiciously like Anepu, the Death Trump. He can not be Dewamut-f, because that jackal-headed deity is always mummified. The epithet label for this figure announces that he is NEB @QET (Lord of Entering ). The question is: entering what? I think the answer in Egyptian is “hetep” (). This is the peace that passes all understanding. It comes when something has been fully experienced. When your life has been fully experienced and you have been through all the “64” phases of the process (at whatever pace), you enter death. Then you rest in peace unless you have not fully experienced your life, in which case you will wake up again and live another life, perhaps with some circumstances changed, but still focusing on the issues that you have not finished experiencing. Of course, you can then choose to create some further experiences that remain unfinished at the end of that life, and so things go, on and on. However, Anepu reminds us that all creations are subject to change and therefore are limited in time, space, and other dimensions.

Hour Ten, Upper Register, 2 More Figures Walking Forward



The next figure has the same pose and holds the same talismans but has a hawk’s head and thus makes us think of Horus. His epithet is AMEN AAKHU (Hider of Light Beings ). KV 34 has the variant  for Light Beings. It can be read as

“Sons of the Sun”. B takes the glyph  to mean adoration, but I follow the interpretation of P and H, because it makes more sense for a Horus figure who is cut out to be a leader rather than a follower. The glyph  is shorthand for . This epithet means that the young and immature Horus contains all the Light Beings as potentials but they remain hidden from him until he matures as a leader and manifests his full potential. Then he realizes that he is the Higher Self Sun and all the Avatar Archetype Light Beings and many more possibilities are all aspects of him and always at his disposal. Horus encourages us to actualize our hidden potentials rather than keeping our light under a bushel. This is the application of the archetypal changes in the practical world. Horus here presents us with the potential of leadership in our chosen field. Of course it is fine to appreciate other Light Beings, so we can also accept B’s version. H works from the KV 34 version and interprets the variant glyph for Light Beings   as the Son of the Sun glyph  but then takes it in the watered down sense of “forms”.

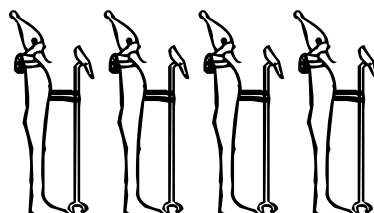
The next figure has the same pose and talismans but is fully human in form and has a beard and shoulder-length hair. His epithet is HERY SHETAYU (Chief of Secrets   ). The glyph for HERY means sky or heaven and usually is read PET. However, in this context it means “above” and corresponds to another glyph that was used for the sky:  and literally means a face, but often has the sense of the vision that a person beholds – the “face” of the world. It also can mean a leader. The “face” is what you see when you look out at the world. It is your own true face and it really is heaven. The word for secrets consists of the glyph for an ocean and then three glyphs for land. The repetition of the land glyph simply makes it plural. The ocean image suggests undefined awareness. The lands suggest defined areas or environments that can be experienced. What is so “secret” about some lands floating about in a huge ocean? That is basically how our planet is laid out.


The secret is that what you see as your environment reflects exactly what you believe in your heart. Thus there really are no secrets. Everything is out in the open to see. People who make up secrets are pretending to keep secrets in order to play a game with themselves or with others that they have created to participate in the game. One of the problems that Horus faced was that he did not like what he saw when he looked out at his world. He did not see “heaven”. He saw that “evil” uncle Set had murdered his father and wanted to kill him. Therefore, he started to fight with Set and his minions. His world became divided into good and bad. Horus did not realize it, but he murdered his own father and cut him into pieces by making up such divisions and then blamed it on “uncle Set” without bothering to inspect the truth of



the matter. The process of growing up for Horus meant coming to realize that he was simply fighting his own hidden beliefs. The fighting added turmoil to his world and pain to his own life. His hidden Light Beings (inner brilliant creative potentials) and his negative judgments (secret beliefs that he harbored about Set and company) were seriously out of alignment. He eventually realized his misunderstanding and adjusted his behavior to achieve peace with Set. The sun shines on both the “good guys” and the “bad guys”. From a Higher Self perspective they are all expressions of the energy of sunlight. So what is the point of making life difficult when it can be heaven on earth?

Hour Ten, Upper Register, Four Osirian Figures



Moving on forward we encounter four more bearded human figures in mummy form that stand still, hold the Jaam Scepter in both hands that protrude from their wrappings, and wear the White Crown. They wear a pectoral menat talisman and clearly are forms of Osiris. B’s version only shows the figure in front in the mummified Osiris form. The others are all pictured as live human males and look like Hery Shetayu. P’s drawing shows the four mummified Osirian figures as usually depicted along with the other four figures that accompany them.




SESHM HERU  (The Great Leader). Osiris is the Chief of the Astral Realm, and in that role is a great leader. H has a knife rather than the glyph for leading (which is often in this text written shorthand as a knife) and reads it as “Sawyer”.

DEWA HERU  (The Great Appreciator). Here I follow B rather than H, because the glyph is standing. Osiris is the master of Witnessing and Experiencing . The deliberate appreciation of what we create is the essence of fully experiencing and enjoying that creation according to our original intent. To stop appreciating the experience of something and reject it before finishing the experience generates complexity. We can also make a case for “The Great Hidden One” as P and H would have it. Osiris is the Invisible Observer. You see things, but can not see your essential self that does the seeing. All hidden things have been hidden deliberately at some point. Sometimes a deliberate action can be automated into a habit and then we begin to habitually hide, lose, or forget things. A bit of inspection of a person’s belief blueprint for life reveals appropriate adjustments and

all hidden material can be recovered. Sometimes people hide their own wills. This makes them behave like they have no will and they go around pretending to obey other people, “laws of nature”, God, and so on. Some even make themselves into slaves for gurus, masters, despots, invisible gods, and so on. Remember: the will hides, and sometimes it hides itself. P takes the bird glyph to be the hawk of Horus. That does not fit the Osirian figure, so the KV 34 text must be correct.

ATY ASET-F  (King of His Seat). This is a play on the glyph ASAR () that depicts the Witnessing Eye on a throne. Osiris is the Seat of Perception and represents the transcendental Witness that observes everything that occurs. The crocodile glyph stands for the awesome power of a pharaoh and is sometimes read “Aty” meaning king. However, it may be read “Henety”, an epithet of Osiris as king.

ATY MENATU-F  (King of His Dead Ones). This epithet is clearly a play on the common epithet of Osiris: Khenety Amenetyu, Chief of the Dwellers in the Invisible Realm. “Aty” can be read “Henety”. The word “menetu” has many meanings that can include calamities, plants, daily routines, abodes, stable foundations, wine pots, and probably several more – depending on which determinative we choose. The author kindly left out the determinative so that all become possible, since all these have to do with Osiris in one way or another. “Men” is also short for “amen” and refers to the Invisible Realm in the West, since “amen” also means west. There is also the epithet “Khenety Menat-f” said to be an epithet of Horus (Pyramid Texts 483.1015aN850), but in this context he speaks for Anubis as the Master of the Dead. The epithet literally means that the dead have arrived in port.

There is some variation in the depiction of these four images, but I chose to keep them identical as expressions of Osiris.

Text for Hour Ten, Upper Register, Right Side





Translated Text for Hour Ten, Upper Register, Right Side

Those who are in this picture are in the forms which the Will made.

**When this powerful god calls out to them by their names,
They experience and they breathe**

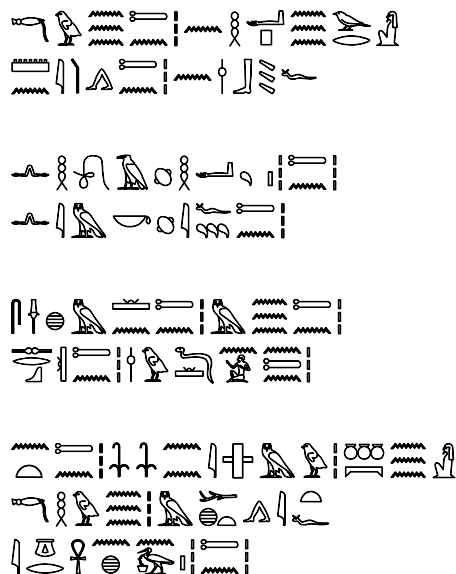
**The breaths which are in the mouth of this powerful god,
And their minds journey onwards in his train to the Samadhi Horizon.**

**They are the ones who strip the dead bodies,
Tear off the swathing of enemies,**

And order their destruction in the Astral Realm.

Notes for Hour Ten, Upper Register, Right Side

The eight figures begin from the left to the right with Thoth, who records the Judgment of the Heart, then Anubis the Death Lord, followed by Horus who conducts the dead to meet Osiris the Judge. Horus represents your potential courage to face the light of truth. The Master of Secrets then makes sure all of a person's deepest secrets are revealed. Then come four aspects of Osiris. He is the leader of the Astral Realm. Having been through the whole procedure, he appreciates the situation. However he knows his responsibility and he also knows how to show compassion for the dead. "Menat" also is Hathor's emblem of compassionate nurture. Nevertheless, the dead must be stripped of all the coverings that they wind themselves in and enemies of the Higher Good must be exposed and destroyed in the Astral Realm so that the evolution of life may move forward. The appearance of Osiris at this point in Chakra Ten, the domain specifically for the operation of the Higher Self in our solar system demonstrates the intimate unity between Osiris and Ra.



Translated Text for Hour Ten, Lower Register, Horus and the Swimmers

Horus says to those who have plunged beneath the waters,

And to those who swim,

And unto those who float in the Cosmic Urge of Astral Dwellers,

“O those who have plunged beneath the waters, glowing in the Cosmic Urge,

And whose hands are near their faces,

O those who are masters of the strokes in the Astral Realm,

And whose bellies are tuned to the waters,

O those who paddle the waters of the Cosmic Urge stretched out,

And they are masters in following their minds,

The breaths of your minds are not lacking,

Your arms paddle, and move along slowly,

In truth the Cosmic Urge is in your legs,

And your thighs do not totter.

You come forth to these waters,

And descend into these shimmering [waves].

**You dive into the Great Happiness,
And you arrive at its shores,**





**For your limbs shall not perish,
Nor your flesh shall decay,**


**And you shall have dominion over your waters,
And you shall breathe as I have instructed you**

**O you whose duty it is to dwell in the Divine Cosmic Urge,
Have plunged into the following of the Father,
And that is the silent life of your minds.”**

Notes on Hour Ten, Lower Register, Horus and the Swimmers

This text is marvelous poetry both of physical description and of a high spiritual state of consciousness. The swimmers are of three types. The first group of five swimmers is swimming underwater, because they specialize in diving deep into the waters. They put a hand to the face to hold their noses for deep dives. The second group of five swimmers swims on the surface and specializes in different strokes and styles of swimming. The third group of five swimmers is floating on their backs and just paddles very gently and goes with the flow of the water.

The water represents the potential energy of Undefined Awareness that forms the foundation for creation. When a swimmer enters the water, he activates it for creation. Then it shifts from MU (Undefined Waters of Potential ) into NEW (The Cosmic Urge for a New Creation  ). The coalescence of potential energy into a desire begins the urge to create. The first step is a definition of the waters. The symbol for this in ancient Egypt was placing some water into jars and placing the jars on a tray . The tray represented Heaven. The water may be plain water in a container or it may be modified in some way such as to make a beverage such as wine, beer, or milk.

The body of a swimmer consists mostly of water. Thus, our bodies are creations that are simply water given specific shapes, colors, and other attributes. As the swimmers swim in various modes, some choose to use more exertion and others choose to take it easy and simply float about. Some go deep, and others just stay on the surface, stretch out and relax. The “heaven” glyph  that forms a component of NEW tells us the purpose of any creation – to generate a heavenly experience.

This suggests that the joint venture of all these swimmers and their waters is to generate the Great Nile (Hep Wer) that forms the collective life stream of the Egyptian people. Symbolically this represents the Great Happiness that is a life in which desires are fulfilled according to the intent and performance of the creator.

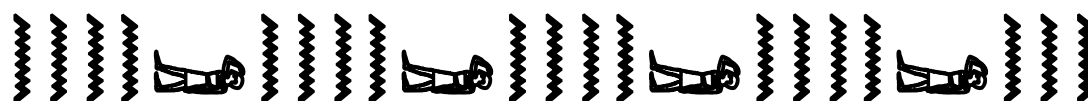
Horus is the sun god in his form as the Cosmic Will. He leans on his staff and watches as the swimmers perform for him. Awef Ra also watches from his boat. The theme of Hour Ten is chakra ten, the Sun as the center of a solar system. Every day the sun watches from the sky as the living creatures that are made from his energy and the potential material of water cavort about in their individual and group creations. All life on Earth began in the waters of the ocean. We can imagine the fulfillment of the sun as it beholds all the creations that arise from its energy with no effort on its part other than its initial gravitational impulse to condense into a star that gives off an abundant flow of energy. Yet, if no life occurs in its system or if the life fails to evolve successfully to enlightenment, the sun does not despair, but just shines away its life energy knowing that its brother and sister stars provide countless other opportunities both now and in the future. Sooner or later the swimmers will master the element of awareness in which they currently thrive. Then they will swim on to Hour Eleven and beyond just as the Solar Meditation Boat does

Hour Ten, Lower Register, Underwater Swimmers.

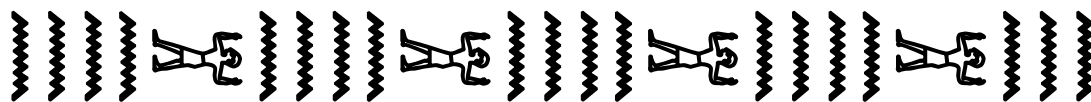
Each group has four or five swimmers depending on the edition. The first group of swimmers swims underwater. The second group swims on the surface. The third group floats. In the artwork of B's version the swimmers look like they are out of the water next to tanks. When properly drawn the water is between the swimmers and gives more of the effect of swimming. In KV 34 the swimmers are drawn in the water. This is realistic but makes the figures of the swimmers less clear. Below are the KV 34 style swimmers with three of each type shown.



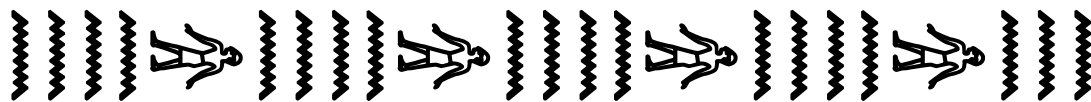
The following is based on KV 9 (Ramses VI) and shows another way of presenting the swimmers. Each row is to be a continuation of the previous row. They are not stacked.




Divers    



Swimmers with various swimming styles 

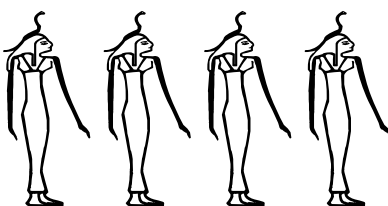


Floater 



None of these aquatic performers has a personal name or epithet. The swimmers seem to be just locals showing off their stuff for Horus, Ra, and the other members of the entourage. However, the show demonstrates how life evolves in the oceans on planets that have a star that provides the proper balance of light energy.


Hour Ten, Lower Register, Four Serpent Goddesses


After the swimmers we meet four goddesses who stand at ease in a row facing right. Each has a serpent on her with its head extending up over her head and its tail draping down her back.





The names of these serpent ladies are as follows:

SAYT   (Lady of Says). The name of the city means something like City of Safety. This city was the sacred site of Net, a goddess who has figured largely in this Hour.

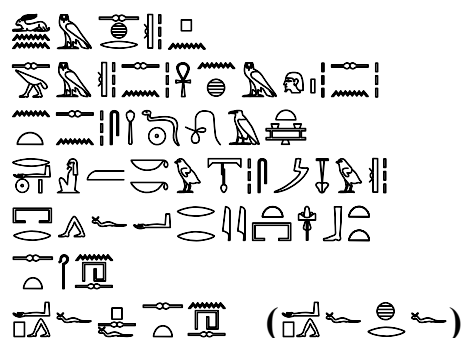
BEKHEKHET  (Lady of the Dawn's Early Light). She is a premonition of the coming dawn.

JEDEMYT  (Lady of Fullness). She marks the culmination of Hour Ten and the fullness of life that comes from the energy of the Tenth Chakra Sun. P thinks it means a scorpion's sting (and H takes a similar viewpoint). This is a possible interpretation, but I think it is not very appropriate here.

@RET  (Cobra Lady). Lacking a determinative this word can have several

meanings. One is tail, and another is cobra. Both seem appropriate here, especially the cobra. This lady may be a form of Nephthys. In any case she suggests that we ride on the cobra energy to yet a higher chakra, Chakra Eleven. In the next hour we will see that actually happen. So this is a premonition. Another name for this lady is also given in B's version: SENET HES . "Senet" can mean foundation, fear, flame, grieve, shorthand for incense, sniffing, kissing, a bodily member, passing, or the Game of Senet and its Oracle Game Board. "Hes" can be a variant spelling for shit, meeting, praise and honor, a piercing glance, singing or chanting, fascination, attacking, and perhaps others. Too bad we lack determinatives. However, the sum of these associations brings to mind Set and his spouse, the ravishing goddess of tantra, Nephthys.


Text for Hour Ten, Lower Register, Four Serpent Goddesses



Translated Text for Hour Ten, Lower Register, Four Serpent Goddesses

Those who are in this picture
 Are they whose forms live on their heads.
 It is they who shed light upon the Way
 Of the Higher Self Sun in the thick Darkness.
 He ascends to the Hall of the East
 Where the governing staff of Set is awake.
 He passes by and Wakeful Set roasts. (It goes with him.)

Notes on Text for Hour Ten, Lower Register, Serpent Goddesses

The serpents on these ladies act as lanterns and give off light to illuminate the pathway toward dawn. As Ra exits Hour Ten and ascends toward the eastern horizon, SET begins to wake up. We see his head on the HEQ shepherd staff of a governor as shown in the next illustration. The name of that staff is SET NEHES (Awakening of Set ). Set is the Lord of Illusion. At the end of Hour Ten we

enter the illusion that we will begin to wake up. This is like the dream of Zhuang-zi. He dreamed of a butterfly, but when he woke up, he could not be sure that his experience was not just a butterfly dreaming of being Zhuang-zi. If a person can let go of trying too hard to interpret the illusion, then he can just enjoy the dream, whether as a butterfly or as a human, whether as god or as demon.

The figure of Set is an illusion, because it is not clearly identifiable as any known creature in the “real world”. One possible match is the armadillo, an African animal that lives as far north as southern Egypt. The armadillo is strange living fossil. It is nocturnal and lives on ants and termites. However, I tend to think he is a stylized version of a sterile mule produced by the mating of a wild ass and a mare.

HEQ 𐍎 means to rule or govern. Placing Set’s head on this staff suggests that after all Set rules the world. He is a transformation of one of the Eight Primordials (Kekew 𐍎𐍎𐍎 = Darkness). Darkness is an Illusion. Perhaps Set as the Great Illusion is a self-created archetype coeval with Baba and Mut. His avatar as the son of Geb and Nut is only a local transformation. Before that he is Apep. Before that he is Kek. Before that he is Baba. Baba and Set are old friends because Set is Baba’s avatar. The Lower Register of Hour Ten begins with Horus and ends with Set. In between we find a Water show with swimmers and a Fire show with the cobra ladies. Horus is Lord of Air, and Set is Lord of the rocks of Earth. He governs the appearance that matter is solid stuff, which we now realize is an illusion generated by the repulsive nature of the negative electric force when pitted against itself – the very nature of Set.

The Lower Register thus displays the four classical elements ready to become our solid physical world. As we begin to awaken in the morning, we shift from the dreamlike world of the Astral Realm to the solid state of our so-called “Real World”. Set however reminds us that this is an illusion. We might also translate the name of the staff, “Set Ne~~hes~~” as “Set is Watching”. No matter what happens, Set is awake and watching. However he wants to run the show, which is why he has the “heq” staff of governing. His older brother is Osiris, the Seat of Perception -- the true Watcher. Set is a clever director who sets up the drama that makes the world worth watching. Lights! Action! Camera! Without Set, things would get quite boring. That is why Set gets the vivacious Nephthys for his wife – she is anything but boring, even though Egyptians portray her as always taking a second seat to Isis. The drama of Isis all comes about because of Nephthys. That is why I vote for Nephthys as the identity of Lady Cobra, the serpent lady who stands closest to Set and his staff of

power. Her four variants also stand exactly below the four versions of Osiris, suggesting the subtle relationship they have.



Set is Awake

A Tour of Atlantis

or

What Happens in the Astral Realm



A Translation of the Ancient Egyptian Text

Amy Dewat

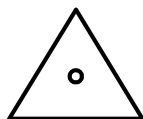


with detailed illustrations and commentary

by

Douglass A. White, Ph.D.

Hour Eleven



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Hour Eleven

GUIDE:

**SEBUYT NEBET WA4 KHESEFET SEBAU EM PERET-F
GALACTIC INSTRUCTRESS, LADY OF THE MEDITATION
BOAT THAT MEETS THE FOE WHEN HE COMES FORTH**

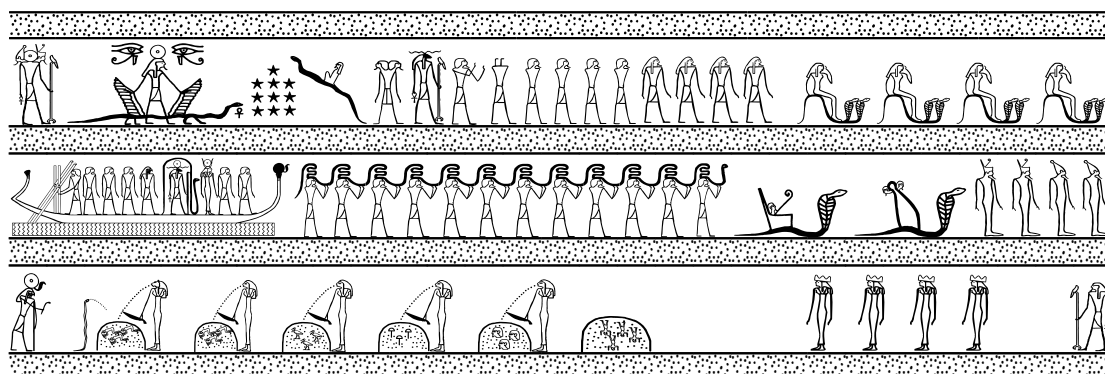
CITY: RE QERERET APET *KHATU*

MOUTH OF THE SOURCE CHAKRA THAT RECKONS BODIES

GATE: SEKHEN DEWATYU @A

GATE THAT EMBRACES THE ASTRAL DWELLERS

Overview



Hour Eleven, Introduction

The theme for Hour Eleven is the Eleventh Chakra, which is the Galactic Wheel. The core of the chakra is at Galactic Central, which is the massive black hole at the center of the galaxy. The reader might wonder how the Egyptians knew about galaxies. Perhaps they only knew about our own galaxy. The Milky Way is quite obvious when you look up at the night sky, especially in a desert country such as Egypt with its frequent clear skies. Egyptians thought of our galaxy as the Nile of Heaven and knew there were other rivers in the world, so they might well imagine that there were other galaxies far away in other parts of the universe. Hour Eleven is filled with amazing wonders. We will begin with the text of the Introduction to the Hour that presents the titles given above, and we will discuss the subtle details of these titles in the notes to the text.

Text for Hour Eleven, General Introduction

[illegible][illegible]

Translation for Hour Eleven, General Introduction

**The Majesty of this powerful god takes up experience in this Chakra Source,
And he addresses words to the gods who are in it.**

The name of the gate of this City

Which this powerful god has entered is “Embracing the Astral Dwellers”;

**The name of this City is “Mouth of the Source Chakra that Reckons Bodies”;
The name of the Hour Goddess of the Night who guides this powerful god**

**Is “Galactic Mistress, Lady of the [Meditation] Boat
That meets the Foe When He Comes Forth.”**

**This powerful god makes his journey through this secret Astral Realm Chakra
So that he may come forth into the Eastern Horizon of the Heaven.**

Eternity swallows her images

In the presence of the god Witness (PETER ) , who dwells in this City,

And then she gives them

To those who are born and manifest on a planet.

**Whoever shall make an exact copy like these images as in the illustrated writings
At the eastern side of the Hidden Chamber of the Astral Realm,**




**And shall know it in its components, shall be a Light Being well equipped
Both in Heaven and Earth, for it is reliably true.**

Notes on Text for Hour Eleven, General Introduction

The name of the Gate means that Galactic Central embraces with its government all beings that inhabit our Milky Way Galaxy. There is such a Galactic Central Administration (GCA) for each of the billions of galaxies throughout the universe.

The name of the city indicates that it is the capital of the Galaxy. As such it is responsible for maintaining census figures for the various populations of beings that reside in the Galaxy. It also sorts out the environments where it is appropriate for each type of being to reside and surveys the current living conditions in those environments. For example, humans with water-based bodies are not suited to live on planets with average temperatures significantly over 100 degrees Centigrade. They would tend to vaporize there. They would also not do well on planets with temperatures of 10 degrees Kelvin and no water. However, other types of beings might well enjoy such environments.

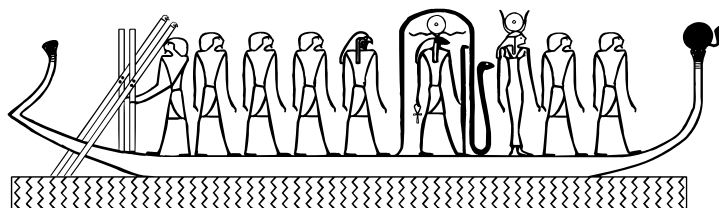
The full title of the Goddess Guide is given here. She is a star goddess because she specializes in astral navigation among the billions of stars in our Milky Way Galaxy.

Her title also means that she is an Instructress. The title NEBET WAA  tells us that she is the form of Hathor that has accompanied the Meditation Boat as its Galactic Guide during the entire trip. She is the august lady with the radiant solar disk on her head that stands in front of Awef Ra and acts as the general tour guide for the whole astral journey. The play on the word boat tells us that she is a Galactic Meditation Master. “Meeting the Foe When He Comes Forth”  means she can handle any problem that comes up. Specifically the foe is the Cosmic Python, Apep. The use of the word “seba”, however suggests the learner. The two determinatives (“jeb@”) = finger and “seqera”  = prisoner) are code for the practice of the Ocean Awareness Meditation. The finger glyph also means 10,000 and indicates the Japa technique that involves mental repetition of mantras. The prisoner glyph indicates the ideal yogic pose used during meditation. The meditation expands a person’s consciousness to the point where any problem can be handled easily. The verse thus also means that she meets with any meditators who come forward with questions about their practice.

The comment about how Eternity “swallows her images in the presence of the Witness God PETER who dwells in this City, and then she gives them to those who are born and manifest on a planet” suggests the way the black hole in the center of the galaxy gradually swallows the stars that make up the galaxy. It also suggests that there is a mechanism by which the images that have been swallowed are then redistributed to form new solar systems that can sustain life on planets. Stars do this on a smaller scale, going through their life cycles over and over. In the process they generate all the natural elements that give birth to planets with environments that can sustain various types of living organisms. Thus there is a system of constant cosmic transmigration that takes place on all levels, material and spiritual. This, as we shall see in this Hour, is also the key to how advanced civilizations carry on interstellar communication and travel.

The final section of the Introduction reminds us that these materials are very scientific. Hour Eleven is in the Eastern Quarter of the Astral World's Hidden Chambers very close to the Hour of Dawn. Mastery of this material equips a person to enjoy immortality as a Light Being and is valid throughout the universe on all levels of reality.

Hour Eleven, Middle Register, Solar Meditation Boat



The company on the boat is as before and Awef Ra is still protected by the Mehen serpent canopy. Awef now wears horns and a solar disk as he prepares for the dawn and often carries what appears to be the Jaam scepter. The significant change to the Solar Meditation Boat is that a red solar disk surrounded by a cobra (𐀀) has been placed on top of the prow. The name of the ornament is PESEDU 𐀀 𐀁 𐀂 𐀃 (Luminous Astral Starlight). This insignia also tells us that proper access to this chakra requires advanced kundalini yoga that has opened the Eye of Wisdom and cleared all the fleshly chakras. The structure of the Galactic Arms is like a pair of cobras that ripple through Galactic Central. Note that as usual the Lady of the Boat is at her station in front of the Mehen Canopy.



A Rotating Galactic Chakra

Photo of Galaxy Messier 101 (M101, also known as NGC 5457 and also nicknamed the Pinwheel Galaxy), photo from Hubble telescope, prepared by NASA and ESA.

Source: http://en.wikipedia.org/wiki/File:M101_hires_STScI-PRC2006-10a.jpg.

For full credits and higher resolution photo visit that website.

Text for Hour Eleven, Middle Register, Solar Boat






**This powerful god navigates in this City in this picture,
And his divine crew rows him toward the eastern horizon of the sky.**

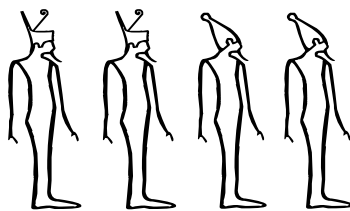
**On the prow of the boat is the serpent “Luminous Ray”
Who guides this powerful god along the dark pathways,**

**And on all sides around her she illuminates
Those divine ones who are in the earth.**

Notes on Text for Hour Eleven, Middle Register, Solar Boat

Two major processes unfold here. The first is the local phenomenon that as dawn approaches the darkness in the sky gradually begins to lessen. The text describes how she illuminates the darkness “on all sides around her” (em gesu-s hej ) like a headlight or beacon on the boat’s prow. The beacon is our local sun that guides our planet like a spaceship through the darkness as it swings around in its arm of the galaxy. Our system is still located quite far out from the luminous core of the galaxy in a rather dark region. The second is a non-local phenomenon that expands awareness out beyond our solar system (the topic of Hour Ten) to the huge galaxy of which our local sun is but a tiny part. The Milky Way is like a giant serpent that snakes across our night sky. The billions of stars that make it up provide luminous rays of starlight that illuminate the arms of the galaxy like shining pathways in the darkness of space. The divine ones in the earth are the beings who inhabit this region of the Astral Realm. The text is operating on multiple levels – physical space, the dream world, biological states, and so on. In terms of gestation the fetus is nearing term and prepares to leave the womb riding on its navel cord.

Hour Eleven, Middle Register, Four Nets



We now explore the Middle Register starting from the front of the procession where we find four forms of NET that seem to stand still wrapped as mummies. Net corresponds to Nut (Newet) and is a symbol for our Milky Way Galaxy. She is the Star Trump of the Tarot. She stars in this Hour, although we have seen her play an important role throughout this journey in the Astral Realm right from the beginning when she is there to welcome the Solar Boat as it enters the dark Atlantean Astral Realm in Hour Two. She also plays a significant role in Hour Ten, which is dedicated to individual star systems. (Hour One is still during the dusk period after the sun has set but the sky is still too light to see many stars.) The multiple copies of NET indicate that there are many galaxies both in the northern and southern hemispheres of space. The Milky Way is so big compared to our solar system that it seems not to move, as if it were a giant mummy in space.



The two figures in front are forms of Net wearing the White Crown of the South, and behind them are two forms of Net wearing the Red Crown of the North. In some versions they wear false beards and in others they do not. Their labels are as follows in the order from right to left.

NET SHER[ET] (Youthful Net). She represents the core stars that begin to form in the center of a gas cloud as it condenses into a young galaxy.

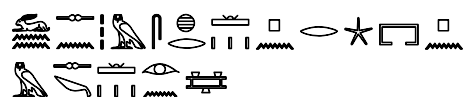
NET HEJET (Net of the White Crown). She represents the southern portion of the Milky Way, Egypt's kingdom in the sky.

NET NET (Net of the Red Crown). She represents the northern portion of the Milky Way, the other half of Egypt's kingdom in the sky. Of course these designations of "north" and "south" are relative to an observer on earth and are listed from an Egyptian geographical viewpoint.

NET MET (Net of the Phallus). This epithet refers to Net as a Self-Begotten Primordial. As mother of the Egyptian Earth Gods, she is Newet, Goddess of Cosmic Space and spouse of Geb. As one of the Eight Primordials she is Newet, the

spouse of New. As Self-Begotten, she is a transformation of Mut. From this perspective she is androgynous and possesses both male and female genitals. Some pictures of Mut also show her ithyphallic and hence androgynous. This suggests that Galaxies can die and then self-regenerate by their own gravitational attraction. The phallus glyph may be pronounced “that”, but I think “met” sounds better and includes the idea of death as well as generation. Net’s crossed arrows  and netting needle  of course are tools for the hunter. The images suggest the common pinwheel or swastika type of galactic structure that emerges as a galaxy begins to rotate. They also represent the optic chiasm in the brain.

Text for Hour Eleven, Middle Register, Four Nets



Translated Text for Hour Eleven, Middle Register, Four Nets









Those who are in this picture at [this] portal
[Are] in the form which The Way [of the Will] made;







When this god calls out to them by their names
They breathe when hearing his voice.

And it is they who guard the holy portal of the City of the Endless Knot,
Which is unknown, and unseen, and unobserved.

Notes on Text for Hour Eleven, Middle Register, Four Nets



The Net goddesses stand by the portal between Hour Eleven and Hour Twelve. This is where the City is located and tells us we are at the edge of Galactic Central. Three important points emerge here. First Horus (the Elder) makes Net. The poet uses his epithet as the Way, the Avatar who embodies the creative path of deliberate success and enlightenment. Horus is also a name for the Sun God. In other words

the poet tells us a galaxy is made from a collection of stars, each of which is a sun. He also puts a solar beacon on the solar boat to remind us that we are suns. Thus a galaxy is simply multiplication of the archetype of a sun into a collection, just as the body of a plant or animal is a collection of individual cells, and a forest is a collection of individual trees. The second point is that these Nets guard the gate to the city of Sais. This is the city of a sea of lights that represents the starry sky of the Milky Way. Sais is the Sacred City of Net. The city name Sais or (*Saut*     or    ) and could mean “City of Daughters”, “City of the Endless Knot”, or “City of Guardians”. One of the key figures of this Hour is the endless knot of the Ouroboros serpent, Mehen. We shall consider this aspect in more detail as we describe below the appearance of Mehen during this Hour. Another is the proliferation of transformations of Net and the importance of her sacred city, Sais.



Every year the Egyptians held a special festival of lights similar to the Chinese lantern festival. At night the thousands of lanterns resembled the Milky Way incarnated on Earth. The third point is that the actual capital city can not be seen, at least by the naked eye (     ). This is true for our galaxy, because we live on an outer arm and our view of Galactic Central is obscured by galactic dust. Only recently have the techniques of astronomers allowed us to begin peeking into the center of our galaxy and its monstrous black hole. And of course you can not see a black hole itself because no light escapes from it. You can only see the accretion disk around it. Future neutrino telescopes will be able to see into our galactic core as if with X-rays. At present we can see much more clearly the cores of other galaxies that we view from above rather than from the side, such as in the case of the Pinwheel Galaxy shown in the photo above.

Hour Eleven, Middle Register, the Two Cobras

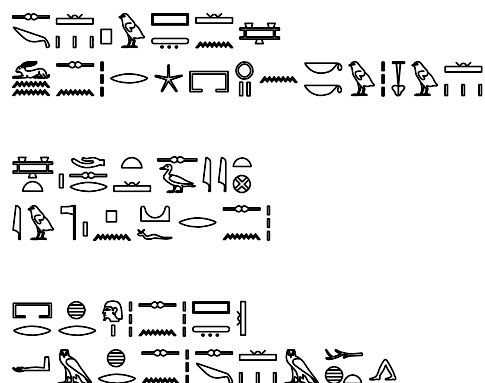


In the next segment of the procession we encounter two cobras gliding along with their collars spread and heads erect. Each carries a crown on its back. The cobra in front carries the White Crown of the South and has the label SESHEMU NEBET HET (Image of Nephthys  ). The crown has two small bearded heads protruding from its top, one in front and one in back. Nephthys is a southern goddess. The head glyph means something important. I believe the two heads stand for her two

lovers, Set and Osiris. Osiris traditionally wears the White Crown with two ostrich plumes, one for Maat (Truth), and one for Shewe (Life). Here the two human heads also stand in for the plumes.

The cobra behind her carries the Red Crown of the North and has the label SESHEMU SHET (Image of [Isis,] the Secret One  ). Her name is written as an epithet so as to bring out the secrecy associated with her. Isis is goddess of the delta in the north. Her Red Crown has on it a little head. This may be her child and heir Horus. Thus we have here the three most important men in the lives of these divine women.

Text for Hour Eleven, Middle Register, Two Cobras



Translated Text for Hour Eleven, Middle Register, Two Cobras

[These are] the secret images of the Cosmic Way [of the Will]
Which are at the second portal of the thick darkness,

[On] the holy road to the City of the Endless Knot.
When this god calls out to them,

These secret heads make their appearance,
And then they swallow their own images (i.e., they disappear).

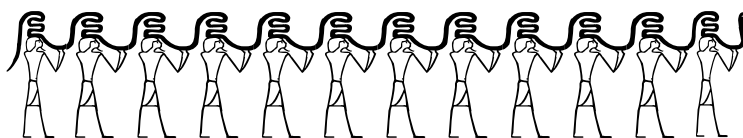
Notes on Text for Hour Eleven, Middle Register, Two Cobras




The heads on the crowns only appear when they are activated by the sound vibrations of the Higher Self Sun, apparently directly addressing them as the riders on the cobras. Recall that the glyph “head” means a primary, something important. Isis has one head, but Nephthys has two heads here and she is in front. This tells us something

about the often neglected role of Nephthys in Egyptology. She is not just the sidekick of Isis as many believe, but a major figure in her own right.

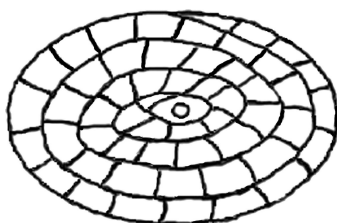
Hour Eleven, Middle Register, Mehen and His Bearers

The next portion of the procession covers the entire middle portion of the Middle Register between the two cobras and the Solar Meditation Boat. Twelve bearded men carry the serpent Mehen, who has now grown extremely long, to prepare the channel for Hour Twelve. This tells us something about the evolution of galaxies. The coils carried by each man represent individual galaxies, and the serpent's body extended between the coils represents the system of intergalactic hyperspace wormhole tunnels that connect the galaxies and also twist about within each galaxy.



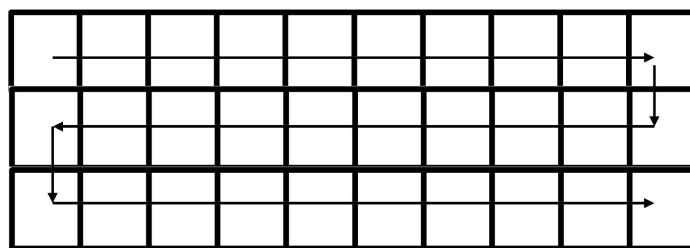
MEHEN  represents the long gnarly journey through ignorance and darkness. The glyph for “meh” () is thought to be a whip with a handle. The tail of the whip has been shortened greatly in comparison to the handle. I am not at all satisfied with that explanation, but do not have a better one at present. The root “meh” means full and complete. It was also used together with the forearm radical to represent the cubit () and hence carries the sense of measuring a complete unit of length. I believe that the name of the serpent should be read “Nemeh” and that the order of the glyphs was a calligraphic convention due to the shape of the “meh” glyph. The meaning then is something like “of, to, in, or for fullness”. Fullness can be with respect to distance or any other dimension, including all possible dimensions at once. In his full extent the great serpent enfolds the entire universe and is the prototype of the Ouroboros. If I am right about the etymology, his name may be the origin of the Sanskrit expression “namah”, which is an expression honoring a person and wishing them fullness of life.

In the ancient game of Mehen the serpent coiled up into a stationary mode to form a circular game board.



Mehen Game Board

Later the game of Senet evolved and made use of a rectangular game board with squares. The journey of the pawns through the squares oscillated back and forth like the curves of a snake in motion.

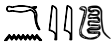



Wavy Path on a Senet Game Board

The Senet Game Board came to represent a miniature model of life and the houses or temples (squares) on the board each held one of the Egyptian gods to represent an aspect of life that all people have to experience and master as they live their lives. Mehen is the benign form of Apep, and both serpents represent the boundaries that limit a person from his unbounded potential. Ironically, without those boundaries it would not be possible to live life and have experiences.

We have seen Mehen in many stages of the journey forming a canopy to protect the sleepy Ra in his Awef state. Now Mehen expands out to his cosmic dimension and forms the gigantic arms of the galaxies and the wormholes in space time through which advanced beings navigate the universe. Hour Eleven introduces us to these awesome dimensions that are completely unknown to most people. In our day the advent of science, science fiction, and new-age vistas has begun to open the minds of people to the notion that the universe is vast and full of amazing realities that we have completely forgotten about until the last few decades.



Each of the bearers of Mehen has a name tag, so we will introduce these gentlemen starting from the head of Mehen and moving down to the tail which is just in front of the Solar Meditation Boat.


MEHENY  (Captain of the Mehen Crew). This man holds the head of Mehen.


SESHM-SESHM  (Conductor of the Image). The serpent is the definer of the image. Any image must have a boundary to define it and set it apart from everything else.


SEKHENU  (Embracer). The serpent wraps whatever it defines in its embrace


and the porter embraces the portion of the serpent that he carries.


SHEDEW  (Secret Turtle). Shedew or Shetew () is the tortoise constellation and a symbol of what is secret. Unfortunately we do not know exactly where it was in the sky. However, Sheta was a variant name for the first decan (first solar ten-day week of solar month one) which would place it close to Sirius, the star of Isis that heralds the New Year. Shethu or Shetu were names for a star associated with Orion. Decans were defined by the heliacal risings of certain stars. Thus, it must have been in or near that constellation. The Hare is just under Orion, so I suspect the Tortoise would be right past Sirius, either as part of Canis Major or Monocerus, perhaps just south of Procyon. That way the Hare would chase the Tortoise, but could never pass it. Hydra could be a constellation for Mehen stretched along under the Ecliptic after the Tortoise although I think Mehen is the galaxy. We will consider Shedew again in the Upper Register of this Hour. Turtles and snakes are both reptilians and represent primitive instincts as well as the secret ability to adjust these core programs.


AMA  (Boundary). This is what the serpent creates. The epithet can also be a variant of the word to eat or of graciousness. There is no determinative to help us.



AMEW  (Things that are Within). The purpose of the boundary is to define what is within the boundary. An extension of the meaning is to grasp.












RED @  (Leg and Arm). These are what the serpent lacks – an arm and a leg. The porter provides these. What we call galactic arms really are more like the bodies of serpents.

SHESEPU  (Palms). The “palm” was another length measurement like the cubit, which was an arm measurement. The “shesepyu” were the bearers of the Mehen serpent. Also this was a word for bound prisoners and hints at the discipline of meditation.

NEDERU  (Decans). This is a word for decans or stars. It is also a play on the word for gods (neteru). The Mehen serpent winds about the sky through the various decans.

ATHEPY  (Burdened). The bearers carry a heavy burden. The serpent encloses heavy objects.

ER EM NU   (What is Near). Boundaries that bind are very close. There is a pun here on REMENU, which means arms to carry things, which is what the bearers are doing.

FA  (Lift). This is the man who carries the tail. He has the easiest job of all which is to lift the tail. “Fa” is a technical term from the Game of Senet and means to lift a pawn to make a move. The Game of Senet is the ancestor of “modern” board games such as Parchisi (“Pert Jeserty” The Holy Procession          



Translated Text for Hour Eleven, Middle Register, Mehen and Bearers

**Those who are in this picture in front of this powerful god,
Carry the serpent World Measurer on their heads to this City,**

**And they proceed on in the following of the Divine Higher Self Sun
Toward the Eastern Horizon of Heaven.**

**This god calls to them by their names,
And he decrees to them what they have to do.**

And Ra says to them:

**“Care for your serpent-figures
And lift up your heads.**

**Your hands are strong, and your feet are firm.
May your travels be true, and may your strides be wide.**

**May you experience your experiences
Up to the Hall of the Eastern Horizon.”**

**Their work is in the Astral Realm
To set the Measuring Serpent on his travels**

**To the Eastern Hall which is the Samadhi Horizon,
And then they rest upon their thrones**

**After this powerful god has passed through the darkness
And taken up his experience in the Samadhi Horizon.**

Notes on Text for Hour Eleven, Middle Register, Mehen and Bearers


The bearers carry the serpent on their heads. This means that all boundaries and measurements are mental ideas about limitation that we place on things. The Egyptians had a system of weights and measures that defined standard usage in the marketplace and in construction. Mehen not only stands for units of space, he also covers the units of time and density (weight) and other dimensions. We already saw “decans” mentioned as the name of one bearer. Decans were stars used to mark by their heliacal risings the 10-day solar weeks during the solar year. Twelve bearers suggests the twelve hours of the day, twelve months of the year, and twelve houses of the zodiac that correspond to those months. The 36 decans comprise three for each solar month – a beginning, middle, and an end. Ra brings up the subject of hands and feet. These are useful for doing things and making progress. Two feet solidly planted on the earth make the sign for Baba 𓆎𓆎. Two hands are the sign for the Avatars of Horus who help others up into heaven.

The bearers are carrying Mehen to Hour Twelve where he will play his final important role in the Atlantean journey. Each of the bearers carries a coiled section of the serpent over his head. Each coiled section represents a galaxy. The sections between the coils are hyperspace links between galaxies. The Egyptians considered the universe to be a unified wholeness. They knew that intergalactic communication between far-flung galaxies is no more than an extension of interstellar communication between solar systems. It is just a question of expanding our viewpoint, just as we now consider instantaneous global communication a normal everyday business, when a few generations ago it was very difficult and time-consuming, whereas a few centuries ago it was inconceivable. Columbus even had a hard time in his day convincing people the earth is round.

Hour Eleven, Upper Register, an Egyptian Janus



The Warden of the Gate who welcomes Ra into Hour Eleven is a man who walks slowly forward to the right holding the Jaam (Was) scepter in his left hand and a downward pointed ankh in his right hand. On his shoulders we find a solar disk and on either side of the disk is a male head with a beard. The head on the left wears the White Crown and faces to the left, and the head on the right wears the Red Crown and

faces to the right. This Janus-like figure represents all the people of Egypt moving toward dawn. Some are already getting up before dawn to begin early tasks while the air is cool. This warden's name is @PER HERY NEB JET-TA (Lord of Eternity Provided with Head[s] ). He stands up to greet Ra when the Higher Self Sun enters through the Gate at the beginning of Hour Eleven in his Solar Boat. This figure is a compound of Osiris and Ra and is a transition from solar system to galaxy.

Text for Hour Eleven, Upper Register, an Egyptian Janus



He who is in this picture


Stands up for the Higher Self Sun,

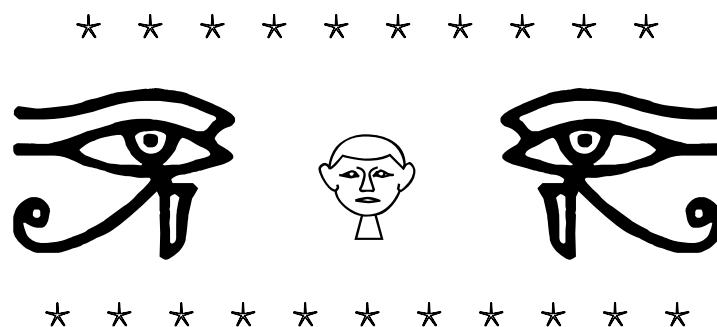
**And he never leaves his place in the Astral Realm,
A Lord of Eternity, Provided with Heads.**

Hour Eleven, Upper Register, Neheb-Kau Takes Wing







The next illustration reminds us of Hour Four, because here we meet again Neheb-Kau, the Serpent of Yoga. His body is long and he stands facing to the right on his four human legs with his serpentine body stretched out at length. From his neck hangs the ankh symbol, and this identifies him as Neheb-Kau. His wings are spread far apart and the god TEM with a beard and a large solar disk on his head stands beside Neheb-Kau between the two wings and holds his own arms spread wide to measure the width from wingtip to wingtip. This recalls the image of Horus Seker inside the pyramid of Hour Five. Tem has a large WEJAT eye on either side of his head giving him the look as if he has eyes that are much bigger than the fleshly eyes in his head. These are his Eyes of Wisdom for his expanded galactic vision. His

epithet is PETERA . This is a name for a sky god, the sky, or a seer. The name contains within it the word for heaven (pet). The “ra” portion seems related to desire. Perhaps the word means something like a vision that extends from heaven to what you desire. “Tera” is a moment or interval in time and “pe” means this. Astral transport over many parsecs of interstellar space, not to speak of intergalactic space must occur in the present moment of NOW. This is the expanded vision of an Avatar.



An array of eight or ten stars stretches upward past the head of Neheb-Kau, suggesting that the serpent is about to take flight across the Milky Way. The stars suggest the Milky Way, the cluster of stars on the traditional Star Trump of the Tarot, and the many stars that often decorate the body of Newet. (H thinks the stars represent the number of Hours that have elapsed up to Hour Eleven.)

Just past the image of Neheb-Kau who is on the ground stretching his wings we see a serpent already in flight with a goddess riding on his back. The goddess has the label here JET-S (Her Body  or JET-TA Eternity ). There is a play in this epithet on “Eternity” (how the label in the KV34 version reads) and “Her Serpent Amulet”. The flying serpent no longer needs wings and has retracted them, because he is now speeding through outer space or hyperspace. He also either has no feet or has retractable landing gear. His name is Shedew ( ). The meaning seems to be the study of deep and mysterious things. It also is the name for the “Tortoise” constellation. Shedew’s head is held higher than his horizontal body, and his tail drops below his midsection giving his outline the hint of a staircase. The flying serpent is facing to the left in the direction of the Neheb-Kau serpent on the ground

but Shedew is flying up among the stars. This is about as clear a picture of astral traveling throughout the galaxy as one could imagine, and it comes from 3,500 years ago.

This interstellar travel is not by means of what we would consider a “normal” spaceship. It is astral travel. No special equipment is needed. What is needed is advanced mastery of Kundalini Yoga and the art of Samyama (T̐a special yogic technology). This travel is done in consciousness and is at many times the speed of light.

Text for Hour Eleven, Upper Register, Tem and Neheb-Kau



**When this god calls out to him that is in this picture,
The image of the god Tem [the Tower] emerges from his (Neheb-Kau's) back;**

**But afterwards he swallows his image.
He lives on dead shadows of the primaries of his body.**

Comments on Hour Eleven, Upper Register, Tem and Neheb-Kau

The images that appear in the Astral Realm are dreamlike and appear to come and go as the attention passes over them. “Calling out” is the way the Higher Self Sun greets his creations by extending his rays of attention to them. Once the attention passes by the image appears to swallow itself and disappears into the misty gloom of the Astral Realm.

Anyone can confirm that this is how attention works. Put attention on an object, and the object will appear in your awareness, displaying its shape, color, and other features. Shift your attention to some other object, and the new object will appear while the prior object will fade to a blur. Once the attention moves far enough from an object, the object seems to disappear entirely. The object as if swallows itself even though we know it still exists in a potential form. We can confirm this by once

again putting attention on it so that it reappears in our field of awareness.

Tem is the master of the Big Bang that emanates the entire universe, so he has intimate connection to all parts of the universe. The graphic symbolizes this by him touching the two widespread wings of Neheb-Kau, the serpent of yoga. The serpent's wings extend across the universe, and in front of its mouth is an “@nekh” symbol that tells us life extends throughout the universe. The parasol “shadow” glyph represents the seventh chakra “Khaybet”. This is the realm of subtle thoughts that form the essential content of the meditation process. The circle glyph can mean something dead, something inorganic, something granular, something tiny, or the pupil of the eye. Here it refers to the very subtle mental impulses of the inner eye that occur during the Ocean Awareness Meditation. In a sense these impulses are like dead ghosts, because they really have no meaning. The glyph for “lives” is the “@nekh” symbol that we see in front of the serpent. The dolphin-like glyph represents the physical body, and the head glyph represents what is considered important and has high priority. Thoughts that we consider important tend to dominate the mind. Many of these are driven by physical needs of the body and life goals that a person claims in his identity are important. Where we go in the universe after death is determined by such impressions that remain in awareness at the time of death.

Text for Hour Eleven, Upper Register, Serpent in Flight





“Eternity” herself is beyond the stars;

Her work is to live by the voice of the Higher Self Sun everyday;

She then swallows her forms which are in this City of this ELEVENTH HOUR.

She is one of those who follow the god.

Notes on Text for Hour Eleven, Upper Register, Off to the Stars

The glyph for the traveler's name is JET-S  or JET-TA . Written in hieratic the two may look the same. The first name means “Her Body”. The second means

“Eternity”. Astral flight to the stars occurs only on missions decreed by the Higher Self. This protects the populations of the galaxy from alien invasions that are not for the best interest of all. In other words, anyone capable enough to achieve interstellar travel is not going to be dumb enough to do it for selfish reasons such as plundering for food or resources. There are plenty of resources available in the universe for intelligent beings without resorting to forceful domination and exploitation. This puts to rest all the silly science fiction movies and stories such as “Star Wars”, “Independence Day”, “Avatar”, “Stargate SG-1” and so on that are marketed for the purpose of “entertaining” the masses with galactic warfare and invasions of earth or other planets by evil aliens. These are just extensions of earthly foolishness, which is one of the reasons we unfriendly earthlings have been quarantined on our planet for so long so we do not contaminate the rest of the galaxy. Of course there are still many amazing adventures and challenges to face in exploring the galaxies, including encounters with underdeveloped regions such as Earth.




Second, the flyer who rides on the back of Shedew is the goddess of Eternity. This tells us that anyone who aspires to interstellar travel must achieve the level of Tem and master the deepest mysteries of magical translation and immortality. On a low level this means the principle of the rocket only will work on a primitive level for local transportation, but is no good for interstellar travel. On a more subtle level Tem stands for the bliss of ecstatic orgasm. In a sudden flash a person can transport from any point in space, time, or other dimension to any different point in space, time, or other dimension.

Tem is the Tower Trump of the Tarot. His trademark is the towering White Crown that he wears. The traditional Tarot Tower Trump card displays a Tower with a crenellated crown on top. This symbolizes the crown chakra. The serpents Neheb-Kau and Shedew are aspects of the Kundalini energy. The lower chakras must be clear and the crown chakra must be open before the Life Energy can flow freely and reach the stars. Otherwise distortions are possible and you may not end up where you intend to be.

From a biological perspective the stars of the Milky Way are the cortical nerve cells (the Khaybet region). Thought impulses can travel freely across the synapses from one brain cell to any other brain cell to establish communication links. The Internet gives a glimpse of how such a neural network functions.

The shamans of Atlantis (I speak of Atlantis here because this topic is much broader

than ancient Egypt and really perhaps I should call them Galactic or Intergalactic shamans) are able to travel interstellar distances by tunneling through a hyperspace or subspace that is in the Fourth Density Astral Realm, not in physical 3D space as we commonly understand it. In the gap between conscious thoughts the awareness is undefined and does not exist in any specific location of time or space. Shamans can visit other worlds and even alternate universes through a deep yogic meditation process. They can even bring information back from these times and places as new ideas and inventions. However, as long as the physical body remains “alive” in a localized body, the shaman can not go there to live in the distant location because he maintains a certain amount of attention in his current body in order to maintain its functioning. Therefore Atlantean, Galactic, and Intergalactic shamans often transport themselves to live in a new interstellar clime through the mechanism of conscious dying. They generally leave behind the earthly body and then deliberately and consciously become reborn in another environment. Certain highly evolved masters may shift from one physical reality to another without going through the biological rebirth process. They may even choose to maintain several avatar embodiments at the same time in a single environment or in separate environments for certain purposes. In the Buddhist tradition this is something that advanced Bodhisattvas and Buddhas can do.

A shaman who attempts interstellar travel for selfish purposes by definition is bound by Mehen within the selfish intention that he carries in his mind. This means that he will only arrive at a projection of his own selfish purpose. What he will experience is a reflection of that purpose back at him. If he goes with the intent to harm, he will encounter beings that will harm him. The Egyptians expressed this clearly in their glyph for an enemy or an evil-minded person (). The glyph shows that the person with malign intent is really just splitting apart his own head with an axe. The axe glyph () is the symbol for the “neter”, a principle of nature. A person with harmful intent turns nature against his own primary intention. The glyph for the head () indicates what is important – a primary intention. An evil primary intention is by definition in the Egyptian language an intention that turns the power of the gods against it and causes its own destruction. Such a person imagines that he completes an astral journey only to arrive in his own fantasy of a world that splits apart and self-destructs.


When people die unconsciously, they transmigrate to a new body in the same or a different environment according to their karma – that is the deeds they have done, the lessons they intend to learn, and the projects they have yet to do. Wizards and


shamans make the transition consciously and deliberately, whereas others tend to make the transition in a confused manner or even with a lot of resistance. The result is that confused beings wake up somewhere else and still have no idea what they are doing or what they want to do. How is it for you when you wake up in the morning?


Hour Eleven, Upper Register, another Egyptian Janus

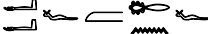
Following the illustration of galactic astral flight we meet twelve interesting figures who walk forward along the Upper Register. They form three groups of four figures each. They all seem to be expressing various aspects of Awef.



The first figure we encounter in this Upper Register procession is a man called TEPUY  (Two Heads) and sure enough he has two bearded heads on his shoulders. Like the Janus figure at the entrance to the Hour, one head faces to the left and the other head faces to the right. Neither head has a crown. In some versions the two heads seem fused together into a single head that has a face on each side. In other versions there seem to be two complete heads. The Janus-like figures suggest again the theme of projecting either forward or backward in time and space – a characteristic of the Astral Realm. However, unlike Pushmipullyu of Hour Ten, Mr. Two Heads apparently moves only in the forward direction, but can see in either direction. Below I list out the other members of the procession with brief comments.

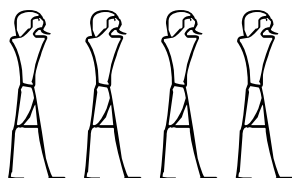
KHENEM RENYT  (Friend of the Harvest Goddess). He looks very much like Awef Ra, and is probably one of his transformations who usually goes by the epithet of “Potter [Companion]” and is a form of Khenemew, the Cosmic Potter (Tarot Wheel of Fortune). He has a ram’s head with a little goatee and his horns are wavy and project out to right and left rather than curving upward or downward. He carries the Jaam scepter and the ankh in the usual manner.

NER TA  (Earth’s Might). He has his hands raised in adoration pose to recognize the power of Ra even in the Awef phase. He holds no talismans. Some versions give him a beard.

@WY-F EM KHA-NEF  (His Two Arms are Inside Him). This

person is armless and headless. Where his head should be we see two serpents protruding. This is another version of the “Wire-head” Thoth that we met back in Hour Ten. He is Ra’s Avatar #64. The “Two Arms” are the two main nerve cables that form the spinal cord. These act as “arms” to enable us to feel our environment and to perform activities. Thoth is the master of transmitting information and particularly governs the nervous system. The use of serpents for the nerve cords tells us that they are channels for electrical energy similar to the wires in electronic equipment. The repeated mention of arms and hands (𓏏) either visible or invisible and use of this glyph in the epithet and those that follow is code for Avatars who work in the Galactic Administration. Thoth hints here that the real arms referred to here are invisible bio-electronic arms that operate in the upper echelons of the Astral Realm. The galaxy itself has “arms”.

The second group of four figures consists of four male humans with beards. Each one appears to be armless and moves forward in walking pose. In some versions all these figures are naked. Other versions have the figures wearing kilts.





WEPET TAWY 𓏏𓏏 (Business of the Two Lands). “Wepet” basically means a judgment or a decree. Its meaning extends to include people who carry messages or carry on business in general. Such a messenger does not need to use his hands for what he does. This seems to develop the idea of using the inner arms and hands of the nervous system on a subtler level than for gross physical work.

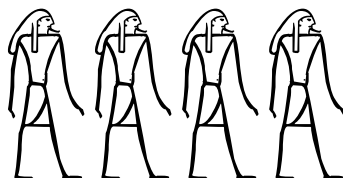
HEN @WY-F 𓏏𓏏 (Work of His Two Arms). The plow glyph plays on the word for love. He loves to use his internal arms so much he does not need his external arms for physical work. This just indicates in a joking manner the potential that lies in the nervous system for operation at subtle levels of the Astral Realm.



AWEN @WY-F 𓏏𓏏 (Opens His Two Arms). This figure’s epithet points out that the hidden arms that are inside our bodies can be considered to be completely open to all possibilities.






RESY AWEF 𓏏𓏏 (Limbs of the South). This figure emphasizes the use of the two spinal cords to facilitate walking, running and other movements of the lower body. I

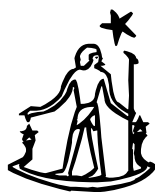
think there also is an allusion to the bow wielded by a watchman (resy). Nubians were renowned as bowmen. “Resy” (Watcher  ) was an epithet of Ra.

In the third group four identical bearded male figures with shoulder-length wigs all have arms and hands and generally look like normal humans. The figures move forward in walking pose. Their labels are very interesting.




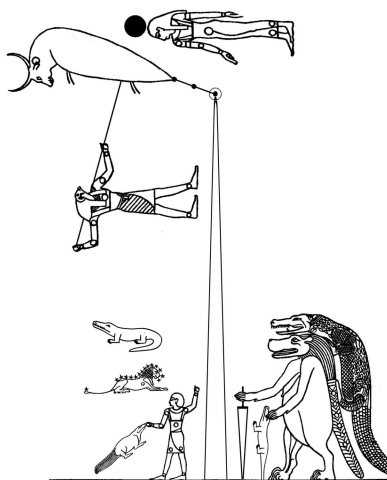
SEBA HERU   (Star of Horus, One who Adores or Teaches the Will). I suspect that the Star of Horus is Procyon, but this needs further research. “Star” can also mean the mentor or instructor. It can also mean a gate. However, the simple star glyph suggests that the star is meant. Horus represents the will. Based on the other figures in this group I suspect that this particular form of Horus represents “@ny”, Horus as a warrior who displaces Set from the Pole Star and thus may be in the circumpolar region. Possibly he is the young Horus (Antares?) in the Scorpio and Ophiuchus region maturing to become Hercules and moving up to Vega (in Lyra) or Deneb (in Cygnus). Or he could be Capella in Auriga, the Charioteer, riding the Milky Way serpent northward to challenge Set at the Pole. We need more research to identify important Egyptian stars.


MA@  (Truth). This figure suggests that the stars in the sky express truth as the laws of nature and principles of life wisdom that Egyptians encoded in them as educational myths and tales. There is a special use of this root word “ma@” with the lake or ocean radical. It means the bank of a river or the mouth of a river. The expression “seba ma@” (   ) refers to the gateway of a temple or important building that opens onto a docking platform on the Nile for embarking or debarking from boats. The word for gate in this context plays on the word for star and its extension to education because the stars were the original textbook that was always available as a teaching tool. In this case the epithet may point to the Star Gate where Osiris debarks from his galactic ship to mount his throne at the Pole Star.





In the above drawing Osiris as Sah (Orion) sails his boat northward along the Milky Way “Nile” from Ecliptic to Pole Star.

MESEKHETY  (The Bull of Heaven). This was a constellation that most Egyptologists identify with what we call the Great Bear. I think it is more likely the Little Dipper that is at the North Pole. Sometimes this constellation was depicted as a bull, and sometimes it was a bull’s haunch that functioned like the hand on a heavenly clock that rotated about the sky during the night. Egyptians considered the bull or its haunch the totem of Set who had usurped the throne of Osiris, and often depicted Horus as “@ny” harpooning the bull in the testicles to remove him from the throne.



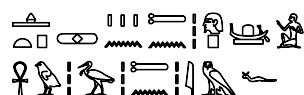
Above is a drawing of Horus in the form of the warrior “@ny”  (The One Who Turns [Set] Away [from the Polar Throne]) harpooning Set-Mesekhety to drive him away from the Pole. This picture is based on a detail from the astronomical ceiling of Senmut’s tomb. The star with the circle represents the Gate to the Heavenly Astral Realm -- the North Pole Star. The goddess who watches from above is Sereket (possibly corresponding to Cepheus).

H@P  (Nile). The letters of the epithet are written in the sequence “Hep @”, but I think this may be a calligraphic convention, although it could mean “paddle hand” or “hidden hand” to fit the “arm” theme. This figure is a form of the Nile god and represents happiness. I suspect that this is also intended to refer to the Nile in Heaven, which is the Milky Way, since the theme for this Hour is the Galaxy. The galactic river of stars flows up past the North Pole. The “akhemyu Hepu” are fixed stars and probably refer to the Milky Way stars that are very close to the North Pole and therefore seem fixed in the sky. The iconic glyph for the phonetic “hep”  is associated with paddles used to navigate on the Nile. However, the root of the glyph

is the corner of a room or a building and it means to be hidden. Perhaps there is reference to Horus making a surprise attack on Set at the Polar Throne.

In summary the four characters in this third group represent certain stars and aspects of the Milky Way Galaxy based on various allusions in the names and the theme of the Hour. Further research may reveal exactly which stars are meant in the allusions.

Text for Hour Eleven, Upper Register, Twelve Figures



Translated Text for Hour Eleven, Upper Register, Twelve Figures

**Those who are in this picture
This powerful god calls to them by their names,**

[Saying]:--

**“Come forth to me, hidden ones!
Shine for me your secret rays!**

**May your minds be alive!
So they alight upon your shadows.**

**You are those who illumine what is invisible
And put images in their sacred places.**

**Upon my mouth are breaths for you,
And your noses breathe through them.**

**Upon my Meditation Boat are experiences for you.
And your minds live through them.**

**There are Waters for you which constitute the lifespan of New.
And that provides waters for the Dwellers in the Astral Realm there.**

**Hey! Truly you are Sons of the Higher Self Sun.
Your minds belong to the following of my transformations.”**

**What these beings do in the Astral Realm
Is to transmit the secret of this powerful god**

**To the Hidden Chamber every day,
And to ascend with this powerful god into High Heaven.**

Notes on Text for Hour Eleven, Upper Register, Twelve Figures

These figures are in the upper echelons of Heaven because they are in the Upper Register of the Astral Realm and also because they are in the Eleventh Chakra. The text is rather vague, but specifically mentions the “arms” that are an important aspect of these figures and connects it to the rays of light that come from the stars (and



possibly to the “arms” of galaxies. This light is the secret of life and illuminates the shadows in the mind through the deep meditation process. Once a person realizes illumination, he discovers what is sacred about every place and lives in harmony with that sacred order of Nature.



The middle section makes clear the connection between breathing and thinking and also the role of the Solar Meditation Boat for providing life experiences. Waters are a symbol for undefined awareness, and New symbolizes the Cosmic Urge to create from the Source of Creation. Ra congratulates these dwellers in the Eleventh Hour for being very advanced members of his following who understand his various avatar transformations. These followers transmit the Higher Self Meditation and the technology of Avatar every day and can travel with the Higher Self to the highest celestial realms in this adventure.








Hour Eleven, Upper Register, Four Ladies Riding Cobras





The final section of the procession in the Upper Register consists of four ladies, each of whom rides on a cobra with two heads and two hoods. The cobras obligingly arch their backs so that the ladies can sit comfortably. The cobras' heads are also raised up in front with their hoods spread open. Each lady grasps her cobra with her right hand just behind her buttocks to steady herself. Then she raises her right hand with fingers pointing upward and holds the palm in front of her face to deflect a hot and sandy desert wind that comes up. Below are the labels assigned to these four goddesses.

NEBET @NEKHU   (Lady of the Living Ones).

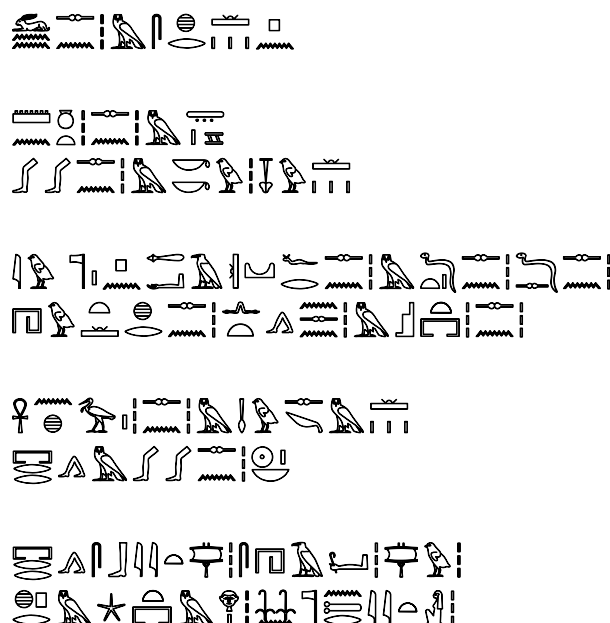
NEBET AAKHU   (Lady of the Light Beings).

NERET @BWY   (Mighty [Horned] Woman). I suspect that this is really a variant writing of New Year's Day (  ). H has “NERET ADEBWY” from KV 34  . This means “Mighty Woman of the Two Banks of the Nile”.

HENET NETERU   (Queen of the Gods). This sounds like an epithet of

Hathor. The names of the other three also sound like transformations of Hathor. Alternatively they are forms of Newet, who is queen of the night sky and mother of the national gods of Egypt (Osiris, Set, Isis, and Nephthys).

Text for Hour Eleven, Upper Register, 4 Ladies on Cobras



Translated Text for Hour Eleven, Upper Register, 4 Ladies on Cobras

Those who are in this picture

**Have their buttocks and thighs on the earth,
And their legs and feet are in the darkness.**

**When this powerful god calls to them in their own bodies,
They utter cries, but do not leave their places.**

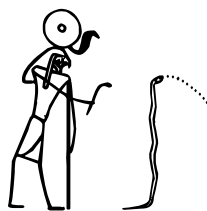
**Their minds live on the images of the words
Which come forth from their feet every day,**


**And [they] deflect the desert winds
That manifest in the Astral Realm on the faces of these goddesses.**


Notes on Text for Hour Eleven, Upper Register, Four Ladies

This text is a bit obscure, but B points out no doubt correctly that the winds are predawn desert winds that blow about an hour before the sun rises. Each lady averts the winds by placing her left hand in front of her face to deflect it. The cobras as if come from their feet. Why the cobras have two heads is not clear. It seems that the arching cobras form the shape of the glyph for the desert country of hills and dunes (𐀓). This explains the strange statement that their thighs and buttocks are on the earth. Their legs and feet are in darkness because they are in the valleys between the hills. When the predawn desert wind blows, it causes the sand to form into a sequence of dunes. The heads of the cobras seem to sprout upwards from the toes of the goddesses. In the **Book of the Dead**, chapter 42, there is an inventory of the parts of the body and the deities associated with them. The toes are described as cobras.

Hour Eleven, Lower Register, Horus and Serpent



As in Hour Ten the first figure we meet in the Lower Register is HERU  (Horus). He has his hawk's head and stands leaning on a staff that he holds with his left hand in the middle. The top of the staff appears to be in his left armpit as if it were a crutch. In his right hand he holds upright at shoulder level a boomerang with a serpent's head. The serpent's head faces forward. Horus wears on his head a large solar disk surrounded by a cobra with its head erect at the front and tail sometimes shown hanging down at the rear.

Just in front of Horus is a large serpent standing on its tail, with its head facing forward, and spitting a stream of fire. The label for the serpent is SET HEH  (She who Sets Millions Ablaze) [P's translation] or "He of a Million Flames". The determinative for flames is left out but must be there for the stream of fire. The theme for the Lower Register is simple and is made clear by the text that explains it: all enemies of Osiris (i.e. your problems) are to be destroyed. They represent upside-down viewpoints that do not accord with the truth of reality and therefore face ultimate annihilation.

Text for Hour Eleven, Entire Lower Register



Translated Text for Hour Eleven, Entire Lower Register

The Majesty of this god utters the decree:

**“Slice up those who struck the Father, Seat of Perception,
The bodies of enemies and the limbs of the dead.**

**The upside-down ones, those who are headed for bondage,
And the annihilation of [their] forms.**

**[Horus speaks:] I have come forth from him.
And strike [for] the Father after he was weak.**

**There is punishment for your bodies by the knife of punishment,
Annihilation for your minds, trampling on your shadow bodies,**

**And cutting off of your primary intentions.
You are not creations, you are upside down!**

**You will not rise up, because you have fallen into your fire pits.
You will not escape, nor can you flee,**

**The fiery serpent of a million flames is upon you.
And her boiling kettles are upon you.**

The flames of the goddess of overhead broiler pits are upon you.
The heat from the mouth of the goddess of the chopping block is upon you.

**The knife of the goddess of knives is upon you.
She works her slaughter upon you and applies a slicing to you.**

You will never again see those living on the earth.”

**Those in this picture in the Astral Realm –
Their slaughter is ordered every day
By the Majesty of the Will of the Astral Realm.**

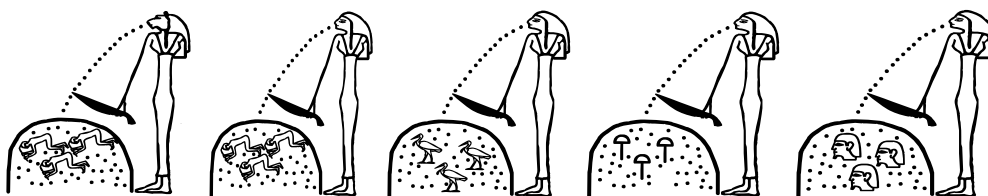
Those in this picture are illustrations

**Of the enemies of the Divine Perceptive Faculty in the Astral Realm
The Chief of his Bandages is in charge of this Chakra.**

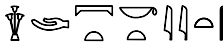

**They live on the voices of the enemies
And on the screams of the minds**


**And the shadow bodies
That they consign to their ovens.**



Hour Eleven, the Five Planets that are Destroyed

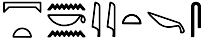





After we pass Horus and the fiery serpent we encounter five planets drawn as mounds of sand. Embedded in the mounds are glyphs for the types of people that populate these planets. To the right of each planet a tall goddess stands facing the planet. She holds a large knife and spits fire onto the planet to destroy its inhabitants and their ignorant ways. The first lady has the head of a lioness, but the other ladies look human except for their ability to spit fire. The term “Heryt” means a chieftainess, female leader, or supervisor.

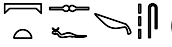
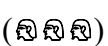
H4D HERYT KETUYT-S  (Furnace for the Mistress of Her Pots). A lion-headed lady (Sekhmet?) holds a knife and spits fire onto a planet populated by the self-destructive “enemies” of life (). In B’s version the word “khefetyu”

() is spelled out across the planet along with the “enemy” glyphs. The serpent spits her fire from the left side as the lioness lady spits from the right side to assist in cleansing the self-destructive behavior from this planet.

HERYT HA[NE]DEWU-S  (Mistress of Her Fiery Pits). This is another planet populated by people who destroy themselves through dishonest behavior. The population is described again with the self-destructive glyph (). The lady who pours fire from her mouth has a human head and the other three planets also have humanoid females as their overlords.

HERYT NEKENYT  (Mistress of Her Violent Transgressions). The third planet is populated by people who think a lot. The glyph for these people is the sixth chakra symbol of thoughts (). Their thoughts are complex and full of anguish because they have secret transgressions that they are not willing to assume responsibility for. The suffering on this planet is by mental fire that the lady spits from her mouth as these secret transgressions come back to torment the minds of the transgressors.

HERYT NEM4TU-SET  (Mistress of Her Slaughtering Block.) The fourth lady spits fire onto .a planet populated people who are blocked in their seventh chakra. They pretend to be spiritual, but their meditations are all done wrong. The people of the planet are symbolized with parasol glyphs that stand for the Khaybet crown chakra (). They suffer from spiritual pretense and imaginary states of personal glory.

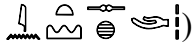

HERYT SEFU-S  (Mistress of Her Knives). The inhabitants of the fifth planet all have the wrong priorities, so each one is represented by a head glyph () that indicates what seems important to these people. Choosing inappropriate priorities even with the best of intentions also leads to self-destructive results.

Basically all five planets suffer from people who do not know how to align their beliefs, thoughts, and actions properly for balanced living. They contradict themselves, and the result is that they destroy their own intended creations. Any beings who wish to be free to roam the galaxy and join in its community must be free of these self-destructive tendencies. Insane civilizations will be quarantined on a planet until they purify themselves or become extinct. This prevents them from infecting other parts of the galaxy. The great distances between solar systems helps

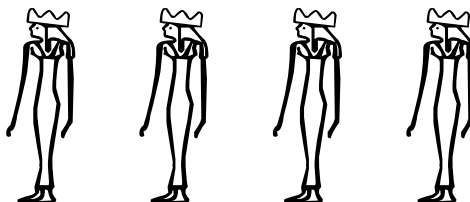
to maintain isolation of populations until they are ready to integrate into the whole community. Survival of the “fittest” requires adaptation to the environment. That means living in harmony. Interstellar travel requires a high level of integrity. Otherwise it leads only to insanity and disaster for countless beings.


Hour Eleven, Lower Register, Valley of the Upside-Down People



After the five planets with integrity problems, we come to a large planet known as the Valley of the Upside-Down People (ANET SEKHEDU ). Here the people all live upside down (). These people are nutty, but harmless. They are not necessarily headed for extinction, but whatever they do tends to fail, so they fall down a lot and make little or no progress, because their view of reality has everything turned around backwards and upside down from the way it really is.

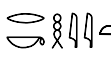
Hour Eleven, Lower Register, Ladies of the Desert

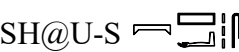



After we pass the world of upside down people we meet four ladies of the desert. They stand empty handed and face toward the left, suggesting that they have attention on the past. They are beautiful ladies, but their problem is that they have chosen to live in an inhospitable desert environment. Perhaps their land was once lush, but has grown desolate. Each has on her head the glyph for the desert lands (). The harsh environment makes life very challenging for them. Below are the names that the poet assigned to these goddesses of the desert lands. Many planets in the galaxy are pretty much barren of advanced forms of life or flourishing civilizations because they are either too hot or too cold and may lack an atmosphere. Examples in our system are the moon and large portions of Mars.

PESY[T]  (The Cook). She apparently works over a hot fire cooking meals.

The stars in the galaxy cook the raw material of the universe into the various higher elements that make complex environments and life forms possible in the physical world. However, until enough variety of elements have been cooked, the early planets formed will not be suitable for advanced forms of life.

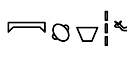
REKEHYT  (Fire Worker). She works with fire a lot or perhaps she just lives in a very hot desert. Each star in the galaxy is living fire with temperatures of many thousands of degrees centigrade. Each star in a galaxy is a fire worker that brings light and heat to nearby planets and other satellites.

HERY SH@U-S  (Upon Her Sands). She may live like a Bedouin lady who makes her home in the desert. To be “on one’s sands” also can mean to be deactivated and dispersed into fine particles with a resultant loss of definition as a solid body. The Milky Way is made of countless tiny points of light that are stars so distant that they look like grains of sand.

SAYT  (Lady of Rocks and Barren Ground). There is no determinative, but several words with this pronunciation mean ground, stony pavement, or people who live in the earth. On the other hand, the name can also mean stars. The name Sayt plays on the name of the sacred site of the goddess Net in the Nile Delta. Here was where the Egyptians held their annual festival of lights to create a model of the galaxy with its countless stars. (H reads the bird glyph as “Hetemyt”, and translates the epithet as “She who destroys”. I prefer my version for now.)

Hour Eleven, Lower Register, Warden of the Exit Gate



The warden of the Exit Gate of Hour Eleven is a bearded man with shoulder-length hair. He stands or moves facing toward the left. In his right hand he holds the Jaam, and in his left hand he holds the Ankh pointed downward. His name is HERY WETU-F  (Chief of His Bandages). He appears to be alive in the picture, so the epithet means that he is an embalmer who wraps corpses in shrouds and mummy wrappings. He is probably a humanized transformation of Anepu, Lord of Death and Master Swather. This points out that the usual method for traveling to another part of the galaxy for something more than remote viewing is to transmigrate

after death of the current incarnation body. This is necessary because of the distances and the extreme shifting of physical environments involved in such travel. The maker of mummies also suggests that whatever dies or becomes extinct does not really disappear. It merely becomes dormant as a possibility. If attention returns to these worlds and their possibilities with any intensity, they will reawaken. This happens in a virtual mode every time the Higher Self Sun passes by a creation on his astral journey.

(H takes the Chief's name as "Hery Wehaut-f" [Chief of his Pots], but the way the epithet is written sounds more like Anepu to me. The pot glyph is not a cooking pot [𐀀𐀃], but is used for holding incense or embalming oils [𐀀𐀃𐀅] and it has with it the embalming glyph 𐀆.)

A Tour of Atlantis

or

What Happens in the Astral Realm



A Translation of the Ancient Egyptian Text

Amy Dewat

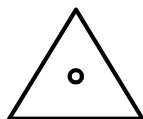


with detailed illustrations and commentary

by

Douglass A. White, Ph.D.

Hour Twelve



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2010

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Hour Twelve

GUIDE: MAA NEFERET R@

SHE SEES THE BEAUTIES OF THE HIGHER SELF SUN



CITY: KHEPERET KEKU KH@@TU MESUT

THE TRANSFORMATION OF DARKNESSES AND THE ILLUMINATIONS OF BIRTHS

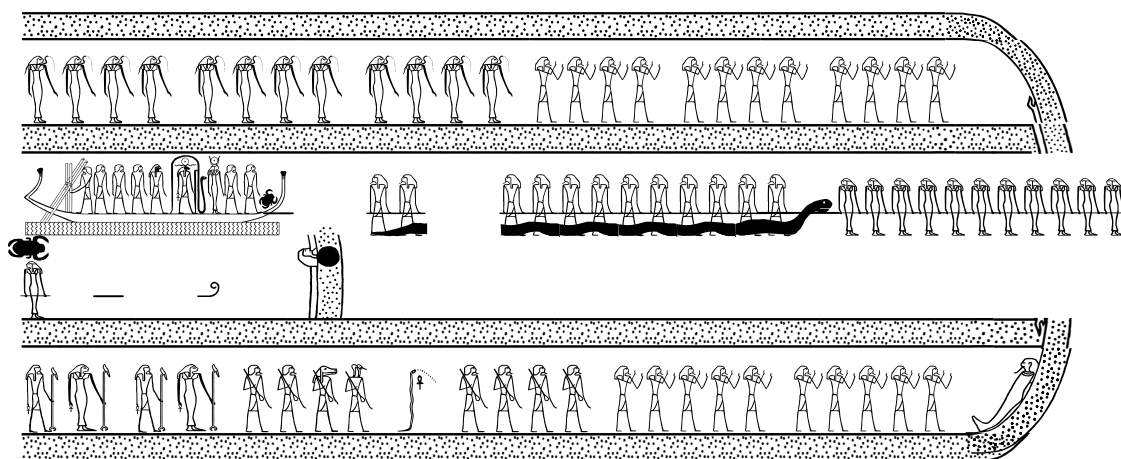


GATE: THEN NETERU

YOU ARE THE GODS (or EXALTATION OF THE GODS)



OVERVIEW



As in the previous Hours we see the Solar Meditation Boat enter from the left in the Middle Register. However, this is the final Hour of the Astral Journey. The sandy border of the Upper and Lower Registers curves in at the end of the Hour to form a semicircle that culminates in the portal of the dawn at the end of the Middle Register. Hour Twelve corresponds to the Twelfth Chakra.

In our physical universe the Twelfth Chakra takes the form of a Quasar. Quasars are the most energetic objects in the universe. The universe has a network of these amazing creations that arose during the early stages in the evolution of the universe approximately a billion years after the Big Bang. Most of them thus appear to us now to be extremely distant due to the expansion of the universe.

A quasar is a compact region in the center of an extremely massive galaxy surrounding a central supermassive black hole. The quasar's size is 10-10,000 times

the Schwarzschild radius of the black hole and the energy it puts out is powered primarily by an accretion disc around the black hole. (Definition based on the Wikipedia entry “Quasars”.) The accretion disc is gas, dust, and stellar material that a black hole attracts into orbital motion around it. Quasars can emit energy at the rate of up to a trillion suns. They are between 780 million and 28 billion light-years away from earth. Astronomers currently have identified at least 200,000 quasars.



Artist's Conception of a Quasar

Source: <http://photojournal.jpl.nasa.gov/catalog/PIA10093>

Permission: PD-USGOV-NASA.

The radiation from the quasar comes from the disturbances caused by the central black hole on the accretion disc as its material circulates and falls into the hole. A powerful bright beam of full-spectrum radiation then shines out from the poles of the spinning hole. The illustrations included here are artist conceptions of what quasars look like “up close”.

The following set of photographs shows a sample of galaxies that contain quasars. If we view the quasar from its pole, we see the bright light that it emits. If we view the quasar from the side, we do not see such a bright light but often will detect strong



Translated Text for Hour Twelve, Overview

The Majesty of this powerful god takes up his experience in this Chakra,
Which is the uttermost limit of thick Darkness (KEKU),

And this powerful god is born in his form of Khepera in this Chakra,
And Cosmic Urge (NEW), Cosmic Space (NEWET),

Time (HEHEW), and Evolution (HEHEWET)

Manifest at this Chakra for the birth of this powerful god

When he comes forth from the Astral Realm

And he takes up his experience in the Boat of Morning Brilliance,

**And when he rises up from the thighs of Cosmic Space.
The name of the Gate of this City is “Exaltation of the Gods”.**

**The name of this City is
“Transformation of Darkesses and Illuminations of Births”.**

**The name of the Guide Goddess of the Night
For the Hour wherein this powerful god manifests**

**Is “Seeing the Beauties of the Higher Self Sun”.
The Chakra wherein this powerful god is born is hidden in the Astral Realm.**

**He comes forth into the pool of NEW (𐍎𐍇𐍑𐍄𐍅𐍆𐍇𐍈𐍇𐍉𐍐),
And he takes up his life experience in the body of NEWET (𐍎𐍇𐍑𐍄𐍅𐍆𐍇𐍈𐍇𐍉𐍐𐍅𐍆𐍇𐍈𐍇𐍉𐍐).**

**Whosoever shall make a copy of these figures
Which exist as illustrated writings**

**Upon the east [wall of] the Hidden Chamber in the Astral Realm,
He shall know it with illumination while on earth**



**In its celestial
And terrestrial [senses].**

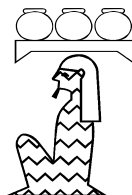
Notes on Text for Hour Twelve, Overview



Hour Twelve summarizes the process of the creation of the universe. Creation occurs from two basic viewpoints – fast and slow. These are relative viewpoints of the same event. The fast version is the Big Bang using the metaphor of a cosmic orgasm. The slow version uses the metaphor of the peaceful sunrise at dawn.

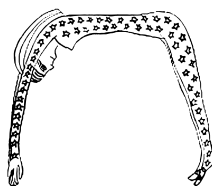
The universe emanates from Undefined Awareness whenever there is a decision to take a point of view. Baba is Undefined Awareness (no viewpoint), and Thoth is Defined Awareness (a defined viewpoint). Both are invisible. You can not see something that is undefined, nor can you see the point from which you view the world.

The generation of the eight primordial gods by Thoth and Maat is somewhat uncertain,

and the Egyptians themselves seem to have been a bit vague about the relations of these primordial deities to the physical world that has emerged. “Amen” means invisible, and “Amenet” is the invisible realm. The invisible viewpoint becomes Amen R@ (Horus the Elder , and the invisible undefined awareness becomes Mut-Hathor, also known as Amenet () or R@et, spouse and source of Amen R@. Amen R@ Horus then becomes the element of air and transforms into Shewe. Amenet becomes the **potential** element of fire and transforms into the spitter of fire Tefenut (Sekhmet) in her interaction with Ra. Some say Tefenut is a moisture goddess, but that is a misunderstanding of her name which means “Goddess Who Spits”. She is a star that goes nova and spits forth all the primordial elements that will form planets like earth. Of course that includes the elements that make water, but it includes many other elements.



The Pool of NEW  is the quark soup that is the original primeval material from which the universe forms. Properly speaking the Pool of New is prior to the Big Bang and represents the Cosmic Urge of the Big Bang to explode into a creation. It is as yet undifferentiated. NEW is one of the Eight Primordials. NEW takes shape and is born as KHEPERA () , the generative quark sperm of Tem (Sacred Scarab of Creativity). The quark sperm of Tem then ejaculates as the Big Bang.



NEWET

NEWET (also spelled NENEWET or NUT) is the spouse of NEW (also spelled NEWEN or NUN) and represents the expansion of the Cosmic Urge into Cosmic Space that provides a place in which billions of stars and galaxies may evolve. Newet cools down the fire element with her expansiveness. NEW is the beginning of the element of water as an ocean filled with squirming possibilities that want to take shape. As he moves with his urge, he begins to flow and becomes HEHU ☵☵☵☵☵ (☵☵). With HEHU the waters of primordial potential energy begin to shift into kinetic energy and form flowing moments of time. Millions and billions of years begin to unfold. The spouse of HEHU is HEHUT ☵☵☵☵☵ ☵☵☵☵☵, the process of

evolution by which the mindless flow of time takes on some meaning. HEHUT gives rise to consciousness and civilization. HEHUT comes to be known by the epithet “Sefekhet @but”, (𓆎𓅓𓏏𓏏𓏏𓏏𓏏 Goddess of the Seven Rays), because the light of consciousness begins to shine in the physical world through the seven biological chakras once living organisms evolve. She is also known as Seshat, the Wise One and Sekhet or Sekhmet, the Ego Power or Shakti Fire that evolves from Amenet through Tefenut to become the digestive fire. Without her, the passage of time would be boring.


All of this takes place in a primordial environment called Darkness. The darkness is KEKU (𓆎𓅓𓏏). The Egyptians usually wrote Darkness in the plural because they saw it as having several phases or aspects, some positive and others negative. These included Apep, Mehen, Geb, Set, and Anepu. They all are expressions of the Foolish male aspect of Undefined Awareness (Baba). That is the subjective component. It actually is unconditional love, but gets misunderstood as ignorance, stupidity, stubbornness, darkness, and various other aspects of the unknown. The objective component of Undefined Awareness is Light, and the Egyptians called it Hathor, the House, Temple, or Palace of Horus. Set came to be the character that played the role of KEKU par excellence. He ranges from ignorance and stubbornness to the rigidity that produces rocks and other forms of hard, solid matter. KEKU’s primordial spouse is called KEKUT. She represents the energy potential that solid matter holds within it. The subjective essential nature of this potential is bliss. The objective essential nature of this potential is beauty. Both are expressions of Baba and Hathor’s pure love and light. KEKUT became the model for Nekhebet and took the form of a ravishingly beautiful woman called Nephthys, (Nebet Het, Lady of the Temple), the original “Helen of Troy” in Egyptian mythology who brought about the quarreling of Set and Osiris over her irresistible beauty and sensuousness.

Osiris is a transformation of Amen Ra and Isis is a transformation of Mut Amenet.

To summarize, the universe arises from an undefined state into a defined viewpoint. This generates a binary contrast that evolves into four elements when the binary contrast forms pairs. Air comes from the potentiality of Amen and actuality of Newet; earth comes from the potentiality of Amenet and the actuality Keku; water comes from the potentiality of New and the actuality of Hehu; fire comes from the potentiality of Kekut and the actuality of Hehut). This gives us the Eight Primordials developed by Baba-Thoth from whom all the other gods and goddesses as well as the diversity of the universe spring forth. Below is a list of the Primordials

showing roughly how they correspond to the Chinese trigrams. P means potential and A means actual. The distribution of elements is a bit different from the Chinese interpretation, because they ended up adding a fifth element of metal to the system. As a result QIAN, ZHEN, and DUI associate with air, water, and fire in the Egyptian system instead of metal, fire and metal. The Chinese system is out of balance, because 5 does not match with 8 (or 9 if you include a middle position within an octagon). The Chinese system attempts to resolve the issue by using 8 different natural images: Heaven (sky or air), Earth, Thunder (and the lightning with it), Wind, Water, Fire, Mountain, and Lake (or Swamp). Thunder and lightning come from the water in clouds. The fire of KEKYT is kindled by desire hidden within things and forms the heat of cooking, digestion, fermentation, and other chemical reactions that modify liquids.

Primordial	Quality	Trigram	Element
AMEN	Hidden Subjective Potential	; QIAN	Air (P)
AMENET	Hidden Objective Potential	9 KUN	Earth (P)
NEW	Urge to Create	0 ZHEN	Water (P)
NEWET	Space to Create in	l XUN	Air (A)
HEHU	Time, Flow	O KAN	Water (A)
HEHUT	Evolution, Growth	p LI	Fire (A)
KEKU	Ignorance, Darkness, Resistance, Decay	o GEN	Earth (A)
KEKYT	Bliss, Temptation, Beauty, Satisfaction	P DUI	Fire (P)

When Ra emerges from the Mehen serpent, he boards the Boat of Brilliant Morning (M@nejet ) on which he will rise into the sky and bring the brightness of the new day. He is born from the “thighs of Newet”. Newet is the Milky Way and the night sky – the Cosmic Space of the Universe. The Pole Star is the entrance to her womb by which Geb impregnates her with his Polar Axis. The Egyptians considered the sun rising from the eastern horizon to be emerging from between her thighs. The name of the portal is “You are the gods” or “Exaltation of the gods”. The gods are all within you and you are the avatar of the Higher Self Sun. Thus when you are born, so is the Higher Self Sun and so are all the gods. The birth of a day recapitulates your birth and the birth of the universe.

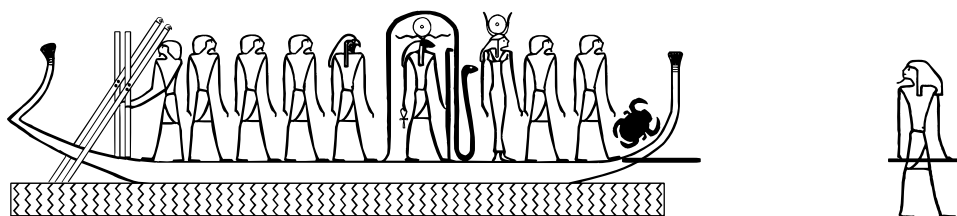
The name of the city emphasizes how the darkness transforms into the light that rises in the sky as the morning sun. All the gods are avatars of Ra, and that includes the

gods of darkness. A particular quality of enlightenment is the recognition that darkness and evil are interesting forms of light and goodness. From the viewpoint of enlightenment there is no judgment of good or bad, light or dark. That is why Ra and Osiris unite. The only reality is transformation occurring within existence. Thus, every moment contains all time and all possibilities.

The name of the Guide for Hour Twelve is “She who sees the Beauty of the Higher Self Sun”. When the journey ends, we have seen the whole range of creation from the darkest to the brightest, from the grossest to the subtlest. Beyond that we have discovered that it is all embedded in a transcendental undefined existence. In that context all things are beautiful and all of creation is an expression of the beauty of the Higher Self.

The illustration and text for Hour Twelve depicts the easternmost chamber of the Astral Realm just before the sun rises at dawn. Thus it should be painted on the eastern wall of a burial chamber or on the easternmost portion of a northern or southern wall. The poet encourages people to make copies of this text and circulate them as guidebooks that will aid in an understanding of life on earth and life in heaven.

Hour Twelve, Middle Register, Solar Meditation Boat



The Solar Meditation Boat emerges into Hour Twelve with the usual crew. Awef Ra stands as before under his Mehen canopy and has a solar disk over his horns. He holds erect a serpent staff in his left hand and a downward pointed ankh is in his right hand. The solar disk that was on the prow during Hour Eleven has now been replaced by Khepera, the Sacred Scarab. He occupies the front position on the boat as a passenger, and is not on the prow as an ornament. A crew tows the boat forward through the domain of the Hour.

Text for Hour Twelve, Middle Register, Solar Meditation Boat



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Translated Text for Hour Twelve, Middle Register, Solar Boat

This powerful god in these depictions navigates along through this region
Within the ribcage of this secret image of the serpent “Life of the Gods”.

His gods tow him,

And he enters into its tail

And comes forth from its mouth,

And then is born in the forms of the Creator Scarab (𓆎𓅓),
And the gods who are in his boat [do so] also.

He takes up his life experience [as the Creator Scarab]
Over the head of the secret image of Shiva (SHEWE 𓆎𓅓)

Who separates the sky from the earth
And from the thick darkness.

Indeed his two hands seal up the Astral Realm.

This powerful god takes up his life experience on Heaven's Eastern Horizon.

Shiva receives him,

And he comes into being in the East Boundary.

Notes on Text for Hour Twelve, Middle Register, Solar Boat

The gods live through the mechanism of the Higher Self. Without the Higher Self there would be no purpose to have gods for there would be no purpose to life. The Higher Self Sun is a symbol that represents the Cosmic Purpose for Life to evolve in the universe. Where is it evolving to? The Purpose of Life may be something that you dreamed up, but if you do not believe there is one, then it does not matter whether you are alive or dead or what you are doing or not doing. Do you believe that? If you do not, then you have to figure out what you believe the Purpose of Life is. Otherwise you may be wasting valuable time, life, and energy – at least with respect to your own beliefs.

From the viewpoint of Undefined Awareness, there is no purpose to life, nor is there any preference for life, death, or any other condition. However, creation implies a purpose, so if you are aware of the existence of one or more creations, then they must have a purpose for being – and that includes who you think you are. Even if the purpose is only to experience a creation, that experience leads to evolution, because once you have created something and experienced something – then what? Are you just going to do that over and over, or retire and do nothing? The conclusion is to do something else. That leads to diversity and development as you evolve more and more interesting and complex forms of “something else”.

A large crew must tow the Solar Boat through this Hour because it is no longer in water, but has to pass backwards through the gut of the Mehen serpent who has now become very large and taken on the epithet “Life of the Gods”. The boat enters the serpent's tail and comes out of its mouth. This strange description is a pretty good mythical way of describing the way a quasar functions. Matter gets pulled in toward the event horizon and then is squeezed until it squirts out the pole of the rotating black hole as electromagnetic radiation. It starts as matter and ends up as energy. The Egyptian myth captures the towing by gravity and the reversal of ageing as the matter reverts back to its original form as radiant energy. In the same way Awef, the inert material body of the Higher Self Sun transforms into the brilliant light of the morning sun. The reversal of the temporal process symbolized by traveling backwards through the gut of the serpent is a characteristic feature of phase conjugation. Osiris

at midnight is like a phase conjugate mirror. Recall the mirror image reflection of Osiris in the boat with the Scarab in Hour One. Now we discover that Osiris becomes the mirror and reflects the Scarab of Hour One as it enters from the west backwards in time to reflect out toward the east as a newborn Sun.

How did the Egyptians know about time reversal? First, they no doubt imagined it as a possible way to solve the problem of aging and death just as we do in our myths and stories. They also noticed how people go to bed at night tired and then wake up in the morning refreshed and revitalized. They also noticed how the sun rises each morning on a fresh new day, and how a plant compresses all the information of its organism into a seed, and then a fresh new plant sprouts from the seed. They saw that animals and humans do the same thing in their own way and came to the notion of transmigration as a process of taking an old mind and compressing it into a new, young body. They might have even imagined that if light has a definite speed, then the distant stars that they observed in the night sky would be seen by them as they were at a much earlier time.

The sun as a ram Awef transforms into the Scarab as he emerges from the serpent's mouth and prepares to pass through the gap at the horizon. Shiva (Shewe), the atmosphere, greets the Scarab as he reaches the horizon. Shiva traditionally symbolizes the atmosphere separating (and connecting) the heaven of outer space (Newet, the Star Trump) from the solid earth of our world (Geb, the World Trump). Shiva pokes his head in through the doorway at the Eastern exit of the Astral Realm and reaches out with his two arms ready to seal the entrance once the Scarab passes. The Scarab is poised over the head of Shiva just like he is over the head of Awef at midnight. Once the Scarab rises above the horizon, Shiva closes the portal at the Eastern Boundary of the Astral Realm. Night becomes day and dream becomes wakefulness.


Another subtle feature of the boat's movement during this Hour is the notion of using the quasar as a navigation beacon rather like the network of navigation beacons used by airline pilots as they travel between airports. Instruments on the aircraft can lock onto the beam and follow it to the airport. Mehen serves as the focusing path of the navigation beam and the towing crew pulls it as if on a natural geodesic along this path.

The quasar network in our universe seems to be distributed in all directions in the early phase of the universe. Before the time of the quasars the universe was

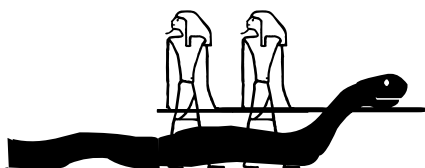
relatively small and young. As the universe expanded, it became handy to use the quasars as beacons so that you would not become disoriented and lost in the vastness of space. The quasars are relatively fixed in space-time location far in the past and do not move relative to down-time residents of the universe, so they are very reliable. Thus, wherever you are in the expanded and evolved universe you can lock onto one or more convenient quasars and move toward your destination in space time without worrying that you will become lost.

From a spiritual standpoint, the quasar represents the earliest major “object” that can anchor you in a reality. It is real and it is as stable as we can imagine anything in an ever-changing universe.

Hour Twelve, Middle Register, Male Towing Crew


The towrope stretches from the prow of the boat through the Middle Register to the end of the Hour. There are two towing crews, one after the other. The crew closest to the boat is an all-male human crew of twelve. In front of them is a crew of twelve or thirteen human females. The male towing crew has the challenging job of pulling the boat through the huge transformation of the Mehen serpent. For graphic purposes the artist draws the towing crew as standing over the serpent along its length. The rope also seems outside the serpent. However, we must imagine that both the rope and the crew are really inside. The boat will also pass inside the serpent. The whole Middle Register becomes the inside of the Mehen serpent and is called KA EN @NEKH NETERU (Energy of the Life of the Gods ). I think the towing crews are local assistants and the ladies do not do the tough work of going through the serpent and pulling the boat but stand outside the mouth of Mehen and simply pull out the rope as the men work the boat along on the inside. Thus I will list the crewmembers from left to right and give tentative translations. Consider their names in the light of the task that they perform of pulling the Solar Boat through the intestines of a giant python.





Each bearded male crew member pulls on the rope as it passes through the serpent and looks back toward the boat.

1. HERU (Horus, the Will). [H has WER , the Great One.]
2. SHEMESEW (Follower [of the Will]). [H has AAW , the Elder.]
3. THENA (Old One).
4. BEQ (Olive Oil). The connotation is shiny and bright, but here may have the sense of an excellent lubricant to help slide through. [H has SEBEQ, the Wise.]
5. HEW-@NEKHU-F (Food is His Lives). “Lives” is plural, so he may do this life after life. Going through an intestine every 24 hours probably makes him feel like he is food.
6. SEB RENEPETU-F (Passing Through His Years). He indeed is passing through day after day and year after year.
7. @H@-RER (Stay Around in a Serpent). Both “@h@” and “rer” are names of particular serpents, but “@h@” means to stay put and “rer” means to go around in a cycle.
8. AMAKHY (Twice Honorable). “Honorable Ones” is a general epithet for these loyal towmen. The word play is something like “Ribsy” because he passes through the long ribcage of the serpent day after day and the glyph is originally a pictogram of a rack of ribs.
9. NEB-AMAKH (Lord of Honor). The same “Ribcage” wordplay continues.
10. SEKY (?) (Destroyer).
11. HEQ-NEK-MU (You Rule the Waters). The waters can mean awareness

or the waters that flow through the serpent. KV 34 seems to have Wen Sek Mu () , the meaning of which is not clear and may be a scribal error from #10. However, the tenth name also shows signs of a transcription error.

12. @NEKH ♀ (Living).

Text for Hour Twelve, Middle Register, Male Towing Crew & Serpent

Male Towing Crew:

Serpent:

[illegible]

Translation for Hour Twelve, Middle Register, Male Crew & Serpent

Male Towing Crew

Those who are here in these depictions

Tow this powerful god in the intestine of the serpent “Life of the Gods”.

The Honored Ones of the Higher Self Sun are behind and before him.

They are born on Earth each day after the birth of this powerful god in the Eastern Heaven.

**They enter into the secret image of the serpent “Life of the Gods” as Honorable Ones,
And they come forth as the Rejuvenated Ones of the Higher Self Sun each day.**

What they detest is cursing on Earth by speaking out the name of the powerful god.

They exist in their own bodies and ascend to Heaven in the following of the powerful god.

Serpent

**This is the secret image of the serpent “Life of the Gods” in his den in the Astral Realm,
And he does not go from [this] place any day.**

This powerful god addresses him by [his] name of “Felicitous One”

[So] he will be felicitous in the birth of the god.

At the least his ribcage is one thousand three hundred sacred divine cubits in its length.

He lives upon the rumbling sound of the Honorable Ribsies in his ribcage

And who come forth from his mouth every day.


Notes on Text for Hour Twelve, Middle Register, Serpent & Crew

The serpent stays put in the middle of Hour Twelve and the crew pulls the boat through his gut every day. This serpent is a transformation of Mehen, the benign serpent, into a cosmic time machine. The rumblings are from the sounds made by the loyal towing crew while they are pulling the boat through the snake. The boat rumbles as it bumps over the ribs that define the segments of the serpent (cycles of time). The snake lives on these vibrations since he can not actually eat either the crew or the boat. This is true of a black hole also. Matter goes into a black hole, but then eventually leaks out as Steven Hawking has shown. How matter leaks out is also very interesting. It does so by quantum tunneling. The black hole can not destroy the matter, but it can seem to wipe out or thoroughly scramble information that the matter carries. The matter is purified and returned to the state of pure energy. This is like eating the “vibrations” of the boat and of what the crewmembers are

saying as they tow inside the snake. The pull of gravity that represents their towing comes from the mass of the material that goes into the black hole, and it keeps pulling in more and more matter. Matter that passes the event horizon and moves into the black hole towards its singularity “mouth” moves backwards in time exactly the way the poet describes the boat passing through the serpent. Going in through the anus (event horizon) and out from the mouth (singularity) makes it clear that the Egyptians mean time reversal. The Higher Self Sun and all his followers periodically rejuvenate by this process.

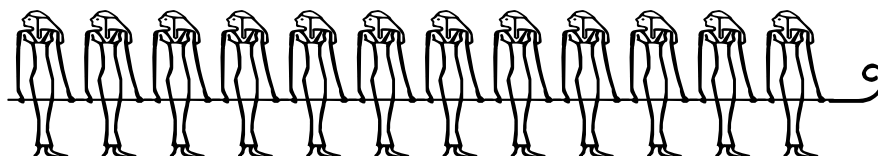
An atom of hydrogen, the simplest and most common element in the universe displays this fundamental cycle. Hydrogen consists of a proton nucleus and an electron that orbits the proton. From its ground state the electron continually emits radiation that falls into the “black hole” of the proton. Once it enters the event horizon (anus) of the positron core of the proton, the radiation reverses in time and falls in a series of vibration cycles into the singularity of the positron core. From this singularity “mouth” the radiation passes over directly to the electron at the moment in the past when they emerged from the vacuum as a particle pair. The radiation then vibrates out of the electron and radiates through space. The electron is a miniature sun that constantly gives off light in all directions. The positron is the backward serpent that devours the light through its anus and spits it out again from its mouth. This is the fundamental physical process in the universe that keeps the cosmos stable by continually recycling and renewing the particles from which it is made. The reality is that the particles are made from light that flows in this particular pattern.













From a human perspective a good night’s sleep restores the energy and freshness of the body. Reincarnation brings the mind into the body of an infant. The epithet “N@W” means a serpent, but can also mean gracious and benevolent. H chooses “Smooth”, to indicate a smooth birth. This stretches a bit, but suits the context. The serpent assumes the viewpoint of pure light and therefore lives in a timeless immortal world. The serpent’s body is an antiparticle, and Awef is a particle. Light beings that pass their energy through the antiparticle forms of their bodies enjoy immortality by constant renewal. The renewal simply sets the clock back to the moment of unity in the Vacuum State and repeats the Big Bang of pair production over and over.

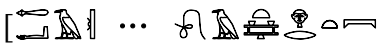

The “Honorable Ones” (Amekhyu ) are the towmen. The epithet plays on the root glyph for a rack of ribs. Hence they are “Ribsies” because they pull the boat through the long ribcage of the serpent.

Hour Twelve, Middle Register, Female Towing Crew

Each female crew member pulls the rope forward and looks back toward the boat. The names clearly relate to the functions of the ladies during this Hour.





1. SETAT  (Towing).
2. WEJAT NEFERU R@  (Wise Eye of the Beauties of the Higher Self Sun).
3. KHET KHEPER  (Follows the Scarab).
4. SEPERET NETER-S  (Her God Arrives).
5. NEBET AMYUT  (Lady of Those Inside). This probably refers to the crew who are inside the serpent, and to the Inner Astral Realm in general. The ladies may be the consorts of the towmen.
6. NEBET-JETTA  (Lady of Eternity).
7. NEHYT  (For Ever).
8. @NEKHET REMEN  (Arm of the Living Goddess).
9. MEDUT TEPY WAA  (Speaks at the Head of the Meditation Boat).
10. H@T EM A4KHET-S  (Exalts in Her Samadhi). Samadhi here also means the horizon.
11. HETEP-EM-A4KHUT-S  (Experiences in Her Samadhi). Also this can mean she finds peace and satisfaction in her Samadhi and in helping the Solar Meditation Boat reach the horizon of Samadhi that heralds a new day.
12. ANET-NETER-S  (Brings Her God).

[ ...  “@ Wat Heryt” = The Power of the Way of Heaven (see second couplet). They are female avatars, so the word “Heryt” is used.]

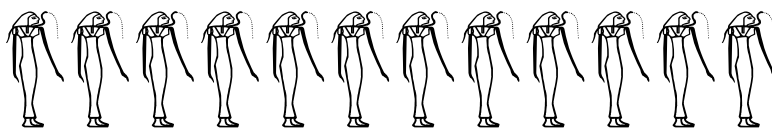
Hour Twelve, Middle Register, End




Above the heads of the last two towing ladies is a large image of the Sacred Scarab, Khepera . He faces to the right toward the future of the new day, and just beyond him is the exit from the Astral Realm that leads to the Eastern Horizon. The head of Shiva  (Shewe) protrudes in through the portal facing upwards with his two arms stretched out upwards and downwards along the curving far end of the Hour's Chamber. He represents the layer of atmosphere that hovers over the horizon. In the sand filled wall of the Chamber directly where Shewe's chest and heart would be is a large red solar disk, which is the sun about to emerge on the horizon at dawn. It has successfully completed its journey around the back side of the earth through all the layers of the Astral Realm.


Hour Twelve, Upper Register, Goddesses with Serpents

As we enter the Upper Register of Hour Twelve we encounter twelve goddesses standing in a row. Each one carries a serpent on her shoulder. The serpent's tail hangs down behind her and the serpent's head is erect in front of her head and spits out a stream of fire. Each one also has a name that I list below:






1. NEFERET-KH@U  (Beauty of Rising Light).

2. ARYT-WAT-EN-R@  (Makes the Way for the Higher Self Sun).

3. NEBET-SESHESH-ADEBUY-TA  (Lady of the Sistrum of the Two Banks of the Land). The sistrum is also a sign for the sekhem, here representing the Sekhmet power of light. H reads it as NEBET SEKHEMU TA (Lady of the Powers of Earth), but it might also be the NEBET SEKHEMUY TA (Lady of the Two Powers

of Earth).



4. NEFERET HERY-TEPETU  (Beauty of the Chieftainesses). H has WAJET  instead of NEFERET.


5. SEWAJET-ADEBUY-PET  (Bequeaths the Two Banks of Heaven).


6. H@T-EM-TAUY-S  (Exalts in Her Two Lands).


7. QA[T] EM ARU-S  (Lofty in Her Works).

8. SEKHEMET-EM-AAKHU-S  (Powerful in Her Light Bodies).

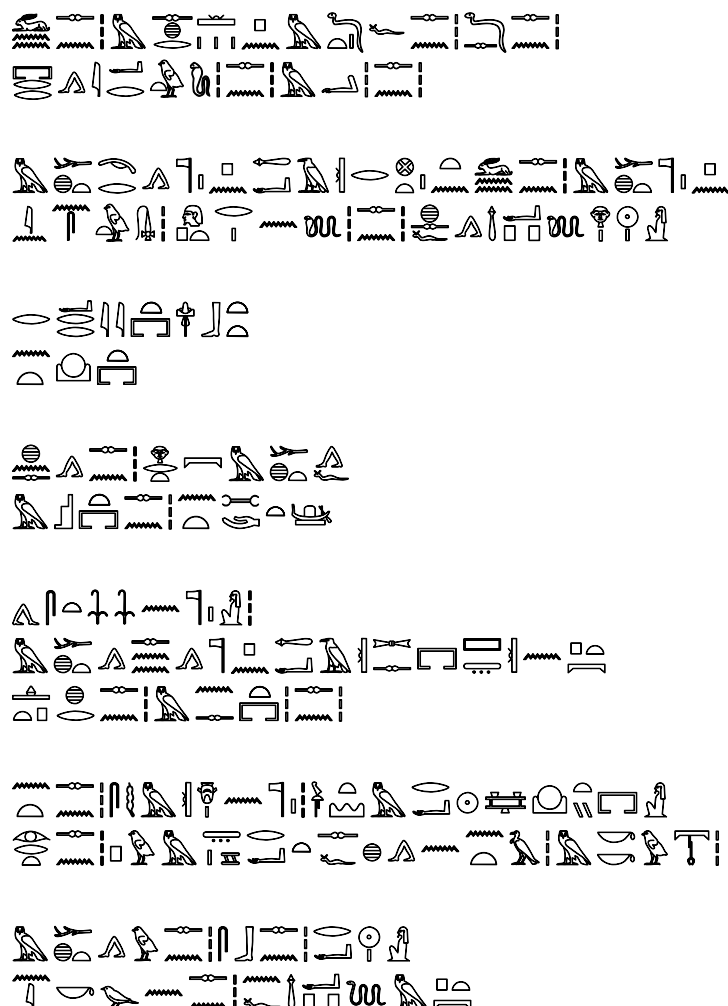
9. H@@T-EM-ARU-S  (Exalting in Her Works). H has H@@T R@ EM ARU-F  (Exalting Ra in His Works), which seems to be a more proper transcription.

10. MAAT KHAT @H@ WAA-F . P translates the first half of this epithet as “She who creates the body,----” (ARYT KHAT . . .), which does not sound right. H takes it as “She who beholds the corpse when his bark stops”, which does not sound either correct or appropriate. The corpse would be Awef or perhaps the mummy at the end of the lower register. B thinks the first word is “khet”. I can not make out the first part of the text from photos, and will have to await access to better reproductions. H’s transcriptions favor his translation.

11. PERT EM WEP R@  (Ascends from the Brow of the Higher Self Sun). The brow can also be the horns, which symbolize the rays of light that emanate from the sun. “Ascends” can also be to “go forth”, which is how H takes it.

12. NEBET @ EM WAA-HEHU)  (Lady of the Hand in the Meditation Boat of Millions of Years). B has “Aabet” (east) instead of “Hehu” (a million years). That makes sense also. Ra’s Meditation Boat was commonly known as the Boat of a Million Years because the sun has been shining for millions of years and because the meditation takes one outside of space and time and is therefore timeless. Based on KV 34 H has “cobras” [@ru] instead of “hand” [@]. That reading for the lady at the front of the queue of goddesses makes good sense given that the ladies all carry cobras. The “Hand” signifies an avatar and a member of the Solar Boat crew. She would be a consort of one of them.

Text for Hour Twelve, Upper Register, Goddesses with Serpents



Translated Text for Hour Twelve, Upper Register, Goddesses with Serpents

Those who are in this picture are in their own bodies,
But from them emerge their cobras on their shoulders.

After this powerful god approaches this town, they follow after this god.
And flames issue from their mouths to drive Apep away from the Higher Self Sun

At the Eastern Portal
Of the Samadhi Horizon.

**They travel about the upper heavens in his following
In their seats in the Morning Meditation Boat,**

**And then these gods return [to Hour Twelve]
After this powerful god has passed by the Hidden Chamber of Heaven,
And then they settle down [again] on their thrones.**

**They give pleasure to the hearts of the gods of the Invisible Realm through Ra Horakhty,
And their work on Earth is to release those in the darkness by the flames of their cobras.**

**They go and they guide the Higher Self Sun,
And then they smite Apep for him in the sky.**

Notes on Text for Hour Twelve, Upper Register, Goddesses




















That these goddesses are in their own bodies means they look like human women. They represent the rays of light that herald the dawn. They drive away all the shadows of night and illuminate the world when the sun appears on the horizon. They represent also the illuminations that occur during samadhi meditation, which ideally occurs at dawn. “Horakhty” means the Higher Self Sun as the Avatar Horus during his Samadhi, the time when the sun is on either of the two horizons and the ideal time for meditation. These illuminations release a person from the Illusion of darkness. The cobras are kundalini energies. The text particularly emphasizes the pleasures that they bring to the heart [senejem abu]. They also fend off Apep, a symbol of stress. Apep is also a symbol for the navel cord. It serves a good purpose [as Mehen] during gestation, but must be cut away at birth. That is one of the roles of these goddesses. The meaning of the “secret chamber of the sky” is not certain. It may mean noon time. After noon passes the rays of the sun begin to retire and eventually disappear from the sky after the sun sets. At that point the cobra goddesses would retire to their appointed places in Hour Twelve to wait for the next dawn.

Hour Twelve, Upper Register, Twelve Gods of Appreciation



The next section consists of twelve male figures in the appreciation pose. They are





performing the first motion of the Surya Namaskara (Sun Salutation) Exercise that Egyptians would perform in the morning before beginning their morning meditation.

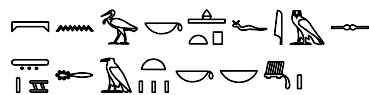
1. NEB-@NEKH  (Lord of Life).
2. HY   (Hail!). This word with the rope determinative can mean to tow a boat.
3. NEB-AA  (Lord of Praise).
4. NEB-DEWAUT  (Lord of Adorations).
5. NETCHEM-AB  (Sweet Heart).
6. H@ EM R@   (Rejoices in the Higher Self Sun).
7. WA-SHA AB   (Heart of the Ocean Awareness Meditation).
8. WENEW  (Child). This is the innocence of the inner child.
9. SENES AABET   (Praiser of the East), the left side where the heart is located.
10. MA-TEPU-NETERU   (Renews the Heads of the Gods).
11. THES-TEPU-NETERU   (Ties on the Heads of the Gods). This means he integrates them back into wholeness.
12. HEKENU KHEPERA   (Praises the Scarab). The scarab symbolizes the seed of creativity.

Text for Hour Twelve, Upper Register, Twelve Gods of Appreciation



Translated Text for Hour Twelve, Upper Register, Twelve Gods of Appreciation

Those who are in these pictures

Sing their praises to this powerful god at the dawn,
When he experiences being at the Portal of the Eastern Quadrant of the Sky.

They say to the Higher Self Sun,

“O you who give birth to [your own] birth,

And who create [your own] creation,

Honored One of Earth

And Mind of the Lord of Heaven,

Heaven belongs to your Mind, and it experiences there.

Earth belongs to your incarnations, O Lord of Honor.

You grasp the horizon and you experience your shrine Kar.

The gods in their bodies uplift you.*

Hail, Mind that is on the Pathway of Heaven.

You receive your two daughters in your Sons-of-the-Sun forms.”**

The work of these [appreciators] in the Astral Realm

Is to praise this powerful god,

And they stand in this City and they take census of the gods of Malachite Land.

And the Malachiteans honor the Higher Self Sun after he experiences being in the sky.

And he rises to shine in the eyes of the Illuminated Ones

And he experiences with these gods by means their chakra sources.

Notes on Hour Twelve, Upper Register, Twelve Gods of Appreciation

The twelve gods of appreciation sing praises to the sun. The pose they take is also the first motion of the sun salutation exercise that is performed as the sun rises on the eastern horizon. This exercise was and still is performed by many before morning meditation. The text celebrates the sun as self-created, which is good physics, since the sun is a ball of gas that accreted into a star by the gravitational attraction of all its component particles. The text also makes it clear that the joys of heaven are mental phenomena in consciousness and the physical incarnations of the Higher Self Avatars belong to the physical world of earth and thus will transition along with all material things. The physical body is an extension of the consciousness.


The sun reaches the horizon and then mounts its “Kar”, a portable shrine that can be carried about like a sedan chair. The Kar in this case may be the dome of the daylight sky, or perhaps the Morning Boat. The Pathway of Heaven is the Path of the Avatars carrying out the evolutionary work of the Higher Self for all life to enjoy.

The two daughters of Ra are Isis and Nephthys. Technically they are his grand-daughters, but gods are immortal so the generations are not really separated but all jumble together. The two daughters serve as “protectors” with a close relationship to Ra, and we have seen them in this role throughout the journey in the Astral Realm. They go through magical transformations as cobras, hawks, beautiful ladies, embodiments of truth, and so on. Horus is the Son of the Sun who is now being born as the new day. Isis and Nephthys receive him as he assumes this new Avatar form.

The “appreciators” praise the sun, basically to express gratitude for the energy that it provides. They also take a census of the dawn gods to make sure all are present and accounted for to start the day off right. The mention of turquoise for the land to the east in the Sinai region derives from that location as a source of the semi-precious stone turquoise and also describes the shift of the sky from black to a light blue as dawn turns into daytime.

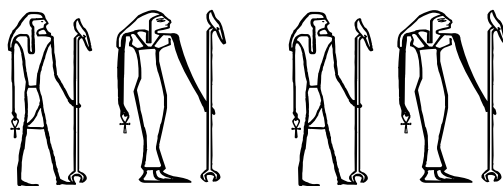
The final sentence points how the Higher Self functions not just as the sun in the sky but as the light in the eyes of every person and the energy that flows through each of their physical chakras.

*H takes this verse as referring to the two goddesses. He takes the verb to mean that they lift up the shrine car sedan chair with their bodies. The other reading has it refer to the male gods who take on physical bodies so they can lift the car. Usually men did this lifting work, not women.

** H translates “in your form” [sic]. The Egyptian is plural, which makes little sense. H’s text appears to have  “Sa R@” [Son of the Sun], which looks like a correct transcription of the hieratic in KV 34. That phrase was a standard epithet for an illuminated person and was a phrase commonly used for the pharaohs. However, he transliterates simply as “aru” (form) and spoils the word play. All the gods qualify as sons of the sun. We might call them Angels of Light.

Hour Twelve, Lower Register, Four Primordials

The Lower Register of Hour Twelve begins on the left with four figures that are Primordials and all hold a Jaam scepter in the left hand and an Ankh talisman in the right hand.



NEW 𐀎𐀎𐀎 (Cosmic Urge to Create).

NEWETH 𐀎𐀎𐀎 (Cosmic Space). This is NEWET, spouse and sister of NEW.

HEHU 𐀎𐀎𐀎 (Cosmic Time).

HEHUT 𐀎𐀎𐀎 (Cosmic Evolution).

Text for Hour Twelve, Lower Register, Four Primordials



Translated Text for Hour Twelve, Lower Register, Four Primordials

Those who are in this picture are in their own bodies
And join their experience with the Higher Self Sun in Heaven.

They receive this powerful god
At his coming forth among them in the East of the Sky each day.

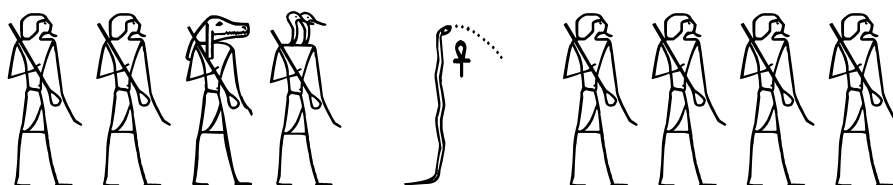
They themselves belong to their Hall of the Horizon,
And the forms which they have in the Astral Realm [belong to] this Chakra.

Notes on Text for Hour Twelve, Lower Register, Four Primordials

These Primordial Deities also appear in human form. Ra is Amen, one of the Eight Primordials. His consort is Raet (Amenet). They represent the Higher Self and

Light of Love in which it operates. The other two Primordials not presented here are Keku (Darkness) and Keku (Bliss). The entire Astral Realm is dominated by Darkness and Bliss. However, the text subtly reminds us that this is all created by the Higher Self and its Light of Love. Altogether this gives us the Eight Primordials. The four that are shown explicitly here join Ra at the Horizon, because all the gods including the Primordials are present in the Horizon Samadhi state. However, they also have accustomed abodes in the Astral Realm. The four shown here are Hour Twelve inhabitants, because they play a key role in opening up the creation of each day, each lifetime, each universe, and each thought.

Hour Twelve, Lower Register, Paddle Bearers



We next encounter a series of sailors that walk forward carrying short paddles in their right hands. The paddles rest on their right shoulders as if they are carrying rifles. However, each paddle is held downward and grasped in the middle. There are eight paddle bearers and in the middle is a fire-breathing serpent for comic relief. The two paddle bearers directly behind the serpent also have wacky animal heads thrown in to keep the solar birth ceremony from becoming too formal. The rest are ordinary human males with beards. I think the paddle bearers are the fresh crew of sailors for the Morning Boat. This is like the crew change that you often see at airports. They assist the Higher Self Sun as he changes boats and then they man the Morning Boat on the next leg of the journey as day begins. Here are their names.

DEBAY (Requirer). He has a human form.


QA SHEF-SHEF (High Valor). He has a human form.


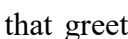
NEHEWY (Shorty). H has the variant “NEHAY”. This figure has a crocodile head on a human body, but also carries a paddle. Lacking a determinative the meaning of his name is uncertain. H thinks it means “Terrible”.


NEY (Urge). H has “NEHA” (Petitioner), which name also appears in Hour Two as a god of the seasons and probably a variant of Ra’s avatar #71, Nehy, the


eternal flame of desire that drives evolution. P has the name as “Nehy”, which supports this notion. He has two bird heads on a human body, and birds suggest the realm of thought. He may represent the tendency of any thought to bring up its opposite. As such he may be a combination of two Primordials: Cosmic Urge Neny (variant of New) and the Time God Heh. He carries a paddle.

NES EM ARYT-F  (Fire in his Eye).

NEBA AAKHU  (Fiery among Light Beings). This figure is human and is another paddle bearer. P does not list any further paddle bearers after the fire-breathing serpent.

KHENETY HETHETH-F  (Chief of His Binding). This is another human paddle bearer. Thethew is the name of a serpent in the Astral Realm, perhaps a form of the giant python, Apep. One meaning of “theth” is to bind, and that is the most probable meaning here, since the paddle bearers help restrain Apep as daylight approaches. HETHETH probably is a variant spelling of the name of one of the baboons (Hethety ) that greets Ra at the beginning of Hour One, Figure #83 according to H. This is like the job of making sure the navel cord does not wrap around and strangle the baby as it passes through the birth canal. H thinks the author intends “Jubilation” instead of “Binding”, but that sounds like a wild guess with no evidence.

SEKHEM AB  (Strong of Heart). This is another human paddle bearer. The name combines the signs for the third and fourth chakras. He is a steady hand there to assist the birth of the new day.

DEWATY  (Astral Man). This last paddle bearer is also human. It is a typical piece of Egyptian humor that the last of the sailors that help the sun leave the Astral Realm is named Astral Man or Twaty. He (or someone with the same epithet) was also one of the greeters in Hour One, Lower Register, the third group. We must not forget that these are cosmic comics. They are cosmic in scope, but they also are comic books meant to entertain as well as instruct.

Text for Hour Twelve, Lower Register, Paddle Bearers





Translated Text for Hour Twelve, Lower Register, Paddle Bearers

Those who are in this picture with their paddles

Repulse Apep away from the Eastern Heaven after the births of the god.

This is their work: to raise up the Great Divine Solar Globe

On the Eastern Horizon of Heaven every day.

Behold the serpent “Fire in his Eye [NES EM ARYT-F]

That roasts the enemies of the Higher Self Sun at the dawn!

These gods travel about the Heights of Heaven

In the following of this powerful god every day,

And they receive their [forms as] Sons of the Sun at this Chakra.

Notes on Text for Hour Twelve, Lower Register, Paddle Bearers


The text informs us that the paddle bearers are not merely a crew of sailors for the Morning Boat. They also are a security force to restrain Apep while they assist Ra in boarding his Morning Boat for the next leg of his journey. The sailors will accompany Ra as the paddling crew on his tour through the sky at least during the morning portion of the day. Part of their task is to keep the navel cord from strangling the infant during birth (a situation known as nuchal cord) and then to sever it. They also help push the head “Great Divine Solar Globe” out through the cervix and birth canal [Eastern Horizon]. The text says “births” in the plural because the sun is born anew each morning. The Eastern Horizon also marks the time of morning meditation when it is best to enter Samadhi to celebrate the boundary between night and day. H translates the last phrase as “they receive their forms at


this cavern.” That does not make much sense. The critical word in the phrase he interprets as “forms” [aru]. The glyph resembles the standard epithet “Son of the Sun” [Sa R@], which is a title of the pharaoh. (See illustration above, bottom of fourth column from the right side and see also my notes to the male appreciators in the Upper Register.) All of the gods in the Astral Realm and all those on the Solar Boat can be called Sons of the Sun. I have combined the two meanings to show that in Hour Twelve the crew receives an illumination that entitles them to join the “crew” of enlightened beings who work for the Higher Good. They also serve as a welcoming party for those new Illuminati who will join the Higher Self Sun as he embarks on his daily journey.


Hour Twelve, Lower Register, Farewell Party




After the crew for the daylight shift arrives we meet a group of ten solar fans who show up to see the Higher Self off on his daylight journey. Many if not all of these figures seem to serve as guardian Light Angels of the Portal between the Astral Realm of Night and the Waking Realm of Day. In the same way as the group above them in the Upper Register, these figures also raise their hands in the sun salutation. Here are their names.


@B AAKH  (Light Beam). The name suggests he is a guardian Light Angel at the Portal.



THEMA RE  (Warrior of the Entrance). He is a Light Angel who guards the Portal between night and day, dark and light.


A@KH BU  (Giver of Gifts). He presents an offering or a gift at dawn.


SEKHENNU  (Embracer). He also seems to help carry the Mehen serpent.


REMENU  (Bearer). Literally his name means “arms”. He is another of the Chakra Eleven Mehen serpent bearers who has come to say pay respects and say goodbye.

KHENNU REMEN  (Singing Bearer). A bearer who sings? A bearer is an assistant. He may be one who announces the dawn or a prophet.

BU N@  (Place of Sailing). He is a local inhabitant who lives there at the debarkation port of Chakra Twelve. H proposes to take it as metathesis for:  WEBEN @ (Shining Arm). This is a ray of light from the sun at dawn that resembles a hand reaching out to uplift the world. “Weben” is the light of the sun as it rises at dawn. That is an interesting possibility.

AAKH RE  (Light Being of the Entrance). This is another Light Angel who guards the portal between the Astral Realm and the Waking State.

ATHEP  (Cave Dweller?). The meaning of this name is uncertain since we lack determinatives and it could refer to a type of goose or to a cave-dwelling troglodyte. H thinks it means someone who is “loaded”.

AMY-NETER  (He Who is in or with the God). This name sounds like a close confidant or secretary for the Higher Self Sun.

Text for Hour Twelve, Lower Register, Farewell Party







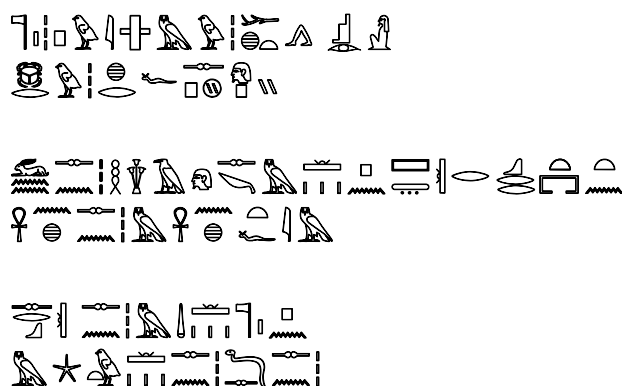












Translated Text for Hour Twelve, Lower Register, Farewell Party

Those who are in this picture

Gather around the image of Seat of Perception, Chief of the Total Darkness.

And this powerful god speaks words to them.

Then this powerful god proceeds past it [the image of Osiris].

“Live, live, O Chief of His Darkness,

The powerful life, O Chief of His Darknesses.

Lord of Life, Ruler of the West, Divine Seat of Perception,

Chief of the Dwellers in the Invisible Realm.

And live, live, O Chief of the Astral Realm.

The breath of the Higher Self Sun belongs to your nose,

And the breaths of the Creator Scarab are with you.

You live, O corn!

Hail to the Seat of Perception, Lord of Life!”

These are the gods who are in the following of the Seat of Perception.

They manifest with him at the Primordial Moment.

They gather around this secret image at this Chakra Source.


And they live on his living food that is within.

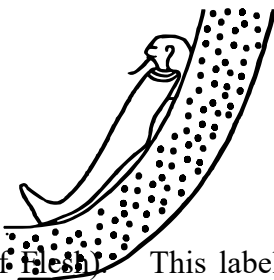
And they breathe through the words of this god


And through their own adorations

Notes on Text for Hour Twelve, Lower Register, Farewell Party

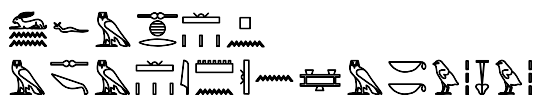
I apply this text to the Primordials at the beginning of the Lower Register as well as the Farewell Party of ten. The ten adorers come out when Ra arrives at the Portal in the east and they greet him and see him off on his diurnal journey into the day. They have a dual existence both in the Horizon and in the Twelfth Chakra. The ten adorers also gather around the mummified image of Osiris, the Seat of Perception that leans against the curved wall at the end of the Lower Register. They know that Osiris is a primary transformation of Ra. Osiris can not go forth into the daylight world, and what we see here is actually only a mummified image of him. The Seat of Perception remains forever invisible to the fleshly eye.

When Ra reaches the end of the Twelfth Chamber, he has become the Creator Scarab. He addresses the adorers of Osiris and praises both them and Osiris. He recognizes the value of the Darkness. In order to grow the seeds of corn  into the crops of grain, the seeds first must be buried in the darkness of the ground. It then absorbs the creative energy of Ra to become food that will support civilization. The sprouting of the crops is like the dawn of the morning sun and the emergence of the scarab beetles from their holes in the ground. Ra praises the adorers as having reversed their temporal aging and returned to the Primordial Moment of the Creation of the Cosmos. The “food that is within” is the nutrition within the corn that is the breath of the Higher Self Sun provided for the evolution of life forms on Earth. The words of Ra are his beams of light. The adorations of the adorers are the reflections of that light in various shapes and colors. This also is nourishment.



SESHM AF  (Image of Flesh) This label is above a bearded mummy that reclines against the curved eastern boundary of the Astral Realm at the end of the Lower Register of Hour Twelve. The text indicates that it is Osiris. You can think of the mummy as the sleeping version of yourself that you leave behind on the bed when you get up in the morning.

Text for Hour Twelve, Lower Register, Conclusion



Translation of Hour Twelve, Lower Register, Conclusion

He who is in this picture

Is in the invisible image of the Path [of Horus] in Total Darkness.

Indeed this secret image is the Prana Lord providing support under the Cosmic Space.

And the rising of the Great Flood on Earth in this image.

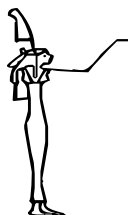
Notes for Text on Hour Twelve, Lower Register, Conclusion

Ra-Horus, the new heir apparent, at this point becomes a solar disk that passes through the narrow portal between the Astral Realm and the Daylight World. Using the name Horus indicates that this is a deliberate decision by the will. Using the glyph for the Way signifies the Path of the Avatar who is reborn for a life of service in the evolution of Life on Earth. The Way is “invisible” so you do not see an image of Horus in the illustration. You create the Way by your creative actions in service to the world. Sleep is a decision and waking is also a decision. This is the moment to decide to awaken to your Mission in Life.

Shiva [Shewe], Lord of Prana, is the atmosphere that interposes between the Earth (Great Geb) and the night sky of Cosmic Space (Newet). Shiva sticks his head through the Portal to facilitate the passage of Ra, and it appears as if he swallows the solar disk and it passes through his body onto the horizon and then into the sky. Of course Shewe (atmospheric gas), Geb (solid earth), and Newet (cosmic space) are all avatars of Ra (expressions of the Higher Self Sun). They are also part of the senior council of nature gods. The “Ageb Wer” is the Great Flood. This is the Cosmic Primordial Flood of ejaculate by which Tem created the Universe. It is also the annual flood of the Nile that brought on the New Year and the preparation of the fields for planting. It also contains the name Geb, thus completing the trinity of Shewe, Geb and Newet. The way Shiva spreads his arms along the curved wall resembles the way the annual Nile flood spread over the arable lands of Egypt.

Hour Thirteen, the Horizon and Beyond

Hour Thirteen of the Astral Realm is Hour One of the Day. This is the beginning of our usual experience of waking state consciousness. What does this mean in terms of the chakra system? Once we go beyond the Quasar Chakra we reach back before the formation of core structures in the universe. The next major core structure is the Big Bang itself that gives rise to the universe. The rising of the sun over the horizon at dawn is the slow motion recapitulation of the Big Bang. When we go to the state before the Big Bang, we are in an undefined condition and there can be no more “chakras”, because a chakra by its definition as a circular source abode is a defined space.



When we move beyond the horizon that forms the border of the Hour Twelve Tableau into the light of day, the first person we meet is Maat, the Goddess of Truth, Mistress of the Real World wearing on her head her trademark feather. In front of her chest in vertical calligraphy is the label *AMEKH* “Honor” ☉☛☞. We can also translate this label as duty. Maat represents the simple principle that life is undefined awareness, so it will be whatever we make of it. You are duty bound that whatever you believe will become your reality. So if your reality is different from mine, then fine. That is your reality, and what I experience is my reality. And each reality is no more than a different point of view regarding all the possibilities to choose from.

Maat’s epithet is written with the letters scrambled on either side of the determinative so that it also spells “khem” ☉☞ when read backwards. This means “The End” with the determinative for honor spliced in between. It is the end of an honorable adventure and the beginning of a new possibility. The word “khem” also is a pun for the Fool (Khem) who does not know how to spell properly and gets his letters all scrambled.

We may recall that Benty and his troop of Foolish Baboons opened the entrance door to the Astral Realm and welcomed us to Hour One as we lay down to rest and closed our eyes. Then Maat was there to greet us when we gently slipped into the dream world at the beginning of Hour Two. The Baboon Fool is also present over Maat’s Scale of Justice to demonstrate the ultimate foolishness of Truth. The world of dreams and sleep is also real and each of its chakra levels is a different way of looking

at life. The **Tour of Atlantis** calls the chakras “source circles” or “source abodes” because each chamber is a node from which creative energy wells up. The Egyptians believed that our lives are made up of all these viewpoints mixing and matching in creative ways. Perhaps there is much more to it, but this is a rough sketch, an introduction to a way of understanding our lives in an multi-dimensional way.

There may be other Big Bangs and there may be other secondary chakras in our universe, but the Egyptians identified what they believed to be the major watering holes, and they believed that if you learn to manage them you can manage your universe. What do you believe? Enjoy your beliefs and have fun exploring the experiences they may bring.