



Pyramids [of Love] Seshu Matenu en Mesenu Aatu herab Meru



The Pyramid Texts

Translated with Detailed Commentary

by Douglass A. White

Book I, Hymns 001 - 274

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(For the hieroglyphic text -- <u>http://www.etana.org/abzu/abzu-search.pl</u>, search for **Sethe, Kurt.**) Die Altaegyptischen Pyramidentexte nach den Papierabdrucken und Photographien des Berliner <u>Museums. Erster Band</u>. Say the word and the Great Light Being, Cosmic Space, says: "This son is the first-born, T. The womb opens." (The first seven Hymns of the Pyramid Texts are inscribed on the sarcophagus of Pharaoh Teta. They describe the fundamentals of the manifestation of an avatar. "Jed medu" is a formula that marks the beginning of Pyramid Text Hymns. It also can mean that the reader is to say a certain mantra, formula, word or phrase. Sometimes the text itself gives the mantra and sometimes the mantra must be learned by initiation. "An" frequently acts as a quotation mark telling the reader someone is speaking. It means the following statement is said by so-and-so. The speaker is then identified, and then what the speaker says follows. This is different from "jed medu", "Say the word", which refers to a formula for achieving a certain result. That is directed at the reader of the text. Very often a "chapter" or section of text on a topic begins with the injunction for the reader to use the proper mantra for the effect that the text discusses. Newet is Cosmic Space. [Her name is usually spelled Nut. In this text I spell her name "Newet".] She is the Star Tarot Trump and represents the vast Cosmic Space of the universe in which all the nebulae, galaxies, stars and planets exist. She is also called here "The Great Light Being" ["Aakhet Weret"]. The "aakhu" are light beings. Everything is made of pure light. However, light can take on forms that resemble matter that has inertia. The **Pyramid Texts** remind us that the avatars are able to live consciously as immortal beings of pure light. In the brain Newet is the cortical neural net. Her consort, New, is the energy that vibrates in the net with a Cosmic Urge to create. There is no point in having a Perceptive Faculty [Newet's first son, Osiris] unless you first have a field of existence that is perceivable. As that field of existence, Newet functions as the mother of perception. "Sa" means son. The goose glyph it is written with also relates to the World Trump [see next verse], abundance, and especially the firstborn son. "Mesu" is to be born, and "s-mesu" is to deliver a woman in childbirth, and "semesu" is the first born child. Cosmic Space gives birth to the Perceptive Faculty, Osiris, allowing him to take on a living physical Taking on a physical form is the essence of an avatar. Avatars are born and form. take on forms in Cosmic Space from the undefined potential of pure awareness. The womb of space gives them the energy potential with which to develop a physical Another reading of the last two words takes "the womb opens" body [kha-t]. [wep kha-t] as "a body develops". This pun plays on the notion that Pharaoh Teta takes the role of Osiris, the first-born son of Newet. Newet has other children, but Osiris, the Wizard, "opens" her womb. Osiris is the Magician Tarot Trump. The word "wep" or "ap" also has the meaning of judging. Judgment is a decision taken by the will. The will here is the Higher Will of Horus the Elder. This is the Will of the Higher Self that makes the seed judgment of selecting a viewpoint from which to view the universe. This is a first step in creating a universe. Horus the Younger is the Will that expresses through the physical body of an individual once that body "Ap kha-t" is an ancient "Ap" also has the idea of counting. takes shape. technology known as "counting forms". This can be done as an inventory process, such as counting heads to take attendance. It also is a profound meditation procedure. [See **ReSurfacing**, Exercise #13.] "Kha-t @g" is the technology known

in India as *Hath Yoga*. This involves manipulation [literally "flailing"] of the physical body into various postures that are conducive to health and higher states of consciousness. The flail was a symbolic totem carried by the pharaoh and refers esoterically to certain ways of breathing combined with special body postures. *"Kha-t"* is also a mantra for focusing energy into physical form. The "@" symbol is not a misprint. I use it for a special laryngeal sound in Egyptian that we do not have in English. Some scholars use an apostrophe to mark the sound. In my commentary I transcribe "@" as "a" when it appears in a name or term that is not set off with quotes or brackets. I retain the "@" symbol when an Egyptian word or phrase is set off in quotes and in the body of the transcriptions.)

1.1bT Mery pu. Hetep en her-f.

Experience by means of his face. (The beloved one [merv] Beloved is this one. refers to the Perceptive Faculty. This is Osiris, introduced in the first verse as the firstborn son of Newet. The Perceptive Faculty experiences by means of a physical body [kha-t] that is made of a combination of matter [Geb] and cosmic space [Newet]. "Hetep" means an experience or to experience something fully. А person creates something by defining an intention in awareness. The amount of energy attending the creation of a belief depends on the intensity of attention directed to it and determines the level of reality the creation attains in awareness. The Cosmic Space then offers the creation up to the creator as an experience. The results of experiences that we fully experience as we intend them to be are a sense of satisfaction and peace. Thus, in different contexts the word "hetep" is sometimes interpreted as an offering, satisfaction, or peace. "En her-f" literally means "by his face". "En her" is often rendered "upon". Here "en her-f" means something more like "by means of him". In the Pyramid Texts, the word for face often means the visual field that a person faces as he looks at the world. The universe is like a mirror that reflects who you are. Osiris represents the organ of the eye, and, in a more abstract sense, the Faculty of Perception. In an evolved sense, Osiris represents Perception through the Eye of Wisdom. Experience of the World and Cosmic Space, the parents of Osiris, begins with the birth of the Perceptive Faculty. The Perceptive Faculty is the Observer with a particular viewpoint. That fundamental viewpoint determines his incarnation as an avatar. Before that viewpoint only possibilities exist. The Perceptive Faculty takes a viewpoint and begins to observe the world. Osiris is especially beloved to Geb and Newet because he gives their existence the quality of a real experience rather than simply a set of possibilities. We thus discover three ways to interpret "hetep en her-f". First, we experience via the visual field that we behold. It consists of whatever we see before us. Second, we experience by means of Osiris, the Beloved Perceptive Faculty. Third, Osiris represents the organ of the eye, so we experience through the eye and other organs of perception that are on the face of Osiris. True, these organs only perceive the surface value, but Osiris the Wizard opens his Eye of Wisdom and penetrates to the deepest level and beyond. On another level of the myth, Osiris becomes the deity of agriculture and represents the ability of plants to grow by transmuting sunlight into organic physical forms. The relation between Osiris as the Perceptive Faculty and as a Plant Deity is very profound. Follow the

details as the myth unfolds. The **Pyramid Texts** are like the pithy sutras of the **Upanishads** or Patanjali's **Yoga Sutras**. Information is very concentrated and the compilers of the Hymns assume that the reader already knows the myths they allude to. Thus we have to reverse engineer the overall content from later sources and from stitching together bits and pieces that are scattered around in the many Hymns that repeat the same themes, but add new details or different viewpoints. Nevertheless, these Hymns are the closest to the original source material that we can get at this time.)

2.1cT

2.1cT Jed medu, an Geb: Sa pu, T., en khat....

Say the word and the World says: "This son T. by means of the body" (Unfortunately the second portion of this verse is missing. Geb is the Tarot Trump of the World and represents physical matter. He is the physical body, especially the skin that touches the material world. He is brother and consort of Newet. Geb is the father of the Perceptive Faculty. Having a field of Cosmic Space is not enough for solid experience. We have to have some physical matter in the field. Geb, The World, is that physical matter. Space and Matter are thus the two parents of Without them perception can not exist. perception. Geb and Newet, are the children of Ra/Tem/Shewe and Hathor/Tef-nut/Sekhet/. In India these parents are called Shiva and Shakti. In the Tarot the same parents become the Emperor and the Empress Trump cards. They represent the creative and organizing [intelligent] aspects of the Undefined Higher Self [Amen Ra] that begin defining the universe into existence. An avatar playing in a physical body generally chooses to live on a planet unless he is a space traveler or space worker. Ra is the Higher Self Sun, the invisible plan of the universe and the visible sun that anchors our solar system. In the body Ra is the brain, and Newet is the cortex and the system of chemical stimulators and inhibitors that quietly govern brain function. Geb is the physical matter that makes His organ is the skin because we touch the physical world primarily up our body. through our skin.)

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2.1.dT [Mery pu hetep en her-f.]

[Beloved is this one. Experience by means of his face.] (Part of the sarcophagus lid is broken away and this verse is missing from the surviving text. However we can suppose that it was very similar or identical to 2.1.bT. The next verse also supports this notion. Therefore, I repeat verse 2.1.bT here and put it in brackets until we can confirm or revise this hypothesis from other sources. An avatar experiences a visual field that perfectly reflects his beliefs. By observing with attention what he perceives, he can understand and experience what he truly believes. Thus, the superficial "face", or visual field, that we experience during perception reveals what is deep within our consciousness. However, it can only reveal the transcendental value of the Perceiver as Pure Awareness by revealing what it is not. This is the challenge of Osiris. He must die to all his perceptions in order to experience directly his own true immortal nature as the Transcendental Observer. Only then does he attain his full status as the Wizard Magician Avatar of the Cosmic Higher Self. Thus, Osiris [Asar] becomes the Wizard Master of Death [Weser] and a holder of the Key to Life [@nekh Was.])

3.2aT* 🕅 🔔 🛱 🛜 😨 🖬 🏝 🖄 🦳 🏷 🕅

3.2aT Jed-medu an, Newet @t heryabet Het *Kh*eret: *Sa* pu T. mery.

Say the word and the august Cosmic Space within her lower mansion says: "This son is beloved T," (Cosmic Space is not only great, she is powerful. The term "@t" that I translate as "august" signifies her power. Her "lower" mansion [He-t] is the cortex enclosed within the skull. Her "upper" Mansion is the Starry Sky. "Her-ab" is literally "in the heart of". This adds the dimension of the heart but basically means "in the center of". Kher-t often means "lower". So the "Het Kher-t" is a "lower" mansion or palace. In the sky this is the North Pole region. In the human body this is the space below the cortex, the third ventricle. Inside the third ventricle sits Osiris, the Wizard. He is the Pineal body. The third ventricle is Newet's womb. It is the Twat [Duat] of Newet. It resembles a woman's womb. It also resembles a hidden cave or tomb. It is the hidden world of Osiris, the Wizard. The awakening of the Pineal Eye of Wisdom is like the rising of the Sun. The rising sun is a metaphor for rising states of consciousness. The corona radiata is a physical representation of the rays that emanate from the rising sun. "Kher-t" generally means "business affairs" or "property". On a more esoteric level it also refers to the Masons [Kher-ty]. The Third Ventricle is the original Masonic Lodge. The Masons are avatar wizards who design and build civilizations such as ancient Egypt. The workers who actually make objects are called craftsmen. Top architects and designers were called the Followers of Horus/Ra [Shem-su Herew, Shem-su Ra]. They dedicated themselves to serving the Higher Self. Their Transcendental Wizard is Baba. He has the title of Mesen. There is a special group called "Mesenu" [the Masons or Freemasons claim to be part of this organization] who support and protect the Mesenic tradition in mysterious ways. Teta, as a realized avatar wizard pharaoh, identifies with Osiris, Grand Wizard of the Mesens. Thus he is beloved to the Cosmos personified as his mother, Newet.)

3.2bT \widehat{P} \widehat{I} \widehat{P} \widehat{S} $\widehat{\Box}$ \widehat{S} $\widehat{\Box}$ \widehat{S} $\widehat{\Box}$ $\widehat{$

"Begotten on the Throne of the World. He experiences upon it." (This verse continues with the words of Newet. "Wetatu" is something begotten. The World [Geb] lies supine under the force of gravity but with his manhood erect in the form of the virtual pole generated by earth's rotation. Space [Newet] lowers herself onto him as if sitting on a throne. More often she is shown arching over Geb on her hands and feet as the Milky Way and lowering her Polar portal onto his gigantic Axis. World offers up his material seed into the womb of Space at the motionless Pole Star, symbolized in Egyptian with a five-pointed star inscribed in a circle -- a tiny man in her womb. This symbolic offering produces the beginnings of experience. The interaction of matter and space is the beginning of perception. The Nest Throne [nes-t] is the structure of matter organized into crystals to form a "Seat" according to electro-chemical bonding principles. The semantic glyph for [nes] is a tongue. The same tongue glyph [read as "mer"] is a symbol of leadership, because leaders have skill in language and issue commands. So "mer" often is an official title. But the tongue is also an organ for lovemaking and is homophone with the word for lovemaking [mer] that is written with the digging stick glyph. The other "throne" glyph here looks like a basket or pot, but probably depicts a larynx. Its phonetic "g" sound is used to spell "geb", the goose after which Geb is named. The goose symbolizes the abundance of the physical world. Geb is often called "Ga Ga Wer", "The Great Cackler", presumably imitative of the sounds of ducks and geese. "Ga ga" also means to ogle a pretty girl, just as it does in English. The physical world offers up the seed materials from which the avatar's body can take shape whether by birth, evolution, or magical transformation.)

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3.2cT Da nef-nefu aw@t-f em-bah Pawet Neteru @t.

Given to him by him is his heritage in the presence of the Powerful Ennead of Gods. (Osiris-Teta as the faculty of perception is the "flesh and bone" heir [aw@t] of the physical creations of his World [Geb]. The Assembly of Gods represents the set of organs that makes up his body and functions as a witness to this truth. The truth [Maat] is that physical experience corresponds to the beliefs one has created. There is also a possibility that "nef-nef" = "nefu" [note the plural marker "u" in the text] and stands for breaths. The operation of beliefs in a body is linked to the breaths that the body takes. This word also means freedom, and captain of a ship. "Nef-nef" also means the flood of the Nile, the expression of the life energy of Osiris that fertilizes the Delta of Egypt. The kundalini life force riding upward [northward] on the breath of life carries that life energy to the brain to nourish it and the whole "Pawet" is the Ennead, or Company of Nine. The word also means bodv. "Pawet" is also read "Pesejet" "eternal" and is a type of bread used for offerings. [the Nine]. I use both readings. The glyph text displays nine axes to represent the Divine Ennead.)

3.3aT Neteru nebu em h@@tu. Jed-sen neferu. T. hetep at-f Geb her-f. All the gods are pleased. Their words are beautiful. T., is the experience of his father, the World, thereon. (The gods are in a state of rejoicing. The fundamental means of creation is a vibration that in the human organism we call speech. The word then becomes flesh and experiences the physical world that it has created. The reference to words of speech echoes back to the glyph of the tongue that announced the Throne in 3.2bT. The Assembly of Gods forms the organs of experience that are thrilled by the waves of experience that flow through them. Their mutual functioning is called "their beautiful speech" [jed-sen neferu]. А reading often given by scholars is that Osiris-Teta's father Geb is "satisfied" [hetep] with him. However, the nature of the satisfaction is only clear when we understand that the purpose of the creation is to experience it and thereby satisfy and bring back to peace the beauty of the creation. Peace is a return to the restful state of undefined awareness. The avatar's purpose in manifesting a body in the World is to experience the World, the beliefs he has decided to experience. By becoming and

fulfilling the experience of his parents' beliefs – his own core beliefs in space and matter – he is filial. He satisfies them and satisfies the purpose of his existence.)

4.3bT Jed-medu, an Newet: T., red*a* en nek senet-k Aset. Say the word, and Cosmic Space says: "T., I give you your sister, Feeling."

(This verse tells us that the Pituitary [Aset, known to Greeks as Isis] is an "asset" of the physical body that is generated by Newet, the background faculty of awareness that generates our sense of space. Isis is a major component of the Shakti energy that enables Osiris to function as the faculty of perception. This key component is our ability to feel through the senses. This property of life is managed by the Pituitary The pituitary is located in the Third Ventricle Cave of gland, the consort of Osiris. Baba below the hypothalamus. She awakens and dances a cosmic dance with the Pineal, or Eye of Wisdom in the Duat, another name for what we call the third ventricle of the brain. The pituitary is the main gland that controls various glandular functions throughout the body including sexual secretions and milk production. She is the High Priestess Trump in the Tarot. She is also the female ass. Her special active location in the lower body is the cunt where she holds the clitoris as her crown at the doorway to the vagina. Her veil over the doorway is the hymen. Aset is the sister and wife of Osiris. Her secret is the purpose of your life. In the "south" she governs the clitoris. In the "north" she governs the pituitary. [In the south Osiris governs the glans and in the north he governs the pineal.] The glyphs for the name Aset are a throne on which to seat the ass plus the female suffix letter "t". The glyphs for the name of Osiris show the Eye of Wisdom sitting on the Seat of Aset.)

4.3cT Nejer-s am-k d*a*-s nek ab-k en jet-k.

Place her in you, that she may give you your heart in your body. (This verse continues the words of Newet. Teta plays the role of Osiris, the Perceptive Faculty. In our physiology he is the Eye of Wisdom, the Pineal Gland. "Jer" is a limitation. "Nejer" is to place something within a limitation or to make a condition by means of a limitation. Aset functions within the limitations of the person's individuality. The expression "give you your heart" also suggests that Aset resides in the heart. Feeling must penetrate to the core of a person's being. Your secret asset is your purpose in life, your gift to the world. For Aset to function with her full intuitive This life force in the body awakens and power, the heart chakra must be open. functions as the true heart. Aset's symbol is the triangle of the female genital and the delta of Egypt. In three dimensions she is the pyramid. The cunt is her outer manifestation at the doorway to the Temple of Life [the vagina]. Her crown is the clitoral bulb in women and matches Osiris as the glans in men. Clitoral stimulation turns on the pituitary and energizes all the glands and hormones in the body, so her Her mother, Newet, embodies the galaxy of glands higher seat is the pituitary. throughout the body that interact with and coordinate the functions of the cortical neural net. Thus Isis is her primary female creation to unify her many functions spread throughout the cosmic body. "Jet" is the body, but it also means eternity. When seen through the Eye of Wisdom the physical body is eternal.)

5.3dT Jed-medu: an Newet, T. red*a* en nek senet-k Neb[et] Het. Say the word and Newet says: "T., I give you your sister, Kundalini,"

(Nebt-Het is the "Lady of the Temple", Nephthys. She is the Kundalini Life Energy that resides in the lower abdomen between the pubis and the sacrum. Her crown is the G-spot in women and the prostate [Set's palace] in men. The G-spot is really the female prostate. In women the prostate wraps around the urethra just on the other side of vaginal wall from the "rough spot". In men the prostate "G-spot" wraps around the urethra at the point where it passes next to the anus, which is why men can experience sexual gratification through anal intercourse. The prostate generates blissful sensations when stimulated during sexual activity. Nephthys heeds the call of sister Aset and her Kundalini energy rises up the spine to join her sister in the Grand Lodge of the midbrain to support the higher perceptions of brother Osiris, the Perceptive Faculty. This is shown in Egyptian art as Osiris on his throne with cobra energy and/or a flying disc over his head while Aset and Nebet Het support him from behind. The cobra is a symbol of Nephthys and the effect of the cobra energy awakening the pineal is often shown by a cobra with its hood open emerging from the brow chakra. Sometimes it is mounted on a crown or a bandlet at that position.)

5.3eT Nejer-s am-k da-s nek ab-k en jet-k.

Place her in you, that she may give you your heart in your body. (See comments on 4.3cT. These apply also to Nephthys.)

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6.4aT Jed medu: a[n] Newet, Nekhebet Weret: Mery pu T. sa.

Say the word and the Great Mother Goddess Cosmic Space says: "This beloved is the son, T." (Teta as the manifestation of Osiris is the beloved expression of dynamic awareness expressed as a sentient being. "Nekheb" is an honorific title, and "Nekhebet" specifically is a title of the Mother Goddess. "Nekheb" was also the capital of the 3rd nome of Upper Egypt – Egypt's South – and the home of a special sanctuary dedicated to Nekhebet the Vulture totem Goddess of Upper Egypt. Upper Egypt [the upstream portion of the Nile] represents the lower chakras. Female physiology is organized around the ovaries and womb. This raises Newet to the level of her mother, the Cosmic Empress, Mut-Hathor. Hathor means House of Horus. Mut means mother. "Nekh-bet" means House of the Child. It also means the House of Crying, Peeing, Spanking, Protecting, and Fucking. Basically the mother is the one who gets fucked, gets pregnant, and then takes care of the children. The secret pun in this title is that "nehebet" is the lotus and the yoke. These are two special symbols for the science of yoga in ancient Egypt. The lotus was the emblem of Upper Egypt.)

I give to him his Self Empowerment of a Samadhi Light Being, namely as The Will, the Samadhi Light Being among them. (The Sekhem is the Power of the third chakra, the Ego power, and the chemical power of digestion. It represents self-empowerment. Successful people have strong and purposeful self-images. Sekhem brings in another form of Newet as Sekh-met Star-Power. Horus [Herew] is the son of Osiris. He represents the will to achieve. If Osiris, the father has no will, he does not care what he perceives. Then he is no different from Undefined Awareness and will love and embrace all possibilities equally like Mut-Hathor. The individual has the bias of a viewpoint. From this viewpoint it develops an identity and around that identity builds a whole unique life experience. The key to this is the will. The Will acts as the leader of the gods. It coordinates the organs and their various functions to do whatever it takes to obtain certain experiences. Established in Samadhi as a Light Being, the indomitable will can govern the cosmos. The Egyptian image of Samadhi is Horus as the Sun poised in a moment of dynamic calm at the horizon. Horus becomes the deliberate Will of the Higher Self that balances all of creation and chooses the path for the evolutionary benefit of all.)



6.4cT Neteru nebu jed-sen: Bu Ma@ pu. Mery-th pu T. mem mesu-th. All the gods speak: This is the Truth: this T. is your [most] beloved among your children. (Teta achieves the status of Osiris. Osiris is the firstborn of Newet and thus her favorite among her four children: Perception, Feeling, Illusion, and Kundalini. "Bu ma@" is a true place, a reality.)

Be protective over him forever. (Experiences come and go, but the background of perception always supports the Perceptive Faculty. "Setep" represents the polar stars of the Dipper that never set. "Sa" is a continuous knot and expresses perpetual protection. Perception is an unbroken continuum from the level of undefined awareness. From the level of perceiving objects it is a flickering digital image like animated still frames projected onto a computer or movie screen in rapid Each frame is a set of beliefs you define for yourself and then project succession. onto the field of perception as experiences. Then it dissolves. Then you create it again in a similar but slightly different space/time orientation. The repetitive loop produces the sense of continuous experience. "Setep Sa" means to "choose refuge". This is an initiation in which the initiate deliberately chooses the path of the Higher Self and thereby obtains an eternal refuge in pure awareness.)

 Say the word and the Great Cosmic Space in the heart of her All-Encompassing Mansion, says: This son T. belongs to the heart. (Newet is an all-encompassing overarching cortical neural net. In Egyptian art she is often drawn as the Milky Way arching overhead. The awakened individual finds himself in the midst of this vast field of perception. It is a gigantic looping program that keeps up an appearance of a stable universe. The use of the word heart [ab] twice in the sentence emphasizes that this field has a property of compassion, love, and feeling. The heart is the center. The key to satisfying creation is to create what is at the core of your heart. The "n" in parentheses belongs in the space where I put the brackets. That is a scribal error.)



7.5bT Reda en nef D[ew]at. Khenet-f am-s Herew as kheneta D[ew]at. I give to him the Primary Mission. He is in charge of it like the Will who is in charge of the Primary Mission. (Horus, the Will, governs the focus of attention. Whatever the attention focuses on with intensity becomes real. Therefore a Wizard learns to manage his attention by focusing it where he wants through the power of his will. In this sense the will is the son of the Perceptive Faculty. The Dewat is the point where the attention comes to a focus to create a life mission. This causes The "Dewat" is also the Twat, a primary focus of clarity of experience to occur. male attention, something greatly adored by healthy men. "Dewa" means to worship and adore something. In India a "deva" is a divine object of worship. Such a focus on the twat brings about birth into the physical world. "Khenet" means to be in charge of something. It also is a word for the brow. The natural focus of visual attention is about six inches or so in front of the brow. Pick up a book and start to Notice how far away you hold the book. Bring your vision to a focus on a read. small symbol such as a period, comma or dot over an "i". That is the focal point of the attention. Tratakam is the yogic exercise of gently focusing attention on a bindu point to strengthen the will. [See **ReSurfacing** #3. Also #2 and #4 strengthen the An interesting variation of tratakam is to close the eyes and focus on the will.] foveal spot in the field of vision. With practice you will notice a difference in the guality of vision at the maculate, the small circle of most acute vision associated with the retinal cells of the fovea centralis.)

7.5cTw

7.5cT Neteru nebu jed sen: All the gods speak. (They address Newet, the field of perception.)



Your father, the Pranic Void, knows that you always love T. more than your mother, the Tapas Emanation. (The Cosmic Space forms from a conjunction of Primordial *Prana* [Shewe/Shiva] and *tapas* discipline [Tefenut]. *Prana* is the breath, which is a form of gas. The breath is fundamentally emptiness, called *Shunyata* in Sanskrit, the

quality of Shiva. Shiva is the Vedic version of the god that Egyptologists generally call "Shu". The Big Bang produces the appearance of gas. This primary gas is "Tapas" is the heat that any form of compression generates. In terms hydrogen. of physics prana is the primordial gas (hydrogen and helium) that forms the universe, and tapas is the gravitational compression of that gas to form stars that then spew out light due to an internal fusion process that starts when compression is "Tefenut" means to spit. Stars spit out light and other forms sufficiently powerful. of radiation. When they die, they often turn into novas and spit out various elements cooked in their fusion compression. In terms of an individual prana is the gross and Tapas is the body heat that the metabolism generates. subtle breath. The operation of the two physical aspects generates the appearance of outer space with its stars and galaxies. The operation of the two biological processes gives rise to the individual's ability to be aware of a perceptual field. Thus Newet and Geb are the offspring of Shewe and Tefenut, prana and tapas. Over time this generates a whole vast array of solar systems capable of supporting life. Thus awareness has the material to develop a perceptive faculty. This becomes the Grand Wizard, Osiris. When Shewe's prana forms into an individualized creation, Tefenut becomes the lion [The "m" is often left out in the written form and may have goddess Sekhe[m]et. been a nasalized vowel in some dialects.] She enables the individual to function. In India this transformation is called *Shakti*. The Sanskrit also nasalizes in forms such Tefnet/Sekhmet spita forth raw matter with power and energy. as shaknoti. Newet evolves the matter lovingly into a sentient mechanism for percepttion of the forms of light so that she can be appreciated in all her beauty. This motherly self-love is an essential quality of Hathor, and thus the essential nature of Newet.)

8.6M (North), (South) @nekh Nesut Baty; Nebety. @nekh Kh@u Herew Newebty M., @nekh R@ ma [jet-ta].

Living as ruler of the Upper and Lower Regions, Source and Expression, and Living as the Shining Auras of a Divine Doubly Golden Will, M. lives like the Higher Self [forever]. (Hymns 8-10 announce the formal names and titles of the pharaoh who sponsored the transcription of the texts. "Nesu" and "Baty" are symbols for the Upper and Lower Regions of Egypt. The spelling of "Nesu" is "Sewet", and the glyph for "Su" shows a type of sedge plant. Often the Egyptians spelled the word for king with a final "n": "suten". Egyptologists read the word as "Nesu" or "Nesut" based on cuneiform transliterations that came much later. I believe Egyptians read the word that way based on "Neset", which was a common word for "throne" [See PT 3.2b above]. However, the ancient writing was "Suten", and the word survives today as "sultan". Even in English "throne" is a common trope for the "king" that sits on the throne. "Sewet" is probably also the origin of our word for "south" and its many variations in European languages. "Baty" is a bee, and the glyph clearly shows an insect like a bee. There certainly were bees and other insects in the delta swamps of the north and the Egyptians practiced apiculture from very early times. The use of a bee and a flowering plant is a nice way to symbolize the interdependence of the two parts of Egypt. These symbols represent the upper and "Baty" may have evolved into the Greek lower part of the body, Heaven and Earth. word for king, "Basileus". "Nebety" [the Two Ladies] stands for the Mother Vulture,

"Nekhebet", and the Green Cosmic Cobra, "Wajet", totems of South and North Egypt respectively. Each totem had a sacred site: Nekhebet was near Nekhen, an ancient southern capital, and Wajet's sacred site was at Dep, a suburb of Pe, an ancient northern capital. Nekhebet acts as Source of life in the physical body, and is literally near the Nile source for Egypt. Wajet is the kundalini cobra that has risen up the spine to nourish the brain just as the Nile nourishes the Delta. The physical arises from the spiritual and then nourishes the experience of the spiritual through the medium of the physical body. Egyptologists read the term "Nebety", but the full reading may be "Neb Nekhebet, Neb Wajet" [Lord of Nekhebet and Lord of Wajet]. The avatar here has become pharaoh of all Egypt. The Mother Goddess loves this lowly body because it is the vehicle for the Cobra life force. The pharaoh is "like the sun" [Ra Ma], the Higher Self. The avatar is like the sun because his identification with the Higher Self is a constant source of enlightened awareness for the benefit of all life. The expression "Shining Auras" [Kh@u] refers to the light of the rising sun and then comes to be an appellation for the pharaoh's crown. Esoterically it is the aureole [halo] of a sage. "Living as the Shining Auras" also happens to be Pharaoh Mer-en-Ra's Horus Name and describes the luminous quality of his Will. The two hawks on a golden pedestal form the name for the Golden Hawk title for the pharaoh. They suggest the physical eyes (Isis and Nephthys?) as outer expressions of the Will. Chapter 77 of the **Book of the Dead** describes transformation into a golden hawk. This is the Will of an enlightened person. The eyes most clearly express a person's Will. The physical eyes align horizontally. The real inner eyes are in a vertical relation and represent the higher and lower chakras. Upper Egypt contains the "lower" chakras, and Lower Egypt contains the "higher" chakras. The two eyes in this respect can be Nekhebet and Wajet or Aset and Nebet Het [Isis and Nephthys]. Some believe they refer to Horus and Set. They also could be the Sun and the Moon. Scholars are still discussing the issue. Later the title usually only had one The pharaoh's name "Mer-en-R@" means "Beloved of Ra" or golden hawk. "Beloved is the Name of Ra". The pharaoh is an enlightened person expressing the Higher Self for the benefit of all life the way a farmer harnesses the sunlight to feed His aura has a golden glow. The hawk also is a sign of "your soul" many people. Some versions end the verse with "forever". The "Southern" [ba-k] and divinity. side version of the utterance is the same as the "Northern" one except that the adept lives "forever", identified with the Higher Self beyond time and space. Immortality is a major realization in the Egyptian system of cultivation. The pharaoh achieved personal immortality through his self-cultivation and institutional immortality through the passing of the kingship from one generation to the next, preferably through his genetic heritage. There are minor differences in the verse These phrases and the ones in hymns 9 and 10 among the various pyramids. became standard formulas and titles for pharaohs. The term "R@ ma" is the same The latter became the exoteric reading and the former was the as "ma R@". original esoteric reading. This is a mantra [ramaramarama....] When you repeat it, the sequence becomes irrelevant. "R@" usually appears at the front in writing the pharaoh's name, but when you say the name it usually, but not always, comes at the The conventions regarding these matters are very subtle. end. During the fifth and sixth dynasties when the Egyptians were codifying and transcribing the Pyramid Texts, the system of titles for pharaohs was still evolving. The titles are already here

in the text, but the Egyptians have not yet standardized the formula. Later the pharaoh's names and titles contain five main components: Horus Name, Nebety Name, Golden Horus Name, Nesu Baty Pronomen, and Nomen. Each name had its own format with additional formulas such as, "May he live forever".)

9.7aM(West)(65) @nekh Herew @nekh kh@u Nesut Baty; Nebety, @nekh Kh@u M. Herew Newebety M.

The Will lives, Living as a Shining Aura ruling the Upper and Lower Regions, and Living as a Shining Aura, M., is the Divine Doubly Golden Will of M. (The announcement of the pharaoh's name continues. The text announces the name in all four cardinal directions to symbolize ubiguity. This utterance is almost the same as the ones above found to the North and South. The identical utterance is also on the East side and on the lid of the sarcophagus. The title "Herew Newebety" or "Bakuy Newebuy" is thought to be a conflation of Golden Horus and Golden Set into One of the transformations in the Book of the Dead is to become a a single entity. Golden Hawk. Set at Ombos is often called the Golden One. Horus is there as well. Both Will and Resistance to the Will are Golden Light Energies. Often each hawk stands on the glyph "hep" and the "hep" signs are mounted on the glyph for gold. "Hep" is a sign for the turning of the ecliptic, especially the extreme points of the The complex glyph may thus be read "hepety" [the golden gods of the solstices. In any case the idea is to suggest the conjunction of two extreme two solstices]. poles into a precious whole. The union of north and south is also suggested. The N version has the glyph written as "Herew Sekhem Neweb" [The Will of Golden Power], clearly indicating the third chakra decision-making aspect of the title.)

9.7bM65



9.7bM65 Aw@ Geb, M., Neter A@, Neb Pet, M. @nekh jet-ta. Sa Newet en khat-s, M. Herew Aakhety, Neb Pet. M. @nekh R@ ma.

The Heir of the World, M., the Great God, Lord of Heaven, M., Lives Forever. Son of Cosmic Space of her Womb, M. is The Will Poised at the Two Horizons, Lord of Heaven. M. lives like the Higher Self. (The Will Poised at the Two Horizons [Herew-Aakhuty, Horakhty] means the Will operating in the moment, poised between past and future, night and day. He lives in Reality poised between two imaginary creations. The Two Horizons are in the East where the sun rises and in the West where the sun sets. The real meaning is that when the Will operates fully in the moment without referring to the past or the future, positive or negative, life or The moment is always NOW and never changes. death, it achieves immortality. Only the content of NOW changes, oscillating this way and that, day after day, thought after thought, giving rise to the illusion of time. This balanced state of mind is Samadhi, the sun on the horizon balanced at the boundary between night and day, death and life. The pharaoh identifies with the first verses that were carved on the sarcophagus and becomes Osiris the Immortal Wizard.)



9.7bP65. Aw@ Geb mer-f P. Neteru nebu meryu P. da @nekh, Jed, Was, Seneb. Awet Ab Neb R@ ma....

Heir to the World is his Beloved, P. Beloved of all the Gods, P. gains Life, Stability, Power, and Health, Expanding Every Heart like the Higher Self. (This is the version in Pepy's pyramid. Pepy receives as his inheritance the World experiences he has created in material form. A person's consciousness expands when he is alive, healthy, and in his power. This enlivens his heart with happiness. Pharaoh brings that radiance to the hearts of all citizens. Ra is the primordial cosmic Higher Self. His essential [heart/core] nature is undefined awareness that seems hidden [Amen] because it has no particular form. When living from the heart in the moment, the Self expands into unbounded, undefined pure awareness, beyond all space and time and lives as the creator, Source of all Creation.)



10.8aM130 @nekh Herew. @nekh Kh@u Nesu Baty "Mehety em Sa-f", M. **The Will lives.** He lives as a shining aura, king of the Upper and Lower Regions as M., "Complete in His Protection". (The word "shining" also often carries the idea of coronation, of ascending and sitting on the throne, comparing the pharaoh to the sun rising in the sky. Herew, the Will, is the Tarot trump of the Chariot. The title "Mehety-em-sa-f" means "Complete in his Protection" and is a title of Mer-en-Ra. He protects and nurtures all life like the sun does. The avatar is the chosen embodiment of pure awareness in a conscious form. A further aspect of the title is a reference to the north [Mehety], the location of the throne of Osiris.)

10.8bM130 🎉 🖗 🕾 💭 🥥

10.8bM130 Nebety @nekh Kh@u, "Mehety em Sa-f", M.

The two Leading Ladies live as shining auras, and M. is "Complete in His Protection."

10.8cM130



10.8cM130 Herew Newebety Mehety em *Sa*-f M.

The two golden goddesses of the Will are M. "Complete in His Protection." (The word "golden" refers to the celestial property of refined consciousness. The two goddesses here embodied as hawks refer to the totems of North and South Egypt [sedge flower and bee], the body and its energy. These two golden hawks are *shakti* goddesses that enable the avatar to function in higher states of consciousness. Some believe they represent Horus and Set. Each hawk stands on a glyph for the solstice suggesting that the title may be read something like "Hepety

Newebety" 🏝 .)

10.8dM130 . Asar Neb D[w]*a*t Mehety em *Sa*-f M.

The Perceptive Faculty is the Lord of the T[w]at as M. "Complete in His Protection." (Osiris is the Faculty of Perception and the Twat is the focus of his attention. In one sense the instinct of procreation dominates male awareness. In a deeper sense the Twat symbolizes the Primary Mission of a person's life. This life defining purpose continues after death and during sleep as the Astral Realm.)

10.8eM130. Geb sa mery-f Mehety em Sa-f M.

As for the World, M. "Complete in His Protection" is his beloved son.

10.8fM130 🚔 🍃 🎽 🗂 🕅 🦳

10.8fM130. Newet sa wep khat-s, Mehety em Sa-f M.

M. "Complete in His Protection" is the son of Cosmic Space who opens her womb. (Opening of the womb refers to bearing the first son. The Faculty of Perception [Asar] is the first expression of the latent field of perception. The avatar identifies with Asar [Osiris].

10.8gM130 **ዿ₽∄∬∽∽** Ĵ⊙**ዿ**፟፟፟<u></u>

10.8gM130 Da @nekh, Jed, Was, Seneb R@ ma jet-ta.

He gives Life, Stability, Power, and Health, like the Higher Self Sun forever. (The sacred mantra is written in Hymns 8-10 as "Rama", its earliest known written format in the **Pyramid Texts,** though it may have been read "Ma Ra" by many.)

11.8hN135 . Jed medu: an Newet *kh*enem nefer-k em *kha*nu B*a* pen en @nekh, jed, w*a*s, seneb, nebu.

Say the word and Newet speaks: "Your beautiful conjunction is in this embodiment of this Pranic Body for all Life, Stability, Power, and Health." (The B*a* of an avatar is the Pranic Body, the Soul of Breath. The flow of thoughts follows the flow of breath. It takes on a beautiful incarnation in a fleshly body with all the desired qualities. This also suggests that control of the B*a* breath can shape [khenem] the attributes of the body in desired directions of development. Khenemew is the potter god who shapes bodies from clay. The word "beautiful" puns on the title of Pepy II: "The Beautiful K*a* of Ra" [Nefer-K*a*-R@].)



11.8iN135 En Herew neter kh@u Nesu Baty P., Nefer-Ka-R@ Nebety neter kh@u Nefer-Ka-R@.

For the Divine Will P., "The Beauty of the Ka of the Higher Self", shines as pharaoh of Upper and Lower Egypt, and the Two Leading Ladies. (Nekhebet is the

Vulture of the Lower Region, and Wajet is the Cobra of the Upper Region. The Higher Self [R@] Will [Herew] operating consciously through the "beautiful Ka energy (Nefer ka) governs both the higher and lower energies of the entire existence of an avatar's world. The text again plays on the N. Pepy's name, Nefer-Ka-Ra.)



11.8kN135 Herew Sekhem Neweb P. Nefer-Ka-R@ @nekh (jet-ta)

The Golden Ego Power of the Will of P. as "The Beauty of the Ka of the Higher Self" living forever. (The first glyph identifies the Sekhem or third chakra energy that defines the Self as an individual viewpoint, or Ego formed by the Will. This "Divine Hawk" when empowered attains a property of gold, which means that it is highly valuable, incorruptible, and a highly pure highly refined mode of consciousness. The hawk symbol connects the third chakra's Ego power to Horus, the Will, and generally places it among the company of gods. The Will matures to govern the higher chakras and finally realizes that it is the Cosmic Will, Horus the Elder, symbolized by the sun. Sethe transcribes the "sekhem" glyph together with Horus on top of the "gold" glyph. The underline indicates that "forever" is missing but presumed after "living".)

| 12.9aN210* | |
|-------------|---------------------------------------|
| 12.9aN210 . | |
| | (The text for this verse is missing.) |

13.9bN210 13.9bN210 (Jed medu:) De nek tep-k. Semen nek tep-k ar gesu.

[Say the word] and I place for you your head and make fast for you your head to **your bones.** (This verse is about integrating the head to the rest of the body. This is the principle of mind-body coordination. The head also indicates the life mission of a person, his most important goal. The expression "say the word[s]" at the head of the verse is usually taken to mean a ritual utterance, and it may serve that function. However, Harvey believes that it involves the utterance of a special mantra that accomplishes the particular task mentioned in the utterance. He thinks there is only one special mantra, "sah". I suppose he means here the celestial name for Osiris. There may be a whole set of mantras of which "sah" is an important one, or "the word" may refer to the entire utterance. Faulkner simply ignores this formula as a sign indicating the start of a new hymn, a function that it certainly performs. In this case the expression is illegible, as indicated by the my underline.)

14.9cN210

14.9cN210 Jed medu: Da nef arety-f hetepet-f. || hetepet (ta, heneqet) Say the word and I give him his two eyes for his full experience. || An offering of bread and beer. (Some Pyramid Texts in the offering sequence contain an utterance and then a marker followed by a mention of specific ritual objects. Following the format of the **Pyramid Texts** I place a vertical marker between the ritual utterance and the ritual object. The word for offering [hetep] in Egyptian refers to the experience of various objects. The objects of experience form the offerings that make up our life. By fully experiencing them we come to a state of peace, which is the other common meaning of "hetep". The symbolic offering items were held up or moved about in a ritual manner and then placed on an altar rather like the way *pujah* is performed in India. Bread represents the solid body and beer represents the body fluids. This Egyptian offering rite probably was the ancient origin of the Christian Eucharist ritual.)

15.9dN210 🕅 🕼 🛲 💭 🖉 🖧 🚔 211 🖉 - - -

15.9dN210 Jed medu: D*a* en nek Geb arety-k hetep-k || Say the word and The World gives to you your two eyes that you may

experience.... (The World Spirit, Geb, is the ability of your Higher Self to generate a physical body so that it can experience physical objects. The final portion of this verse with the ritual offering [15.9dN211] is lost. The two eye glyphs here can be read as "peter" and mean "to look", "to observe".)

16.10aN211 16.10aN211 [Jed medu:]...... Aryt Herew || Mu Nemeset. **[Say the word and] the Eye of the Will.** || A Nemes-te jar of water. (The first part of this utterance is missing. The Eye of Horus is the ability of the Will to focus attention on a particular experience. The "Nemes-te" jar is used to honor with a libation. The Sanskrit greeting *namas-te* may derive from this Egyptian custom. The Egyptians would offer a "nemes-te" jar to each of the four cardinal directions.)

17.10bN211

17.10bN211 Jed medu: Jehuti da nef tep-f aref || Mu Des.

Say the word and Jehuty, give his head to him. || A jug of water. (The "Des" jug is a pun for the Self. The head contains the brain, the computing device that manages the Self. Jehuty (Thoth) represents the integrative function in the center of the brain. He is the Cosmic Intellect, Creative Intelligence. He brings attention to a primary life mission. The "head" is Ra, the Higher Self. Thoth is the rest of the nervous system that communicates with the brain. As such he is the Cosmic High Priest. The jug contains water just as the physical body is basically a container of water, and the ventricle at the center of the brain contains watery fluid. Here is where Thoth's central nerves activate the Higher Self.)



Say the word and he causes his self to be born to himself. || A drink of water. (The reference here is not clear, but it seems to suggest a bootstrap self-referring process of creation. The offering suggests that a life is like a drink of water.)

19.10dN212

19.10dN212 (This utterance is missing.)

20.11aN212 Jed medu: *Ha*! N, Aw-ne em *s*ekhen-k. Newek Herew. **Say the word and, O N., we come to embrace you.** I am the Will. (In funerary rites the son makes this utterance. The father becomes Osiris, and the son becomes Horus, the heir of Osiris. On a deeper level the son acts out the role of the will for the father to execute his Will. The Will of an individual is his primary creation. By means of it a person creates and motivates a physical body. The word for I is "newek", sometimes read "anuk" or "nuk".)

M@jed-ne nek re-k. Newek *sa*-k mery-k. Wep-ne nek re-k. 20.11bN212 I press your mouth for you. I am your son, your beloved. I open your mouth for **you.** (The opening of the mouth ceremony is a major feature of the funerary rites. Superficially this ritual symbolizes enabling the deceased to express himself in the afterlife and "eat" the food offerings. At a deeper level this refers to the ability of the Will to create through a physical body. The Will of an individual [Horus the Younger] is the son of pure awareness as Receptive Witness [Hathor, or Mut] and the Will of the Higher Self [Ra-Horus the Elder]. The creation process begins with the definition of an idea or belief in pure undefined awareness. The mouth is a symbol for the definition of awareness into a belief. Such a belief arises in consciousness [awareness with thoughts] as a "thought" or "word". The "mouth" symbolizes the doorway of transition by which a belief becomes an experience. Opening the mouth therefore is the procedure by which we transform consciousness into life experiences that can range from subtle thoughts to solid objects and real events. The word is a command of the Will. Sometimes a person speaks to himself. Sometimes the person speaks to another. In any case the command is communicated in the proper direction and the creation unfolds as an experience.)

20.12aN213 ↓∽∽

20.12aN213 Hew su en Mut-f. Rem-s su. Hew su en sema-t er-f.

He is Hew of his Mother. (He announces himself to his mother.) She weeps for him. He is Hew for (He announces to) her who is united to him. (This line and others below seem to have been damaged. Hew and Saa are the firstborn twin The tradition that they sprang from drops of blood on the sons of Ra and Mut. phallus of Ra has many deep meanings. They are his firstborn, so his phallus was bloodied when he broke the hymen of Mut. The **Book of the Dead** interprets Ra's bloody phallus as self-mutilation or circumcision. The Egyptians practiced male circumcision from very early times. The reason for the practice is not so clear, but the Egyptians were into hygiene and may have felt that removal of the foreskin facilitated male hygiene. The blood is a symbol of life and the special covenant of love that unites people. Hew has a close connection to the opening of the mouth. He

19

represents the sense of taste and the function of the tongue. He is a secret transformation of Thoth/Jehuty, and also takes the form of Baba, the firstborn son of Osiris, the faculty of perception. Baba takes the totem form of a baboon and represents the Fool in the Tarot deck. [The baboon has become a little dog in most European Tarot decks because Europe has no baboons.] In the funerary rites the Sem priest assumes the role of Hew. He wears the leopard skin of Baba and performs the Opening of the Mouth ceremony. He then uses the Wer Hekau magic wand to enliven the tongue with secret mantras that empower the recipient of the Saa is the wisdom and maturity that come from the direct experiencing initiation. of one's creations. He represents the sense of touch, particularly through the fingers. The specialty of Baba is the technology of the phallus as a tool for achieving enlightenment. He practices an ancient form of tantra yoga ["Tenet-R@" or "Thenet-R@", 'The Numberings or Upliftings of the Higher Self"]. This is one of the 75 forms or evolutionary technologies of Ra with a tradition that goes back to primordial times, long before dynastic Egypt emerged. The deity seems to relate to the making of images from clay or bread. Hence "Ta-nen-R@" ["The Higher Self Sun in the image of Earth or Bread"] is a creator god like the scarab form of the sun god, "Khep-R@" ["The Higher Self Sun on the Move"]. Another form he takes is that of Peteh, the "Opener" or "Engraver". He shapes the universe by carving words into forms of matter and is associated with the Opening of the Mouth Ceremony. Mercer translates "Hew" as "defender". This is very weak. Mut does not need a defender. Hew is united with Mut when he is in her womb. The connection between 20.12 and 20.11 is that Hew is really a form of Peteh, the Opener. Opening is the beginning of creation, the use of the mouth [a boundary] to define a belief.)

20.12bN213 Henegu re-k. M@khay-ne nek re-k ar qesu-k.

I press your mouth, and I weigh your mouth for you with respect to your bones. (This verse refers to the Weighing ceremony. The "deceased" represents the body of Osiris. The bones represent the body parts. The mouth defines the creations and the body experiences them. One pan of the scale holds the heart or body, and the other pan holds the feather of Maat, Truth. Truth is the matching of the belief [what we think and say] and the experience [what we actually do and feel]. The word "henegu" [sometimes written "heneku"] refers to a pan of the scale, a lintel in the hall of Maat, or pressing of the mouth in the Opening of the Mouth ceremony.)

20.12cN213 Jed medu sep fedu: Asar N. wep nek re-k em khepekh Aryt Herew. || Khepesh.

Say the word four times. Perceptive Faculty N., I open your mouth for you with the Khepesh thigh wand of the Eye of Horus. || A Khepesh thigh. (This is another segment in the funeral rite. At this point a priest touches the mouth of the deceased [or the initiate, if he is alive] with the Khepesh. This is the thigh of a bull and represents the creative energy of the bull that resides in its phallus. The Khepesh symbolizes the level of intention with which one defines a belief. The intensity of

attention applied to the intention determines how real the experience becomes for a person. The repetition four times for the four cardinal directions symbolizes the increase in intensity of the belief. The Eye of Horus is the deliberate Will experiencing as Source. There is no falsity. The Eye sees what it sees just as it is, without judgment. This is Truth. Sufficient intensity -- i.e. focus -- of intention can make a belief seem as real as you may want it to become.)

21.13aN214 Jed medu: Henegu re-k. M@kh*a*y-ne nek re-k ar qesu-k. I **press your mouth, and I weigh your mouth for you with respect to your bones.** (This verse is the same as 20.12bN213.)

21.13bN214 Up nek re-k. Wep nek arety-k. Ha! N.!

[The Will] opens your mouth for you. It opens your two eyes for you, O N. (An intention must be articulated to the level of clear description of its details in order to become an experience. Opening the mouth allows intention to evolve from thought to verbalized speech. Define a creation clearly enough and it becomes a visible experience. The priest invites the initiate to open his mouth and eyes. The mouth defines a creation, and the eyes experience the creation.)

21.13cN214

21.13cN214 Wep nek re-k em newa Anepew, mesekhety baa wep re en neteru. [The Will] opens your mouth for you with the tool of Anepew, the iron adze that opens the mouths of the gods. ("Newa" is a tool. Anepew is the god of "death", of the ceasing of the breath during Nirvana-Samadhi. The "Mesekhetyu" was an iron ritual instrument used by Egyptians in the Opening of the Mouth ceremony. It symbolized the Dipper in the northern sky. This cosmic adze revolves like a clock hand around the North Pole axis and represents the cosmic leverage of creation. Creation arises from a still point defined within boundless space. The still point is defined by generating a cyclic oscillation called rotation. A still point is at the focus of all the world's oscillations. It is the eye of the cyclone. It sets in motion all the gods [psycho-physical organs and functions] that manage various aspects of a person's world.)

21.13dN214 215 Herew, awenen re en N. pen. Herew wep re en N. pen.

Will, open the mouth of this N. Will, open the mouth of this N. (The only difference between these two verses is the use of different words for the verb "opens" [awen, ap].

21.13eN215

21.13eN215 Wenen en Herew re en N. pen. Wepen Herew re en N. pen. The mouth of this N. is being opened by the Will. The mouth of this N. is being **opened by the Will.** (This couplet is the same as the previous couplet except that the grammar is slightly changed.)

21.13fN215 Em wepet nef re en atef am, em wepet nef re en Asar am. In the way that the mouth of his father was opened for him, in the way that the

mouth of the Perceptive Faculty was opened for him. (Osiris is the perceptive faculty. This is the father of the Will, Herew.)

21.14aN215-216 Me baa per em Setesh mesekhety, baa wep re en neteru.

Like iron is the adze that goes forth from Illusion, the iron that opens the mouths of **the gods.** (The Dipper "adze" acts as a giant tool in the sky that rotates opening the mouths of the gods. The gods as stars, planets, and constellations speak through the paths that they follow in Heaven. Set is the brother of Osiris. Set represents the world of Illusion that dominates awareness when a person lives out of integrity. Set usurps the North Pole throne of Osiris, the true perceptive faculty. The result is that perception becomes clouded by Illusion. Just as the Khepesh intensifies creations to increase their reality in space, the adze of Setesh intensifies creations by resistance so that they persist in time. This causes them to appear real and to appear to persist the way the Dipper appears to constantly rotate around the Pole. Set's name is often written as if it were "Setesh". The letter "sh" probably is the stone determinative to indicate Set's hard nature as Lord of Rocks. Oddly the determinative closely resembles the lake and ocean determinative, suggesting that what appears to be rock solid reality is really an expression of undefined awareness with an intense and highly resisted belief defined onto it. Another way of reading the name is S-tesh, where "s" is a causative prefix and "tesh" is a boundary marker defining a space or territory.)

21.14bN216 <u>↓ 1 mm</u> 1 <u>↓ 1 mm</u> 21.14bN216 Wep re en N. am-f. ath-f.

[The Will] opens the mouth of N. with it (the adze) and it (the mouth) moves. (The movement of the mouth shapes the definition of the creation as an utterance. There is a notion of taking of even snatching in the verb "ath". The mouth can snatch food or take the essence of something as a definition.)

21.14cN216* 14-018

21.14cN216 Medu-f jet-f kher Pawet [Neteru] @at em Het Ser amyt Anu.

He speaks in person to the Great Assembly of Gods in the House of the Elder that is in the City of Awen. Whatever a person creates through the mantras of thought will form into the image of his body [jet-f]. This image consists of the Great Assembly of the Gods. The House of the Elder is the basic genetic body design that is passed on from generation to generation by the Higher Self and is defined by the chosen modalities of perception. The Companions of the Assembly are immortal and take on physical form as avatars through the magic of creation. The City of Anu [Anew or Awen], known as Heliopolis among the Greeks and as On in the Bible, is the City of Light at the top of the pillar of the spine. The light or crystal at the top of the Light Tower symbol is the Ben-ben and represents the Mouth. Other important cities in the Delta were Bubastis [the pituitary gland as Isis/Sekhet/Shakti in the form of Baset], Busiris [the pineal, the opened eye of Osiris], Pe [the crown chakra], and Sau [the cerebellum the death guides of Wep-wawet and Anepew, that guide us through the darkness]. Anepew is the controller of the balance just as Vedic Pushan controls our balance and guides us on our path in life. At the apex of the Delta on the western side of the Nile was Het Ka Peteh [Memphis], the Mouth of There at the pyramidal tracts were and still are the Great God by the Medulla. Pyramids of Giza. Each Companion is represented by a core belief anchored deep in the brain's programming.)

21.14dN216* 🔭 🛰 📚 🛆 🕹 🖨 🖵 🖶 🗖 21.14dN216 Ath-f Wereret kher Herew, Neb p@t.]

He takes the Great White Crown with the Will, the Lord of Mankind. (The Will rules all. Verse 14c describes Anu, the major city of the Delta where the great temple to the sun was. Verse 14d brings up the Great White Crown that represents command over the South. Southern Egypt is the region of the lower chakras. The White Crown represents the lingam. The Red Crown represents the yoni or cunt of the delta. The two crowns united represent the tantric union of Egypt in the person of the Pharaoh. Only a disciplined Will can master the male sexual energy.)

22.15N216 NIOISS ~ NSS ~ NSS

22.15N216 Jed medu: Asar N., an-ne nek *sa*-k mereru-k wep re-k.

Say the word and perceptive faculty, I bring for you your son, your ever beloved, and open your mouth. (Sethe transcribes "sa" which means "son", but Mercer translates this word as "Ba", the pranic soul. The Ba is the breath energy that animates the living body. By saying the "word" of your belief your perceptive faculty presents for you the experience of your Will making a decision and your mouth moving. The moving mouth symbolizes the definition of the belief by a boundary that defines and limits awareness. The process is dynamic and expanding. Breath must flow through the mouth for speech to occur. Awareness must flow as prana through a defined belief for it to become an experience. The oldest son usually did the ritual for his deceased father.)

23.16aW1, 347 Asar ath nek semejeju, W., nebu, medu em ren-f du.

The Perceptive Faculty, take for yourself all those who hate, and W., all those who speak ill of his name. (Pharaoh Wenas identifies with Osiris, the perceptive faculty. The minions of Set represent the various resistances a person has to his own creations. Such resistances often take the form of disliking things or criticizing. Any criticism is self-criticism. People generally only criticize things that they can perceive in some way. This amounts to criticizing the perceptive faculty itself. Illusion calls the faculty of perception into doubt.)



23.16bW2 Jehuty as ath su en Asar, anen medu em ren W. du.

Intelligence quickly takes him (Set) for the Perceptive Faculty, and brings him who speaks ill of the name of W. (Truth and integrity always win in the end, because the Illusions produced by resistance are fundamentally contradictions that eventually self-destruct or simply decay back into undefined awareness. Thoth/Jehuty is the Cosmic Intelligence, Designer and Guide of the Higher Self.)

23.16cW3 ∽ 🗒 🗍 💁 🎘 🏠 నే నే 4 🔊 🏠 🎁 🗸 🏠 ∽

23.16cW3 De nek su em jeret-k. Jed medu sep fedu. Em sefekhekh-k am-f. **Put him into your hand.** Say the word four times so you will not let him loose from it. (The idea here is to handle your creations by clearly defining them. Get a good grasp of Set's Illusions. The four repetitions of the definition symbolically define it from the four directions.)



Take care that you do not let it loose from it. || A libation. (The glyph at the head of this verse is a magic knot that protects a space and holds it firm. The creation energy can only cycle within the loops of the knot. This generates a persistent creation from which the energy does not escape. The libation contains a pun on the idea of dragging or towing something. The trade-off of making a creation persist is that you have to drag it around with you like towing a barge or hauling baggage. It also puns on Set's name and a word for fragrance. There is a fragrance to this management of Illusion.)



24.16eNt68 Jed medu Jehuty as ath khefet en Nt.

Say the word and Jehuty quickly comes to be with Nt..... (The W. text of this verse is missing. The restored text from the Nt. version suggests that the Intellect protects and rescues the individual from Illusions and restores him or her to the proper perceptive faculty, the clear vision of Osiris. This verse echoes 23.16b above.)

24.16fN219



24.16fN219 N. en Asar.

(Only a fragment with the names N. and Osiris remains of this verse.)

When he moves, he moves by virtue of his Ka Energy. The Will moves by its Ka Energy. Illusion moves by its Ka Energy. (Electromagnetic Energy was known to the Egyptians as the Ka and formed one of the eight energies of the individual. This is our sexual life force. All our bodily movements arise through the function of Ka energy in the body, even our insanely contradictory behavior such as the Illusory resistances of Set.)

25.17b5 As Jehuty hen@ ka-f. As Neter hen@ ka-f. As Asar hen@ ka-f.

The Intelligence moves by its Ka Energy. Any natural faculty moves by its Ka Energy. The perceptive faculty moves by its Ka Energy. (Even the higher spiritual aspect of the Intelligence that guides a person toward higher purposes can only move via the Electromagnetic Energy. In our bodies this energy is strongest as sexual energy.)

25.17cW6 As Khenety Arety hen@ ka-f. As-t jed-k hen@ ka-f.

The spirit that leads before the two eyes (the projected foveal spot) moves by its Ka Energy. The motion of your spine is by virtue of its Ka Energy. (The word "Jed", translated here as spine, can also mean "stability". Even holding still requires Electromagnetic [EM] Energy since everything is in a constant state of flux.)

25.18aW7 Ha, W., @ ka-k em bah-k. Ha, W., @ ka-k em khet-k.

O W., an arm is your Ka Energy before you. **O** W., an arm is your Ka Energy behind you. (This refers to enlivening of the EM energy in the body that flows in a circuit through the nerves in the front and rear of the body. The current generates an EM field that extends outward beyond the skin like an egg around the body.)



25.18bW8 Ha, W., red ka-k em bah-k. Ha, W., red ka-k em khet-k.
O W., a foot is your Ka Energy before you. O W., a foot is your Ka Energy behind you. (The idea here is to reach out, walk around, and thereby extend your sphere of

influence via your Ka's EM energy.)

25.18cW9 Asar W. d*a*-ne nek Aryt Herew, hetem her-k am-s.

Perceptive Faculty of W., I give you the Eye of the Will and provide your vision with it. (The word translated as "vision" is literally "face". Harvey points out correctly that this really is synecdoche for the field of vision that you project in front of you. The Eye of Horus is the focused vision provided by the Will. It has the power to actualize anything the Will chooses to make real. This is the brow chakra or Third Eye of the yoga tradition, but as the Eye of Horus it functions proactively and deliberately to focus attention on whatever you are creating.)

25.18dW9 4 4 1 2 2 5.18dW9

25.18dW9 Jed medu sep fedu: Pej-pej se[ne]th[er] Aryt Herew er-k. || Jed medu sep fedu: senether khet.

Say the word four times and the fragrant odor of the Eye of the Will is with you. A fire of incense. (The text says that you repeat the mantra to the four That is, you allow it to penetrate your whole being in all directions, and directions. then the Focused Eye of the Will becomes as if part of you like a perfume clings to your face. The attention tends to wander about among your various creations, attracted and repelled here and there. It takes some practice to reawaken the Will so that the attention returns to the control of its owner rather than the owner's creations. A number of attention techniques exist to accomplish this. Since the attention is extremely powerful, the process must be done gently. One principle is to guide the attention to objects it finds especially pleasing. This is the secret of the word "fragrant". Another principle is attention to details. Ritual can be such a path, but should not become a mechanical process done while the attention shifts off elsewhere to fixations or fantasies. The use of fire and incense can help bring the attention into the present moment. The ritual offering is incense to emphasize the sense of smell. Stimulation of the olfactory nerves enlivens the Third Eye, [the Vedic Eye of Shiva, or Shewe]. The use of essential oils and other fragrant substances is a very ancient and deep study that was highly developed by the The sense of smell is the domain of Hew, one of the primordial avatars Egyptians. of Baba. In the Vedic tradition the olfactory bulbs form the two outer prongs of the The pineal lobe is the middle prong. fork of Shiva [Shewe]. The Medulla is the shaft. Shiva [or his son, Hew, or Baba] sits in the Cave [baba] of Brahman [Ba-R@-Amen] hidden in the center of the brain. Great Vishnu [Waj-New Wer = "The Great Green Ocean of the Primordial Urge"] is the unbounded field of love energy protoplasmic fluid that generates all life. It takes physical form as plants and Vajra ["Waj-R@", the papyrus scepter] is then as the nervous system in animals. the phallus of Ra. The real fire of incense is the lighting up of the inner Eye when Shiva (medulla and pineal) awakens as Nataraj [Neb-er-jer, Neter Aj []] and begins his cosmic fire dance with his consort *Shakti* (pituitary, Aset manifesting as Sekhet). This process cleans out old instinctual belief patterns that hold a person locked in the These instincts are programmed to a great extent confines of an animal nature. through the sense of smell. Their original purpose is survival. All too often in

modern life they become the body's fight or flight instincts and trigger inappropriate anger or fear responses in various social contexts that are no longer so helpful for survival and may even inhibit progress.)

26.19aN339-340 Herew amy Asar N., hej nek Aryt Herew kher-k em Aryt Herew. Pejet nef em sethes.

O Will who resides in the Perceptive Faculty of N. illuminate the Eye of the Will for yourself. With you in the Eye of the Will is its fragrance that uplifts. (This verse points out how powerful the focus of the Will can be. It also says that it is your natural ability that you already possess. By actualizing it you will experience a "fragrance" that uplifts you. By putting attention on that which you truly enjoy, your life will rise to higher and higher levels of happiness. This is the process of "ascension" into the celestial realms of the gods. It is actually a return to your birthright. People limit themselves in order to function in the world, but then forget that the purpose of that is to achieve fulfillment and get tangled up in the limitations they create for themselves. Sex, of course, is a topic that attracts a lot of attention and is capable of bringing a lot of pleasure. On the other hand it is also a topic filled with limiting beliefs, taboos, repression, and other hindrances. These verses suggest that by deliberately putting attention on something you enjoy instead of restricting yourself and diverting attention to less interesting topics, the power of focused attention will lift you to sublime states of awareness. The word "hej" is a mace or club, but it also means to illuminate. The idea is to turn it on like a lighting a lamp.)

27.19bN340 Jed medu: Asar N. em Aryt Herew. Hetemet ku em sethes. Say the word and the Perceptive Faculty of N. is in the Focus of the Will. It provides you with exaltation. (This verse suggests that by saying the right word the perception will come into focus and uplift your sense of being. I translate "Eye" as the Focus that it refers to. Exaltation can be taken both spiritually and physically. This verse also contains a pun on the fragrance of perfume or incense. The most powerful perfumes are the natural pheromones produced by the body. These are strongest near the breasts [armpits] and in the crotch [genitals]. The burning incense pot is actually the sexually excited yoni.)

28.19cN341



28.19cN341 Jed medu: Asar N, d*a*-ne nek Herew Aryt-f. Hetemet nek her-k am-s.

Say the word and Perceptive Faculty of N. I give to you his Focus of the Will. Your vision is provided with it. (There is a specific practice involved here that alters the

sense of vision. It is a kind of meditation or attention management procedure. "Eye" [aryt] = focused attention; "your face" [her-k] = your field of vision. Of course the eye adorns the face, but the important point is to recognize your Self in what you see.)

Your vision is provided with it. It purifies you and uplifts you. (The experience of this state transforms your life. It purifies you of problems and illnesses and lifts you into a high state of enjoyment. The pun on fragrance and uplifting continues.)

29.20cN343-344 Seth Aryt Herew er N. pen, ader-s redu-k.

When this N. has the fragrant uplifting of the Focus of the Will, it will remove your emissions. (Calmness means that you sweat less. Another helpful result of certain practices is the elimination of menstrual flow. Another is relief from acne and other such uncontrolled emissions. But, as the next verses make clear, the most significant result is that the ability to focus the Will gives men the possibility to enjoy multiple orgasms without ejaculation. The fragrance pun on "Seth" continues, returning also to the joke about Set.)

29.20dN344 = $\[mathbb{D}]\[mathbb{le}]\[mathbb{D}\[mathbb{D}]\[mathbb{D}\[mathbb{D}]\[mathbb{D}]\[mathbb{D}\[mathbb{D}]\[mathbb{D}\[mathbb{D}]\[mathbb{D}\[mathbb{D}\[mathbb{D}\[mathbb{D}\]\[mathbb{D}\[mathbb{D}\[mathbb{D}\]\[mathbb{D}\[mathbb{D}\[mathbb{D}\]\[mathbb{D}$

29.20dN344-345 Khew[y]-s thu m@ ageb en @ en Setesh.

It protects you from the semen stream of the hand of Illusion. (Set is the god of Illusion. When a man gets into the grip of Illusion during sexual excitement, he easily goes over the edge and loses his semen by ejaculation. This verse implies that the semen flow is brought under control through the focus of the Will and instead of being thrown outward rises upward to enliven the brain and the higher energy centers, opening up for experience higher states of consciousness. "Ageb" is a joke comparing Set's ejaculation (often through masturbation) to the primordial flood.)

29.21aN345 \sim $\[\] \[\] \] \] \[\] \] \] \[\] \] \[\] \] \[\] \] \[\] \] \[\] \] \[\] \] \[\] \] \[\] \] \[\] \] \[\] \] \[\] \] \[\] \] \[\] \] \[\] \] \[\] \] \[\] \[\] \] \[\] \] \[\] \] \[\] \] \[\] \[\] \[\] \] \[\] \] \[\] \[\] \] \[\] \[\] \] \[\] \[\] \] \[\] \[\] \] \[\] \[\] \] \[\] \] \[\] \[\] \] \[\] \[\] \] \[\] \[\] \] \[\] \[\] \] \[\] \[\] \] \[\] \[\] \[\] \] \[\] \[\] \] \[\] \[\] \[\] \] \[\] \[\] \] \[\] \[\] \] \[\] \[\] \[\] \] \[\] \[\] \] \[\] \[\] \[\] \] \[\] \[\] \] \[\] \[\] \[\] \] \[\] \[\] \[\] \] \[\] \[\] \[\] \] \[\] \[\] \[\] \[\] \] \[\] \[\] \[\] \[\] \[\] \] \[\] \[\] \[\] \] \[\] \[\] \[\] \] \[\] \[\] \[\] \] \[\] \[\] \[\] \] \[\] \[\] \[\] \] \[\] \[\] \[\] \] \[\] \[\] \[\] \[\] \[\] \[\] \[\] \] \[\] \[\] \[\] \[\] \[\] \[\] \] \[\] \[\] \[\] \[\] \[\] \] \[\] \[\] \[\] \[\] \[\] \] \[\] \[\] \[\] \] \[\] \[\] \[\] \] \[\] \[\] \] \[\] \[\] \[\] \] \[\] \] \[\] \[\] \[\] \] \[\] \[\] \[\] \] \[\] \[\] \[\] \$ 346

29.21aN345-346 *Ha*, N. pen, nekhekh nek Aryt Herew wejat kher-k. Aryt Herew wejat, wejat.

O this N., the Focus of the Will makes your lovemaking strong for you. When the Focus of the Will is strong, you are strong. (By strengthening the Will you become more strong and healthy and enjoy stronger and healthier lovemaking. "Nekhekh" also means to grow old. You live a long and healthy life.)

Say the word and the Will that is within the Perceptive Faculty of N. provides you with the Focus of the Will. It comes to you. (This verse says just do it and do not sit around waiting. Just say the word and it is yours. Not much effort is needed. Osiris is unbounded, so the Will [Horus], which is focused, is within Osiris.)

31.21cN338

31.21cN338-339 Jed medu: Asar N. pen, nemeh-ku Herew em Ary[t]-f tem-ta. **Say the word and the Perceptive Faculty of this N. the Will completely fills you with his Focus.** (One-pointed focus of the attention completely dominates the perceptive faculty with the power of the Will. This is the key to creative power. When focus of attention is out of control, it leads to fixation of attention or the confusion of a wandering attention or blurry lack of focus. "Nemeh" may be the proper pronunciation for "fills" [rather than "mehen"] and plays on the name "Nemeh" (usually read Mehen) for the serpent of the Labyrinth. He is the winding path of life, which becomes a path of sublime veneration and respect. "Tem-ta" means completely.)



32.22aW10 Qebehu-k apen Asar. Qebehu-k apen, *ha* W. Peru kher *sa*-k. Peru kher Herew.

This is your cool libation O Perceptive Faculty. This is your cool libation, O W. It goes forth from your son. It goes forth from the Will. (Qebehusenu-f ["cool are his brothers"] is one of the four sons of Horus. Horus is the Will, the Tarot Trump of the Warrior in his Chariot. Each of the four sons represents one of the four cardinal directions and one of the four classical elements. Dewamut-f [Adores his Mother] is Lord of the East, the element earth, and represents the ability of life to take on a physical form out of its innate nature of emptiness that might seem to be dead.

Dewamutef closely resembles Anepu, Caretaker of the Dead. Ameset is Lord of the South, the element fire, and represents the kindling of desire and chemical reactions that give off heat and light. He relates to the kidneys and large intestine and the digestive system in general. "Am" is fire or eating, and "set" is to kindle. Sometimes the name is read as "Meseta". "Mes" is to give birth to, and "ta" is heat Bread is birthed in the heat of an oven. Written "Mesetha" or a kind of bread. the name further suggests giving birth to people. The heat of sexual union and Qebehusenuf cools down the heat generated by pregnancy gives birth to people. his brother, Ameset. Qebehusenu-f is the Lord of the West, the element of Air, and represents the cooling of the air that occurs when the sun sets in the west. Evening is a time to bathe off the sweat and dust of the hot day, take a drink, relax, and cool off. Hepy [our English word happy] is the Lord of the North, the element water, and represents the sense of happiness that comes when there is an abundance of water, the stuff of life. Egypt is a land of desert, and the Nile provides the fresh water that sustains life in that harsh climate. The ritual libations often symbolize Qebehu, and the Egyptians even had special rooms for this. Ritual bathing was an important part of their lives and served to maintain cleanliness and good health in a hot climate. A deeper meaning of Qebehu derives from the notion of purification that is mentioned in 29.20b. Stabilizing of the Eye of Horus has a purifying effect on one's life and "Qebehu" also is an epithet for the Night Sky or Heaven. This gives us health. another meaning for the text: "This is your Sky, Osiris. It ascends from or with your son. It ascends from or with the Will." Horus is a sky god. Heaven is something you create from your will and with your will.)

32.22bW11 Aw-ne, an-ne nek Aryt Herew. Qeb ab-k *kh*er-s. An-ne nek es *kh*er-k debety-k.

We come and we bring the Focus of the Will to you. Cool your heart down with it. We bring it to you under your sandals. (This is a wake up call that delivers something very useful to you, the reader. First, focus of attention cools down your heart, quieting emotions that pull you out of control. Second, it is practical and present wherever you go. It puts you on firm ground. The words "cool down" [qeb] and sandals [another reading for the sandal glyph is "kebu"] pun on the word for coolness [qebehu] in the previous verse.)

32.23aW12-13 Hej nek redu. Per-a am-k. Ne werej ab-k *kh*er-s You illuminate the emission. It ascends within you. Your heart will not stop under it. (This refers to the transmutation of semen. Instead of ejaculating, the semen's energy is transmuted into K*a* energy [electromagnetic energy] and Sekhem energy [chemical energy] that enters into your blood and cerebro-spinal fluid and enlivens the entire body. The final portion of this verse [13] is a word play on the "still heart" of Asar [which is one of his epithets]. The Perceptive Faculty itself is unchanging and does not pulsate like the various perceptions do. On the other hand, the transmutation of sexual energy does not produce the little death that flips excitation into lethargy in the way that ordinary orgasmic climax does. Instead it achieves a steady state of quiet alertness filled with ecstasy. The extra "a" in "per-a" is a scribal error not found in other versions.)

32.23bW13; 10a Jed medu sep fedu: em per *t*a nek kheru. || Qebehu neter-[sen]th*a* sep sen.

Say the word four times as you go forth into speech. || A cool libation twice with pellets of natron. (When you speak, let each word project your intention to the entire cosmos in all directions. Four times means in the four directions and means that you project full intention in all directions to create a reality. This symbolically represents how a leader issues commands.)

32a $\bigwedge \ \widehat{} \ \widehat{$

33.24aN351 Ŋ I O O O I _ ⊿\I O O S

33.24aN351 Jed medu: Asar N. hej nek qebehu-k apen. Qeb-nek kher Herew. Say the word, Perceptive Faculty of N., and illuminate for yourself this your cool libation. You cool with the Will. (This verse emphasizes the cooling effect that this technology has. Concentrated focus tends to heat things. The Will is focused, but relaxed and cool, rather than heated and overexcited. Relaxation and keeping cool is an essential element for tantric practice. Tension in the muscles produces stress and causes one to lose control of a process that involves such vast and unlimited amounts of energy. The "libation" is internal and passes up the spine to the brain. I translate the mace glyph that is in the position held by pharaoh in his ritual stance as "hej" meaning to illuminate. This refers to experiencing something as a phenomenon of pure light rather than as a physical object. This meaning continues in the text as an enlightening of the Eye of Horus.)

33.24bN351



33.24bN351-352 Em ren-k en "Per em @b". Hej nek redu per am-k.

In your name as "Coming Forth from the Cataract" you illuminate the emissions that come forth from you. (This verse continues the discussion of ejaculation control. The reference in the epithet is to the cataract of the Nile that the Egyptians considered as its "Source" as it entered the land of Egypt from the South. The cataract is an image of the procreative process. Each person is born from the semen of his father that has ejaculated into the mother's womb like a Nile cataract. However, in this case you offer up those emissions to an "internal" spiritual transmutation that shifts your physical being into a higher state of consciousness. This is like the Nile water moving northward to the Delta and awakening the fields

there to productive agriculture.)



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Reda en Herew khem@ nek neteru jer bu shem-k am. 33.24cN352

By means of the Will you take possession of all the gods wherever you go. (By focusing the will you are able to organize all your faculties so that they perform within the boundaries of the creation you have defined. The "place" is the space you have defined for your creation. That is where the gods are, and that is where The determinative for "khem@" is a bunch of onions. vou go. For the Egyptians onions resembled white teeth, and by a further resemblance to the character "hej" and its color white, onions took on the idea of illumination. All the gods form an orderly bundle like teeth in the mouth. Egyptians especially associated onions with the cat goddess Bast and her awesome sexual powers.)

33.24dN353 🔏 🛲 🏠 🛄 🗢 🛱 🍒 🚟 🗍 🏂 🛄 🗢 🕯 🍒 33.24dN353

Reda Herew apen-k, mesu Herew jeru bu nemeh-k am. By means of this Will of yours all the offspring of the Will are there filling your **space that you have defined.** (This verse says that you not only bring to bear all your psycho-physiological faculties, you also bring into your creation all the four elements that are needed to embody your creation as a reality. The offspring of the Will are the four sons of Horus, the four classical elements representing the states of matter. "Jer" means "all", but also means a limit or boundary. "Mehen" ["completely fill"] is also a pun on the Mehen serpent that represents the boundary This serpent also becomes the path through the Labyrinth of Life. of the cosmos. The ancient Egyptians played games based on the idea of the Mehen serpent as the Tao [Wat in Egyptian], the Path through Life. Originally the game was on a circular board and was called "Mehen". Later the game evolved into the Game of Senet and "Mehen" became the name for the winding pathway along the rectangular Senet game board and also the name of one of the squares on the board. I read the name as "Nemeh", In Fullness.)



33.25aN353 Asar N. hej nek senether erek neter erek.

Perceptive Faculty of N., illuminate your natron to you as a neter to you. (The "neter" is a "god". This is any one of the divine faculties of the human organism or The word natron [nether] is a pun on the word "neter". the organism as a whole. Natron was used by the ancient Egyptians to prepare mummies. It symbolized the transmutation of the animal body into a vehicle for divine experience of celestial "Neter" may be the root of our word for "Nature". The states of consciousness. "gods" of Egypt are principles of nature.)

Reda en Newet wen-k me neter en khefet-k em ren-k en "Neter" 33.25bN354

By means of the Cosmic Space you exist like a god to your enemy in your name as "Neter". (The Cosmic Space is Newet, the mother of Osiris, the Perceptive Faculty. This verse points out that this process of transmutation expands consciousness to the level of cosmic awareness. The physiology changes so that those who dislike you are awed by your divine presence. They can sense the radiance of spiritual light and unbounded blissful awareness that you exist as.)

33.25cN355 Ap thu Herew renepy. Re[ne]put em ren-k en "Nesh Renepew" **The Will judges you to be young.** You are made young in your name as "wild youth". (This verse suggests the reversal of aging. The power of the will allows you to live like a young person. The name "Nesh-renepu" suggests the wild oat sowing of youth, even masturbation. Images suggested are disheveled hair, a terrifying mien, and lots of seminal energy – the typical crazy wild teenager.)

34.26aW14 (N237) Seman seman wepep re-k. || Nether-tha sep w@. **Pray daily, pray daily opening your mouth.** || **A pellet of natron one time.** (This verse contains a pun on the ithyphallic generative god Men [Menew] and the idea of becoming "established" [men]. You cause Menew to open your mouth. The addition of the "s" in front of Men gives us the word "semen". The deliberate control of sexual life energy transmutes semen into divine creative energy that you can apply as you wish. Opening of the mouth means to remove boundaries so you can redefine them with your newly recovered voice in any way you like. This is true freedom. The ritual offering here symbolizes the divine transformation that takes place when verse 34.26a occurs. "Sem" is the title of an initiating priest who represents Baba and Men. "Sem" also means to lead or guide.)

34.26bW14-15 (||N238a) Ha, W., adep-k depet-f khenet Sehu Neteru. || Nether tha sep w@.

O W., you taste its taste in front of the chapels of the gods. || A pellet of natron once. (The verb "to taste" has the additional meanings of "spitting forth", which is the nature of Tefenut, and "shining" which is a quality of the sun. Basically this verse has two interpretations. First, it refers to the sweet taste of nectar that exudes in the back of the mouth [the chapel of the gods]. The gods referred to here reside behind the mouth in and around the medulla. Second, the shining quality refers to the light in the eyes. An enlightened person has radiance that shines forth from his face and eyes illuminating the space in front of him. As in the previous verses the divine quality is emphasized by the pun in the offering. The reference to

"taste" links back to the Sem priest mentioned obliquely in the previous verse. The Sem represents Hew, the God of Taste. He is also the tutelary deity of initiations. As such he is an avatar of Baba. "Seh" is often a temporary booth or tabernacle used for divination, especially with the Senet Oracle Board. Jews still celebrate "Succoth", a festival of booths during which they make such spiritual booths of natural materials. This is a very ancient custom and involves tasting various fruit and pastry offerings as well as the tantric associations hinted at earlier. You can often see in Egyptian art royalty and educated people sitting in such booths while divining oracles with the Senet Board.)

34.26cW15 ↓ → ♪ → ↓ → ↓ N239a ↓ ↓ ↓ N239a

34.26cW15 (||N239a) Asheshu Herew seman. || Nether tha sep w@. **That which the Will spits out is Semen.** || A pellet of natron once. (This verse develops further the wordplay on "dep" [spit out] linking it to "ashesh", which also means "to spit out". This emission is semen on one level and sunlight on another level. On yet another level it is the expression of creativity or adoration. Yes, the Egyptian word "semen" as used here sounds and means pretty much the same as the English. Quite a few ancient Egyptian words survive in English, often as "dirty" slang words such as "shit" and "twat". For example, the word "tenenet" derives from the name of one of the most ancient Egyptian gods and means someone who pays rent for land or a house – a tenant. It is no surprise that the center of world culture for over four thousand years bequeathed us quite a bit of vocabulary that the linguists choose to ignore because of cultural bias against the African Blacks and Arabs who made up a significant portion of the multi-racial Egyptian population.)

34.26dW16 34.26dW16 34.26dW16 (||N239a) Asheshu Set seman. || Nether tha sep w@. That which Illusion spits out is Semen. || A pellet of natron once. (This verse tells us that ejaculate is the same whether governed by the Will or under the spell of Illusion. The difference is that one is under deliberate control, and the other is out of control. On a higher level of consciousness it is all just an emanation of light.)

34.26eW16 🛱 🖗 🌡 💩 🐭 🛔 📶 🕺 🛣 🕯

34.26eW16 (||N241a) Tet ab Nebewy seman. || Nether tha sep w@.

The outer form and inner heart of both Lords is Semen. || A pellet of natron once. ("Tet" is the form, and "ab" is the heart or core. The true inner (ab) and outer (tet) nature of both Lords, both the Will and the Illusion, is always Amen-Ra, the pure undefined awareness that underlies the Higher Self. In both cases the will [an aspect of the awareness, Men] has "caused" this awareness [se] to become established [men] in its particular expression of creative intelligence. The generative process involves Amen, the Unmanifest, becoming Men, the established creative potential. Then it expresses into either creation by the Will or reaction by the prior creations that have become Illusions or Delusions. One simply chooses to live deliberately or to live reactively by default. It is all the same to Amen, the undefined, infinite Life Force. In this sense one is always established [men].) 34.26fW16 🗿 17 १८ 🔤 🔄 🖉 🖌 🖉 🌾 🖗 🖗 🖌 🗍 14a Ја 250 m ↓]⊗

34.26fW16-17, 14a Jed medu sep fedu: Hesemen [ne]k em @b Herew shemesu. || Nether Resy th*a* sep du Nekheb.

Say the word four times and you establish yourself in fragrant purity of the Will and his followers. || Five pellets of natron from the Place of Honor in Upper Egypt. (This verse emphasizes the ability of the practice [of meditation] to stabilize and purify you. "Hesemen" is a form of natron and plays on the semen and natron of the previous verses. It achieves this through projecting the will and its followers, the four elements, into the creation of deliberate realities. Saying the word four times emphasizes the wholeness of the creation and the invocation of all four elements so that the reality becomes very physical and tangible as an experience. The offering consists of one pellet of natron, the "divine" substance, for the will, and one additional pellet for each of the four followers. Nekheb is the home of the temple of Nekhebet/Mut, the Cosmic Mother, the womb of Egypt in the South. This symbolizes the commitment to giving birth to the chosen creation in this world. "Nekheb" also plays on the word "neheb", the discipline of yoga.)

$$35.27aW18 \ \mathbf{J} = \ \mathbf{J} = \mathbf{M} | N243a \ \mathbf{J} = \mathbf{M}^{\circ} | S5.27aW18 \ \mathbf{J} = \mathbf{J}$$

35.27aW18 (||N243a, N244a) Nether-k, nether Herew. Nether-k, nether Set. || Nether tha sep w@. Nether tha sep w@.

You are purifying natron, and Will is purifying natron. || One pellet of natron; You are purifying natron, and Illusion is purifying natron. || One pellet of natron. (This verse continues the play on natron and neter. You, your will, and your illusions are all aspects of divine play. The purifying natron can also be understood as a kind of incense with a divine fragrance.)

35.27bW19 (||245a, N246a) Nether-k, nether Jehuty. || Nether tha sep w@. Nether-k, nether neter. Nether tha sep w@.

You are purifying natron, and the Intellect is purifying natron. || One pellet of natron. You are purifying natron and any divine attribute of nature is a purifying natron. || One pellet of natron. (This further generalizes and extends the above verse. Jehuty, the Higher Self Guide or Intellect is the Tarot Trump of the High Priest. On the level of physiology he represents the nervous system. Any attribute of the Self is divine and contributes in its own way to the purification process of the evolution of consciousness. All are expressions of pure awareness.)

35.27cW19 $\sqrt[3]{35.27cW19}$ $\sqrt[4]{N247a}$ $\sqrt[4]{35.27cW19}$ Nether-k, jed-k (th), am-t sen. || Nether tha sep w@.

You are purifying natron, and also your spinal column, which is among them. **||** A pellet of natron once. (The "Jed" pillar represents the spinal column the frame that supports the whole body both physically and as the main channel for distributing information between brain and organs. The spine runs through the center of the body and the various organs are distributed on either side or in front of it. The spinal cord is the axis or root of the power of the Perceptive Faculty [Osiris]. So the "Jed" was a sacred symbol of Osiris. Jehuty [Thoth] manages the whole nervous system from a higher level of organization at the center of the brain. He records data in the cortex as memory.)

35.27dW20 Re-k re en behes aret, heru mes-f am.

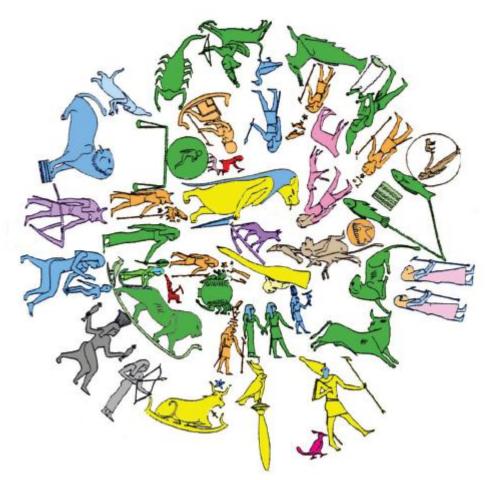
Your mouth is the mouth of a newborn milking calf on its day of birth. (The "Behes" suckling calf is also a constellation that shows up at dawn during certain seasons. This verse suggests that in the beginning of the practice of creation one is like a suckling. The definition of one's core creation at that stage is based on instinctive need.)

35.27eW18a* ┇┇┇20 = □

35.27eW18a Nether Mehet th*a* sep du Shet Pet.

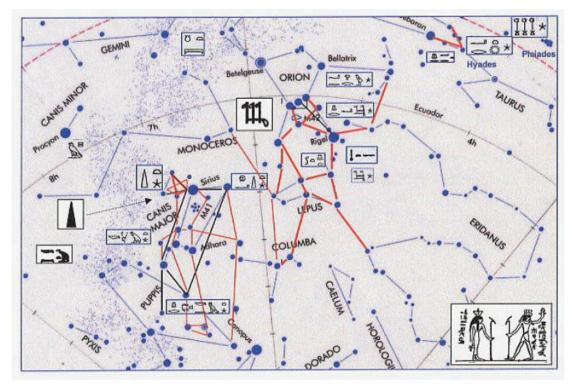
Five pellets of natron of the North from the Heavenly Tortoise. ("Tha" is a pellet. "Ha" [Mehet] is the Delta of Northern Egypt. This ritual offering relates to verse 35.27dW20, which corresponds to a constellation in the sky. "Shet Pet"

[transcribed by Sehe as] is a place in Northern Egypt. But the name also refers to the Tortoise in the Sky [Shetew], which is a constellation that is associated with Orion. Orion in ancient Egypt was called Sah and represented the constellation dedicated to Osiris in his ascended form, the Perceptive Faculty risen as Divine Wisdom. Near him we find Isis, his wife, and Horus, his son. Osiris strides up the Milky Way to the polar region to open his mouth and proclaim a new creation – the dawn of a new day when the sun arises as Horus ascending his throne. I originally thought the tortoise constellation would be **just below** Orion in or near the ecliptic, but references to it being in the north suggest that maybe it is a symbol for the throne of Osiris at the Pole Star. This would match the Chinese *Xuan-wu* tortoise that is also associated with the north. There is also a special form of breathing associated with the tortoise and turtle.)

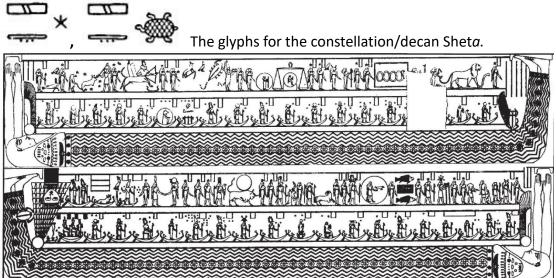


Source: Lull and Belmonte, "The Constellations of Ancient Egypt", Fig. 6.25, p. 192. Zodiac constellations are in green. Egyptian constellations are in yellow. Source: https://solariapublications.com/2011/04/09/hello-world/

The above is a sketch of the Denderah zodiac. On the lower right with a Was staff and tall crown is Osiris as Orion [Sah in Egyptian, also called "The True Shepherd of Anu", i.e., Heliopolis-Cairo] in his wide stride mode. To his left on a papyrus stalk is his heir, Horus, also wearing a crown. The crested bird walking behind Osiris is "rekhet" [known in Mesopotamia as a "rooster". The was an ancient Egyptian symbol representing "the people" following their immortal pharaoh, just to the "south" of Orion is Isis in the form of the Sothic cow, known to us as Canis Major. The bright star on her forehead probably represents Sirius [Sepedet in Egyptian], the Star of Isis and the herald of the Nile inundation. The turtle constellation "Shet" was just below and to the right of Sah-Orion, just a step ahead of him [actually one of the 7 stars of Orion, perhaps Rigel, according to Budge], and may have been a "river turtle" because it was by Eridanus, the river. The Greek story of the race between the hare and the tortoise may come from these two constellations. Perhaps the turtle beat the hare, because the hare stopped because he could not swim, and the turtle just calmly swam across the river. Osiris was called the "beautiful youth", a name written with a rabbit glyph, referring to the constellation Lepidus, the hare, that sits just below Orion. The tortoise represented deep study and the training to be a pharaoh. This program had always to be "a step ahead" of the pharaoh.



Lull and Belmonte, ch. 6, think that there were two turtle stars: Procyon and Gomeisha



Sketch from Lull and Belmonte Ch. 6 p. 184 showing the Dendera linear ceiling with the decans listed in order. In the uppler bottom row third boat from the left is Osiris/Orion/Sah. To his left hand is perhaps Nephthys, and to his right hand Horus as a crowned hawk perches on a papyrus stalk (Procyon?) Behind him is a cow with a bright star over her forehead. That is Sirius, the star of Isis, with the Celestial Cow, a form of Hathor. Below this tableau we find decans 36 and "37" with the little Epagomenal 5-day decan at the end. Before them is a boat with baby Horus, Hathor, and Isis. In the upper half of the chart we find Cancer as a sacred Scarab emerging from the crotch of Newet to begin the year. The first decan is Tepy-@ Kenmut, who is Primordial Baba and also goes by the symbol of the tortoise, Sheta. It is positioned between Cancer and Leo. As decan number

one the tortoise is way ahead of Osiris, the Beautfiful Rabbit. Lepus, the hare is just below Orion/Osiris.

Jose Lull and Juan Antonio Belmonte. "The Constellations of Ancient Egypt". Chapter 6.

36.28aW21 Nether-k nether Herew. Nether-k, nether Set. Nether-k, nether Jehuty.

You are purifying natron, and Will is purifying natron. You are purifying natron, and Illusion is purifying natron. You are purifying natron, and Intellect is purifying natron. (These three expressions of consciousness are neters, members of the company of the gods [functions of consciousness] that make up your being.)

36.28bW22 $\sqrt[3]{3}$ $\sqrt[3]{3}$ $\sqrt[3]{3}$ $\sqrt[3]{3}$ $\sqrt[3]{3}$ $\sqrt[3]{3}$ $\sqrt[3]{3}$ $\sqrt[3]{3}$

36.28bW22 Nether-k, nether neter. Nether-k, nether k*a*-k. Nether-k, nether nether-k.

You are purifying natron, and any god is purifying natron. You are purifying natron, and your Ka is purifying natron. You are purifying natron, and purifying natron is purifying natron. (All is purifying natron, and it is just exactly what it is.)

Your purifying natron is this your spinal column among your brothers, the gods.

36.29aW24 Nether-k tep re-k. Sew@b-k qesu-k tem. Aw. hetemet-k aret-k. Your purifying natron is upon your mouth. You purify your bones and all [parts of your body] to provide you with that which is yours. (How you develop depends on how you define your creations. No matter what you intend to do, it makes sense to purify and make healthy your body as the vehicle for living your life.)

36.29bW25 Asar d*a* en nek Aryt Herew. Hetemet her-k am-s pej-pej. || **Perceptive Faculty give yourself the Focus of the Will, providing your visual field with it and its attending fragrance.** (This can be the priest saying "I give you" but the intention is for the initiate as Osiris to grant himself the focus of will as only he can.) 36.29cW21a Senether tha sep w@.

A pellet of natron once. (This pellet is for the one-pointed focus of the Eye of the Will.)

37.30aW26 ♫♫♫♫♫♫♫♫♫♫♫♫ 26a ♫♫♫♫♫

37.30aW||26a Ha, W., as-men nek @rety-k pesesh-t. || Peseshekef. O W., set firm the division between your two jaws. || The Pesesh-kef bread [made in that shape]. (The "Peseshekef" was a ritual tool that represented the opening of the jaws of the deceased in funeral ceremonies. Harvey suspects this also refers to a particular mode of breathing during a *qi-gong* exercise. I suspect that this ancient mode of breathing is what some call the Cobra Breath because it causes the Uraeus Cobra [symbol of kundalini energy] to rise and open the higher centers of the brain and the Eye of the Will. Egyptians made bread in many shapes, often with ritual meanings. Making the instrument of bread entices the deceased to open his mouth and eat the instrument that is ritually opening his mouth. This is subtle Egyptian humor.)

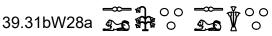
38.30bW27, 27a Asar W. wepa nek re-k. || Neter Shem@ Baa; Neter Mehit Baa.

The Perceptive Faculty of W., open for yourself your mouth. || A divine iron instrument of North and South. (The ritual remark attached to this utterance refers to the sacred iron adze of the polar region, what we call the Dipper Constellation. The "opening of the mouth" is a relaxing of fixated attention so the attention is freed up for new creations. The freeing of attention involves opening both the upper and the lower chakras. In the geography of Egypt Upper Egypt represents the lower chakras, and Lower Egypt represents the upper chakras. This reversal of viewpoint is due to the unusual northward flow of the Nile. Upper and Lower refer to upstream and downstream.)

39.31aW28



39.31aW28 W., hej nek Aryt Herew. Aset-fer-s. An nek-s, de nek-s em re-k. || W., illuminate the Focus of the Will that he ran toward. Bring it to you and hold it in your mouth. (This verse continues from the previous verse, showing that once your attention has been freed up, you can offer it something more brightly attractive and it will naturally move toward it. "He" is probably Set or anyone in general who tries to get your attention. Bring the focus to your attention and define it clearly with your mouth so that it can become a living reality. The mouth is the tool for defining creations. It makes no sense to put your eye in your mouth unless we understand it in this manner.)



39.31bW28a Seru Shem@ khemet. Seru Mehet khemet.

Three pellets of butter from the South, and three pellets of butter from the North. (This ritual offering suggests that the upper and lower energy centers of the body are integrated and coordinated. "Ser[u]" is butter or cheese. It puns on another word that means "elders" or "nobles". That is our English word, "Sir".)

40.31cW29, 29a Ha, W., hej nek shaku Asar. || Shaku [khemet].

O W., illuminate the Shakti Powers of the Perceptive Faculty. || Three chakra (This refers to the *Shakti* power of the kundalini that rises to the brain and cakes. awakens the full power of the Perceptive Faculty. The "shaku" cakes represent the chakras that open as the *Shakti* power rises and cleanses them. There may be more than three cakes. Three often suggests several.)



41.32aW30, 30a Em tep en menej en Herew en jet-f, me nek ar re-k. || Arethet. On the tip of the breast on the body of the Will coming into your mouth. || One jug of [lovely] milk. (Herew, the Will, is the Tarot Trump of the Chariot. His organ in the body is the breast, and the nipple is the tip of the breast that the infant wants to suck. This is where the tip of the Will resides. It is close to the heart. So what we decide with the will should be close to our heart. A baby expresses its will very strongly when it wants to suckle on mother's breast. The breasts of men have atrophied, so men long to suck the nipple of a beautiful, loving woman and recover that sense of love, comfort, and security. The word "menej" for the breast contains the name of Men, the ithyphallic god of generation and the foundation of existence.

The second glyph "me" here represents the verb "come".)

42.32bW31 🍒 💭 🖟 🚔 🖢 🚽 ≏ 🗍 🛲 🛣 🛣 ∽ ∽ 🔗 | N259a

42.32bW31, 31a Em menej senet-k Aset be sa-t; atheth-k er re-k. || Men-sa shewe.

On the breast of your sister, Feeling, the place of security, you take [it] into your **|| An empty yogurt jar.** ("Menesa" may be a kind of preserved milk mouth. product such as yogurt. The wordplay on the procreative god Men and security and stability continues to develop, since Aset's name also means a seat. Aset is the High Her "breast" there is the sensitive Priestess of Tarot and represents the vagina. clitoris. The representative of the clitoris in the mouth is the uvular bulb. The seat of Aset in the brain is the pituitary bulb, which is just above the uvular bulb. The empty jar is the womb [or the third ventricle in the brain]. "Shewe" [empty] also

puns on the god Shewe, who represents the respiratory system. This suggests the use of pranayam techniques during the sucking of the clitoris. Of course you can also suck the breast, too. There is another word play in here that relates to "men" as the glyph for the Senet Oracle Board, and "senet" meaning "sister". "Aset" means the mother who suckles Horus, the Divining Priestess and a "place" or position on the Senet Board. "Sa-t" refers to a special initiation into the mysteries of Isis.)



Em Arety Herew, kamet, hejet, ath nek sen er me-khenet-k, sehej-sen 43.33aW34 her-k. | 37a Hej-f; kam ta.

In the two Eyes of the Will, the black one and the white one, you direct them in front of you, and they illuminate your visual field. A white jar for him; a black jar for earth. (The "visual field" here also is the face in the original. The eyes illuminate the face. You also use them to see what is in front of you. There is a "white" eye that is the light field we perceive and a "black eye" that is the dark field behind the light field. [Try looking behind your head.] But the white and black eyes of Horus also represent the sun and the moon in the sky. On an esoteric level they represent the White Eye of Wholeness that is focused and unchanging, and the Dark Eye of the "injured" perception that sees light and dark in alternating patterns like the changing phases of the moon. That latter eye is reflective in nature rather than a source of Nevertheless it still gives off light that comes indirectly from the source of light. thought, which is the sun of pure awareness. Set [Illusion] "injured" the left eye of Horus when Horus got involved in struggle and resistance with him. Jehuty [Intellect] restored the injured eye to its wholeness. The full moon represents this time when Horus sees with two fully open eyes. Then the moon is a perfect reflection of the sun, just as it is, though still reflected through the Perceptive Faculty. When this aspect is fully transcended, you become a star, a source viewpoint of pure light. On the cosmic scale you can return to the source of the Big Bang and exist as that total instantaneous emanation of the entire cosmos in the moment. The white jar is for the Avatar, and the black jar is for the black soil of the Delta farmland.)



43.33bN264, 265 Menew hej ha Aryt Amenet. Menew kam thes Aryt Aabet. || A white Menew stone "Descending" jar for the right eye, and a black Menew "Uplifting" jar for the left eye. (The "Menew" jars pun on the name of Menew and the idea of stability. The corpse goes down into the earth in the West [the necropolis], and the crops grow upward from the earth in the East. These also may function as black and white stone playing pieces on the Senet board, which is also called Men. "Right" also means "west", and "left" also means "east". This suggests that the Egyptian orientation is to sit downstream relative to the Nile and face upstream, looking from the higher chakras toward the lower chakras. "Ha" means to go down, and also suggests today and the near at hand. "Thes" means to raise up with

additional suggestions of tying things together, arranging a schedule, a formula, charm, or amulet. Note that the black eye uplifts. Paradoxically, getting familiar with the dark areas of life is a key to evolution.)

44.34aW38 \bigtriangleup Hetep nek R@ am Pet. Sehetep-f nek Nebewy.

May the Higher Self Sun that is in Heaven bring experiences to you. He causes the two Lords to bring experiences to you. (The Higher Self that is in Heaven is Ra, the Sun God. It also refers to daytime. Ra represents the faculty of creative intelligence as the ever-present and ongoing source of life in an individual that stimulates growth The sun is a star, like all other stars, but it is closest to us. and evolution. All individuals are stars, or sources of creative intelligence. However one's own viewpoint of self is most intimate. Rather than swinging around in the sky day and night, let your viewpoint of self become a permanent anchor, the source of your life. Then you can see that all other stars and planets and beings throughout the cosmos are variations of the same source from different viewpoints. "Hetep" means peace, or an offering. I interpret this to mean the experiences that identification of pure undefined creative awareness with an individual self viewpoint will bring. These are the offerings of that individual. By fully experiencing them, the individual attains to peace. The two lords are the two eyes mentioned in the previous verse. They also refer to Horus and Set, Will and Illusion. Illusion is the condition in which source comes from somewhere else. The moon's light comes from the sun, so it is subject to varying conditions of its position relative to the sun. Intelligent Egyptians in pre-dynastic times already had figured out that the earth is round and spins to create the apparent motion of the sun. We know they closely watched the interaction of the moon with the earth and the sun. Early Egyptians also knew about the axis of the earth's rotation because of the importance they attached to the stars that never set due to their proximity to the pole of the axis. This is a key theme in the **Pyramid** Texts.)

44.34bW38 🚊 📆 🗍 39 🚊 💭 🎉

44.34bW38-39 Hetep nek gereh. Hetep nek Nebety. **May the night bring you experiences.** May the two Chief Ladies, [Loving Mother and Lively Green Cobra] bring you experiences. (The night is the time when the moon shines. The brightness of the sun seems to disappear and the dark of night with the reflective light of the moon and the distance star sources governs your experiences. You do not seem to be source over your life. The Loving Mother Nekhebet [Mut] is the divine patroness of the South, or the lower chakras and has the vulture totem. The Lively Green Cobra, Wajet. is the divine patroness of the North, or the higher chakras. Each presents you with modes of experience. Night is the time for rest and recuperation. It is also a nice time for lovemaking.)

44.34cW39 40

44.34cW39-40 Hetep ta anet net-k. Hetep ta maaat-k. Hetep [ta] sejemet-k.

The bread of experience which is brought to you is the bread of experience that you see and the bread of experience that you hear. (This makes it clear that the "bread" offerings are really the experiences of the physical world that we have through the organs of perception. Bread means real and practical experiences in the physical world and the physical body Bread is the totem for the World Trump in the Senet Game. Bread was the staff of life, the basic food of ancient Egyptians. They formed it into many different shapes to represent the objects of experience and used it ritually to represent the full experience of those objects. Experiencing something is like eating it. When you eat the bread, it disappears and becomes a part of you. You absorb it and gain in perspective of the Wisdom of Life. Seeing and hearing are the higher of the four senses.)

38a

44.34dW40, 38a Hetep t*a* em bah-k. Hetep t*a* em khet-k. Hetep t*a* kheret-k. || P*a*wet Wej*a*t.

The bread of experience is before you and the bread of experience is behind you. The bread of experience is with you. || A powered cake. (You are in the midst of your experiences. They are all around you and with you all the time. Before, after, and with can suggest the future, the past, and the present as well as location in space. The "Wejat" cake puns on the word for strength. Food gives us physical strength. Life experience gives us the strength of wisdom. It also suggests the "Wejat" Eye of Horus by means of which we have experience and the Kundalini Green Cobra Goddess "Wajet" mentioned in 34b above.)

45.35aW41-41a Asar W. hej nek abehu Herew heju, hetemu re-k. || Hej th*a*wet du.

Perceptive Faculty of W., illuminate for yourself the white teeth of the Will that are **provided for your mouth.** || Five white cakes. (The cakes are made to resemble teeth. The teeth are used for chewing the bread of experience. The idea is not to just look at life, but to take a bite, taste it, and chew it. The word for teeth can also mean the tongue. The multiple shining tongues represent the articulation of words that define our creations. The mouth is the boundary that defines the experience. Our mouth can only bite off so much at a time. So you have to make creations that are reasonable for the individuality you have created yourself to exist as. What is unreasonable for one person may seem quite reasonable for another person or even the same person after he shifts his viewpoint to a broader perspective. We experience creations via tools such as teeth that are creations we can experience. We can also brush them up to keep them bright and shiny and ready to do their jobs. The use of the word "hej" here is clearly to "illuminate" with the white light of pure awareness and plays on the use of "hej" as a verb referring to illuminating with the Eye.)

46.35bW42 Ì⊇ ♣ ⊒ △ ऱ ☐ ↓ ◯ ↓ ◯ 등 ~ ♪

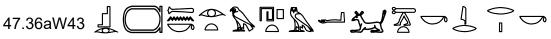
46.35bW42 Jed medu sep fedu: Hetep **d***a* Suten en k*a* en W. Asar W. hej nek Aryt Herew

Say the word four times and royally give yourself the Ka Energy to W. * Perceptive Faculty of W. Illuminate for your self the Eye of the Will. (The electromagnetic energy [Ka] emanates primarily from the second chakra and brings the entire body into a state of ecstasy. Bliss is a royal offering indeed. The Perceptive Faculty [Asar/Osiris] illuminates the Eye of Herew, the focus of the Will as the key to enlightenment. Horus becomes the heir of Osiris. The passive Perceptive Faculty becomes proactive and deliberate when the Eye of the Will opens. This illumination opens up the unlimited power of the enlightened Pharaoh. The only limitations to the deliberate Will are those that it imposes on itself.)

The pyramid of Nt here adds: Jed medu sep fedu: Hetep d*a* suten en Nt. Wep gesy. *** Say the word four times: A royal offering for Nt opening the two sides.**

46.35cN273 || 271; (W42-42a) P*a*t-k wen-k. || Pawet net weden. (N271) Pawet wej*a*t.

.... You eat your bread. || A power cake. This is your bread of your existence. 11 An offering cake. (This verse makes it clear that the bread symbolizes your experience of existence. The "wejat" cake represents the physical strength it brings, and the "weden" cake represents Baba as the baboon scribe who assists Jehuty, the Intellect. "Weden" is a form of the Fool in the Tarot Deck. He transcribes the essential experiences of life into verses that carry the wisdom of experience in the form of records. Unfortunately a recording, such as these Utterances, is not a true experience, but only a copy, a symbol of an experience. The Egyptians used the Baboon Fool as the scribal totem because the scribes often had no idea what they were transcribing and often made transcription errors. Nevertheless they often depict Weden the copyist offering his fundamental writings up to Jehuty in the form of the Eye of Horus. See the Senet Tarot Trump depiction of the Fool.)



47.36aW43-44 Asar W. hej nek Aryt Herew. Hepet m@ Setesh. Athet-k ar re-k. **Perceptive Faculty of W. illuminate for yourself the Focus of the Will that was laid down as regulation by the hand of Illusion. You take it to your mouth.** (The Will to focus attention is an ability each person has that is built into his perceptive faculty. The perceptive faculty makes it available to use. You simply have to raise the energy into the higher cognitive regions and exercise it deliberately. Set, the condition of Illusion caused by resistance, turns the power of the Will into regulations that get written down as codes of law to govern behavior. You are free to choose whether to exercise your will or to follow the dictates of prior creations that have been codified. Whatever you take to your mouth – that is, define as your choice of belief – becomes your experience. It is up to you to decide what is appropriate. This plays off the allusion to the baboon scribe Weden in the previous verse who plays at making copies of whatever the Master gives him.)

47.36bW44, 43a Wepepet-k re-k am-s. || Arep Menew hej ha thes w@. With this your mouth may always be opened. || Wine of one white Menew-stone "Up-and-Down" jug. (Wine symbolizes the distortion of awareness caused by resistance. Drinking wine "opens" the mouth and loosens the tongue so people talk more freely. The white Menew-stone jug tells us that the foundation itself is pure and unaffected by the alcohol in the wine. Therefore it is acceptable to open the mouth and then create a condition of Illusion through resistance. For the "Ha" and "Thes" of the offering see Hymn 43.33bW37a; N264, 265. Here they are now combined. Resistance gives you ups and downs. The wine gives you ups and downs. The jug goes up and down as you drink. The wine in the jug goes up and down as you fill and drink, fill and drink. So we have ups and downs and downs and ups.)

48.36cW45, 45a Asar W. wep re-k em mehet am-k. || Arep Menew kam ha thes w@.

Perceptive Faculty of W., open your mouth in the fullness in which you are. || Wine of one black Menew-stone "Up-and-Down" jug. (This verse and the preceding one refer back to the passage about the two eyes of Horus, the black one and the white one. The black Menew-stone jug represents the injured eye of Horus, the moon at night that passes through its changing phases. If you create within the night time of creation, do so as the full moon. Again, the wine can not distort the pure foundation of awareness. Go ahead and fill the jug full. Then empty it.)

Asar W. hej nek heneg per am-k. || He[ne]get Menew kam 49.37aW46, 46a henet.

Perceptive Faculty of W., illuminate for yourself the beer that goes forth from you. Beer in a black Menew-stone piss-pot. (This is your urine. Drinking a lot of beer produces a lot of urine. The idea of liquid flowing through you is an aspect of the Moon Trump in the Tarot deck, so here the offering is with a black stone jar. The "henet" is a pot or vessel. "Henet" is a mistress or queen. The jar sounds like a piss pot and its glyph is shaped like a female genital. "Henet Desheret" is a pot-bellied hippopotamus goddess of the 3rd epagomenal day of the five such days at the end of the year. That day was the birthday of Set, and she was one of his minions. She is a Mes-khenet nurse goddess and thus relates to the Moon Trump.

There may be jokes in here involving beer bellies and pregnancy also.)

50.37bW47 0 ∞ f f ~ √ 1 h = f ~ ~ ~ O ~ E 50.37bW47-48 R@ dewaw-k am Pet, dewaw-k en W. neb khet neb.

Higher Self Sun, you adore what is in Heaven. Your adoration is for W., the Lord of All Things. (People in ancient Egypt worshiped Ra, the Sun God, but this verse tells us that the sun is really the essence of awareness formed into the viewpoint of an individual person. This takes its power center in the third chakra, the solar plexus. You are the Lord of All Things. Acknowledge the sovereignty of your Self over your universe and raise the ego self to the status of the Higher Self. If you are going to love yourself, go all the way and do it right. Don't pretend to be small and humble when you really know who you are.)

50.37cW48 mm ♪ ~ ⊕ mm ⊔ ◯ ⊕ mm ♪ ~ ⊕

50.37cW48 En jet-k khet neb, en ka W. khet neb, en jet-f khet neb.

To your body belong all things, to the Ka Energy of W. belong all things, to his body belong all things. (You are the sun. You are the Source of Life compressed into a viewpoint as an individual. Your life force is pure Ka electromagnetic energy just like the sun, and it contains all things. You embrace the entire cosmos. If you practice assuming the point of view that you contain all things in the cosmos within your body, you will begin to appreciate the viewpoint expressed by the **Pyramid** See the "Expansion Exercise" in the ReSurfacing Handbook for a taste of Texts. this.)





Lifted up into his visual field is the sacred offering table. (This verse describes the deliberate nature of the exercise of Will. The sacred offering table is the Sacred Life Mission Experience that one has chosen. You deliberately bring that Mission into sight as the vision of your Life and transform it into a reality. It is your "face" [her].)

51.38aW49* 💭 🚟 🚔 🟠 🚡 🗍 △ ∽ 🛛 49a 📋 △ △ I

51.38aW49-49a W., hej nek Aryt Herew, depat-k. || Depet ta w@.

W., illuminate for yourself the Focus of the Will, and taste it. || One loaf of tasty bread. (This reminds that the Eye of Horus is not an intellectual idea, it is an experience that you must taste just like a piece of tasty cake. This is poetic synaesthesia of vision and taste.)

52.38bW50 1 281a 1 281a

52.38b50-50a Ahaha keka. || Ha ta w@.

Darkness flowers. || One "ha" loaf. (The expression "flowers" can mean flowers opening, but this word also usually suggests the onset of night when the stars appear in the darkened sky. The "ha" puns on flowers. "Aha" also is a name for Men. This very brief hymn may refer to a form of night vision. It is another experience that is offered. Some versions have "ah" for the bread.)

53.38cW51 $\square = \square = \square = \square = \square = \square = \square$ W. hej nek Aryt Herew sekhenet-k. || Sekhen af. 53.38cW51-51a W. illuminate for yourself the Focus of the Will that you embraced. || One **portion of meat.** (The portion of meat reminds us that embracing the focus of Will is an experience in the flesh, something you can really get your arms around, not just an abstract idea. Focus requires defining with a boundary that embraces the object of focus.)



W. hej nek Aryt Herew hepet m@ Setesh nehemet nek, wep re-k 54.39aW52 am-s.||

W. illuminate for yourself the Focus of the Will that has been codified by Illusion and [seems] taken from you. Open your mouth upon it. (This verse tells us that resistance turns the will into a struggle with Illusion. It turns creativity into rigid codes of behavior and appears to take creative source away from you. But you can exercise the will to deliberately relax these restrictions, to open your mouth with it. Then you can create the life you really prefer. Do not let others limit your abilities.)

54.39bW52a* ₩ 5 54.39bW52a Arep (heqet) Menew hej henet. Wine [or beer] in a white Menew-stone bowl. (See 49.37a.)

55.39cW53-53a W. hej nek heneq per em Asar. || He[ne]qet Menew kam henet. W., illuminate for yourself the beer that goes forth from the Perceptive Faculty. || One jug of beer in a black Menew-stone "mistress" bowl. (The flow of experience issues from the perceptive faculty, not from some "external" source. You create that flow within your own awareness. This verse has the same joke about beer and urine that we saw in hymn 49. Awareness flows through your attention like urine flows through your urethra. Osiris is the god of beer.)

56.40aW54-54a W., hej nek Aryt Herew, nehemet nek, ne baa en-s ar-k. He[ne]get baa henet.

W. illuminate for yourself the Focus of the Will. It is restored for you. There is no "iron" in it for you. || Beer in an iron "mistress" bowl. (People lack will power and complain that they are unable to concentrate attention. The will seems lost, but it is not lost. This text restores awareness of it to you. It seems lost because it has no distinguishing quality. You can focus your will on anything, so it is not related to anything in particular. The word for "iron" has the sense of firmness and

also is a pun on the word "bat" for quality and the word "ba" for the mind. Metals were highly valued in ancient Egypt, especially iron, which was rare for them. This pun is like playing on the words mettle and metal in English. The mettle of the will is invisible and has no identifying physical quality such as gold, copper, iron, or other metals. The beer is the living liquid that forms and flows through your body. It is a metaphor for the way our focus of attention flows in a habitual path mostly without our realizing what is going on. So the Egyptian author puts the beer in an iron bowl He makes it a mistress bowl, however, so that the poor to give it some mettle. pharaoh realizes he is snookered anyway because the lady's will is stronger than his and so is the beer's. This is Egyptian humor of the fifth dynasty – gross and subtle at the same time! It's no use blaming your supposed lack of mettle on the beer and the women. Meditate on this one for a while and see why Wenas picked it to enjoy from his sarcophagus every day.)

57.40bW55-55a W. hej nek Aryt Herew, sat thu am-s. || Heqet hetemet henet, w@.

W., illuminate for yourself the Focus of the Will, with which you are protected. [] **Beer provided with a "mistress" bowl.** (The offering sounds like a randy joke. "*Sa*t" means protected, but also could mean a "daughter". We should probably follow the N. version that has "tem", which is short for "hetem" and plays on that word in 55a. The bowl of beer will take care of you and so will a good mistress. The real mistress to get it on with is the Eye of Wisdom, which in Egyptian is a feminine noun. The bird glyph repeats in the offering to further the word play.)

57A.40+1Nt283*

57A.40cNt283 Jed medu: an Arety Herew. || Anet pejet Say the word and bring the two eyes of the Will. || A Light Tower bow. (The verses that are marked with 57 plus a capital letter were found in the pyramid of Net 二 , one of the queens of Pepy II. Net is also the name of a very ancient Egyptian goddess. Her symbol in the text is the glyph for a type of needle used to make nets. Our English word "net" comes from her name and perhaps also "needle". This glyph refers to the neural network and our ideational grid in the brain. Another of her symbols is a pair of crossed arrows \mathbb{X} . Both these symbols specifically represent the optic chiasm in the brain. Therefore Net is an important aspect of the Perceptive Faculty of vision and easily stands for the whole faculty. Thus Net sometimes stands in as a female version of Osiris. [For example, see the Solar Barque of Ptolemy IV. There Net stands in the place usually occupied by Osiris.] In the ancient hunting and gathering society Net was vital to finding and catching whatever you were hunting or gathering. One eye sees the steady state of pure perception, and the other sees the oscillating phases of changing forms. These are the two

aspects of life appreciated in cosmic consciousness. The bow suggests the expansion and contracting of the lunar phases and is a tool for controlling the direction of attention, here represented by arrows. The bow is the column of the spine that is topped with the flame of the midbrain so it resembles a lighthouse – hence the particular name used for the bow. That glyph is the name for Light House City, known to the Greeks as Heliopolis and in the Bible as On. Queen Net liked the images of bows and arrows for her rites because that is equipment associated with her tutelary deity. Her verses give us a tour of some of the interesting associations Egyptians had regarding bows and arrows. This verse has two glyphs canceled, which I marked with an underline.)

57B.40+2Nt284 🏹 🔊 🖉 🥌 📶 👘 🎧

57B.40dNt284 Jed medu: em bu kher en sen am. || Kheret sha. Say the word: in the place where they fell. || A pond full of possessions [that fell in]. (This verse is about taking things just as they are, however they have fallen out. The Will takes charge and chooses deliberately. The Witness accepts things just as they are. The pond is the reality you find yourself in. The possessions are all the things you have created to decorate your world with just as they have fallen out to be.)

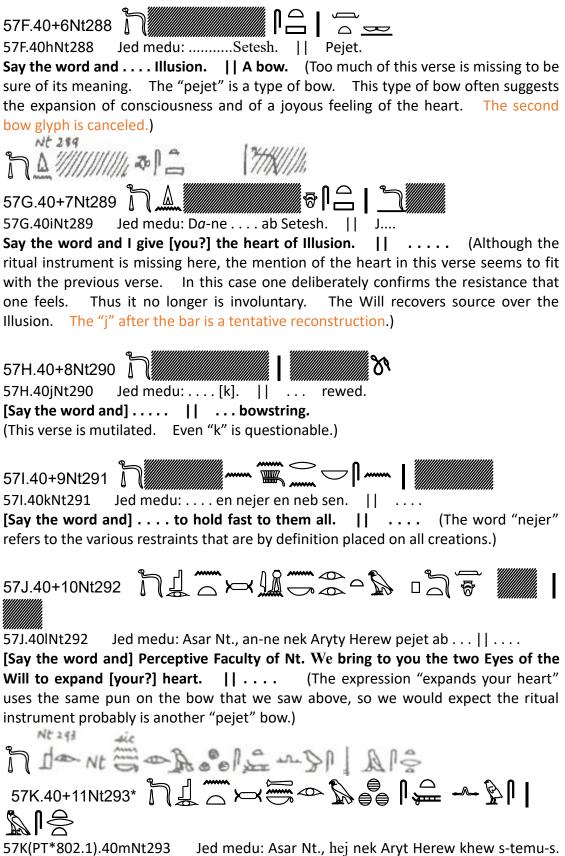
Say the word: for those things that have been set in place by you. || A bowstring. (This verse continues the idea of the previous verse. "Saying the word" is defining your creation as you intend it to be, or alternatively meditating on a transcendental mantra. This operates on the "possessions" that you have put in place in your world. The bowstring represents energy derived from the use of the will to direct attention [the arrow] toward the preferred target. The string gets its energy from the bent bow and transfers it to the arrow. You have to put the energy into pulling the string and bending the bow as well as aiming the arrow. [There are some glyphs missing in this next section of Nt. Spells and some are questionable. I must refer back to Faulkner's transcription to check on the glyph texts.])

Nt 286 Nt 286 $S7D.40+4Nt286* \qquad \square \iff \square \implies \square \iff \square \implies \square \iff \square$ $S7D.40fNt286 \qquad Jed medu: de nef sen er ta. \qquad \square \qquad Rewedu.$

Say the word and he sets them onto the earth. || Bowstring. (Anchor your creations onto the earth so that they are real and tangible. "Rewed" also means progress and success. The first glyph after the bar is uncertain.)

57E.40+5Nt287

57E.40gNt287 Jed medu: Asar Net, ay en nek Arety Herew. || Anet pejet. Say the word O Perceptive Faculty of Nt. the two Eyes of the Will come to you. || A Light Tower Bow. (The bow here is the same as in Nt283 above and represents the spine.)



|| meseteret.

Say the word and Perceptive Faculty of Nt. illuminate the Focus of the Will and

prevent it from ending. || A ritual cloth. (The odd "n" is probably a transcription error for the "hej" mace glyph. The Will has nothing preventing it from being available at all times. This and the next verse share a ritual object that may be a cloth made of byssus and something called "Horus on High" or "Invocation of Horus" {See next verse].)

Say the word and Perceptive Faculty of Nt. illuminate yourself as the Focus of the Will which is a likeness to him. || Will encircles on High. (This particular aspect of the Will's Focus is not clear. My rendering of "maten-f" is uncertain.)

57M[PT*803].40oNt295 Jed medu: Asar Nt., hej nek Aryt Herew khew deref-s. || Ader.

Say the word and Perceptive Faculty of Nt. illuminate for yourself the Focus of the Will. Protect its record. || Seed from a stud bull. ("Deref" is writing or inscription. The focused eye records data in the cortex. These are your creations. Protect them the way the **Pyramid Texts** were protected against the ravages of time. The ritual offering is seed from a stud bull. This symbolizes the creative power of the focused will. There is wordplay between "deref" [inscription] and "ader", a stud bull. The seed carries a record of the bull's DNA. A stud bull is chosen because it carries strong and healthy genes that the farmer wants passed on to his herd. Egyptians put a lot of attention on the breeding of cattle and made special tombs with huge granite sarcophagi for the mummies of bulls that they considered divine incarnations.)

57N.40pNt296 Jed medu: Asar Nt., ath Aryt Herew w@-t. || W@tet Mer w@. Say the word and Perceptive Faculty of Nt., take the Unified Focus of the Will. || One Wizard Staff of a Chieftain. (In this verse the emphasis is on the uniqueness and unifying qualities of the Eye's focus. The ritual offering here is of a "W@tet Mer", which is a chieftain's staff of unifying authority. It has a jackal's head symbolizing power over Death, and is the sign of a wizard. Usually it is called "Weser" and is the power name of Osiris. The number one "w@" is repeated both as a word and as a number. This emphasizes the uniqueness of the Will's Eye. "W@t" or "W@tet" is also a harpoon or spear, and this relates back to the phallic imagery of the previous verse.)

570.40gNt297 Jed medu: Asar Nt., hej nek Aryt Herew nehemet nef m@ Setesh. Khenep nef es. || Khebeset w@. (The text is corrupted as: ... nepem-t n- m) Say the word and Perceptive Faculty of Nt. illuminate for yourself the Focus of the Will which was taken from him by the hand of Illusion. He stole it off from him. (In the mythic battle between Horus and Set, Set carried off the left || One tail. eye of Horus, and Horus impaled one of Set's testicles. Horus, the Will, represents the primary focus of intention. Set, or Illusion, represents secondary or prior creations that interfere with the primary focus and carry attention away from the The practice advised here is to restore the lost focus by bringing intended result. attention back to the primary intention. Only the Will has the power to define and Prior creations can only repeat themselves over and over actualize new creations. until their creator experiences them and therefore they lack creative power. The myth symbolizes this by saying that Set has lost his testicles and therefore is an ox, a castrated bull that can no longer procreate, but is good only for working as a drone. The punishment of Set's resistance is that he must work to help haul the sun around In other words, he generates the Illusion of time passing and the every day. drudgery of repetitive work. For all the sound and fury it makes, the Illusion of resistance can not create anything new. Set has no balls. You must repeat your old creations until you fully experience them – turn them into "hetep" offerings. The ritual offering of a pubis, or a bull's tail, or phallus [khebeset] puns on the word "khebes" that means to plow the field. The castrated Set becomes an ox only good for plowing the field, not for plowing the cows. He has no fertile seed to sow. Ironically, the goal of Egyptian culture was to become a crew member serving on the Solar Meditation Boat. Set's problem is his attitude that turns the role of service into boring drudgery.)

57P.40rNt298 Jed medu: Asar Nt., hej nek Aryt Herew a*sa*-t em Geb. || Beseg w@

Say the word and Perceptive Faculty of Nt., illuminate for yourself the Focus of the Will that is preserved in the World. || One beseg [or beneg]. (Horus, the Will, creates, and Geb, the World, preserves. The word "preserve" uses the glyph of the endless knot and the glyph of the goose. The knot suggests an endless loop. The will can make a creation hang around by making it into a loop in space/time. It will then keep cycling around like a subroutine in a computer program. This is how we make the world out of layer upon layer of these simple little loops. The goose image suggests the idea of material prosperity and the idea of a son [sa] or daughter Our creations are like our offspring. The goose is also the glyph used for [sat]. Geb's name. He is the World Trump in the Tarot deck. The meaning of the ritual offering is not clear, but the spelling "bsg" contains the name Seb and/or Geb the Goose spelled backwards. This is surely not a coincidence and suggests that the

world is like a reflection of the self in a mirror.)

57Q.40sNt299 Jed medu: Asar Nt., hej nek Aryt Herew-th pen penety en Setesh ab er-s. || Methepen.

Say the word and Perceptive Faculty of Nt., illuminate for yourself this, your Focus of the Will, over which Illusion had fun. || A methepen amulet made of white-gold. (The sequence "th p n p n t n" is translated variously. A clue is in the ritual offering that is an amulet, possibly in the shape of a pyramid, and made of valuable white-gold. The name of the amulet puns on this sequence. "Penety en Setesh ab er es" perhaps reads something like "this which the heart of Setesh was Set wanted to get the Eye of Horus, so he snatched it by force. toward it." But that did not work. He ended up castrated. Illusion is like a joke we play on ourselves. Illusion distracts you from focus on who you really are. One moment you are this creation, and the next moment you are that other creation. Although Set snatches the Focus, it does him no good. By nature he lacks meaningful focus, because he does not know what to focus on that is not contradictory and thus self-destructive. He is in a loop that is like wandering around stuck in a strange fun house of mirrors.)

57R.40tNt300 Jed medu: Asar Nt., hej nek Aryt Herew møt nef ges m@ Setesh. || Ma gesu tep.

Say the word and Perceptive Faculty of Nt., illuminate for yourself the Focus of the Will that is seen by him by the side of the hand of Illusion. || Like a sharp dagger by the side. (Horus finds that his eye has been snatched away by Set. The original intention of Will to experience gets snatched away by Illusion and becomes something external. You want a new car, but your neighbor has a new car and you do not. Your neighbor has become a secondary source for your intention. How come he has the neat car and not you? This creates a sense of resistance and Not only do you not have a car, your neighbor has one. The "tep" is the struggle. top priority. This is a ritual dagger that points at your goal. Set uses it to excise the Eye of Horus. The ritual offering reads as "you see your top priority by the side." A dagger is worn in a belt sheath at the side. The belt dagger has sharp focus. Set only uses it destructively.)

NC, 301

57S.40uNt301 Jed medu: Asar Nt., hej nek Aryt Herew nehemet nef m@ Setesh, khenep ne[f] es. || Khebeset w@.

Say the word and Perceptive Faculty of Nt. illuminate for yourself the Focus of the Will that was taken by the hand of Illusion when he plundered it. || One tail. (This verse repeats 40q above with similar spelling errors. We can also read the phrase as Horus snatching the eye back from Set. There is a humorous ambiguity here that captures the way the two squabbled like the grown-up children we are so familiar with on this planet. The tail can also be a phallus as mentioned above.)

58.41aNt302* **58.41aNt302** Jed medu: Asar Nt., hej nek Aryt Herew ab ten-f am ten am-s. || Jebg.

Say the word and Perceptive Faculty as Nt., illuminate for yourself the Focus of the Will and this his pawn that he placed it on. || Equipment. (Here we find a reference to the game of Senet. The pawn playing piece is the identity that one assumes for playing the game of life. This is your equipment or costume that you choose for the role you decide to play. This is your avatar. Once you create your avatar, you place the Eye of the Will in it so that it can focus on the role it is playing. The ancient game of Senet became the cultural vehicle from which the Tarot deck used in our day for card games and divination evolved. The little game was the perfect miniature representation of Egyptian culture. Each Trump was an avatar of Ra, the Higher Self. Now we use separate cards for playing Tarot. Egyptians used a playing board. We evolved several games from the Senet board with its checkered array of squares, including backgammon and parchisi, and perhaps some forms of checkers. The word for equipment plays on the word for pawn. The name "ab" for the playing piece derives from the pegs used for holding snare nets. Another meaning of "ab" or "abet" is to dance. The pawn dances his dance on the playing board. "Ab" also is the heart. The Egyptians used the boards for divination as well as games.)

NC303

59.41bNt303 Jed medu: Asar Nt., hej nek Aryt Herew as en Sa*a*-s. || Sa*a*t. **Say the word and Perceptive Faculty of Nt., illuminate yourself as the Focus of the Will to its Wisdom.** || A sat cloak. (The key word in this verse is "wisdom". Exercise of the Will brings wisdom. "Sa*a*" is the sense of Touch from which Wisdom arises. The word "sa*a*t" puns on the word for wisdom. The Will can function like a cloak of wisdom. The "S*a*t" offering has a bird determinative instead of the cloth determinative. The particular bird signifies "people". The pharaoh's cloak is a group of wise people.)

59A.41cNt304*

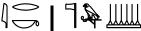


59.41cNt304 Jed medu: Asar Nt., hej nek Aryt Herew, nehemet nef m@ Setesh, khenep-f. || Khebeset.

Say the word and Perceptive Faculty of Nt. illuminate for yourself the Focus of the Will that was taken by the hand of Illusion when he plundered it. || One tail. (This verse repeats like a refrain verses 40q and 40u above with same errors. We can also take this sentence to mean that Horus snatches his eye back from Set after Set stole it.)

NC,305





60[PT*804].42a-bNt305 Jed medu: Asar Nt., red*a* en nek su. Am-f res ab-f arek. || Neter menekhet.

60.42a-bN305

(N version has su wek hery Aryt Herew. || Neter menekhet.)

Say the word and Perceptive Faculty of Nt., he is given to you. In him [the perceptive faculty] his heart awakens toward you. || A divine fringed linen banner. (N. version damaged text meaning uncertain): ... play the fool upon the Focus of the Will[?] || A divine fringed linen banner.

(The heart of Osiris is the heart of true integrity and honesty. When you are in that state, what you perceive is what you perceive, just as it is, with no pretense. This is the divine quality. It is perfection [men-khet]. "Men-khet" means "the thing established". The fringed banner was used for the "Horus" names of the pharaoh. These celebrated the role of the pharaoh as the Divine Will of the people of Egypt. The term "menekhet" used for the linen banner also means perfection, high excellence. It also could be one of the bandlets used in the Opening of the Mouth ceremony, or it could be used to wrap the heart. "Menekhet" resembles "men", the Senet board, and Men's name that uses the board glyph. Men is the god of the procreative phallus and the name of the founding pharaoh of the first dynasty.

Allen has the offering as "fedu neter" or 5 gods, which does not sound right.)



61.42cNt306 Jed medu: Asar Nt., hej nek khepesh en Setesh fed en Herew. || Neter Menekhet.

Say the word and Neith as Perceptive Faculty illuminates for you the thigh of Illusion that the Will plucked out. || A divine fringed linen banner. (Set killed Osiris and dismembered his body. When Thoth, Isis, and Nephthys restored the body, the phallus was missing. Thoth fashioned a new one for him, and Baba, the

firstborn son of Osiris and spiritual scion of Thoth, taught him how to use it properly. Osiris then apparently used his resurrected tool to sire Horus, his second son, who would become his heir as pharaoh of Egypt. (Ra-Horus actually had to help out a bit.) Horus avenged the murder of his father by castrating Set and removing his "thigh", a euphemism for his penis. In this verse the thigh of Set is called the "khepesh". Sometimes it is also called "mesekhety". This was used as a power instrument in the Opening of the Mouth Ceremony. On the ceiling of Senmut's tomb the northern panel shows the constellations around the northern polar region. The "soul" of Set, the sexual id, appears in this drawing as a bull with one large haunch representing the Little Dipper constellation. At the foot of the haunch is the "Dewat", a star representing the Pole Star. The "Dewat", or Twat, represents the place where the soul enters the womb for incarnation. Horus jabs a spear into the bull's groin to castrate him. In the sky chart on the ceiling of the temple of Hathor at Denderah Set is shown only as a giant thigh in the center of the chart at the North Pole. It looks like the hand on a clock and rotates in that manner as the night progresses. The point of this "Khepesh" symbol is that creative energy is sexual When properly channeled under the deliberate control of the Will it energy. produces creative play and leadership in whatever field one chooses. When out of control it clouds the mind with sexual fantasies and pulls one into the world of Illusion and self-destructive behavior. The Will handles Illusion by taking charge of the phallic energy and directing it toward creative purposes rather than allowing it to run a person's life. The humorous viewpoint of the ancient Egyptians was that all life on earth, especially at night, revolves around sex. So they drew a bull's dick as the hand on the clock of the night sky. Then they used an actual bull's haunch to open the mouth of a mummy so it could direct that energy into speech and action through the Will. They acted this all out in detailed ritual and drew formalized cartoons of it on tombs and temples and [maybe] kept a straight face all the while. What a remarkable culture! "Menekhet" is a pun on a word for "perfection".)

62.43aNt307 (N291) Jed medu: Asar Nt., hej nek Mu am Aryt Herew em sefekhekh-k am-s. || Herew-s, Amesu, [Jeba,] Nehebet.

Say the word and Perceptive Faculty of Nt. illuminate for yourself the Undefined Awareness in the Focus of the Will. Do not separate yourself from it. A Will Scepter, a Tool Box with a Phallic Club, and a Lotus-of-Compassion Scepter. (Undefined Awareness in Egyptian is "Mu", the primordial state before creation takes place. "Mu" is the glyph for water and represents the unbounded ocean of undefined potential energy out of which the cosmos appears. Water is also the primary material substance out of which living organisms form. The eve naturally produces water and we blink to spread the moisture over the surface of the eye. When we feel strong emotions, we weep, and the eye produces a strong flow of water. The graphic symbol for the Eye of Horus has a special blue trail that extends down from it representing the tear of compassion. The spiral eyelash represents the spiral of evolution. The ritual scepters offered up with this verse [and the following verse] represent the Will deciding how to shape the unbounded reservoir of

potential energy into creations, and the feeling of compassion that guides the process. The toolbox contains technology for managing creations. One special tool is the phallus. Another is the lotus. These are the male and female sexual organs, tools to be used for procreation and recreation and spiritual growth. The tears of compassion are part of the process of experience during which the creation returns to the undefined ocean of potential. These tears may include feelings of joy and sorrow and all the sensations of the cyclical flow of life. We should not [and indeed can not] separate from our source in undefined awareness because that is our nature and that is where we return anyway. So any sense of separateness is an Illusion. Through compassion "Mu" becomes "Mut", the Cosmic Mother, embodiment of Love.)

62.43bNt308 (N292) Jed medu: Asar Nt., hej nek Aryt Herew, maat en Jehuty Mu amu-s. || Herew-s, Am-su, [Jeba,] Nehebet.

Say the word and Perceptive Faculty of Nt., illuminate for yourself the Focus of the Will. The Undefined Awareness is seen through it by the Intellect. || A Will Scepter, a Tool Box with a Phallic Club, and a Lotus-of-Compassion Scepter. (The ritual instruments for this verse are shared with the previous verse. Willfulness must always be tempered by compassion. Will is the male aspect that defines boundaries, and compassion is the female aspect that releases boundaries. Jehuty is the Higher Self Guide of the Higher Intellect or CPU that records, integrates, and interprets all the data in the cortex. The Higher Intellect operates through an intuition that directly appreciates Undefined Source in the moment and guides you to decisions and actions that are right for you. Intelligence designs the plan of evolution. The lotus was the Egyptian emblem for the discipline of yoga.)



63.44aN293 Jed medu: Asar N. ames ku ar sa-k, Herew.

Say the word and Perceptive Faculty of N., conduct yourself to your son, the Will. ("Say the word" involves the intention to originate something. That intention causes the Will to arise in the Perceptive Faculty as a property of consciousness. Otherwise the Will remains latent as just another possibility within undefined awareness.)

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63.44bN293 De nek su em *kha*n-k.

For yourself, put it inside you. || A Mekhan Club, an Aser Club, and one Will Scepter. (The Will is not an abstract idea. It is something that is supposed to function within your physical body. The physical body [*khat*] is one of the eight primary aspects of an individual, the others being the *ka*, sekhem, ab, ren, *ba*, *khaybet*, and *aakh*. The "Mekhan" club plays on the word used for the body. However, the Mehen was the serpent that represented the Labyrinthine path of Life as it winds through evolution. It also represents the Mekhenet, the ferryboat that

carries you across the river of life [or death] to the other side. This image survives in Buddhism and also occurs as the myth of Charon the ferryman on the river Styx. So the "Mekhan" club doubles as the steering oar of the ferryman. The "Aser" club is made from a sacred tamarisk tree and is a play on the name of Asar, the Perceptive Faculty [Osiris]. It also is a special symbol of Wep-wawet, the guide dog jackal who sniffs out the path for Asar. This contains references to ancient traditions that became part of rituals around the death and resurrection of Asar reenacted annually at Abydos. The key point here is to put the will into the body and use it for practical living and evolutionary growth. The clubs and scepters have a male phallic flavor.)

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| N293a* 💁 🛄 👔 🖡 🎼 🕼 |
| 63.44b-cN293a Me <i>kha</i> n, Herew-s. (Names of ritual clubs.) |
| N294a* 🛛 🔂 🕅 🕵 🏠 🛛 |
| 63.44b-cN294a Aser, Ames. (Names of ritual clubs.) |
| 63.44cN294* |
| 63.44cN294N. Aser. |

..... N. || An Aser Club. (This verse is missing, and the ritual instruments are the same as for the previous verse. The "Aser" club seems to belong specifically to this lost verse.)

64.45bNt309 A Gamma Kar Nt., jeser-k her-f.

Say the word and Perceptive Faculty of Nt., glorify yourself on it [your path]. (You merely have to formulate the proper intention for yourself and it will actualize, glorifying you in your life. The word "jeser" [glorify] refers to honor, holiness, glory, beauty, nobility, and so on. This term was especially used with regard to the sacred precincts of Abydos.)

64.45a-bNt309 Jed medu: meku shep nek su. || Jeser w@.

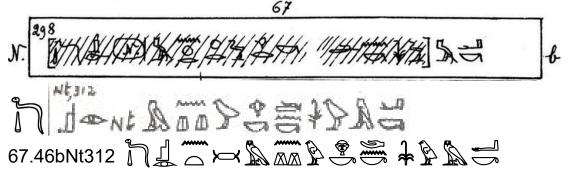
Say the word and verily you will make it glorious. || One Scepter of Honor. (Just say the right word and you will make your life glorious. "Verily" adds emphasis to how easy it is. "Shep" [make it] is also the word used for the nobility and suggests gaining honor and reputation.)

65.45CNt310 Jed medu: Asar Nt., mer-k (su). Sut Herew. || Herew-s Amesu.

Say the word and Perceptive Faculty of Nt., you love him. He is the Will. || One Scepter of Will. (The scribe leaves out a "su" before "sut" to condense the text. Desires arise in your awareness and express themselves either through deliberate choices made by the Will or by default choices made by prior choices that hang around in awareness and distract attention. If you do not exercise Will power, you live by default. Therefore, the suggested ritual implement is the Scepter of Will. Most people live by a combination of Default and Deliberate choices. As Harry Palmer notes [**ReSurfacing**, p. 35], how many deliberate choices you make represents your degrees of freedom. The avatar loves to live deliberately with his Will.)

66.46aNt311 Jed medu: Asar Nt., se[n]ekhet nek Aryt Herew kher-k. || Sekhet w@.

Say the word and Perceptive Faculty of Nt., make strong the Focus of the Will for yourself. || One scepter of sekhet wood. (Practice in directing attention strengthens your ability to manage the Will. The ritual implement here is made of some kind of wood. The name of the wood refers to the "field of reeds", low-lying land along the Nile branches in the delta. The wood presumably grew there. The "sekhet" is the field of perception in which your various creations exist and present themselves to the perceptive faculty [Osiris] who rules over that realm. The reeds were used for making papyrus paper and writing pens, so this can also be a cosmic library filled with the Akashic Records. Thoth is the librarian. Part of this region is the "field of experience", wherein you fully experience your creations and come to find peace. "Khet" can mean "wood".)



67.46bNt312 Jed medu: Asar Nt., em nekher-kheru her-k, de nek su em @-k, Say the word and Perceptive Faculty of Nt., in the subjugation by you, put it in your hand. (This is a tantric verse that refers to the practice of deliberate, controlled masturbation. "Nekher-kheru" is destruction or subjugation of something. The text explicitly says to put the process under your hand's control. The Nt. version includes the specification that it is a Scepter of Will. For women this practice is clitoral stimulation. The process can be administered by a partner of course, and may also include fellatio or cunilinguus as variations. The purpose of the exercise is to "destroy" or "subjugate" sexual energy and transmute it into spiritual energy.)

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67.46cN298-298a Nedesedesu sen nek. || Awen nu Herewes.

You diminish them. || One Lighthouse [of Will] Scepter. (The first phrase is better in the N version. The power staff seems written with variants. By using small strokes, diminishing the intensity or speed, it is possible to extend the sensation indefinitely. This energy then moves up the spine and turns on higher centers in the brain. This is the "lighthouse" Tower of Awen [Heliopolis]. You

deliberately turn on the Sun of Eternal Spiritual Ecstasy that sleeps dormant in the consciousness. The expression "nedes-des" is an alternate spelling of "nejes-jes", which means to "make small". The "d" spelling uses the hand glyph to play on the idea of doing it with your hand. "Nedes" or "nejes" means small, and hints that small strokes allow moving into subtler levels of experience and better control. The same principle can be applied to meditation and any process to increase subtlety, efficiency, and mastery.)

 $68.47aNt313 \quad h \downarrow \ \neg \ \bowtie \ h \land \$ 68.47aNt313 Jed medu: Asar Nt., hej nek Mu amyu Aryt Herew; ha Nt. pu. Say the word and Perceptive Faculty of Nt., illuminate for yourself the Undefined Awareness which is in the Focus of the Will. O, this one who is Neith. (This verse repeats the idea presented in Nt307 that the exercise of proper attention management of the Will brings the Ocean of Undefined Awareness to the fore. Then it points out that this pure awareness IS you, your essential nature. The avatar is also this, because she is the embodiment of the Perceptive Faculty as the optic chiasm [Net]. The N. version adds the name Osiris together with that of N. Paradoxically you can deliberately create being in the state of Undefined Awareness. However it involves letting go of all preconceptions, and being fully alive in the In this state the Perceptive Faculty experiences heightened awareness, a moment. sense of complete well being, and a total appreciation of the absolute beauty of pure existence. The Scepter of Will reminds that you can return to Source Awareness by deliberate choice of the Will and not just by accident. The scepter as drawn by Sethe in N296a, N297a, and N298a looks quite phallic.)

68A.47bNt314 (N300) Jed medu: meh nek @-k em Herew-s, hetem thu em Herew-s.

Say the word and fill your hand with the Scepter of Will. Equip yourself with the (The creative Scepter of Will figuratively and literally is the Scepter of Will. phallus. The ritual implement is a lingam type scepter. The male energy expresses itself most fundamentally through the phallus. The phallus rises and points at what It does not know pretense. This verse continues the theme of tantric it wants. masturbation. In the Egyptian myths the entire universe was created by Ra, the Sun god masturbating. The stars and galaxies are his ejaculate. Sure enough two primordial deities show up encoded into this verse: Mehen and Tem. Mehen ["meh" = to fill] is the serpent of the labyrinth who protects Ra during the darkness of the soul - the path through the Trump and Royalty cards of the Senet board squares –, and Tem ["hetem" = to equip or provide and contains the sledge glyph of Tem] is the Tower Trump. Tem is the upraised phallus of Ra when it ejaculates in a cosmic orgasm referred to by modern physicists as the Big Bang. Mehen is the boundary placed on the unbounded. It protects the individuality from dissolving.

The two together generate and define the cosmos.)

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68B.47cNt315 Jed medu: hetem-f thu em neter am-k [se]fekhekh am-f. *Sa* am-k sefekhekhu am-f | Herew-s.

Say the word and it fills you in the manner of a god. Release [yourself] by it so that there is continuity for you and release by it. (The energy generated by this tantric practice fills your whole being and elevates you to the stature of divinity – the experience of celestial realms. The "sa" endless knot indicates that the Mehen can wrap around on itself into a loop and perpetuate the bliss of Tem's orgasm indefinitely ("hetem" comtains Tem). On the level of pure awareness this is an eternal experience outside time and space. You are released into the state of eternal continuity. The Will enables you to establish this condition and maintain it. "Fekhekh" or "sefekhekh" [loosen, untie] also suggests the meaning of raising something to long endurance or causing to last millions of years ("khekh" or "heh"). The phallic scepter controlled by the Will is a tool for shifting into this state.)

68C.47CNt313-315 || Herew-s.

|| One Scepter of Will. (This is the ritual implement suggested for Nt 313-315. The N version has "one *a*s scepter", which may be a shorthand or a variant for an "amsu" scepter.)

69.48aNt316 Jed medu: Asar Nt., hej nek jeb@ Setesh sema*aa* Aryt Herew hejet. || Sem*a*.

Say the word and Perceptive Faculty of Nt. illuminate for yourself the finger of Illusion that causes you to see the Brilliant Focus of the Will. || An Eye-opening Staff. (The Eye-opening Staff is the finger of Illusion. The brilliant white light of the Eye is the flash of light in the cosmic orgasm. This light is everywhere as a background radiation, but we mostly tune it out to a very low frequency that is invisible to our sight. But it is we who are at the low frequency. By tuning back up we can directly experience the Big Bang flash any time any place. The real Illusion is that we have to create a finger and use it to turn up the frequency knob. In Egyptian myth Illusion is the god of resistance, Set. He often appears to be the opponent of the Will, Horus. The attention tends to cling to our default creations

that still hang around vying for attention. This causes resistance to the primary intentions of the Will. The result is a sense of internal struggle and lack of focus. The attention becomes divided. The "eye-opener" plays on the causative form of the verb to see. Recovery of the ability to put attention on our true primary intentions is a real eye opener. "Sema" also puns on an Egyptian word for yoga, uniting of above and below. Maybe Set poked a finger into the Eye of Horus so he could see the light.)

NE.317

70.48bNt317 Jed medu: Asar Nt., hej nek Aryt Herew, [a]sehejet tepy jeb@ Setesh. || J@m heq. (Text has "kheq" or "peq" for "heq" or "hej".)

Say the word and Perceptive Faculty of Nt., illuminate for yourself the Brilliant Focus of the Will to illuminate the fingertip of Illusion. || A Jam Scepter of Authority. (Opening the brilliant white eye of wisdom brings enlightenment, and you see clearly the purpose for creating the illusory physical body with its fingers for doing things. The finger is also a phallic image, and its tip is the glans. Set is very libidinous, but his sexual energy runs out of control. The "J@m" Scepter is a very deep symbol of esoteric Egyptian teachings. Only the gods hold it. This staff represents the use of a yogic posture known as *tribandha* in the tradition of India. The posture was combined with certain breathing techniques, including the Cosmic Cobra Breath and certain meditation procedures, to bring about high states of illumination. The word "jaam" or "j@am" is a mantra. The actual name of the scepter is "WAS". It symbolizes physical and mental power. "Heq" is the shepherd staff power to govern. "Hej" is the ritual mace of enlightenment.)



Say the word and Perceptive Faculty of Nt., take hold of his hand, the hand of your enemy. || A Jaam Scepter. (This verse plays on the notion of the finger of Set. The finger [hand, or arm] that seemed to be an enemy poking into our intentions can be grasped in a handshake to make peace. The ritual "jaam" scepter reminds us that this can be read as a tantric technology. The "arm" or "finger" of Set can be the phallus. That organ that so often holds us back in bonds of fantasy and illusion can become our ally to create enlightenment. Enemies are Illusions.)

Say the word and Perceptive Faculty of Nt., in grasping it in your hand. || A "Was" Power Scepter. This is the scepter that is the Egyptian form of the staff of life. Gods often hold the "@nekh" to a person's nose to enliven the breath of life. They also often hold the "was" in one hand and the "@nekh" in the other hand. The combination of these two staffs plus the exhortation to grasp "it" in your hand suggests the practice of certain tantric breathing exercises. Note the play between "wa" [to grasp] and "Was" [the scepter]. The hand is also the Egyptian code for an avatar living in service to life.)

Jed medu: Asar Nt., jeseret, jeseret her jeb@ty-f. || @bet. 71B.49+2Nt320 Say the word and Perceptive Faculty of Nt., glory beyond glory is upon his two fingers. || A forked staff. (The two fingers are used in the tantric techniques to manipulate energy and raise the Perceptive Faculty [Osiris] up to the celestial realms Ancient Egyptians actually made amulets of the two fingers. of bliss. They also had staffs with two prongs on the bottom. The "Jaam" staff is a good example. This tells us one reason why the "Jaam" [Was] staff has two prongs on its bottom. The "@bet" is a plain straight staff that forks at the bottom. The word "@bet" means opposition or resistance, but also can suggest meeting or uniting with an There was a power staff that represented a gift or offering. opponent. It even could mean a shrine or place where offerings were made. The two-finger technology is very powerful.)

71C.49+3Nt321 ╖╛╦┝┙╋═┓╋═┓┣╗╋╸╋

71C.49+3Nt321 Jed medu: Asar Nt., @nekhet, @nekhet. || Em @nekhet @nekh. Say the word and Neith as Perceptive Faculty is enlivened, is enlivened. || An enlivened "@nekh" staff. (The "@nekh" ritual implement suggested here is a stylized symbol of the spine, arms and head. It reminds us that the life energy must move upward to enliven the higher frequencies of consciousness. The common practice of holding of the "@nekh" before the nose tells us that this enlivenment depends a great deal on *qi-gong* or cultivation of the science of breathing.)

71D.49+4Nt322 Jed medu: Asar Nt., hej nek Aryt Herew nekh*a*t em @ mesu-f. || Nekha w@.

Say the word and Perceptive Faculty of Nt., illuminate for yourself the Focus of the Will that dangles in the hands of his children. One flail. (The flail was an important power scepter held by Osiris and by the pharaohs. Exoterically it represented his responsibility for the economy of agriculture. Esoterically it is a sign that relates to Shewe [Shiva], Men, and Baba and represents the pranic breath. The children are the four elements, the offspring created by the Will. Actually they are offspring of the primordial Will [Horus the Elder] since they form the basis for the physical universe. This verse connects Osiris [holder of the flail] back to Ra and his transformation as Shewe, the Tarot Trump of the Emperor. In terms of physics Shewe is the hydrogen [helium] gas that emerges from the Big Bang. The image here is that the children of Shewe play with his flail, the prana that emerges from This verse also has a tantric interpretation and may even involve tantric him. pedophilia, something that was not taboo among the ancients because it [usually] was practiced with love and compassion and a sense of playfulness. Net is a queen or female goddess form of Osiris. In this female sense the word "dangle" represents pendant breasts. The children play with their mother's breasts. The sense of compassionate erotic playfulness between adults and children is there in both cases. In ancient Egypt pharaohs often took their own daughters as wives or concubines. This was a deliberate imitation of the way of the gods. Family portraits of Akhenaten deliberately displayed this level of intimacy within the royal family. Needless to say the society of ancient Egypt was quite different from the society we have today that has been under the uptight influence of religions such as Judaism, Christianity, Islam, Buddhism, Confucianism, and so on for the past two millennia. Any ancient Egyptian who landed here by accident of a time warp would most likely be locked up as a pervert or a nutcase despite the fact that Egypt was the mostly peaceful and prosperous center of world civilization for 4000 years.)

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71E.49+5Nt323 Jed medu: Asar Nt., hej nek @ en Het khewy. Red*a* es su er sen. || @wet.

Say the word and Perceptive Faculty of Nt., illuminate for yourself a hand for the She sets it up for them [the children]. || A shepherd's crook. stepped throne. (The ritual instrument here is the shepherd's crook. This is another power scepter held by Osiris, and also by the pharaoh as the representative of Osiris. It is the staff of the High Priest who looks after the spiritual well being of his flock. Even today the Pope in the Vatican often carries it. The pharaoh of Egypt was both the Emperor and the High Priest. The High Priest Trump is Thoth [Jehuty], the Higher Intellect. He represents the communication provided in the body by the nervous system. The staff is the spine, and the crook on top is the brain. The nervous system connects the organs throughout the body with the brain. The High Priest communicates between man and god and upholds traditions and knowledge. "Khet" is the "terraced" or "stepped" throne of Osiris. There is a play on "Het" [palace] and "Khet" [throne], and the Nt. version actually spells "Het" as "Khet", "Khet" also means things. while retaining the mansion determinative. The stepped throne provides something for the children to climb on. This is the game of evolution. Osiris [the Perceptive Faculty that generates consciousness] climbs these The Egyptians made little amulets in the form of terrace steps to reach Heaven. steps to represent this idea. The vertically aligned dots [in the original Nt. version] represent the various chakra energy centers in the body that connect to the spinal cord at various points along its length. The four elements provide the physical variations that make this structure possible. The Higher Self guides the evolution of man the same way that a shepherd guides his flock up a hill to pasture. Osiris gives a "hand", that is the strength, to climb the steps of evolution. The term "khet" with three dots also refers to terraces for growing myrrh trees. This adds a special poetic imagery to the verse.)

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71F.49+6aNt324 Jed medu: En pej @h@ pef. || Pej @h@ resu.

Say the word to that Watchman. || A watchman's bow. (This verse continues from the previous one. "Pej @h@" is a bowman who stands watch. The word "@h@" echoes back to the climbing of the steps of the throne, and "standing up" is a common theme of the reawakening Osiris. The "pej" bow indicates stretching, and expanding. It also indicates brilliance. Tantra is the technology of stretching. This involves both physical and mental forms of stretching as in yoga postures. The watchman climbs the steps to get a good view of the territory of his watch. "Resu" "Standing up" suggests heightened wakefulness. means to be awake. The stretching done with wakefulness opens up the chakra centers. The references to watchmen in the "Song of Solomon" may allude back to this ancient image in the Pyramid Texts.)

71F.49+6bNt324 Jed medu: Jehuty an su. || Ab en Resu.

The Intellect brings it. || Heart of the Watchman. (Jehuty [Thoth] is the Higher Cosmic Intellect that watches over us, ever wakeful, like a guardian angel, ready to assist whenever we say the word. This Higher Intellect knows what is right for us. When we make that right intention, it is in accord with our path of evolution and it effortlessly manifests as a reality. This is quite different from the struggle we experience when we resist moving in accord with what the Buddhists call Dharma, the path of right performance that fits in with the laws of nature [core belief system] of the world we have chosen for ourselves. "Ab en Resu" is like "Ab en R@", the Heart of the Higher Self, the Cosmic Watcher.)

NE 325

71G.49+7aNt325*

71Ga.49+7aNt325 Jed medu: Jehuty an su. || Jeba Neter Resu.

Say the word and the Intellect brings it. || Equipment of a divine watchman. (This verse continues from the previous one, adding a different ritual implement. This time it is the tools of a watchman of the gods. These watchmen are the disciples of Thoth. They are awakened teachers and spiritual guides ever ready to facilitate the evolutionary growth of others in the service of all creation. "Resu" means "awakened" from sleep and from ignorance. They are also called "watchers" or "wereshu".)

na alt - alt - alt - alt

71Gb.49+7aNt325 Jed medu: am d α en nek su, d α nek su ab-k (?)

Say the word in order to get it, and to give it to your heart | a flail with this white tassel? (The second to last character is not clear, but is probably heart [ab]. Use your expanded witness awareness to access all possibilities. Then use your Higher Intellect to choose the right decision. It will magically manifest that as a reality. "Give it to your heart": you operate from core beliefs and generate experiences that

touch the core of your being.)

$$\frac{1}{16.49+7bNt326*} = \frac{1}{16} = \frac{1}{16}$$

71Gb.49+7bNt326 Jed medu: thut aref. [ames er ru] pen.??? Say the word and you are on the way to it. (The glyphs modifying the flail are not certain.)

Say the word and Perceptive Faculty of Nt., take it for yourself and go quickly with the Perceptive Faculty of Nt. | Divinity reaches awakening. (When the intention is defined, the perceptive faculty defines an image in awareness that is under the governance of the perceptive faculty. An image that you draw on a computer screen is in the domain of the screen and therefore subordinate to it. The process is virtually instantaneous. Perception witnesses what it creates.)

71H.49+8bNt327 Jed medu: anek Geb, Jehuty an su pej pef. || Neter Ares.

Say the word "I am the World" and the Intellect brings it, that expanded bow. || A divine watchman's staff (awakening). (If you can draw anything you want on your computer screen, why not draw the whole world, or even the whole universe in one shot. The Intellect CPU will dutifully serve it up just like a server serves up images you download from the Internet. The ritual implement is now a super watchman's staff that is more than divine. You now have recovered your expanded individuality and can become source over your whole world. This is an ancient and super-fast version of the "Expansion Exercise", wherein you expand your horizon to take in larger and larger vistas. Leaders are people who live from a broader vision. Followers hold a narrower vision. The difference is no more than "say the word" with the right angle of intention.)



71L49+12Nt328 Jed medu: pef, @h@ pen pej khefet Nt. pen, @h@ Net pen. || Pej @h@ Res.

Say the word and this one The foe of this Nt. stands up this bow and this Nt.

stands up. || A watchman's staff for opening a bow. (This verse continues the theme of expanding consciousness and alertness. The image used for expansion is When the archer strings his bow, he "stands it up". that of a bow. When he opens his bow into its expanded state, it has a powerful energy potential for shooting an arrow to its target. The expanded bow does not just embrace a large, empty It has a lot of potential energy. By expanding consciousness, a person space. gains perspective from which to see clearly and more easily handle problems. The "foe" is a problem that expands and threatens. The avatar stands up to her problems armed with a bigger bow than the "enemy" has because she knows how to expand consciousness to its full potential. Anyone who decides to be an enemy has limited his awareness to the realm of the resisted problem and such a foe is thus The verb "@h@" here recalls its easily circumvented by a more expanded vision. use in Nt 323 and 324. The watchman has a bow and a special bent staff to help him string the bow quickly if he needs to use it. The term "@h@" frequently describes the resurrection of Osiris. He must stand up again. "Pej @h@" is a technical term meaning that "the bow is standing erect". This describes an alert watchman or sentry. "Resy" is one who is fully awake. In Sanskrit he becomes the Rishi, a seer.)

Title for the Sequence of Utterances 72-78

72.50aN307 📡 — 🕅 🗍

72.50aN307 Wereh.

Anointing. (The following utterances exoterically are about anointing with fragrant unguents. The deeper meanings of this section involve a spiritual anointing, and anointing with natural hormonal secretions from the body. The previous verses about expanding consciousness lead to a shift in the quality of perception. The fragrant unguents provide poetic imagery to suggest this transformation. The Egyptians developed a very sophisticated science of perfumes and unguents. The verses in this sequence deal essentially with the psycho-physiology of tantric processes. Each verse discusses a particular body fluid or secretion.)

72.50bN308, 308a Jed medu sep fedu: Asar N., nemeh nek aryt-k em jet. || Seth Heb.

Say the word four times and Perceptive Faculty of N., you fill your eye with unguent. || Ointment for festal occasions. (This verse describes a shift in the quality of perception. The unguent represents a subtle and pleasing sensation. The number four means that it penetrates all four elements of the physical world and the four directions of space. "Nemeh" [Mehen] is the serpent of the labyrinth. The expression "fills" [nemeh] suggests that the shift in perception penetrates all the complex twists and turns of the serpentine path of life. The ritual offering of ointment especially used for festal occasions suggests that life takes on a quality of celebration. The sacred ointment is **tears**. Tears express suffering or joy, but also keep the eyes clear and healthy. The tear comes from the eye of Isis as she weeps for the death of Osiris during Set's drought season. The tear of Isis begins the Nile flood and brings New Year Celebration. After the flood, Osiris resurrects to live again as the god of agriculture. This eye of course also is the Focus of the Will. It brings intense experiences. The word "jet" [unguent] lacks its radical, and this may deliberately connect it to the word "jet" that means the body. This tells us right off that the poet is speaking now of the physical body. "Jet" is also a serpentine goddess, the kundalini energy that animates the body, and is sometimes used metaphorically to represent a house on the analogy of the body as the usual abode of our viewpoint in the physical world. The glyph for "heb" appears here like "seh", a festal booth.)

Say the word and Perceptive Faculty of N., you illuminate the beer that is upon his face. [] Hekenu unguent. (The "hekenu" unguent carries a suggestion of praise or appreciation. There also is a play on the word for the beer used in offerings [heneq]. The shift in consciousness brought on by a mild alcoholic beverage leads to a heightened appreciation of the world. "Am her-f" literally means "that is on his face" and suggests the smiling happy face of a congenial friend. You share a few beers together and you speak nice words to each other. Beer represents the "sacred ointment" of **urine**, as all beer drinkers know.)

74.51aN310 ╢╡◯◯═╼♪♪╢∽═╺╦╝║

74.51aN310, 310a Jed medu: Asar N., hej nek Aryt Herew asefekeket nef her-s. || Sefeth.

Say the word and Perceptive Faculty of N., you illuminate the Focus of the Will, the one that he destroyed. A jug of sefeth oil. (This verse brings up the idea that for many people the Focus of the Will seems destroyed by Illusion [Set]. Set put out one of Horus's eyes. The word "sefekek" literally means to "become dark" [kek] by means of a knife or sword [sef]. People live by default rather than deliberately. By proper intention you can restore the focus of your Will. The ritual ointment has an alternate spelling "sefet". This puns on a kind of dagger used for butchering animals. The root "sef" is a knife or sword even today in Arabic. Loss of the will's focus leads to the butchering of the individual into fragmentary default "Se[ne]f" is **blood**, the probable sacred "ointment" intended here. creations. Elision of medial "n" is common in Pyramid Texts suggesting perhaps there were dialects that nasalised it.)

75.51bN311[W59] 1 4 0 - 1 W59a

75.51bN311, 311a Jed medu: Asar N., hej nek Aryt Herew shenemet nef. || Neshenem.

Say the word and Perceptive Faculty of N., you illuminate the Focus of the Will that

united with him. || A jug of Nekhenem oil. (This verse says that the Eye's focus is reunited with the Will once one achieves the proper intention. The Eye focus is also united of course with Osiris, the perceptive faculty. Osiris is the Magician Wizard in the Tarot deck, and he represents the organ of the Eye. In particular the magician performs his magic by his discipline of Will. The ritual ointment plays on the word "united" [khenem] and also relates to "nesh", the **saliva**, the sacred ointment essential to kissing and of course for the preparation of food in the mouth for digestion in the stomach. "Kh" and "sh" often alternate, so the Egyptians liked to call the oil "Neshenem".)



76.51eN312, 312a Jed medu: Asar N., hej nek Aryt Herew anet nef tew*a*t nef neteru am-s. || Twat.

Say the word and Perceptive Faculty of N., you illuminate the Focus of the Will that he brought with him and he carried the gods with it. || A jug of Twat oil. (This verse is clearly tantric. The twat oil is the secretion that fills the vagina when a woman is sexually excited. This word is also spelled "Dewat" and puns on the "Dewat" region of the womb occupied by those who are between lifetimes and the Astral Realm of dreams, fantasies, imagination, and sleep. This is the world of potential impulses. It takes physical form as the twat of Isis [Aset] in which the The baby brings with him into the world the Eye focus of baby Horus incarnates. the Will and all the gods as part of his psycho-physiology. "Dewa" or "Tewa" has another meaning of adoration. The twat is the part of female anatomy that men adore the most. The twat is also where the dawning of life begins, and hence it also means "dawn", the time when the sun lifts itself up into the sky bearing all the gods with it in his celestial "boat" [meditation]. In the verse "tewat" has the primary sense of elevating.)



77.52aN313 Jed medu: merehet, merehet, then wen-th amet h*a*t Herew? Then wen-th?

Say the word and ointment, ointment, where are you that was in the heart of the Will? Where are you? (The ointment is called "merehet". See comments on the next verse.)



77.52bN314 Wen-th em hat Herew, ded-th mem hat N. pen.

You are in the heart of the Will. You masturbate in the heart of this N. (This is another deeply tantric verse. "Merehet" means "beloved of the heart" or House of the Beloved". The unguent is the essence of prostate oil that lubricates the path of sperm and rises in the spinal fluid into the central ventricles of the brain stimulating the pineal gland to open the brow chakra. The forefront refers to the brow.

However it can also mean the heart. The heart or brow here specifically is the glans of the penis that sticks out in front of an erection. The glyph is a lion's head and forepaws. The pronunciation is very close to our English "heart" [Boston accent]. This tells us that the whole process must be done with the heart chakra open in a state of love and compassion even though the actual practice involves a particular type of masturbation to release the unguent to stimulate both the heart and the brow. Note the word play: "Hat Herew" = "Het Herew" = Hathor.)

77.52cN315 $\mathbb{R} \cong \mathbb{Z} \cong \mathbb{R} \cong \mathbb{R$

77.52cN315 Senejem-th nef *kh*ery-th. Se-A*a*kh-th su *kh*ery-th.

You make it sweet for yourself. You turn on your Light Body for yourself. (The seventh ointment is slowly introduced over several verses. The purpose of the "sweet" technique is not to engage in hedonism, but rather to open up the higher energy centers [chakras] with the ultimate aim of waking up the Higher Self, or eighth chakra as a being of pure light. The eighth chakra was known to the Egyptians as the "Aakh", or light being, and is a higher form of intuition that puts your actions spontaneously in tune with the evolutionary growth of the species and even the planet as a whole, or the cosmos as a whole, depending on how high you go into the higher energy centers (See my works: "Yoga Nidra and Atlantis: Awakening the Lost Continent", www.scribd.com; A Tour of Atlantis or What Happens in the **Astral Realm,** http://www.dpedtech.com/Amduat.htm). Jehuty [Thoth] is the Intellect, the leader of all the immortal "Aakhu" light beings. They may be ascended masters, gods, elementals, or avatars choosing to shift from level to level, coming and going at will.)

77.53aN315 ໍໍ່ລຸ່ລາຍໂອໄຮ່ໂລ້ລີ ໍ່ລະມີ≟ັນລີ

77.53aN315 Da-th sekhem-f em jet-f. Da-th sh@t-f em arety Aakhu nebu You allow its Ego Power in its body and you give its imprimatur in the eyes of all the (Awakening the "Aakhu" aspect of your individuality empowers your Light Beings. third chakra, the sekhem, within the light body. Your physical body functions under the direction of the "Aakhu" light body. Thus the text says "its body". The "sekhem", or ego energy in the solar plexus, becomes much stronger, but no longer struggles to maintain and glorify the individual's ego existence. The W. version of the text has a couple of miswritten glyphs. The N. text is much clearer. The "sh@t" is a letter, or even a book. Here it seems to function like a certificate or a license to operate It is your official membership in an exclusive club of among the light beings. immortal light beings. This little bureaucratic touch is Egyptian humor, but it also suggests that you have access to Thoth's Cosmic Library, the Akashic Records, which are only open to the eyes of the light beings. The "sh@t" is your optical library card. It also indicates each separate layer or vertebra in the spine, representing the layers of creation that can be accessed.)



Maat sen nef sejem-f Neb Ren-f aseth. || Hatet @sh. 77.53bN316-317, 317a He sees them and he hears the Lord of His Name. 11 A container of unguent of finest cedar oil. (A Light Being can sense other Light Beings. Thus, once your light body "chakra" is open, you will be able to see and hear other Light Beings through this eighth sense. The Avatar's Light Body is the Lord of his Name. His "Name" represents the expressions of his Will that emanate from his throat chakra. What you say is a description of yourself, the person you know the best. [People who criticize others should note this point well. It takes one to know one.] The Lord of His Name is the Silent Witness that is beyond all names. This verse includes an offering of a stand containing a fragrant cedar oil [@sh]. Cedar also makes wonderful incense or scented balms. The cedar represents eternal life and a fully open heart. The Egyptians imported the best cedar from Lebanon. "Of the heart" also means foremost, the finest. It also means that this cedar oil was used for initiations. Opening of the light body was marked by special initiations. The fine cedar oil was anointed on his brow and on top of his head and represented the oil secreted by the hair follicles. This represented lubricating the connection to the "@sh" means to cry out [as in the name] and also Light Body and Higher Self. means many. The crown chakra integrates the many aspects of the body and environment along with their many names into one unity and links that unity to the light body. "Aseth" is a particle.)

78.54aN318 前点〇胍壳~氯语之名~ 奥]ō育

78.54aN318, 318a Jed medu: Asar N., an nek Aryt Herew, athet nef ar h*a*t-k. || Hatet Thehenu.

Say the word and Perceptive Faculty of N., you bring the Focus of the Will. Take it to your heart. || Finest Libyan oil for initiation. (This verse further emphasizes the importance of the heart in this initiation. The essence of the true light being is not just light or immortality but a sense of compassion and love for all creation. The bent glyph represents a finger or an applicator for applying the balm. The finest "oil" is mother's milk. "Thehenu" is part of Libya. "Thehen" is to touch and an obelisk. It also means sparkling, glistening. The text implies that the balm was rubbed or daubed to the chest and to the center of the brow. The 8 sacred oils introduced in these hymns 72-78 are the major "essential oils" secreted by the human body: tears, urine, blood, saliva, vaginal juice, prostate oil, follicle oil (sweat), The breast is a specialized sweat gland. I suspect that the prostate oil and milk. [merehet] and hair oil [hatet @sh] are the same because they appear in the same "hymn" #77. "Merehet" becomes "Hatet @sh" when it rises to open the crown chakra. In Chinese this biochemical transformation is called *ti-hu quan-ding*. All the essential oils unify at the crown chakra.)

Title for Utterances 79-80.

79-80Title.54bN319 🐆 🔊 😤 🚆

79.54bN319 F*a* khefet her-f.

Lifting [Creations] Before his Face. (These utterances are about bringing certain things into view. Once the light body is reawakened from its long sleep, higher and subtler perceptions become available. "Face" means primarily the screen of visual awareness, although the other sensory modalities are included as well.)

79.54cN320 🔊 🗐 🕼 💭 🛯 🖉 🖉 🖉 🖉 🖉 🖉 🖉 🖉 🖉

79.54cW65, N320 Jed medu sep fedu: Asar W., sedem nek Aryt Herew Wej*a*t er her-k.

Say the word four times and Perceptive Faculty of W. paint with stibium for yourself the Eye of the Will, and it is strengthened upon your face. (Stibium was a form of makeup used commonly by the Egyptians to enhance the eyes and to protect them from glare in sunlit Egypt. The word for applying stibium is also an alternate spelling of "sejem", to hear. This suggests that your focus not only functions through vision, but also through hearing, and presumably the other senses as well. The idea is that the ability to hold attention through any one sense propagates as the ability to do it through the other senses, thus multiplying the empowerment. The image of using eye makeup to enhance the eye is an excellent poetic image for this empowerment. The W. text includes the words "four times". This further emphasizes the way the empowerment propagates through all the elements as well as all the senses and directions of space.)

79-80.54dN320/4a Waj w@, Semedet w@.

|| One sachet of green eye paint and one sachet of Semedet eye paint. (The offering here is green eye paint made from copper and another, perhaps white in color, that used antimony. Green is the color of leaves and represents the absorbing of energy from light. It is also the color of the heart chakra, reminding that the intuition depends on an opening of the heart as well as the white light of the brow. This also assumes the initiation that has reawakened the light body, symbolized by the white color that combines all the chakra energies. Note the wordplay among "the color green" [waj], the name of the Eye [Wejat] and the Green Cobra Goddess who opens the Eye, Wajet.)

80.55aN321 ႟ ᡬ 🕞 🕂 💭 🛄 🥽 🗢 🏠 🏠 🖉

80.55aN321 Jed medu: Herew amy Asar N. pen, hej nek Aryt Herew wejøt.

Say the word and O Will within this Perceptive Faculty of N., illuminate for yourself the Eye of the Will strengthened. (This verse brings up the bootstrap nature of the technology. You can use the Will to strengthen the Will. Consciousness can operate on itself in a self-referring mode. You can use the tools to improve the tools. It is like using computers to make better computers. Efficiency can become truly awesome. "Wejat" is the name of the Eye of Horus.)

80.55bN322 80.55bN322 Herew amy Asar N. pen sedem nek es ar her-k.

Will that is in this Perceptive Faculty of N., paint it for yourself onto your visual (The word "it" refers to the focus of the Will, the Eye. Paint [sedem] screen. continues the image of using eye paint makeup, but really speaks of the way the Will directs the focus of attention. Whatever you put that focus on becomes painted on the visual screen just like an image on a computer screen. This is a powerful visualization technique. The word "sedem" can also mean "to hear", and by further The images obey the Will and present themselves before you. extension, to obey. Harvey mentions that you can distinguish between external and internal vision by shifting the eyes to the side. If the scene shifts in the opposite direction, it is external and may be classed as an Illusion created by resisted attention. If the scene stays with the eyes, it is internal, an artifact of the eye. Internal scenes include the visual screen itself, afterimages on the retina, injuries to the eye, and images conjured by the Will. Managing the crossover between these two types of vision is a key aspect of the science of magic.)

80.55cN323 \square Sedem en Herew Aryt-f wejat.

His strengthened Eye is painted by the Will. (This verse further clarifies that the increased focusing power of the Will is a creation "painted" by the Will. The act of painting with eye paint is a metaphor for deliberately projecting images onto the visual screen. We might call this imagination. Here the Will uses the power of creative imagination to strengthen its own focusing ability until it reaches the state of

Unity Consciousness.)

80.55dN323 □ 🖟 💭 □ 🏂 324 🛛 🖘 🖉 💬 🗢 羹 🖉 🖉 ⊃

80.55dN323-324 *Ha*, N. pu, sedema nek Aryt-k er her-k wej*a*t, ma*a*-k am-sen. **O this N.! Paint for yourself your eye on your visual screen strengthened that you may see with them.** (This verse continues the bootstrapping of the Eye and exhorts you to use your creative imagination to visualize better vision. The idea that consciousness can operate on itself is a general principle. A spin-off from this is the principle that by practicing any technique you can get better at it. But the ability of the Will to strengthen itself is truly remarkable and not well appreciated.)

81.56aN326 Jed medu: res-th em hetepet. Res Taaat em hetepet. Res Taaatet em hetepet.

Say the word and you awaken in experience. Awaken the Weave in experience. Awaken the Weave in experience. (This verse advises you to create the proper intention and fully embrace your experience of life. The word for awaken is an embrace of fingers wrapping around the causative prefix that may be a glyph for a piece of thread or folded cloth. Experience is the set of offerings you present to yourself as the creations you choose to experience. By fully embracing and experiencing these creations you come to peace of mind and satisfaction. Taaat is the Egyptian Goddess of weaving. We still use this word in English for tatting, which is the art of weaving lace. The idea is that we weave our creations together in complex patterns like a web of lace. We must also experience the weave of the web in all its artistry.)



81.56bN327 Aryt Herew amyt Dep em hetep. Res Aryt Herew amyt Hetu Net [Desheret] em hetep.

The Focus of the Will is in the experience that is in the Bindu Point. The Focus of the Will awakens in the experience that is in the Temples of the Red Crown. (The Focus of the Will is in the experience that is in the temples ruled by the Red Crown. These are the temples of the Delta and represent the various brain centers. Dep is a portion of the ancient town of Buto in northern Egypt. The other portion was called "Wajet", the green land, was a name for the Delta region. Buto was the town in Pe. the Delta that was sacred to Wajet. The totem animal for this region was the Green Cobra, also called "Wajet". Her main temple was in Buto. The two halves of this town represent the two hemispheres of the brain integrated in one location to form the crown chakra. The cobra represents the kundalini energy rising to awaken the higher centers in the brain. The Red Crown refers to the optic chiasm which is governed by the goddess Net, a transformation of Newet, goddess of Cosmic Space. She represents the whole cortex that built up in man around Net, the primitive The temples under Net's domain celebrate a festival of cortex and optic chiasm. lights that represents all the thoughts, ideas, and possibilities in the mind. Pe "Pe" represents the left, or analytical brain, and Dep is the spatial intuitive brain. means "this, what is mine", my creations. "Dep" means "handling what is mine." It also means "to taste". The left brain analyzes what I have, and the right brain gives intuitive artistic guidance on how to manage it, where to stow it, whether to keep it or modify it, and so on. The N. version of this verse seems to have an interpolation of "res" from the previous verse. The scribe apparently spaced out. But we can optionally include it.)

81.56cN327* ∰ ≏328 ↓ ∞ 🏂 Å Å Å Å I ↓ Shesepet aryut sesher-t Wer-@.

The serving ladies take the bleached linen of the High Priest. (This verse continues the image of the Goddess Ta*a*at in charge of weaving fine vestments that workers then bleached pure white for use by the High Priest. "Wer @" means "Greatness of Hand", and indicates that the High Priest was considered a great avatar serving the spiritual life of the people. The word for the serving women who prepare the linen uses the eye glyph and brings out the focus of attention that is required in the making of complex creations. The weaving of cloth suggests the complex web of creation and the white color suggests the purity of consciousness and the

reawakening of the Higher Intellect. The High Priest represents Thoth, the Intellect for an individual and High Priest in the Tarot deck. "Sesheret" is the white garment. There is a pun on "sesheru" plans. The Intellect is in charge of making plans. The "aryut" are nurses or women serving the temple. They prepare the fresh white linen for the priests. The N. version has a glyph after the "Wer @" that looks like a bed with wheels. It has an ornamental head. Perhaps it is a part of the temple furniture.)

81.57aN328-329 Da-th kes tawy en N. pen ama kesu sen en Herew. Let the two lands bow down to this N. like they bow down to the Will. (The two

lands are northern and southern Egypt. They represent the upper and lower chakra energies and the experiences they support. Empowered by the focus of Will you manage your world rather than your world managing you.)

81.57bN329-330 Da-th ner tawy en N. pen amar neru sen en Setesh.

Give the mastery of the two lands to this N. like they extend mastery to Illusion. (The word "mastery" refers to the mighty power to achieve victory over the various challenges of what we call practical life, which is really the Illusion we make as we play with our creations. The real Nerety [two mighty ones] are the two goddesses Isis and Nephthys. They overcome Illusion through their love and cooperation rather than by violent physical force or resistance.)

81.57cN330 Hemes-th khefet N. pen em neter-f. Wep-th Wat-f Khenet Aakhu. May you sit before this N. in his divinity. May you open his pathway as leader of the light beings. (The individual rises to the level of a god. The gods exist as companions made of pure light. Pure light has no resistance. Its photon nature is Physical objects bosonic, which means that photons like to coexist in harmony. have resistance and cannot coexist in the same space. Try putting two rocks into the same spot. Rocks resist and can not occupy the same spot. Try turning on a light in a room. Then turn on another light. Turning on more lights just makes the There is no conflict over whose photon sits where. room brighter. The word translated as "leader" also means "brow" or "forefront". Osiris is the leader of the The immortal light beings can interact, sit face to face, and even combine gods. together without any conflict. Photons are made of two components that are opposed but work as one. One half we experience "objectively" as light, and the other half we experience "subjectively" as attention. Look at an object. Light from the object enters your eye when you direct your attention at the object. These are the two halves of the photon that proceed oppositely in time and space.

Find a partner and gaze into each other's eyes for a while.)

81.57bN331 🕴 🖛 👹 🏂 🏂 🏂 🛵 🗐 👹 🖗 🆕

81.57dN331 @h@-f Khenet Aakhu, Anepu as Khenety Amenetyu.

He stands up, the leader of the light beings, as the Swather is the leader of the Hidden Land. (Osiris is known as the Leader of Amentet. Amentet is the Land of the West where the sun sets and becomes hidden from view. This for Egyptians meant the land of death. Osiris is the Tarot Trump of the Magician. He must master the challenge of Death in order to achieve immortality as a light being [embodiment of the Higher Self] and full capability as a Wizard. Anep [Anepu] is the God of Death, and the Death Trump in the Tarot deck. He is the predecessor of Osiris as the leader of Amentet. He governs the land of the dead and swathes [anep] the mummies for interment. Mastery of the world of Illusion is not complete until one achieves mastery over the realm of death. "Anep" also means to stink or decay. Set "kills" Osiris and fragments his body, but no matter how fragmented your attention becomes, it still originates from a single source of awareness that is beyond space and time, beyond life and death.)

81.57bN331 論 上 会 会 会 点 W66a* **全 全 全** 一 II

81.57eN331, 325 Jed medu sep fedu: ar hat ar hat kher Asar. || Wenekhu sen. Say the word four times, projecting forward, on forward to/with the Seat of **Perception.** || **Two garments.** (This remarkable verse tells us that if you project outward far enough you will also meet the Perceptive Faculty that does the projection and end up at your own seat where you are right now. The reason is that you project with the Perceptive Faculty, so you never really leave it. It is always with you. So we could also say "step forward with the Seat of Perception." The offering of two sets of garments emphasizes this point. If you go far enough inward, you will meet your Perceptive Faculty, and if you go far enough outward, you will also meet your Perceptive Faculty. Osiris is inside you and you are inside Osiris. The expression "project forward" has the glyph of the lion's front that also means the heart and mind. This suggests it is all mind, and it is all heart. It is consciousness The word for garment "wenekhu" also suggests the idea of moving within itself. existence or being. Any state of consciousness, whether micro- or macroscopic, is entirely a quality of being that we put on like a garment. The garments here refer back to the swathings for the mummy. This verse continues exploring the problem of death. The repetition of the intention four times emphasizes that this issue penetrates all levels of the cosmos. No matter if you disperse to the ends of the universe, you will only end up meeting your Perceptive Faculty in some state of "Wen" also recalls the title of Osiris -- ["Wen-nefer", "Be Beautiful" consciousness. or "Beautiful Being"], a youth ["young" at heart], and an "open" heart. The W. version has a cloth radical for the offering.)

Title for Utterances 82-84

82 Intro.58aN356

82.58aN356 Jed medu

Say the word (These utterances contain special mantras that can be used for focusing intention on dealing with the issue of death.)

82.58bN357, 357a, 358, 358a Jed medu: Jehuty an su *kh*ery-s. || Khawet. Jed medu: per nef *kh*ery Aryt Herew. || D*a* Peret er Kheru.

Say the word, and Intellect, bring him with it. || An offering table.

Say the word, and he goes forth with the Focus of the Will. || Give a House of Voiced Offerings. (The House of Voiced Offerings was a mortuary building where the dead king could voice offerings and they would appear. This verse goes deeper into the problem of death and life after death. The table of offerings is the final summation of your life experience. This tells you your life mission in your next life. If you place that mission before you in a clearly defined manner and "say the word", the Cosmic Intellect of the Higher Self will provide the means for its fruition. А mission is a large plan that extends beyond the boundaries of an individual's lifetime, so it naturally handles the issue of death. In a sense you can speak from beyond the grave. This is what the ascended masters and avatars do routinely.)



83.58c.N359 Jed medu: Da nef Aryt Herew. Hetepet-f her-s. || A mey khery hetep su[ten].

Say the word and give him the Focus of the Will so he [fully] experiences its vision. || Ah, approach with a royal experience. (You have only to make a decision for yourself and you are given the Will automatically. "He" here refers to the perceptive faculty. You experience your life fully with it because you are able to deliberately put full attention on your creations. This being so, why scrimp. You might as well create a royal experience for yourself, one worthy of your exalted capabilities. "Vision" literally is "face". Focused vision brings clarity and power to experience.)



84.59a.N360, 360a Jed medu: Asar N., hej nek Aryt Herew. Hetepet nef her-s. Suten hetepet sep sen.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the He [fully] experiences with it. || A royal full experience twice. Will. (This verse pretty much repeats the previous verse, and the offering of the royal

experience is repeated a second time. The point is that whatever you think is a royal experience, is probably still too small. Why not double it? Death is no obstacle any more, so why limit your experience in life? "He" is the Osirian identity.)

Title for Utterances 85-92

85-92 Title.59bN361 🕅 🗢 🛲 🍟

85.59bN361 Wah er ta khawet.

Putting onto the Ground an Offering Bowl of Reeds. (This section is about grounding your creations in the physical world. Instead of incense sticks, the altar has reeds. The reeds suggest the Field of Reeds [Sekhet A*a*ru], the living catalog of archetypal creations in your brain that you can always draw on.)

85.59cN362 🕅 🗐 🥽 🗠 🏠 📥 🤶 📔 362a 📥 🔄 🗠

85.59cN362, 362a Jed medu: Asar N., hej nek Aryt Herew. Hetep her-s. || Hetep wesekh debehet sen.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will. Experience its vision. || Two tables of offerings in the Broad Hall. (This continues the advice about your mission statement. Now that you have doubled the scale of your mission statement you will need a very large hall to house it, so include that too. These "ancient" Egyptians had a real sense of humor and did not mess around. Of course the skull can be the "Broad Hall" that houses countless memories, ideas, bits of information, and so on.)

86.59dN363, 363a Jed medu: sehem nek sekher-k. || Jed medu hemes ger Peret Kheru Sut[en].

Say the word and then retreat from your plan. Say the word and sit silently in the **Royal House of Voiced Offerings.** (This verse makes it clear that the mission is a clear plan, a blueprint for your life. Make the decision with proper intention and then let go of it and sit in silence. This is a step in the technology of samyama that was described by the ancient Indian sage Patanjali in his classic text on Yoga. The Royal House of Voiced Offerings is a special mortuary building where the "mummy" of a pharaoh could summon offerings by voicing them. This was all elaborate symbolism. It means that you project your entire life into the plan as if you have already lived it and are now dead. Having made the clear decision with the Will, you voice it as a command and then simply let it go with the assumption that it is done. Then you relax back into pure silence of deep meditation. If you are truly at the level of source, the plan and its various components will manifest all by itself. If not, you may have to go do a few things. In any case the plan of your life is the great offering you make to the whole world. The glyph of the Great Hall looks like a schematic phi spiral for fractal scale shifting. This is how a seed unfolds to become a tree.)

87.60aN364 1 = 0 1

87.60.aN364, 364a Jed medu: Asar N., hej nek Aryt Herew. A@b nek es ar re-k. || A@u, ta w@, heneqet w@.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will. Present it to your mouth. || Food as one loaf and one beer. (After the plan is complete and you have dropped it into the silence, you start to taste it. The mouth represents the process of defining things with boundaries. Once we have done that we can take them and put them in our mouth and taste them to see if they conform to the intention of the plan. Food is a good analog for this. The standard offering is a loaf of bread and a jug of beer. This represents our embodiment of who we wish to become. The bread is our flesh, and the beer or wine is our blood. This idea continues today as the Christian Eucharist. To eat is to experience. So we taste the flavor of our creations. You order your meal, and then eat it. Don't order a meal and then lose the focus of what you ordered and why.)

88.60bN365 \mathbb{N}_{4} \mathbb{Q}_{5} \mathbb{Q}_{5}

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the You take care of its father. || One bread likeness. (Here the offering is Will. bread made into the image of the identity being created. The verse suggests that we manage what we put our attention on with the Will. "Khewy" is to prevent "Tef" is "father". something untoward from happening. I think the word may have been pronounced "fat" as in "father" and the metathesis was calligraphic convention. Osiris is the father of Horus. The Perceptive Faculty is the father of the Will and thus of the Eye. The Will takes care of the perception by managing The bread offering carries the idea of embodiment further. what it experiences. The Egyptians often molded offering bread into various symbolic shapes to represent important goals in life.)

89.60cN366* \bigwedge Jed medu: Asar N., hej nek Aryt Herew. Atehet nef. || Ateh ta. Say the word and Perceptive Faculty of N. illuminate for yourself the Focus of the Will. He has pulled it out. || One Pulled Loaf. (The Will constrains creations with the focus of the Eye. It defines the boundaries of any creation. The word "ta" means bread and also means earth. The grappling hook symbol appears in the word for constrain. The Egyptians created many shapes and sizes of bread to symbolize various aspects of life in the form of ritual offerings. Set apparently used a grappling hook device to pull out the Eye of Horus. The pulled bread symbolizes the attention pulled away from its goal by some distraction and apparently blinded to its purpose. This is a common experience that we must learn to manage.) 90.61aN367, 366a Jed medu: Asar N., hej nek Aryt Herew Wer, wenemyt en es Setesh am-s. || Jeseret w@.

Say the word and Perceptive Faculty of N. illuminate for yourself the Focus of the Great Will that Illusion has eaten of. || One cup of sacred drink. (Setesh is the Illusion that distracts attention away from focus on your true intention. Once you establish the Will, the distractions will greatly diminish. A few leftover "distractions" are still necessary in order to function. "Jeseret" [sacred] is a name for the land of the dead. The drink was a sacred drink possibly associated with the Osirian rites at Abydos. There is a word play on "desheret" [from which our word "desert" comes], possibly because of the desert around Abydos. The word originally means "red". I suspect the drink was red beer or wine symbolizing blood. Possibly it was a cup of blood, even menstrual blood. The Illusion of Set eats the Focus of the Will [Eye of Horus] after pulling it out. This leaves Horus partially blinded with his awareness unable to focus on what he is doing. We discover that even the distractions that apparently "blind" us are sacred creations that we must appreciate in order to reopen our eyes and return to our larger purpose. Osiris had to learn the value of Set and his Illusions in order to master the wizard's art from the Seat of Perception.)

91.61bM368. 368a Jed medu: Asar N., hej nek Aryt Herew. Akhekh em ten sen aref. || Khenemes w@.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will that they darkened for him. || One cup of khenemes beer. (This verse confirms our reading of the previous verse. The beer is clearly named as "khenemes" beer. It has a dark red color like blood. "Khenemes" is a pun on the word for mosquito. Blood is the beer of choice for "mosquitoes". It also means a companion and reminds us of Khenemu, the symbol of creative source represented as a potter. He makes the mug that holds the beer. Illusion may darken the focus of the Will, but that is a temporary distraction. Set is a friend after all. Those distractions each have their own purpose. There is a pun between "qeq", to eat, and khekh, to darken.)

92.61cN369*
$$\begin{array}{c} & & & & \\ & & & & \\ & & & \\ & & & \\ & & & \\ & & & \\ & & & \\ & & & \\ & & & \\ & & & & \\ & & & \\ & & & \\ & & & \\ & & & \\ & & & & \\ & & & \\ & & & & & \\ & & & & & \\ &$$

92.61cN369, 369a Jed medu: Asar N., hej nek Aryt Herew. Fa nek es ar her-k. || Fa-t ta w@, heneqet [w@].

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will. Lift it into your visual field. || Lift up one loaf of bread and one cup of beer. (This ritual is still done by Christian priests today when they lift the bread and wine sacraments during the mass. The bread is your body, and the beer or wine is your

blood. The real purpose is to take charge of your life and bring focus to it. Exercise your Will to create yourself into the image of the life that you prefer. Your "face" is the face you see in the mirror and the field of objects that you see when you look "out" at the world. The Eucharist is a profound and very ancient symbolic ritual that long predates Christianity.)

93.62aN370-371 Fat khefet her-f. Jed medu: fa her-k Asar. Fa her-k, ha N. pu, asy aakh-f.

Uplift its accompanying visual field. Say the word and uplift your visual field, O Perceptive Faculty. Uplift your visual field. O this N. swiftly moves his Light Body. (The theme here is to raise the level of your consciousness and to reawaken and activate the Eye's Focus and the Light Body. The "its" in the first sentence refers to the Eye of the Perceptive Faculty. There may also be an esoteric suggestion to lift the gaze into the space in front of the forehead. This all, including the raising of consciousness, can be done as fast [or as slow] as you like. The light body can operate through phase waves that have no particular speed limit.)

93.62bN372 5*a* her-k N. pu. W*a* Sh*a* seped.

Uplift your visual field, this N. Oceanic Meditation is alertness. (The two features advocated here along with uplifting are magnification and sharpness. These are two qualities of properly focused attention. The ocean (sha) is expansive, but the sharp thorn of alertness (seped) is tightly focused. If you experiment you will notice that when you put focused attention on something it seems larger and its color and resolution seem sharper. The sharper resolution is due to the greater density of receptor cells in the center of the retina. The magnification effect is at least partly due to the fact that the object in focus is usually the closest one. An object next to it is more distant from the fovea centralis, or focal center of the eye. "Wa Sha" is probably the fastest and easiest way to uplift consciousness. The ancient Egyptians call it the Oceanic Meditation because it expands consciousness from a stream of thoughts to an ocean of awareness. At the same time, paradoxically, attention becomes alert, and sharply focused on whatever thought appears in the ocean.)

93.62cN372 93.62cN372-373 M*a*-k en peret am-k. Hes, sekhet am.

You see what comes forth from within you. Honor what you have caused to be. (What you see are your own creations that arise as thoughts within your awareness, so honor them. "Khet" is a thing or to inscribe something, and "sekhet" is a causative form that means "to cause something to be". "Sekhet" also puns on the word for "field" an Egyptian metaphor for our individual awareness that contains all our thoughts and memories. With typical Egyptian humor, "hes" also means shit, the stuff that comes forth from within you after you enjoy eating the bread of your creation offerings to yourself. Osiris as the Lord of Agriculture understands the value of shit and honors it.)

93.63aN373 93.63aN373 A@k N. Wep re-k me Aryt Herew.

Wash yourself, N. Open your mouth like the Focus of the Will. (The injunction to wash means to purify your consciousness, not just take a bath. This refers to "Wa Sha" meditation in which you return to "Mu", the source waters of Pure Undefined Having done so, define your intentions with the empowered focus of Awareness. your Will and they will easily manifest. This is the secret of the Yogic Siddhis. In this verse "me" can either mean "with" or "like". The cosmic bath of the oceanic meditation cleanses your mind and transforms all your "dirt" into the pure light of awareness.)

93.63bW96-97 (N374-375) Dewa-k ka-k Asar as, khew-f ku m@ jened neb en mertu.

Summon up your Ka Energy as the Perceptive Faculty that it may protect you from (The electromagnetic energy of the Ka is both a all violent attacks of the dead. current and a field. The field can protect you from negative influences. The dead include people who are living in zombie existences or in lives governed by fear and anger. It also includes disembodied entities that may want to attach themselves to your body and disturb your life. These "dead" entities are your own creations as we saw in verse 62c above. However, you need to handle them properly or they can cause disturbances in your life. That is why the text exhorts you to first anchor yourself in the Primordial Ocean of Source Awareness, and then properly establish the Will. Armed with awakened awareness of the Aware Will you can then open the various chakra energies and engage safely in the world. The Ka's energy is the electromagnetic life force of the cosmos. It is a very effective shield against the dead because it is immortal by its very nature just as modern physicists declare when they invoke the conservation of mass-energy as the law of nature. Having already dealt with the issue of death, there is nothing to fear here. The best shield is no shield and nothing to shield. This is like Chinese road rage. Zhuang-zi describes a boatman whose boat bumps another boat. He looks up to curse the other boatman for poor navigation skills only to find that the other boat is empty and there is no target for his river rage except his own poor navigation skills. "Metu" was probably pronounced "mertu" as it still is today: mortal, mortuary, . . . Sethe's bull-head

glyph has what looks like a cobra rising up from his forehead. (1)

93.63cN375, 371/5a N. shesep nek ta-k pen am Aryt Herew. || Wah er ta em-bah-f.

N., receive to yourself this, your bread, which is in the Focus of the Will. Place [it] onto the ground before him. (As Christians know, bread is the ancient symbol of the physical body. The body is made from the food you eat. You create it in the image of the identity you have chosen to play in the world. The food comes from the ground. The ground represents the physical world and the Egyptians used bread as the totem for the Physical World. Ground your body in this physical world that lies before you, in the present moment, not in some imaginary world. "Him" refers to N. who has identified with the Perceptive Faculty. In the Eucharist Christians partake of bread as the body of Christ and thereby identify with him. That is what is meant here. "Qereset Asar" [the Source Chakra of the Seat of Perception] is the ancient form of Christ Jesus, the anointed one that Christians believe died for all mankind, showing the path to resurrection and immortality. This verse exhorts you to carry the ideal exemplified by Christ into the present moment of your practical everyday life, not to keep it as some spiritual ideal that you talk about It is interesting to see how many details of Christianity have passed in church. down from these simple ancient Egyptian traditions that developed thousands of years before the Christianity that we know emerged. These traditions derive not only from prehistory, but probably from teachings that abound throughout the cosmos in all ages wherever similar life forms exist.)

Title for Utterances 94-96.

94-96 Title.64aN376 🛕 📥 🌡 욘프 🖉 🖉 98a 🖗 99a 🖗

94.64aN376 Da sheb. || Shebu: ta w@, heneqet w@.

Giving a Food Offering [of Bread and Beer]. || Offerings: One Bread, One Beer. (This section continues the discussion of the Eucharist as practiced by ancient Egyptians. They often used beer made from grain instead of wine made from grapes since grain was more plentiful. These offerings could be made for living or dead persons. Egyptologists tend to focus on the offerings for the dead because funerary artifacts are what survive predominantly in the archaeological records of Egypt. Today in Asia and Africa people of many cultures make similar offerings for family ancestors and for the welfare of the living family members and their business affairs. The ancient Jewish ritual of welcoming the Sabbath includes offering of wine and bread.)

94.64bN377, 377a Jed medu: *ha* Asar N., hej nek Aryt Herew, nesheb-sheb-t nek her-s. || Shenes ta.

O, say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will. You brewed upon it. || One Shenes cake. (The image here is that of brewing ale. Excuse my English pun. You set up the initial conditions and the situation of what you see as the world matures like a good brew. Then you can enjoy it with a nice cake. Beer is the flow of life. Bread is the solid material. In your body wine or red beer is blood, and yellow beer is urine. Bread is flesh. This

verse also suggests working on your psycho-physiology. This includes education, meditation, exercise, and so on. Whatever you put your focused attention on in your life "brews" into a good beer. The "Shenes" was probably a round cake because the root "shen" means a round object or a circle.)

95.64cN378* 95.64cN378* Jed medu: hetemet ku em heneq per am-k [sep fedu]. || Heneqet w@. Say the word [four times] and you are provided with the beer that goes forth from

within you. || One jug of beer. (The "four repetitions" appear in the W. version. On the surface this sounds like drinking of one's own urine. This is an ancient tantric practice. On a deeper level this verse refers to the flow of creations that issue from your creative activities. "Drink" them as they manifest. That is, experience them and recycle them back into undefined awareness.)

379a 🛱 💁 🕾

96.64dN379, 379a Jed medu: Asar N., hej nek sutet aw@t Aryt Herew. || Sut aw@.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will as a royal joint of meat. || One royal joint of meat. (The offering may have been a particular type of meat or cut of meat, but the name clearly puns on the title of "sultan" that referred to the royal personage and is still used today as an archaic reference to a potentate of the Middle East. The idea here is that by deciding with the proper intention the focused Will transforms anyone into a royal personage. You are the king of your domain. No one can take this source power from you. Egyptologists like to read "Su" or "Sut", which is shorthand for "Suten" ["Se[r] Ten" = sultan = Honorable Sir] as "nesu". The latter means "throne" and is synecdoche for the pharaoh based on the king's use of his tongue [nes] to issue commands from the throne [ex cathedra]. I strongly suspect that in their writing Egyptians often left out medial liquids and nasals when juxtaposed to medial stops. Another common example is "heqet" or "heqe" for "heneqet" or "heneq" [beer].)

Title for Utterances 97-99.

97-99 Title.65aN376

97.65aN376 De ar @-f A*a*b.

Placing onto His Left Hand. (The left hand corresponds to the right lobe of the brain and left side of the body. This is the artistic and spatially intuitive side of the brain and the side of the body on which the heart is found. It also corresponds to East and the direction of morning.)

97.65bN380 97.65bN380 Jed medu: Asar N., Aryt netu net Herew debehet nef m@ Setesh. Say the word and Perceptive Faculty of N., the Focus is that which for the Will is required from the hand of Illusion. (Setesh as the illusory distractions of attention has captured the focus of the Will. By your decision with proper intention you ask for him to return to you what is rightfully yours and which is necessary for your This is actually a form of command that results in fully experiencing the evolution. situation that prevents the focus from occurring. The Egyptians called this "debehet hetep", propitiatory offerings. This involves a technology for handling distractions to your focus by creating conditions under which you experience them quickly and easily so you can restore focus to your life. The irony is that the Eye with its vision of illusory forms is part of the domain of Set and must be acquired from him. Set turns out to be all possibilities minus love. Thus he is very close to the Cosmic Mother except that the love is missing, and possessing the Eye is one of his possibilities, but he does not know what to do with it when he has it since focus clarifies the details of the situation and is therefore by nature destructive to illusion. Only Horus, the Will, can learn to use the focus of attention in a way that promotes evolution. He must get it back from Set, for it is the proper tool of the Will.)

99.66aN382 99.66aN382 Jed medu: Asar N., *ha* d*a* en nek Aryt Herew; d*a* en @-k, d*a* nek es. Say the word and Perceptive Faculty of N., O give yourself the Focus of the Will. Give it into your hand. Give it to yourself. (This verse further emphasizes that you want to get a good handle on focus of attention. The apparent reflexive nature of the syntax derives from the identification of the avatar wizard with Osiris. Osiris is to give the Eye to you, the avatar.)

Postscript

97-99? Postscript.66bN380/2a

O, paint! [?] (I am not sure what this little expression means: "*Ha* ther." My translation is just a guess, because the phrase lacks context. Previously we saw the use of the image of painting cosmetics around the eyes as a way of expressing the art of visualization. This may be an exhortation to use the Eye in this way. Painting is a right-brain intuitive exercise.)

Title for Utterances 100-102.

100-102 Title.67aN383 ∽ ↓ ⓑ े २ २ ४ ≏ 100.67aN383 Dey em jeret-f A*a*bet. **Placing in His Left Hand.** (This section continues the right brain discussion.)

100.67bN384 $h \downarrow \bigcirc$

Jed medu: Asar N., hen-f ket, amer-ne ku, anek nej 100.67bN384

Say the word and Perceptive Faculty of N., he organizes another, but I love you and protect you (When managing affairs for others it should be done with the attitude that we are managing our own affairs, since the interests of others are really You are appreciating your own creations and fixing them. your own creations. This is the Golden Rule. The word "nej" is connected to the story of Horus avenging his father's murder. This is an extreme example of "fixing" things. By engaging in struggle to set things right Horus gets his eye put out. Fortunately, the Higher Intellect, Jehuty, can restore it for him. The focus of the Will becomes distracted by Illusions that divide attention and take away creative energy. Things get blurry and murky for you when your attention is not focused on what you are really doing. Unfortunately part of this important verse and several that follow are damaged and fragmentary, so we can not be sure of the full meaning.)



Jed medu: Asar N., aw-ne, nejet ku, ath Aryt Herew 101.67cN385

Say the word and Perceptive Faculty of N., we have come and protected you. Take the Focus of the Will (This verse seems to be Horus speaking to Osiris. He comes to the aid of Osiris and then advises him to take and use his Eye so he may Focus of Will allows you to fix the problems in your life. see clearly. The final portion of this verse is missing.)



Jed medu: nuk Herew Asar N.... 102.68aN386

Say the word and I am the Will of the Perceptive Faculty of N. and (This verse shows the viewpoint of Aware Will taking responsibility. Horus is the Will, and Osiris is the witnessing awareness of the perceptive faculty. The final portion of the verse unfortunately is missing.)

102.68bN387 🔬 🛲 🛁 102.68bN387 Da en @-k Give your hand (We have only a fragment here.)

102.68cN388 🔭 102.68cN388 Ath **Take** (We have only a fragment.) 102.68dN384/8a 102.68dN384/8a

..... (A missing postscript.)

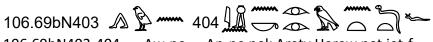
Title for Utterances 103-105.

| 103-105 Title.68eN389 🖘 👭 🖍 |
|--|
| 103.68eN389 Dey em |
| Placing in the [right hand?] (Perhaps this refers to using the right hand and thus |
| the left brain and the analytic mind. Unfortunately the second half of the text here |
| is lost as well as the content portion of the next three verses that follow.) |
| 103.68fN390 1 4 |
| 103.68fN390 Jed medu: Asar N |
| Say the word and Perceptive Faculty of N |
| 104.68gN391 |
| 104.68gN391 Jed medu: Asar N |
| Say the word and Perceptive Faculty of N |
| 105.68hN392 🏹 |
| 105.68hN392 Jed medu: |
| Say the word and |
| (Twelve parts thereafter are broken away.) |

106.69aN403

106.69aN403 Jed medu: *ha* N. pu nuk *sa*-k. Nuk Herew.

Say the word and O this N., I am your son, I am the Will. (Horus the Younger is the son of Osiris. The Will is the offspring of the Perceptive Faculty in the individual. Horus the Elder is Ra, the core belief in viewpoint that generates individuality within Undefined Awareness [Amen R@] or [Mu].)



106.69bN403-404 Aw-ne. An-ne nek Arety Herew net jet-f.

We come and we bring for you the two Eyes of the Will which are for his body. ("We" here is Horus, the ego "I" of the previous verse, and represents the will. "His" refers to Osiris, the perceptive faculty [awareness] and of course the avatar that identifies with Osiris. The two eyes are the absolute and the relative modes of vision. The two together form Cosmic Consciousness. The absolute eye is the Sun of pure awareness manifesting as the Higher Self. The Lunar relative eye oscillates through relative phases of "focus" and thus is subject to Illusion. Thoth, the Intellect, teaches Horus, the Will, how to manage the oscillating eye so that it is restored to wholeness. Its light also comes from the Higher Self. The two eyes together then form the Cosmic Aware Will, which is the essential nature of life. The "body" means that the two eyes incarnate into the physical body of the avatar.)

106.69cN404 Nejer sen. Awen nek sen.

Define them, and make them at home with you. ("Nejer" means to set the limits or boundaries on something and thereby grasp it. Here it has the sense of incorporating them into your reality. "Awen" has the determinative glyph for a nest full of chicks. The two eyes are your essential nature. Viewing the world through them you become a source being. Make a "nest" for them on your face, that is in the reality that you behold, and be a home for them.)

106.70aN405? (....)

(This text is missing from Sethe's transcription. Mercer has a line, but it does not make much sense so I leave a lacuna until I can ascertain the correct original text.)

106.70bN406^{*} <u>→ m</u> 106.70bN406 De-ne sen Herew tep redwy N. pen.

We put them, O Will, to be the head and feet of this N. (The expression "head and feet" means a formula or custom. In other words, the two eyes become the standard mode of functioning for the Will. The expression also has another meaning. The two ordinary eyes are placed horizontally on the face. But these essential eyes are in a hierarchical relation. Awareness [Osiris] is like the head, and Will [Horus] is like the feet. The feet allow us to move about. The will puts awareness into motion to execute the intended desires. They also cover the whole range of creation "from head to toe" so to speak. The name of Baba, elder brother of Horus, is encoded in "redwy" as the two legs.)

106.70cN406 Seshem sen N. pen ar Qebehu kher Herew, ar Pet kher neter @. **This N. guides them toward the Cool Sky with the Will and toward Heaven with the August God.** ("August God" refers to pure undefined awareness. This is what many people mean by "God". The more you infuse undefined awareness into your life, the more refined and celestial your experience of the world becomes. Coolness is a property associated with Qebehusenu-f, the son of Horus who represents the element of air and the West. He has the same hawk head as Horus. The west is the direction toward which the sun sets bringing the end of the day when things cool down. So it represents mature use of the Will as a cool intuitive insight rather than the rebellious willfulness of youth. Here that maturity extends upward to the Sky, so "Qebehu" becomes an epithet for Sky or Heaven and becomes parallel to and equivalent to "Pet". Awareness and Will together form the Cosmic Aware Will.)

106.70dN408

106.70dN408 Nej sen N. pen em khefetu-f nebu.

They protect this N. from all his opponents. (This text refers to the way Horus worked to set right the murder of his father and usurpation of the throne by Set and his followers. This usurpation is the situation in which the Will is distracted by situations to the point where these creations start to seem like the source of authority in your life. You must take back that authority or you will be enslaved by

those who oppose you. "They" refers to the Will and Awareness.)

O this N. we bring to you the two eyes of the Will for the expansion of his heart. (Deliberately acting as a source being expands consciousness and brings great happiness. The expansion of the heart also suggests a growing sense of love and appreciation. "Heart" also means "core". The two eyes are core creations. When we enliven them, our core essence expands to embrace our whole cosmos.)



106.71bN409 A@b nek sen, nejer nek sen.

Join them to you and take them for yourself. (You can deliberately join them to yourself by means of your Will. "Take" can also mean to incorporate them into your existence.)

107.71cN409+1

..... (Text is missing and may have been a title to the following section.) 107.71cN409+1 There seem to be two more parts that go here. **The title for these hymns is at 1644c.**

(**Note:** Utterances 108-203 consist almost entirely of exhortations to master the Will along with various ritual offerings that serve as deliberate exercises of the will. These are yagyas (ritual performances of pujahs) for the purpose of uplifting the quality of consciousness. Therefore many of the actions involve lifting the offerings into the air and waving them about in a certain manner. This symbolically activates certain pathways for the exercise of the Will. The following passages form a series of ritual offerings. All or a selection of them may have been used during initiations for the opening of the Eye of Wisdom.)



108.72aN410 Jed medu: Asar N. a@b nek Mu am-s.

Say the word and Perceptive Faculty of N. join yourself to the Undefined Awareness that is in it. ("It" is the Eye of the Will. Osiris as the perceptive faculty via the focused Will joins to the primordial undefined "waters" (Mu) of the cosmos. This is the ocean of pure awareness. It is undefined potential energy.)

108.72bN410 🔊 🛲 🗍 🖾 🛶 🐘 | 410a 🛲 🏹 💷

108.72bN410-410a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || Mu @b sen.

Say the word four times and by this N. is lifted the offering four times. || Two bowls of water. (Repeating the recitation four times is for the four directions to indicate omnipresence. The offering is the experience chosen by the Will. The water represents pure awareness. If the avatar has left his body, his family or priest

lifts the bowls "for" him [en ____ pen]. If he is alive, he lifts it "by" himself. This may be part of an initiation into the No Limit Ocean Awareness Meditation. The "Mu" glyph was used on Senet Game Boards for the square governed by the Death Trump because it represents dissolution of all creations back into pure potential.)

109.72cN411

109.72cN411 Jed medu: Asar N., hej nek Aryt Herew bedet er-f.

Say the word and Perceptive Faculty of N., illuminate the Focus of the Will, and grain [comes] to him. (The focus of the Will empowers a person to have food in his mouth whenever he wants or needs it.)



109.72dN411-411a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || Bed @b sen.

Say the word four times and by this N. is lifted the offering four times. || Two bowls of grain. (The avatar presents the offering that corresponds to the empowerment.)



110.72eN412 Jed medu: N. hej nek Aryt Herew a@b nek es er re-k.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will and join it to your mouth. (The Will gains the ability to express itself in speech. Each command of the focused Will brings forth the appropriate response. The "joining" here is the intention of the Will joining to the words expressed by the mouth, not putting an eye into a mouth.)

110.72fN412

110.72fN412 Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || Ashetet t*a* w@, heneqet w@.

Say the word four times and by this N. is lifted the offering four times. || A morning meal of a bread and a beer. (The theme here is food, but it represents physical experience in general. The word "ashetet" is actually miswritten with the determinative of "ashesh" which is to pour or spit out. The scribe apparently borrowed the homophonic root "ash" and left out the remainder of the phonetics.)

111.73aN413 🏹 🗐 🧮 🗠 🖕 🏹 스 🏳 🚔

111.73aN413 Jed medu: Asar N., hej nek Aryt Herew, *t*a-t Setesh.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will that Illusion smashed. (Set as Illusion smashed the focus of the Will by distracting it. When the Eye lost its focus, its vision became blurry or even blind.)

111.73bN413 🔊 ····· 🗇 🔤 🍒 🛶 🎧 🛛 413a – 🖗 🛆 💷

111.73bN413-413a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || Tewety. Say the word four times and by this N. is lifted the offering four times. || Two

offering cakes. ("Tewet" is a symbolic bread offering. But it also is an image or a statue. The image is Thoth, the "tut" in Tutankhamen's name. Egyptians often made bread into various symbolic shapes for use in offerings. There may be a play on the word "tat" in the previous verse. The W. version has "one" instead of "two".)

112.73cN414 Jed medu: Asar N., hej nek Aryt Herew [ateh]et nef.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will that restrains him. (The focus of vision allows the avatar to see things clearly as they really are. This restrains the effects of Illusion. Faulkner thinks the verb "ateh" refers to Set pulling the eye out. This may be correct. "Him" is Set. The Will is Horus. The general sense is that the Eye has a tractor beam. It attracts whatever you put attention on and draws it into your reality.)

112.73dN414 ເຊັ່າ ເພິ່າ ເພິ

112.73dN414-414a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || Ateh T*a* w@.

Say the word four times and by this N. is lifted the offering four times. || 1 Ateh bread. (The name of the bread echoes the verb from the previous verse. Egyptian bakers may have pulled the dough a certain way when they made the bread.)

113.73eN415

113.73eN415 Jed medu: Asar N. ath nek her-k.

Say the word and Perceptive Faculty of N., you take your vision. ("Ath" means to take up the vision of your focus and make it real. It also plays on the idea of putting the Eye on your "face". "Face" is the field of vision in front of your face that your eyes behold. It is what you face in life. Put your attention on what you prefer to be your reality.)

113.73fN415 ເຊັ່າ ເພິ່າ ເພິ

113.73fN415-415a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || Heth t*a* sen.

Say the word and by this N. is lifted the offering four times. || Two Heth loaves. ("Heth" echoes "ath" in the previous verse. "Hetha" is to engrave a design or set with precious stones. Perhaps the bread was "inlaid" with dates or raisins.)

114.74aN416(W107)*

114.74aN416 Jed medu: Asar N. an-ne nek neheru her-k.

Say the word and Perceptive Faculty of N., I bring to you whatever you enjoy. ("Neher-her" is what you rejoice in. "Neheru her-k" is what "resembles your face". Your perception brings you what you choose with your Will, and that is of course what you enjoy. If not, you must have changed your mind. Why would someone deliberately put attention on what they do not like? If you have attention on things you apparently do not like, you would do well to take a closer look at your real

motivations. Pretense can be a subtle game. There is also a play of "neheru" against "en Herew" = by the Will and fun with the sound of the letters.)

114.74bN416 🔊 ····· 💭 🔤 🏧 🖓 416a 🖗 🛆 💷

114.74bN416-416a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || Neher t*a* sen.

Say the word and by this N. is lifted the offering four times. || Two Neher loaves. ("Neher" echoes the verb "neheru" above: "to be like", "to rejoice in", and continues the play.)

115.74cN417

115.74cN417 Jed medu: Asar N. de-ne Aryt-k.

Say the word and Perceptive Faculty of N. we put your Focus [in place]. (We put the Eye in place, so you can focus on what is appropriate for you. "We" is the gods.)

115.74dN417 🔊 ~~ 📿 🖵 🍒 🖵 🐘 417a 🗋 ≏ 🛆 💷

115.74dN417-417a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || Depet t*a* fedu.

Say the word and by this N. is lifted the offering four times. || Four Depet Loaves. (The primary meaning of "dep" is to taste. The Egyptians must have considered these particular types of bread very tasty. "Dep" echoes "de". The word also suggests the town of Dep, site of the crown chakra in the Delta. Let your focus be on what unifies all your actions and links them up to the mission of the Higher Self.)

116.74eN418 📜 💭 🚟 🗢 🏷 🖏 🛴 🏝 🖡

116.74eN418 Jed medu: Asar N., hej nek Aryt Herew, khew p*as*-f her-s. Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will to protect his person with it. (The avatar turns on the focus of his deliberate attention. Horus protects Osiris with it.)

116.74fN418 🔊 🖛 📿 🗖 🍒 🖵 🚳 🛛 418a 🗆 🛲 🖂 🗤 🗤

116.74fN418-418a Jed medu sep fedu: en N. Pen f*a*-t henek sep fedu. || Pesen fedu.

Say four times: By this N., is lifted the offering four times. | **Four baked cakes.** ("Pes" is to bake or roast. The W. version has round cakes. Perhaps there was an association with the round glyphs that go with "khew", to protect. The four cakes were for each of the cardinal directions. "Pesen" echoes "pas" of the previous verse.)

117.75aN419

117.75aN419 Jed medu: Asar N., shesep nek tep-k.

Say the word and O perceptive faculty of N., take for yourself your head. (The head here represents the primary mission of a person's life, his topmost goal. The avatar here recognizes and accepts his mission in life as what is right for him. Only

he knows what it is, and it is unique for each individual.)

ta fedu. **Say four time and by this N. is lifted the offering four times.** | Four Round cakes. (These "shenes" cakes represent the avatar declaring his mission to the world. Thus he offers one to each of the four directions. "Shenes" derives from the root "shen" that means a circle or circuit. "Shenes" is also a bandlet of byssus worn only by royalty. The allusion is to the preciousness, responsibility, and all-encompassing

nature of the mission.)



118.75cN420 Jed medu Asar N., em Aryt-k. Ath nek es.

Say the word and, O Perceptive Faculty of N., it is in your Focus. You take it. (The eye represents the focus of the Will. The ability to manage life lies in that focus of Will. It is inherent in your perceptive faculty. But you must choose to take it and activate it.)



118.75dN420-420a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || em T*a* t*a* fedu.

Say four times: By this N. is lifted the offering four times. | Four "On the Earth" loaves. (These cakes represent the ability of the eye's focus to make things become real in the physical world.)

119.76aN421*

119.76aN421 Jed medu: Asar N., hej nek Aryt Herew khanefet nef.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will with which he fried. (Horus is the pilot on the solar boat. He uses the Eye to help him guide the boat in the proper direction. "Khanef" means to fry something. The cockle radical implies they are fried shellfish. In hymn 159 you can see the small shellfish in the bowl.)

119.76bN421-421a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || Khenefu fedu.

Say four times: By this N. is lifted the offering four times. | Four Khenefew cakes. (These cakes celebrate Khenef, a god who offers illumination. "Khenefew" echoes "khanefet" in the previous verse. Note how the poet links the verses together like a chain with these echoes.)

120.76cN422 120.76cN422 Jed medu: Asar N., hej nek Aryt Herew me seh ben-ben es.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will, gathering in like a pyramidion. ("Seh" means to gather. A "ben-ben" is a pyramidion, the capstone on a pyramid that brings the edges and sides of the pyramid to a focal point. The activation of the Eye causes Will to gather attention into a focus just like a pyramidion does for a pyramid's edges and sides. But see also Hymn 158.)

Say four times: By this N. is lifted the offering four times. | Four bowls of round cakes. (These cakes are called "hebenet". This plays on "seh ben-ben" in the previous verse and brings out additional ideas. "Heb" is a festival. "Hebenen" is a ritual prostration that was probably done at festival times to express humility. The cakes seem to have been round. The ones shown here are small and some think they are fruits, although there is no evidence I know of to support fruit instead of cakes.)

121.77aN423

121.77aN423 Jed medu: Asar N., hej nek Aryt Herew atehet nef.

Say the word and the perceptive faculty of N. illuminates for you the Focus of the Will that restrains him. ("Ateh" has a grappling hook or anchor determinative and means to restrain, imprison, or to pull. The pronoun "him" refers to Set, the power of Illusion. This refers to the fighting between Horus and Set during which Set temporarily pulls out the Eye. This invocation repeats #112.)

$$\mathcal{N} \stackrel{423}{\text{Im}} \xrightarrow{} \mathcal{N} \stackrel{\square}{\longrightarrow} \stackrel{\square}{\longrightarrow}$$

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121.77bN423 Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || Qemehu fedu. **Say four times: By this N. is lifted the offering four times.** | Four Qemehu loaves. (The offering item here is different from #112. These loaves represent Qemehu, an epithet of Ra and Horus as "the seer" and are made of fine flour. They also represent the crown chakra and probably play on the word "Qebehu" which is an epithet of Heaven. We can use the power of the Eye to attract the experience of

Heaven. Sethe's transcription has $\varDelta \bigotimes 4$



122.77cN424 Jed medu: Asar N., hej nek Aryt Herew det nek em re-k.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will which you put in your mouth. (Putting an eye in the mouth makes no sense at first glance. The point is that the Eye brings focus to the Will. Once your will has

focus, then use the mouth to give verbal expression to your intention. For example, when the waiter in a restaurant asks for your order, instead of saying, "O, I don't know, -- whatever," you look at the menu, make a deliberate decision, and then tell the waiter what your order is. This is "putting your eye in your mouth." We say, "Your eyes are bigger than your stomach" when you order more than you are ready to handle. Then the ego gets out of hand in making deliberate decisions.)

122.77dN424 3 m 122.77dN424 3 m 122.77dN424-424a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || Adet H*a* fedu.

Say four times: By this N. is lifted the offering four times. | Four Moistened Cakes of the North. (The north is the swampy delta land. To represent the moist soil the cakes are moistened, perhaps with beer or wine. Sopping bread in wine is an ancient custom. "Adet" echoes "det".)

123.78aN425 Jed medu: Asar N., Hej nek Aryt Herew, p*a*t-k wenemy-k. **Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will.** It is your cake that you eat. (The point here is that the focus brings ideas to the level of physical experience by increasing the intensity of belief. Eating is the metaphor for fully experiencing something. Once you place your order, the waiter brings food and you eat it. It is the food that you ordered. Do not complain.)

123.78bN425 $\lim_{n \to \infty} m$ $\lim_{n \to \infty} \lim_{n \to \infty} \lim_{n \to \infty} \frac{1}{23.78bN425-425a}$ Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || P*a*t fedu.

Say four times: By this N., is lifted the offering four times. | Four cakes of stuff. ("Pawet" or "Pat" in general means stuff, material. In particular it is food or cakes. This is your physical creation that you must now experience. The "Pawet" is the company of the gods, especially the primeval ones. With the Eye of the Will you can even experience the primeval gods.)

124.78cN426 📗



124.78cN426 Jed medu: Asar N., hej nek Aryt Herew, ateh nef. Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will that constrains him. (This verse repeats 121.77a.)



124.78dN426-426a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || T*a*sh er wejeb fedu.

Say four times: By this N. is lifted the offering four times. | Four "river bank boundary marker" breads. (Setesh, the Illusion, is constrained by putting boundaries on him. Hence, the bread is made to look like a boundary marker [t*a*sh]. The N. version probably has a scribal error, because the bread should look like

tombstone shapes. The W. version has "ashet", which means wealth or goods. This is a scribal metathesis. "Tash" makes much more sense here. The N. version has what looks like the riverbank determinative, which is a boundary marker on its side. It also has the letter "r" instead of "t". I think this is a variant spelling of "ater" which is a measure of land distance or area that would be marked with boundary markers. Making the bread in the shape of boundary markers is nice because the four loaves set off a boundary that symbolically constrains Set. Also, Set [often called "Se-tesh" = stone maker] is specifically the god of stone, and the markers were made from stone.)

125.79aN427 NJ O S A A A

125.79aN427 Jed medu: Asar N., hej nek abehu-f heju wejau.

Say the word and Perceptive Faculty of N., illuminate for yourself his teeth that are white and strong. (The teeth help with the eating. This means that the perceptive faculty is capable of fully experiencing its creations, since "eating" is the standard Egyptian metaphor for fully experiencing something.)



125.79bN427-427a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || Heju fedu.

Say four times: By this N. is lifted the offering four times. || Four bunches of onions. (The onion has the same shape as the glyph for white. The onion head is also white. "Hej" is the word used also for the mace that represents illumination of the eye. Thus onions were especially revered by ancient Egyptians. This verse supports my notion that the verb for the previous verse and this whole litany is "hej" and its meaning is "illuminate". The teeth are bright and white. Egyptians had a festival where they chewed onions to symbolize the intention to illuminate the Eye. This was particularly associated with the cat goddess, Bast, and had secret tantric associations.)

126.79cN428 🏹 🗐 💭 🏠 🖗 🖝 🏠

126.79cN428 Jed medu: Asar N., em khepekh Aryt Herew.

Say the word and O perceptive faculty of N., the Focus of the Will is in the Haunch. (The haunch is a symbol of Set. Set is Illusion. The function of the Will and its focus are both inseparable from Illusion. Transcendental awareness is beyond focus, but is also omnipresent. Thus Horus can not separate himself from Set, and it is foolish for him to fight Set. The Egyptians sometimes drew the heads of Horus and Set on the same body to emphasize this point. A further insight here is that the haunch is a stand-in for the erect phallus. For men it is often true that the main focus of attention in their lives is on sex, despite protestations otherwise.)

126.79dN428* 100 126.79dN428* 100 126.79d.428-428a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || Khepesh w@.

Say four times: By this N. is lifted the offering four times. | One haunch.

(This is a bull's haunch that represents the haunch of Set. It is lifted during the ceremony of "Opening the Mouth". It is a form of the Dipper clock's hand that rotates around the North Pole. Thus it relates directly to the awakening of the Will's focus and the connecting of the Will's decisions with the ability to speak. The horizon forms a giant mouth with the eastern and western edges forming the two lips. The rising of the sun represents the expression of the Will. It is Horus on the wing.)



127.80aN429 Jed medu: Asar N., aba. Ne asef Geb em aw@-f aw@. Say the word and O Perceptive Faculty of N., dance. The World is not cut off from the heir of his heir. ("Aba" is to dance. It relates to the heart [ab] and the pawns that hop around on the Senet playing board. Geb is the father of Osiris. Horus is the son of Osiris. The Will is the heir of World's heir. Horus inherits and administers the World for Osiris and thus also for Geb.)

127.80bN429 🏹 🛲 🦳 🍶 🛶 🎆 | 429a | 🛶 🐎 | 1

127.80bN429-429a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || A[w]@ w@

Say four times: By this N. is lifted the offering four times. | One piece of flesh and bone. (This totem represents the glyph for heir. An heir is the flesh and bone descendant. Geb is the physical World Trump, and Osiris, as the Magician Trump, is his heir. Horus is the heir of Osiris.)

128.80cN430

128.80cN430 Jed medu: Asar N., hej nek Aryt Herew sekhenut-k.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will for your embrace. (Embracing the Eye is to own it and use it to embrace your reality.)

128.80dN430 im im \operatorname{im} im \operatorname

128.80dN430-430a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || Sekhenew w@.

Say four times: By this N. is lifted the offering four times. | One breast bone. ("Sekhen" is to embrace, and the cut of meat associated with this is the breast. When you embrace someone you draw them close to your breast.)



129.81aN431 Jed medu: Asar N., hej nek sewetet Aryt Herew.

Say the word and Perceptive Faculty of N., illuminate for yourself royal flesh of the Will's Focus. (It is not clear what cut of meat the "sewetet" is, but it may have some association with the word for king, "suten". The joint symbolizes an heir. Focus attention on having an heir and you will have one.)

129.81bN431 i Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || Sut w@. Say four times: By this N. is lifted the offering four times. | One joint of royal meat. (As in the previous verse, we do not know specifically what this joint is. Further research into Egyptian anatomical and medical texts may reveal some clues, but the word seems related to the word for king and the important issue of succession.)

130.81cN432 Jed medu Asar N., hej nek seb[*a*]u arek.

Say the word and Perceptive Faculty of N., illuminate for yourself the teachings for yourself. (The "sebau" are the teachings. The word also means "stars" because in the most ancient times before writing was developed, the Egyptians used the stars as their library of teachings. They associated each part of their wisdom tradition to some aspect of the stars and constellations. That is why knowledge of the sky is so important for understanding the **Pyramid Texts**. The clear skies of Egypt made them an ideal teaching tool. A teacher or his teaching is called "seba". Budge thinks this is a kind of offering, but the uplift sign " suggests that these are teachings that raise the consciousness of the student. The word "seba" relates to portals and stars suggesting "stargates" for traveling to new dimensions of awareness.)

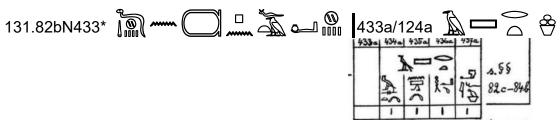
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Say four times: By this N. is lifted the offering four times. Four spare ribs. (Oddly enough these rib cuts were called by the Egyptians "s-per" ribs. Now you know why they are called "spare" ribs. [Actually the "spare" of our ribs probably comes from German and means "spear" as in roasted ribs on a spit . . . but who knows?] The Egyptian name derives from the shape of the glyph, or perhaps the glyph was originally a rib, but was borrowed for other similar sounding words. "Seper" means to make a request and is used for the plaintiff in law cases. The idea is that for any question you may ask, the teachings will provide an answer or a technique for finding the answer. The text shows the ribs all attached in one piece, "Seper" can also mean to arrive. so that is probably how they were offered. lt sounds only vaguely like "seba", but there may be an additional connection through the similarity of the glyph "seper" to the glyph for the moon, and a crescent moon goes nicely with the stars as a "spare rib" in the sky.

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131.82aN433 Jed medu: Asar N., hej nek aseshau-k.

Say the word and Perceptive Faculty of N., illuminate for yourself the instructions. (The translators, including Budge, have no idea what the "aseshau" are. However, the Egyptians often prefixed an "a-" in front of verbs to express endearment very much as they do in Taiwan where I lived for many years. "Seshau" are the dear instructions, particularly the traditional keys handed down in the name of "Seshat", the goddess of learning, civilization, technology, and architecture. "Instructions" relates to the theme of teachings.)



131.82bN433-433a-434a-435a-436a-437a. Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || *A*sheret: meset w@, ne[n-]shem w@, h@ w@; h*a*af w@.

Say four times: By this N. is lifted the offering four times. | Roast meat offerings: One liver, one spleen, and one limb. Also one forequarter joint. (The first two offerings are the "meset", or liver, and the "ne[n]eshem", or spleen. Note that the internal nasal is dropped in the orthography. The precise identification of the last two offerings is not clear, although the last one suggests a forepart, as Faulkner notes.)

132.82cN434 ╢┙╗═╼♪ \\;

132.82cN434 Jed medu: Asar N., hej nek Aryt Herew, as-k ar es.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will, toward which you come. (There is no point in delaying, since the focus is an inherent ability. Just turn it on and start using it.)

132.82dN434 Im Im Im Im Im Im Im W125a Im Im 132.82dN434-434a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || Meset w@.

Say four times: By this N. is lifted the offering four times. | One liver. (The next three offered items are the other ones enumerated at 131.82b.)

133.83aN435 🏹 🗐 🧮 🗢 🦕 🖉 🛶 🏻 ()

133.83aN435 Jed medu: Asar N., hej nek Aryt Herew, shemet-f ar es. Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will, to which he has gone. (This is almost the same as 132.)

133.83bN435 🔊 🖛 🔘 🗖 🍒 🖬 🕼 |435a (W126a) 🛲 🖓 🖯 0

133.83bN435-435a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || Ne[ne]shem w@.

Say four times: By this N. is lifted the offering four times. | One spleen. (There is a linking echo between the "shem" of "neneshem" and the verb "shem" which means "to go" in the previous verse.)

134.83cN436 Jed medu: Asar N., hej nek Aryt Herew, emet h*a*t-f.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will which is on his brow. (The eye is already there in the brow chakra. He only has to use it.)

134.83dN436 Im Im Im Im Im 436a(W127a) Im 134.83dN436-436a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || H@ w@.

Say four times: By this N. is lifted the offering four times. | One limb. ("H@" is a limb of a body or flesh of the body in a general sense. So it can be a piece of meat.)

135.84aN437

135.84aN437 Jed medu: Asar N. em Aryt Herew emet h*a*-t Setesh.

Say the word and the Perceptive Faculty of N. is in the Focus of the Will on the brow of Setesh. (Even Set has the ability to focus if he wants to. The problem is that he tends to focus on himself and then what he sees is an Illusion. The word "ha-t" also has the possible meaning of "heart". If Set could find his true heart, his focus of vision would generate a beautiful reality from his great Illusion.)

135.84bN437 ເຊິ່ງຊີ້ ເພື່ອມີ່ ເພື່ອມີ່ ເພື່ອມີ່ (W128a) ເຊິ່ງຊີ່ ເພື່ອມີ່ ເພື

135.84bN437-437a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || H*a*a-f w@.

Say four times: By this N is lifted the offering four times. | One forequarter. (I think that here "forequarter" is better than "breast". Set has not opened his heart, but the potential is always there and so is the verbal echo in the offering.)

136.84cN438 ኺ፟ዿ፟፟፟፟፟፟፟፟፟∰፝ቘ፼ቘዄ፟ዀዀ፞፟፟፟፟ዀ፟ዀ

136.84cN438 Jed medu: Asar N., hej nek tepyu em-khet Setesh Ser.

Say the word and Perceptive Faculty of N., illuminate for yourself the heads that follow Setesh, [their] chief. (One of the key uses of focus is to arrange an arbitrary set of items into some kind of order. A "set" is basically an unordered collection of items with some trait in common unless and until we define some order onto it. Ordering sets priorities within the set. For example, we can have a bunch of different numbers and then order them by imposing the rule "greater than" on them. Then the set becomes arranged in a sequence. The word "tep" indicates importance or priority. The set is arranged in the order of importance of the items. This principle of prioritizing items by importance is an important managerial tool that creates order out of chaos. Set is the Chief so it is up to him to decide what is in his "set" and what order there is, if any. "Ser" survives as our honorific word "sir" and indicates an elder or someone with experience and skill. The word analyzes into "s" [cause] and "r" [go beyond] and indicates an arbitrary elevation of something to

greater importance.)

136.84dN438 🏹 🛲 🦳 🛄 🏧 🛄 🕅 438a 🗢 🛱 🛽

136.84dN438-438a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || Re w@. **Say four times: By this N. is lifted the offering four times.** | **One Re goose.** (A "Re" is a kind of goose. Another type of goose is called a "ser" and thus echoes nicely with Set's title in the previous verse, giving us the link in the chain of offerings.)



137.85aN439 Jed medu: Asar N., hej nek jer ab pen.

Say the word and Perceptive Faculty of N., illuminate for yourself the boundary of this heart. (The focus of Will allows a person to define the boundaries of the core belief or issue in his life. This includes the idea of all of this heart and its feelings.)

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|-------------------------|-----------|--|
| 137.85bN439 🔊 🖛 🔘 🗖 🍒 o | | |

137.85bN439-439a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || Thet w@.

Say four times: By this N. is lifted the offering four times. | One The[t] goose. (The "thet" is a breed of goose or duck.)

138.85cN440

138.85cN440 Jed medu: Asar N., hej nek Aryt Herew, em *sa*t nef.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will with his goose. ("Sat" is a kind of goose, but could also mean his daughter. It may also be code for the World Trump Geb, who has a goose as his totem. We do not know of a daughter for either Osiris or Horus.)



138.85dN440-440a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Set w@. Say four times: By this N. is lifted the offering four times. | One Set goose. ("Set" is another name for a type of goose and provides the link to the previous verse and to Set as a son of Geb, whose totem is the goose. From these offering verses it becomes clear why the Egyptians put so much attention on the "aped", or fowl offerings. These included various types of geese and ducks that were given names that alluded to important values in Egyptian life. The goose therefore became the general totem for worldly values and the "geb" goose was adopted as the name for the World Trump, Geb.)

139.86aN441* 🏹 🗐 🥽 🔊 🖗 🕅 💭 🦛

139.86aN441 Jed medu: Asar N., hej nek aw sar-f sen.

Say the word and Perceptive Faculty of N., illuminate for yourself those who come

and he makes them arrive. (The initiate learns how to treat men honorably when they treat him honorably too.)

139.86bN441

139.86bN441-441a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || Se[t] w@.

Say four times: By this N. is lifted the offering four times. | **One Se[t] goose.** (The "Set" is possibly the same as above. This may be the gander, and 440a is the female goose.)



140.86cN442 Jed medu: Asar N., hej nek Aryt Herew, khewy men-f es.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will to ensure that he stabilizes it. (Stability of focus is very important. Focus that jumps around can be disruptive and is not really focus.)



140.86dN442-442a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || Menewet w@.

Say four times: By this N. is lifted the offering four times. | One Dove. (The dove or swallow offering [Menewet] represents the stability that Isis brings to Osiris through her constant loving care. She is the Dove of the Holy Spirit. The play on "men" in the previous verse is obvious.)

141.86eN443

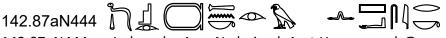
141.86eN442 Jed medu: Asar N., hej nek Aryt Herew, ateh nef.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will that constrains him. (This is a repeat of the offering at 121 and 124 and refers to the ability of the Eye's focus to constrain the Illusions of Set.)

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141.86fN442-442a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || Tesaf w@.

Say four times: By this N. is lifted the offering four times. | One Tesaf cake. (This is a joke. "Tesaf" is an anagram for "Set af". "Af" here can mean the "khepesh" joint of Set's body; a turning or twisting of Set, which is what the word game does symbolically; or a serpent, which is the inner "Aapep" monster python nature of Set.)



142.87aN444 Jed medu: Asar N., hej nek Aryt Herew, ne sh@s arek.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the

Will that it is not severed from you. (Get the Eye illuminated permanently so that it can not be severed by any occurrence.)

142.87bN444 🔊 ···· ○ ··· 🍒 ··· 🐘 444a 🖵 ○ △ 💷 142.87bN444-444a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Sh@t sen.

Say four times: By this N. is lifted the offering four times. Two obelisk cakes. (The word "sh@t" echoes the verb "sh@", to sever. "Sh@t" is often used as code for books. The two obelisks encode the name of Baba, who often takes the form of Thoth's baboon to oversee the scribes as they copy books. Two large obelisks usually grace the entrance to any important temple in his honor. The cakes are made to look like a pair of obelisks and call to mind Baba-Thoth and the art of writing. The two obelisks can be the red and black writing brushes used by the scribe as well as the two legs of Baba.)



143.87cN445 Jed medu: Asar N., asep nek Aryt Herew.

Say the word and Perceptive Faculty of N., offer to yourself the Focus of the Will. (This verse changes "illuminate" to "offer". Give yourself this wonderful opportunity to become an avatar.)

143.87dN445 🔊 🖛 🔘 🛄 🍒 🛶 🕯 🛛 445a* 🖮 🖧 🖤 💷

Jed medu sep fedu: en N. pen fa-t henek sep fedu. || Papet 143.87dN445-445a sen.

Say four times: By this N. is lifted the offering four times. | Two baskets of grain. (The verb "asep" used to "offer" in the previous verse is a variant of the root "sep", the word for fortune. In Egyptian mathematics this word means to multiply or how many "times" we take something. Hence the offering is of grain to indicate abundance by the multiplication of grain in crops. The W. and T. versions have "Nepat" for grain. This is the application of the Will to generate good fortune. "Pa-pet" literally means to fly up to Heaven.)



144.88aN446 Jed medu: Asar N. em Aryt Herew sesewenet nef Mu am-s.

Say the word and Perceptive Faculty of N., in the Focus of the Will is the curing for **him of the Awareness that is in it.** (Literally it says to "purge with fire the water that is in it". "Sewen" is a doctor. The causative verb form is a curative procedure that involves cauterizing or burning out the wound or illness. This sterilizes the wound. The focus of the eye is like fire. Pure awareness is like water. Thus the fire purges out the water. When the attention is focused, pure awareness is pushed to the background and tightly bounded awareness moves to the foreground. You have very tightly defined experiences when the doctor cauterizes a wound. The waters of undefined awareness then cool things off and allow you to relax.)



145.88cN447 Jed medu: Asar N., hej nek Aryt Herew. Nejes wenemet en Setesh am-s.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will. What Setesh has eaten in it is but a little. (The word "eat" does not make sense in its usual sense. Here it refers to experience. Eating is like experiencing. When you are done, the experience is over and the food has disappeared. Thus true experience makes things disappear. Focus of attention makes things appear, and resistance makes things persist. Set grabs the Eye of Horus and tries it out, but his attention is so disordered that he gets very little experience from using the Eye. He does not know either how to focus or how to experience. He only knows how to At first Horus resists Set. Later he learns not to resist him but to experience resist. him. Then he is easily able to manage Set. The Eve of Horus is "Great". Whatever Set eats is only a little in comparison. The focus is like a mouth that can open wide and swallow whatever it puts attention on. With tight focus it can burn right through anything like a laser. The litany of offerings now lists various beverages. They are all within the awareness of the avatar.)

145.88dN447 ĵ∭ ~~ ◯ □ ¼ 447a ♀ ⊂ □ □

145.88dN447-447a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || Jeseret sen.

Say four times: By this N. is lifted the offering four times. | Two bowls of sacred altar beer. (This beer is called "Jeseret" because it is "sacred" beer made especially for offering. This offering gives the secret of why Set is unable to get good results from the Eye. When people steal sacred techniques, or when a person steals anything, this shows lack of respect for the holiness and splendor that is inherent in all things. Set takes rather than offers, and his attitude is self-centered rather than appreciative. True focus of attention comes when a person notices the fine details of beauty and the integrated design of something and is fully absorbed in the awesome splendor of the object. This is easiest to do at first with objects a person has special interest in, but that is just "a little" taste. The ability grows into the appreciation of infinite wonderment at any creation, however unpleasant it may seem at first glance. The alcoholic aspect of the beer represents the shifting of consciousness that accompanies this loosening up to a broader perspective.)

448 「二日間をある」が「二日」 146.89aN448/W140 🏹 🗐 🥽 🗢 🖒

146.89aT411 Jed medu: Asar N., hej nek Asyr Herew, awu sen as shenu en am-s. Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will. They come encircled within it. ("They" refers to any objects of appreciation. The field of vision forms a circular energy mandala that circumscribes whatever the attention is placed on.)

146.89bN448-448a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || A*a*mut jeser-t sen.

Say four times: By this N. is lifted the offering four times. || Two Bowls of Sacred Beverage of the Mother of Grace. (The unusual sign for the offering seems to be a simplified version of the sign that appears in 211.131d. There the scribe gives us the phonetics as Aamut, the Mother of Grace. The beverage is thus not Theban beer as suggested by Mercer, but may be a kind of milk as suggested by Faulkner.)

147.89cN449 Jed medu: Asar N., hej nek Aryt Herew, akhekh em ten sen aref. Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will which they darkened for him. (The expression "akhekh em ten sen" primarily means that they put his eye out. The phrase also contains "khem": they made it stupid. "Akhekhemet" is fire. "Akhemet" is to seize violently. All these ideas seem to add drama to the way Horus temporarily lost the sight of his eye during the fight with Set and his minions. It is important to note that the loss of one eye does not completely blind a person. What he lost was not the ability to see, but the ability to focus. This weakened and disoriented him as a leader and as a warrior.)

147.89dN449 $\lim_{n \to \infty} \lim_{n \to \infty} \lim_{n \to \infty} \lim_{n \to \infty} \frac{1}{2} \lim_{n$

Say four times: By this N. is lifted the offering four times. | Two Bowls of Friendship Beer. ("Khenemes" is friendship. This beer promotes friendship. Good friends do not distract your focus of attention. They align with it and strengthen it. That is how you can tell who your real friends are. But first you have to open the Eye of Horus and see clearly with wisdom what you are going to focus on. Otherwise so-called "friends" will lead you by the nose to where they want you to go, which may not be in your best interest or even theirs.)

148.90aN450 148.90aN450 Jed medu: Asar N., hetem thu em heneq per em-k.

Say the word and Perceptive Faculty of N., provide yourself with the juice that goes forth from within you. ("Heneq" is the basic root for the general term for beer. The beer-like juice that goes forth from your body is urine. In other words, this verse advises a person to drink fluids. This may involve ritual drinking of urine.)

148.90bN450 10° and $10^{$

sen. Say four times and by this N. is lifted the offering four times. | Two Bowls of

Beer. (The offering is he[ne]qet, or ordinary beer. The root "heq" means to govern.)



149.90cN451 Jed medu: Asar N., hetem thu em heneq per em-k. Say the word and Perceptive Faculty of N., provide yourself with the juice that goes forth from within you. (This verse repeats 148.90a.)

149.90dN451 🔊 ···· O 🔤 🏧 🏧 💷 🛍 | T114a | = O ⊂ 🛛

149.90dN451-451aJed medu sep fedu: en N. pen fa-t henek sep fedu. ||Sekhepet sen.

Say four times and by this N. is lifted the offering four times. | Two Bowls of Sekhepet. (The verb "sekhap" means to swallow. The root "khep" means to flow, as of water flowing. The word "Kheper", "to create" is a close match. "Kheperet" are things that exist, and this was sometimes abbreviated to "khepet" by eliding the "r". Perhaps this offering was to encourage the flow of creativity.)

150.90eN452

150.90eN452 Jed medu: Asar N., hetem thu em heneq per em-k.

Say the word and Perceptive Faculty of N., provide yourself with the juice that goes forth from within you. (This verse repeats 148.90a and continues the beverage offerings.)

150.90fN452 🔊 🛲 💭 🔤 🍒 🛶 🎆 452a 🛛 🖨 🗸 💷

150.90fN452-452a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || Pekh sen.

Say four times and by this N. is lifted the offering four times. | Two Bowls of Pekh beverage. ("Pekh" means to be upright and prudent.)



Say the word and Perceptive Faculty of N., provide yourself with the juice that goes forth from within you. (This verse repeats 148.90a et al., and continues the beverage offerings.)

151.91bN453 🔊 🛲 🦳 🖾 🔊 🖓 453a* 👌 🖓 🚺 💷

151.91bN453-453a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || Heqet Kenesy sen.

Say four times and by this N. is lifted the offering four times. | Two Bowls of Nubian Beer. (The bow glyph often referred to Nubia in the far south. This calls to mind the perineum, which is in the far "south" of the body. "Heqet" written like this also plays on "Heqet", the frog that represents the beginning of time and the Wheel of Fortune that turns like a clock repeating life cycles over and over as time passes. This frog symbol was placed at the bottom of the upright palm frond on which the Egyptians symbolically notched the passage of years. This may allude to the notion that Egyptians originally migrated northward down the Nile from Nubia in the south.)

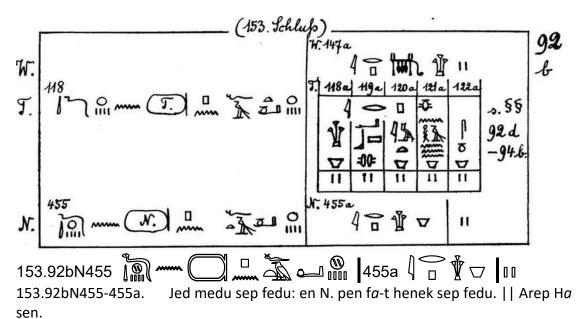
152.91cN454 Jed medu: Asar N., hej nek menej en Herew d*a*p sen.

Say the word and Perceptive Faculty of N., illuminate for yourself the breast of the Will which they taste. (The word for breast has several variant spellings and the text shows only the breast determinative. I arbitrarily chose "menej". Dap looks like a variant spelling of "dep", to taste. The breast is the seat of the Will. They taste the sweetness of attention focused on what they really want. Horus is the Chariot Trump in the Tarot, and his organ is the breast. On the one hand it refers to his breast that contains great courage. On the other hand it also refers to the breast of his mother, Isis. She nurses both Horus and Baba when they are infants.)

Say four times and by this N. is lifted the offering four times. | Two Bowls of Figs. (The word for fig is "deb", which is very close to "dep". The fig suggests the shape and the sweetness of the breast. The N. version uses the glyph "neb" for the bowl. Two of them suggest the two Nebeti goddesses, Nekhebet and W*a*jet, who represent southern and northern Egypt. Thus we have Horus bringing the sweet taste of a unified Egypt.)

153.92aN455 Jed medu: Asar N., wep re-k am-s.

Say the word and Perceptive Faculty of N., open your mouth with it. (This offering refers to the Opening of the Mouth Ceremony. The mouth expresses the Will, but the Will can open the mouth also. The Will has all-around nifty bootstrapping capabilities for those who care to explore its usefulness.)



Say four times and by this N. is lifted the offering four times. | Two Bowls of Norther Wine. (The North is the Delta land, the place where the Nile opens wide to form its mouth. This was no doubt good wine country also. The T. version puts the various wine offerings that follow all in one list, but I will place them with each corresponding offering statement.)



154.92cN456 Jed medu: Asar N., hej nek Aryt Herew beshet en sen, khewy @m-f es.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will which they spat out. Prevent him from swallowing it. (This verse again refers to the ironic inability of Set and his minions to use the Eye once they seized it. They can not even swallow it when they tried to eat it because they are not willing to relax and fully experience their creations. This reminds of the importance of The Eye is yours and no one else can use it by trying to take it from you. integrity. Each person has to open his own Eye of Wisdom. You can not open someone else's Eye of Wisdom, much less use it. You can only inform, encourage, and facilitate. People who believe they are being dominated or controlled by another person or an organization may want to take note of this important principle of the Will. You can surrender or delegate your will to another, but no one can take it from you.)

154.92dN456 📓 🛲 🗍 🛄 🍒 🛶 🎆 | 456a 🛁] 🗖 🕂 💷

154.92dN456-456a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || @besh arep sen.

Say four times and by this N. is lifted the offering four times. | Two jugs of Orion Wine. (The offering is "@besh" wine. This term refers to the stars of Orion. It may have been a popular brand name. The ads would call it something like "the favorite drink of the ascended Osiris, the beverage of choice for immortals." The

name plays on the verb "besheten". Set and his minions not being able to hold down the drink of the gods is quite a funny picture. A similar story is told in Indian mythology about Soma.)

155.93aN457 Jed medu: Asar N., hej nek hewenet amyt Aryt Herew, wep re-k am-s.

Say the word and Perceptive Faculty of N., illuminate for yourself the rejuvenation that is in the Focus of the Will and opens your mouth with it. (This verse adds the notion of rejuvenation [hewenet]. This happens in the pupil of the eye. It also repeats the theme of opening the mouth as before in 153.)

155.93bN457-457a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || [Arep] Ameseta sen.

Say four times and by this N. is lifted the offering four times. | Two jugs of Ameset Wine. (This wine is dedicated to Ameset or Meseta, the fire starter, King of Fire or stove god. It will light your fire, get you talking, and make you feel young again. The W. and N. versions have "Geseta", which also means the scribe's writing and painting palette and is a variant way of writing Mes-ta. The T version adds a

wine jug glyph and spells "Ame[s]et" (T121a $\int \bigcirc I$

156.93cN458 156.93cN458 Jed medu: Asar N., hej nek Aryt Herew ahet nef, wep re-k am-s.

Say the word and Perceptive Faculty of N., illuminate for yourself the Eye of the Will which he fishes up and opens his mouth with. ("Ahet" here seems to refer to cormorant fishing because of the long-necked bird determinative. "Ah" is also a net used for catching birds or fish. There may be a play on the name Ahy, the baby Horus of the sun at New Year's and the name "Ah" for the moon also. The sun and moon are the two eyes of Horus that illuminate the world. The T. version has "ham-t", which means to fish or to snare birds. This plays better with the wine's name as given in the next verse, but does not have as rich a body of associations.)

156.93dN458-458a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || [Arep en] H*a*mu sen.

157.94aN459 Jed medu: Asar N., hej nek Aryt Herew, ne senu-s ar-k.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will and it will be no secondary for you. (What the Eye focuses on is always primary, never secondary. That is the nature of focused attention. If a person has "secondaries", then his attention is not truly focused, but is divided in some way. That is not the true Eye of Horus. The Eye sets the top priority, and the Eye itself is always primary because nothing can beat it.)



157.94bN459-459a Jed medu sep fedu: en N. pen fa-t henek sep fedu. || [Arep] Senu sen.

Say four times and by this N. is lifted the offering four times. Two bowls of Brother Wine. (A brother is a secondary in the form of a sibling. This gives rise to In Egyptian "brothers" and "secondaries" are sibling rivalry for attention. Osiris was the eldest son and true heir. Set was the second pronounced senu. brother, and therefore did not qualify as the true heir of Geb, as much as he coveted that position. This is a good example of a secondary. The parents have two sons, and the second son is a backup in case something happens to the eldest son. This doubt and hesitation leads to many complications in family affairs. It leads to competition among the heirs, fragmenting of estates, and many other problems. On the other hand brotherly love can be a wonderful creation if the primaries of each party are clear and aligned. Mercer thinks the wine is from Pelusium. The name of that place is "Sewen", not Senu. "Sewen" is the causative of "to be" or "to open". "Sewen" is to "sell" and often has the arrow radical. With the Eye radical it means "to know". "Sewenew" with a medical instrument or arrow radical is a doctor and "sewenew" is a throne. Pelusium was the gateway to Egypt in the northeast corner of the delta, and thus was an important commercial town. Of course it was also a military center, being the key fortress that protected Egypt from invasions entering through the Sinai. Probably there were fine wines associated with Pelusium, especially those imported from Palestine and the Levant. The N version omits "arep" as the brackets show.

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Jed medu: Asar N. hej nek Aryt Herew, heben-ben es. 158.94cN460

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the **Prostrate before it.** ("Heben-ben" is to prostrate oneself on the ground or Will. grovel. The point here is that the focused Will is invincible. This is a near exact repeat of Hymn 120. Based on the comparison we may reparse the last phrase of that hymn as "em es heben-ben es", which then may mean, "with it grovel it". I am not convinced that this is the proper meaning of "heben-ben". Perhaps it means to use it with humility because of its power. Faulkner thinks that "ben-ben" derives from "weben", a word that describes the rising of the sun. There is something to this because the "ben-ben" pyramidion is related to the sun. There is a paradoxical

set of ideas here of a sun "rising" versus "throwing oneself down" before the rising sun. There may be reference here to sun salutation yogic exercises. This needs more research.)

158.94dN460 \lim_{\longrightarrow} \lim_{\longrightarrow} \lim_{\longrightarrow} \lim_{\longrightarrow} \lim_{\longrightarrow} \lim_{\longrightarrow} \lim_{\longrightarrow} $|T123a^*$ $\bigvee_{\longrightarrow}$ \lim_{\longrightarrow} $\bigcup_{\longrightarrow}$ |II|158.94dN460-460a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || Heben-t sen.

Say four times and by this N. is lifted the offering four times. | Two bowls of grapes. (It is not certain whether these are grapes, but they follow the libations of wine-like beverages. Others think they are types of cake. The T. version shows small round objects in a bowl. They could represent incense balls or almost anything. The key is the punning play between the offering and the main verb "prostrate". Grapes link nicely to the wine offerings and the possible reference to the sun in the "ben-ben" business above.)

159.95aN461 🕅 🗐 🤤 🗠 💃 🛛 💭

159.95aN461 Jed medu: Asar N., hej nek Aryt Herew, khenefet nef.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will with which he brings light. ("Khenuf" is a fire god who brings light to the righteous and darkness for the wicked. Hymn 119 is another version of this hymn and has the cockle root in the last phrase. The appearance of hymn 159 with the letter "kh" in both verses is a variant spelling. I think there may be a pun using the fried shellfish to symbolize Khenuf. The frying of the shellfish brings in the idea of heat and light. They may also have been spicy and a good hors d'oeuvre to go with the wine.)

159.95bN461 🔊 🗝 💭 🛄 🏧 🖓 T124a 🙅 🏂 🖱 💷

159.95bN461-461a Jed medu sep fedu: en N. pen f*a*-t henek sep fedu. || Khenefu sen.

Say four times and by this N. is lifted the offering four times. | Two bowls of fried shellfish. (These are fried shellfish. The connection with the Eye of Wisdom and Khenuf is through the hot fire used to fry them. Also, the shellfish in its shell looks like the glyph for the eye.)

160.95cT125 Jed medu: Asar N., hej nek Aryt Herew, shedet nef m@ Setesh.

Say the word and the Perceptive Faculty of N. illuminates for you the Focus of the Will which he seized from Illusion. (Set as Illusion stole the focus. Horus takes it back [shed]. It is of no use to Illusion anyway. Ironically the Eye is an Illusion and what it sees is also an Illusion. When Horus finally realizes this, there is peace between him and Set. At this point we switch to following the T. version because the N. version is damaged and the W. version is incomplete)

160.95dN462 🔊 🖛 🦳 🖵 🖾 🖓 T125a 🖓 😓 🖱 🔢

160.95dT125-125a Jed medu sep fedu: en T. pen f*a*-t henek sep fedu. || Ashed sen.

Say four times and by this T. is lifted the offering four times. | Two bowls of sycomore figs. (The word-play is on the root "shed" [shedet] and [ashed], which are codes for study of the deeper mysteries and the training of pharaohs. "Sycamore fig" [sic, Budge Dict., 92b] is a special variety of fig tree grown in the Middle East since ancient times and sacred to Ra in Egypt. The name is properly spelled with an "o" rather than an "a" to distinguish from sycamores.)

161.96aN463 🏹 🚛 💭 🚍 🗠 🔊 🏠 🎓 🔮 🕼 🖕 📔

161.96aT126 Jed medu: Asar T., hej nek Aryt Herew Hejet, khewy seshed-f es. Say the word and Perceptive Faculty of T., illuminate for yourself the White Focus of the Will and prevent him from snatching it. (The eye is too bright [hej] with the pure white light of wisdom for Set to take it and use it.)

161.96bN463 im Im

Say four times and by this T. is lifted the offering four times. Two bowls of White Secrets. (The key verb above is the causative of "shed" that we saw in 160 above. It continues the introduction to the mysteries. The White Light of the Eye is code for the mysteries of samadhi attained through meditation as almost every step of the ceremony repeats the symbolic use of the "hej" mace for illuminating the Eye. When placed vertically it means "white" or "bright". When held horizontally, it means the mace used as a ritual instrument. We do not know what the Egyptians used to represent the "white secrets". Perhaps there was a little mace in each bowl. Perhaps they used a type of fruit or a sweet snack. But we know that the pharaoh holding the mace horizontally and directed forward over his head was secret code among adepts for practicing meditation. Holding it horizontally and directed forward at waist level was code for a special tantric practice.)

162.96cN464 162.96cT127 Jed medu: Asar T., hej nek Aryt Herew Wajet, khewy seshed-f es. Say the word and Perceptive Faculty of T., illuminate for yourself the Green Eye of the Will and prevent him from snatching it. (The "green" eye is the eye of Wajet, the Kundalini Cobra that is also the totem of the Delta. This is another mystery that relates to tantric practice. The litany shifts from changing the verb to changing the

color of the eye. Also, Osiris usually is colored green because he is a plant deity. The delta was the agricultural center of Egypt, and the core of her economy, so the verse also suggests not letting an irrational person take over the breadbasket.)

Say four times and by this T. is lifted the offering four times. | Two bowls of

"Green Secrets". (Green was the color of growth, of plants, of Osiris, of Wajet, and of the papyrus plant. Perhaps the two bowls held two small papyrus plants to symbolize the eastern and western delta. This is tantric and relates to the brow and

crown chakras. The bowl glyph contains what look like ten little black circles 💆.)

163.97aT128 Jed medu: Asar T., hej nek Aryt Herew, khuy sekhes-f es. Say the word and Perceptive Faculty of T., illuminate for yourself the Focus of the Will and prevent him from running off with it. (This continues the theme of how the Eye is protected against Set by its own power. Here the key verb is "sekhes", to run, here to run away with the eye.)

163.97bT128 128a Jed medu sep fedu: en T. pen f*a*-t henek sep fedu. || Sety @get sen.

Say four times and by this T. is lifted the offering four times. | Two bowls of Sowing Grain. ("Sety" is to sow grain, and "@get" is a type of grain. This is seed grain for sowing crops. The seed grain is very valuable for ensuring the next year's harvest. The wordplay is on Set's name and sowing seed. The irony is that the seed of Set is infertile, whereas the seed of Osiris is fertile. Further irony is that the living seed sowed by Osiris produces Death [Anubis] and Set's Illusion of revenge. Even deeper irony is that through the birth of Death and the love that it brings from Isis, Nephthys, and Baba-Thoth, Osiris dies at the hand of Set but ultimately finds immortality.)

164.97cT129 Jed medu: Asar T., hej nek Aryt Herew, khuy sekhes-f es.

Say the word and Perceptive Faculty of T., illuminate for yourself the Focus of the Will and prevent him from running off with it. (This is a repeat of the previous offering, again showing how important seed grain was for an agricultural society, or any society that has moved beyond hunting and gathering for its subsistence.)

164.97dT129 \mathbb{N} \mathbb{M} $\mathbb{$

Say four times and by this N. is lifted the offering four times. | Two bowls of Grain. (Here the grain probably represents the harvest grain, so the word for sowing is omitted and the kernels are emphasized.)



165.98aT130 Jed medu: Asar T., hej nek Aryt Herew as en Baba es.

Say the word and Perceptive Faculty of T., illuminate for yourself the Focus of the Will in the manner of Baba. (Ba is prana. Baba represents what is beyond the beyond. This is the Eye of Transcendental Wisdom. In the Tarot deck he becomes

the Fool Trump and often masquerades as Thoth's baboon apparition. He is the He also takes an important avatar incarnation as the older brother of true initiator. Horus, so that he becomes the initiator of both Osiris and Horus into the transcendental teachings of the wizards that are even beyond the mysteries. Real wisdom learns to see beyond sight, and even beyond what is beyond sight. The text says you can use the focus of the Will to illuminate the Transcendental Prana of Baba. That is quite an amazing revelation and tells us that the nature of the Will, which seems fully engaged in the relative world, must be equivalent in status to Transcendental Undefined Awareness. See hymn 180 for another version of this important verse plus further comments. "Baba" can also be the cave of Baba or his totem animal, the leopard. The "cave of Baba" is an aperture in the body for an organ of perception. The idea here is to turn the focus of perception around and focus on where the perception comes from in the awareness of the perceiver. This is Baba's simple transcendental meditation practice known throughout the ages to all the true sadhus, yogis, and zen masters.)

165.98bT130 100

Say four times and by this T. is lifted the offering four times. | Two bowls of Babat grain. (This offering is a grain whose name plays on the name of Baba. Baba as the wizard of yoga eats grains and herbs, so his name became a general term for edible and medicinal plants rich in nutritional prana.)

166.98cT131 166.98cT131 Jed medu: Asar T., hej nek Aryt Herew, an sebet en sen.

Say the word and Perceptive Faculty of T., illuminate for yourself the Focus of the Will which is laughed at by them. ("Seba" is the teacher or the teaching. It also is The nature of true teachings is that they make you laugh when you get to laugh. them. You laugh because you are happy and also because the truth is funny. The ironic thing is that people who do not get the teachings also laugh at them, but for a different reason. In the former case they think they are wonderful, and in the latter case they think they are stupid and a waste of time, energy, and money. Each person has his own view of life and tends to laugh when confident in his own rightness even, and sometimes especially, when it contradicts what others may claim Laughter is a better medicine than herbal remedies -- even when it is to be right. stupid or insane, for that is the nature of Baba the Fool.)

166.98dT131 \mathbb{N} and \mathbb{N} an

sen.

Say four times and by this T. is lifted the offering four times. | Two bowls of mulberries. (The "nebes" tree is probably the mulberry tree. Faulkner calls it zizyphus fruit. This word reverses the spelling from "seb[t] en" . . . to "nebes". The Egyptians probably saw other humor here. For example, "neb-s" means "her

lord". There may be an allusion to Neb-t He-t [Nephthys] in this offering. Another reading of "ne bes sen" means "two [bowls of offering fruit] for Bes". Bes is the dwarfish clown manifestation of Baba who was very popular among women, especially as a symbol of fecundity and fun.)

167.99aT132 ℃↓↓

167.99aT132 Jed medu: Asar T., Awen Arety-k ma-k am sen.

Say the word and Perceptive Faculty of T., open your eyes and you see them there. (Here the offering is to open the two fleshly eyes so you can see the real world with them as it is and not just how you imagine it might be or ought to be. The idea is to see what is really there. Then you can really get the joke.)

Say four times and by this T. is lifted the offering four times. I Two bowls of mulberry bread. (The mulberries are now made into mulberry bread. Bread is the symbol for your physical body. What you see as aspects of your environment and life are really aspects of your own self. The key word here is "neb". It means lord, and it means all. You are lord of all. The mulberries in the bread may The rotund belly of Bes is like a ball of dough impregnated with resemble eves. berries -- the spots on his leopard skin garb. "Bes" also means leopard, and Bes often wears leopard skin to indicate his true identity as Baba. "Ba" [or Baba] means Leopard God, leopard skin, book, and cave -- all specific attributes of Baba as the Yogi Fool. "Plowman" is a tantric attribute.)



168.99cT133 Jed medu: Asar T., hej nek Aryt Herew, khuy @h-f es.

Say the word and Perceptive Faculty of T., illuminate for yourself the Eye of the Will to prevent him from restraining it. (The word "@h" or "a@h" means the moon. As the Senet Game Board teaches us, the moon's code symbol is the net [a@h]. Fishermen know that the moon controls the tides that they must follow in order to net fish from the sea. The net is a device for catching and restraining fish or birds and other animals. The operation of the Eye is to be unrestricted but able to restrict creations. The moon is the eye in the sky that "winks" under the illusory shadow of earthly restraint but then always returns to full illumination. There also is a special idea about restraining tears associated with this word.)

168.99dT133 100

Say four times and by this T. is lifted the offering four times. | Two bowls of dried carob beans. (The carob beans are called "@h" or "hwa@" in their dried form because they are long and often curved like a thin crescent moon. I suppose

carob was used by Egyptians for their version of chocolate. Too bad they did not have the "real" thing that the Mayans discovered.)



W163a* 💵

169.100bT134-134a (W163a) Jed medu sep fedu: en T. pen f*a*-t henek sep fedu. || Akhet neb[t] benerat [sen].

Say four times and by this T. is lifted the offering four times. | Two bowls of all kinds of sweet herbs. (The "akhet" of herbs plays on the causative form of "khet", to follow after something that appears in the previous verse. The poet generalizes from carob sweets to all sorts of sweets. "Neb" also suggests the Lord of Sweets ["Neb Beneratu"] in the T version.)

170.100cT135

170.100cT135 Jed medu: Asar T., hej nek Aryt Herew, ap nek es.

Say the word and Perceptive Faculty of T., illuminate for yourself the Focus of the Will. Appreciate it. (The word "ap" means to count, to reckon, calculate, or judge. Here it has the idea of appreciating the various uses of the Eye and making use of them.)



170.100dT135-135a Jed medu sep fedu: en T. pen f*a*-t henek sep fedu. || Renepetu neb[etu] [sen]

Say four times and by this T. is lifted the offering four times. | A bowl of all kinds of spring plants and flowers. ("Renepetu" are spring plants and flowers. There is a suggestion in here of immortality. If focus of Will makes a thought real, what would you like to focus on? The Egyptians came up with some very interesting possibilities, most of which people simply laugh at. But what if they are right? The W offering version is damaged, and the T offering version is blank at the end.)



171.100eT136 Jed medu: Asar T., *ha*, nekhekh nek kher-k kher-k.

Say the word and Perceptive Faculty of T., O, may you grow old [grow young, make love, forever] with you, with you. (The word "nekhekh" is the flail of Menew. It means to be mighty, to grow old, to grow young [nekh-nekh], and to give the old

phallus a workout. It also puns on "neheh", which means forever. In any case whatever happens, it always happens to you.)

172 Heading.101aT149

172.101aT149 (A Heading) Jed medu sep fedu, weden khet en T. **Say four times and offer a meal to T.** (If T. is dead, then the offering is to him. If he is alive, then it is done by him. The meal represents life experience. This can also serve as a conclusion to the offering litany given above.)

172.101bT150 Jed medu: Hetep d*a* suten Geb en T. pen.

Say the word and may the World make a royal offering to this T. (Geb is the father of Osiris. Here he makes the offering to the avatar. The avatar has identified with Osiris. The father makes the offering as a bequeathal to his son. He offers the World. Note the way Sethe records the verse.)

172.101cT150 Da nek heneket nebet, wahet pawet nebety merety-k.

I give to you every offering, setting out all bread and beer that you love. ("Heneket" is an offering. This is Geb speaking to the avatar who has identified with Geb's son, Osiris.)

172.101dT150-151-152 ... Neferet nek am kher neter, en jet jet-ta.

Beautiful for you therein with the god for eternity, for ever. (This hymn can serve as a coda for the long sequence of offerings that has just been made. The T. version may have a missing character at the beginning, but the N. version has no such gap.)



173.101eT153-154-155 Jed medu: Asar T., awu en Herew a@b-f ku. Thut at-f. Say the word and O Perceptive Faculty of T. the Will comes and he interacts with you. You are his father. (Here the Will is Horus, and his father is Osiris, the Perceptive Faculty [Awareness]. The Will is always ready and willing to serve as a filial son, to do his duty as the heir and executor of his father's wishes. The father is the Seat of Perception that conceives what it would prefer to perceive and experience. "At-f" may be read as "fat" or "fat-f": the father or his father.)

Barley. (The grain offered is "@bet". Barley is really just a guess. The N. version tags this on. Grain is an appropriate offering to Osiris, who is an agricultural deity. It represents the semen from his destroyed and then magically restored phallus.)

(This next section, 174-196, consists of additional miscellaneous offering statements from the N. version with the offering named after each one just as they are added to the T. version. Many of these are "shorthand" versions of offerings in the previous list from the T. version.)

174.101gN504-504a Jed medu: ames ku ar Geb. || Besen sen. **Say the word and conduct yourself to the World.** | **Two bowls of besen seeds.** (The "besen" seeds were burnt at the inauguration of a temple. "Bes-na" can mean "Gem of Bes". Every idea is a precious seed-gem that can become a reality in the physical world. This verse rouses the avatar to get involved in the world. He is Osiris the Wizard and his father is Geb, the World Trump. "Ne" also means "not", so creations that spring up in the world from the seed-gems of Bes are not Bes, but are his creations.)

175.102aN505 🏹 🕼 🛲 🚔 🖉 🖉 🖧 👘 🛆 🛆 505a 📥 🕰 🔳

175.102aN505-505a Jed medu: d*a* en nek Geb Arety-k hetepet-k. || Hetep Kh*a*wet w@.

Say the word and the World gives you two eyes for your experience. | One table of [experiential] offerings. (The physical world has evolved for you a pair of eyes to see with. Use them and experience the world. "Khawet" is the usual word for an offering table. The offering table is a miniature model of your world. Other variants include "a@b", "@ba", "wedehu", "wejehu", "m@", and "jeseret". The text gives only the glyph with no phonetics. Let your creations for your world become real and visible so they can be shared as experiences by all.)

176.102bN506 $\mathbb{N} \downarrow \mathbb{O} \cong \mathbb{P} \land \bigcup \boxtimes \mathbb{O} = \mathbb{P} \land \mathbb{O}$

176.102bN506-506a Jed medu: Asar N., thut Ka-f. || Keha Ta w@ **Say the word and O Perceptive Faculty of N., you are his Ka.** | **One Keha Cake.** (The "Ka" is the electromagnetic life energy of the perceptive faculty. The "keha" cake is a play on "heka", the sacred magical mantra that controls the Ka of Osiris. This is given in a special initiation by a representative of Baba. Traditionally he wore the leopard skin of Baba during such an initiation.) 177.103aN507 177.103aN507-507a Jed medu: am Petra Wer pen Asar N. | Werety Tawy | sen. Say the word and it is in the two eyes of this Great One, Perceptive Faculty of N. L Two Werety Loaves. (The offering of "Werety" loaves symbolizes the two Cobra Goddesses of the crowns, north and south. Together with the previous offering they form the "Werety hekau". This mantra activates the Kundalini, and its proper pronunciation and use is given in a more advanced initiation. The two eyes they speak of here are the Eye of Wisdom and the Eye of the Crown Chakra that focuses on the Higher Self. The two cobras together channel right action for the individual. The Tawy "Loaves" are the two lands of Egypt, North and South. Bread and earth have the same pronunciation. The offering is thus "The Two Great Ones of the [United] Two Lands".)

178.103bN508 $\bigwedge \bigtriangleup \odot \bowtie \odot \bowtie$ $508a \bigtriangleup \odot \bowtie \odot \odot$ 10 178.103bN508-508a Jed medu: hetepet her sen. || Hetep wesekh kh*a*wety sen. Say the word and experience upon them. | Two tables of offerings of the wide hall. (The doubled wide hall is the convoluted brain with its two hemispheres. The two eyes operate with the brain to experience all of life that is appropriate for the individual. We can also translate: "Experience their [field of] vision.")

179.103cN509 $\bigwedge \bigcirc \bigotimes \bigotimes \bigotimes \bigtriangleup \bigtriangleup \bowtie \bigotimes \boxtimes \bigtriangleup$ [509a $\bigtriangleup \bigcirc \bigcirc \bigcirc \bigcirc$] 179.103cN509-509a Jed medu: hetepet her-k en Herew. Thut at-f. | Hetep net ta w@.

Say the word and experience be upon you through the Will. You are his father. | One offering of bread. (Experience is the offering, and "upon you" refers to your field of vision. The bread is the world and the physical body of the avatar. Horus is the Will, and the avatar identifies with Osiris, the perceptive faculty Awareness and directs the Will from there. The Egyptians always keep the Will separate from and subordinate to the Perceptive Faculty. That way the avatar remains transcendental to his decisions and actions. He also is responsible to use and be responsible for the use of his Will. He experiences the effects caused by the Will, although he is transcendental to them. The "net" in the offering statement may be something like "which is". It is followed by the bread determinative.)

180.104aN510-510a Jed medu: em Nekhebet Aryt Herew. En Baba es. Da-en nek Herew. || Bebat sen.

Say the word and in the Innate Cobra Goddess is the Eye-Focus of the Will that belongs to its Cave. We give you the Will. | Two bowls of Bebat fruit. (Here we have to treat the Focus as if it is a physical Eye. This is a very powerful offering to Baba. It says that the Eye of Wisdom awakens for a person by activating the Kundalini. The kundalini sleeps in the south as Nekhebet, and is actually a

transformation of Mut that is hiding in your lower body. She is one of the "Werety Hekau" mentioned in 177 above. She originates with Baba as the transcendental pure awareness. Baba then later incarnates as an Avatar to be the older brother of Horus, who is the Will. Baba becomes the great yoga master of ancient Egypt. He and his followers initiate those who are ready into the secrets of meditation and the kundalini yoga. However, a person must make a conscious decision with the Will to activate and explore the Eye. Thus the Eye comes from your own transcendental self [Baba as "Neb-er-Jer", The Lord Beyond Limitation], hides in your body as your temple of life energy potential [Nekh-bet], and is activated and given to you by your own free Will decision [Horus]. "Nekhebet" is code for kundalini yoga. The name of Baba means a cave or den. In Egyptian anatomy an eye socket is called a Baba [for example, see Schwaller de Lubicz, **The Temple of Man**, Vol. 1, p. 378]. Other senses have their own Baba caves. For example, hearing has the ear cave. The secret inner cave for the Wisdom Eye of Horus is the third ventricle in the midbrain. This is the cave of Baba where he practices the secret tantric rituals of Shewe/Shiva and teaches them to Osiris, the pineal body. The name Baba also means the Fragrance of Transcendental Prana. Baba's totem animal is the panther or leopard. He wears the leopard skin when he initiates and sits on it when he meditates, a tradition that continues in Indian art and to some extent in real life today. This is an initiation step during which the initiate's Eye of Horus is being opened so he may exercise his full Will power. Compare this hymn to hymn 165.)

181.104bN511-511a Jed medu: em Nekhebet Aryt Herew an sebet sen, d*a*-en nek Herew. || Nebes sen.

Say the word and in the Innate Cobra goddess is the Eye-Focus of the Will at which they laughed. We give you the Will. | Two bowls of mulberry. (For the "nebes" offering and the laughter, see hymn166. This verse also alludes to Nekhebet. See hymn 180 above for more details about this initiation step.)

Say the word and in the Focus of the Will which he netted, we give you the [Will]. | Two bowls of carob. (This offering somewhat recapitulates offering 168, with "@h" clearly representing the net, which was the ancient Egyptian symbol for the Moon Trump. The injured eye of Horus was the Moon eye. So the images of the moon, the net, and the carob all fit together. The Moon Trump suggests karmic patterns, dreams, and influences of the past. Horus has to overcome these by discipline of his Will. The avatar does so also after he masters his initiation.)

183.105bN513 $n \approx 2$ $a \approx 2$

Perceptive Faculty. | **Two jugs of festal beer.** (During festivities quantities of beer would be drunk. It would flow through the system and emerge as urine. The avatar realizes that the liquid that flows through his body is pure light. Then he hoists a couple of jugs of festal beer [hebet]. This offering recapitulates the beer hymns above.)

184.106aN514-514a Jed medu: Asar N. am Mu amu-k, da-ne nek Herew. | Thenem

Say the word and, O Perceptive Faculty of N., what is in the waters is within you. We give you the Will. | First Milk from the Breasts. ("Mu" is water. This is the symbol for pure Undefined Awareness. Every drop of liquid in your body comes from something you drank or ate during your life. This process began with the first milk you drank from mother's breast. The Egyptians called that first milk "thenem". They probably used ordinary cow's milk for the offering, but called it "thenem". This tells the initiate to use his focus of Will to identify with undefined transcendental awareness.)

185.106bN515-515a Jed medu: hej nek Aryt Herew. Wep re-k am-s. Arep Ha....

Say the word and illuminate for yourself the Focus of the Will. Open your mouth with it. | A bowl of Northern Wine. (This verse recapitulates the opening of the mouth verse 153. Use the Will to develop your powers of speech.)

186.107aN516
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 $1 = 2$

186.107aN516-516a Jed medu: Asar N., em Aryt Hery W*a*jet athet nef. D*a*-ne nek Herew. T*a* w*a*j

Say the word and, Perceptive Faculty of N., in the Focus of the Will is freshness that he carried off. We give you the Will. | [?] dishe[s] of fresh bread. (The use of "waj" in the offering means fresh, not merely green. That tells us that the "color" of the Eye is also "fresh", which means vibrant and full of life. This recapitulates the offering of the white and green eyes in the T. version ritual above [hymn 160].)

187.107bN517
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187.107bN517-517a Jed medu em Aryt Herew heben-ben es. D*a*-ne nek Herew. Hebenet sen.

Say the word and in the Focus of the Will is prostrating before it. We give you the Will. | Two bowls of hebenet (The offering is cakes or fruit the name of which plays on the word for prostration. This offering recapitulates 158.)

188.108aN518-518a Jed medu: em Aryt Herew khenefet. D*a*-ne nek Herew. *Kh*enefu sen.

Say the word and in the Focus of the Will are medicinals. We give the Will to you. | Two bowls of medicinal cakes. (The disciplined exercise of Will can heal any ailment. The offering name reflects this property of the Eye. This hymn is a variant of hymn 159. Note the unusual determinative A. This suggests that it may heal problems with the private parts. Osiris and Set both had problems in this area. Possibly these are the same fried shellfish as in 119 and 159. There is a belief that eating certain shellfish restores or enhances sexual vitality.)

189.108bN519-519a Jed medu: em Aryt Herew hejet, seshedet nef. D*a*-ne nek Herew. Seshet hejet sen.

Say the word and in the Focus of the Will is brightness that was taken by him. We give you the Will. | Two bowls of White Secrets. (This offering recapitulates offering 161, q.v. "Him" is Set. The Will can allow the loss of brightness, but the Will can also get the brightness back for you.)

190.108cN520
$$\begin{array}{c} & & & & & \\ & & & & \\ & & & \\ & & & \\ &$$

190.108cN520-520a Jed medu: em Aryt Herew wajet, seshedet nef. Da-ne nek Herew. Seshet wajet....

Say the word and in the Eye of the Will is freshness that was taken by him. We give you the Will. | Two bowls of Green Secrets. (This offering recapitulates offering 162, q.v. Note the allusion to the Green Cobra Goddess and the Eye's name.)

191.109aN521-521a Jed medu: em Aryt Herew as pet nef. D*a*-ne nek Herew. Nep*a*t....

Say the word and, as in the Focus of the Will, he sees. We give you the Will. | [Two baskets of] Grain. (This offering recalls 143 and 167, q.v. "Pet" is shorthand for "Petra" and means to see. "Nepat" is grain, from "Nep", the grain god, Osiris.)

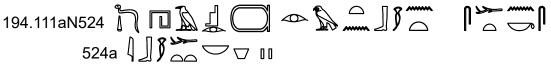
192.109bN522-522a Jed medu: em Aryt Herew sekheset nef. D*a*-ne nek Herew. @t....

Say the word and in the Focus of the Will is his hastening. We give you the Will. [Two bowls of] confections. (When you put out the candy jar, kids come running. The proper use of the Will can accelerate events. An "@ty" is a confectioner. The glyphs are a hand and what looks like a rolling pin. This recalls hymn 169 on sweetness.)



193.110N523-523a Jed medu: Asar N., hej nek Aryt Herew, d*a*p thu am. | Debu sen.

Say the word and Perceptive Faculty of N., illuminate for yourself the Focus of the Will. Taste with it. | Two bowls of figs. ("Deb" is a fig. "Dep" or "dap" is to taste. This offering relates to the previous one. The reference to the sense of taste is an oblique allusion to Hew, the Initiator Avatar of Baba. Use the focus of Will to taste the flavor of life. See offering 152.)



194.111aN524-524a Jed medu: *ha* Asar N., Aryt Herew ten benerat-s, khet nek es. Abenera khetet nebu sen.

Say the word and O, Perceptive Faculty of N., that Focus of the Will has sweetness, and you follow after it. | Two bowls of all kinds of sweets. (The purpose of life is the increase of happiness. Offering 191 opens your eyes so you can see what nice things are available. Offering 192 accelerates progress as you go for what you want. Offering 193 celebrates the sweetness of the experience itself. Offering 194 celebrates the lingering aftertaste that makes you follow it for more. What a nice sequence! See offering 169.)

195.111bN525 Ŋ ↓□ , 525a f ≏ ⊂ ⊂ □

195.111bN525-525a Jed medu: ap nek es. | Renepetu nebu sen.

Say the word and you count with it. | Two bowls of fresh fruit. (This offering recapitulates 170. But it carries the fun a step further with the recounting of successes. People have fun judging and arranging their successes in life. Nowadays people record successes with photographs and modern media. In ancient times they recounted their successes with stone monuments and tomb murals.)

196.112N526 🏹 🕅 🖾 🚎 🖉 526a 🚟 🗔

196.112N526-526a Jed medu: Hew ha nekhekh kher-k. | Henek. . .

Say the word and Hew, O it grows old with you. | An altar of offerings. (This completes the series by extending the enjoyment of the Eye for one's whole life. The pun on "nekhekh" and "neheh" takes it to eternity. This "shorthand" list of

offerings has an advantage of forming a very neat sequence. The "Hew" may be addressed to the god of initiations, Hew, or simply an exclamation.)

197.113aN527 Jed medu: Asar N. Aryt Herew ten, rewejet nek es amy-k amy-k. Say the word and Perceptive Faculty of N. is that Focus of the Will that you strengthened within you, within you. ("Rewej" is to flourish and grow strong. The scribe adds what looks like a stone radical apparently to suggest the hardness of quartzite sandstone. The text may be a bit corrupt here.)

197.113bN527*

197.113bN527 Ner nek khefet-k, ta dewa em jer tera-f.

You conquer all your enemies and morning bread is in its due time. (You always have the Will's full power with you to solve any problems that you face. The strange glyph after the "t" is a variant writing of the word for morning. Hence the text probably should read "ta dewa", "the morning bread". This means that you can always have enough to eat and live a stable life without serious problems once you gain some mastery over the use of the Will.)

198.114N528*

198.114N528 Jed medu: Asar N., nemeh ku Herew tem, Aryt-f em-[tep] wahet.

Say the word and, Perceptive Faculty of N., the Will completely fills you. **His Focus** is on top of the divine offering. (The "wahet" is a divine offering. "Wah" is to set "Wah ab" is to set the heart upon something. something in place. Set your heart upon something that you really value and completely focus the Eye of the Will upon it. Make it the most divine experience you can imagine.)

J[ed medu]: ha Asar M., wejeb thu her ta-k pen. 199.115aM194

Say the word and O, Perceptive Faculty of M., turn yourself to face this, your bread. (This verse encourages the living avatar to face his world and experience it. For the deceased it encourages him to eat the bread of the offering.)



199.115bN.552+47 Shesep nek su em @, jed medu sep fedu, Hew nekhekh Aryt Herew kher-k.

Take it in the hand. Say the word four times and Hew, may the Focus of the Will grow old with you! ("Take it in hand" is the spirit of the avatar. "Nekhekh" here means that the Eye is your constant companion for your whole life. The play on "neheh" suggests that this relationship can go on forever. It is your decision. "Hew" is a particle that adds emphasis and corresponds to the exclamation point. It also can be calling on the god Hew as the archetypal initiator. I chose the N. version for this verse because it is the most complete of the three extant versions.)

199.115cM194* 🛋 🔓 🖓 🖓 🗖

199.115cM194 Wejeb neter hetepet pawet ta heneqet.

A divine heap of offerings of bread and beer. (The word "wejeb" here refers to the large heap of offerings. The glyph is the same as "wejeb" [to turn] that appears in 115a above and forms the wordplay between the offering's key verb statement The glyph actually represents the bank of a river and is and the offering itself. used to describe riparian culture, of which Egypt was a fine example. Since the whole country depended on the riparian culture, and the Nile extended through the whole length of Egypt, the glyph also suggested the whole country. Thus it became a rough equivalent to "World", which is what the bread represents. The beer of course comes from the Nile. The glyph is a slightly modified form of the glyph for "Pawet" represents the offering bread, the earth and the glyph for horizon. company of gods, and the primordial time. The "hetep" offerings represent the experiences. Egypt is a divine country in which to experience life. Of course, we can expand this to the scale of our World, and even the Universe.)

200.116aW357-358 A[ne]j her-k, neter-sethu. A[ne]j her-k, neter sen. A[ne]j her-k Men Wer amy aw@u Herew.

Greetings to you, divine incenses! Greetings to you divine brother! Greetings to you, O Great Foundation that is in the limbs of the Will. ("Aj her-k" is shorthand "Seth" is short for "seneth", incense. Medial liquids and nasals for "anej her-k". are often omitted from transcriptions and may have even been minimized or nasalized in the pronunciation of certain dialects. The word "brother" is "sen", which also means "smell". This is code for Baba, the brother of Horus. His avatar as the initiator is Hew, the Lord of taste and smell, whose name is coded into 115b That is why the majority of offering items are food, incense, or unguents. above. They awaken the primordial sense of smell. The Great Foundation is Menew, the ithyphallic procreator form of Amen Ra. He is the exalted form of Baba. As such he is in the "aw@" flesh and bone of Horus. This is true because they are brothers and because they are both descended from Ra, and because Baba is the transcendental and thus omnipresent inner nature. Introverted Baba is the foundation that supports the extroverted Will from beyond the beyond and the two form a complementary pair. The "limbs" of Horus are his heirs down the corridor of time.)

200.116bW358 Wer At. Pej thu em ren-k "Paj".

Great is the father. Expand in your name as Expanded One. ("Ped" or "pej" is to expand. It comes from the idea of stretching a bow. The epithet "paj" plays on "pej" and also suggests the "Pawet", a round cake and a symbol for the Pawety company of primeval gods. The "expansion" refers to expanding the heart, the

consciousness, and an expanded "stride" that ascended wizards have that enables them to travel the universe in a flash. "At" here may also have contained a play on "at", which means a moment in time. The expansion can take place in a moment.)

200.116cW358 **1** 7 7 9 359 359 5 7 9 5 8 th-k er W. Beded-k er W.

Your fragrance is for W., and your odor is for W. (The word for fragrance is "se[ne]th", which plays back on "neter-se[ne]th" and "neter-sen", divine incense and divine brother. The word for odor is "beded" which refers specifically to aromatic medicinal herbs and generally to natron and incense. Osiris, the father of Baba and Horus, is a plant deity who produces abundant crops. In his ascended form Osiris has expanded stride. The text literally says that the fragrance "goes to" or "extends to" [er] W.)

O Focus of the Will, you are exalted, you are powerful beyond W. | Divine Incense. (The offering is incense. Another reading is that the Eye is more exalted and powerful than W. The same is true for the previous verse. The preposition "er" can be a comparative with the sense of "-er than" or "more than". The power of the Eye is to and beyond the essential self. It is beyond imagination.)

201.117aN709 Jed medu: At N., hej nek Aryt Herew p*a*t en Neteru wesheb sen am.

Say the word and father N. illuminate for yourself the Focus of the Will, the Offerings of the Gods upon which they feed. (Here the Eye is identified directly with the Pawety Neteru, the Primordial Company of Eight Gods known as the Ogdoad. This is like a round cake in the shape of a Chinese Eight Trigram design with eight slices and with Thoth [Tekhy] as the Taiji in the middle. All the basic energies of creation are in this "cake". The primordial cake expands and flies through space/time wherever it wills, because it is governed by the Will. It is the Eye of the Will.)



202.117bN709 Jed medu: At N., hej nek hen per em Asar.

Say the word and father N. illuminates for you the scent that goes forth from the Perceptive Faculty. (Osiris is a plant deity. The scent that issues forth from a plant is its herbal fragrance. The scent that goes forth from the Perceptive Faculty is the stream of consciousness. This hymn exhorts us to realize that every thought not only is a droplet in the stream of consciousness but also is actually a bubble of pure light. Consciousness is like a movie. Hew is the god of the sense of smell, and the divine initiator. Thus he underlies this hymn. "Per" also can imply ascension.

The scent wafts upward and implies the upward evolution of consciousness.)

203.117cN709 1 d medu: Asar N. em es. Aryt Herew ar-k.

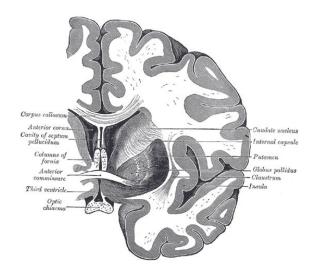
Say the word and Perceptive Faculty of N. is in it. The Focus of the Will goes to vou. ("Ar-k" here has the sense also of belongs to you. The Will has the Perceptive Faculty in it. How? The Perceptive Faculty exists because of a deliberate decision at the core level of creation. Just as brother Baba is an Avatar of the Transcendental Undefined Awareness [Amen Ra], brother Horus is an avatar of Horus the Elder, the Great Will of the Cosmic Higher Self [Herew Wer]. The Will of the Cosmic Higher Self defines the ability to focus attention as the key to creation Thus it defines itself into existence. It also defines the ability to and evolution. perceive creations [the Perceptive Faculty] as the foundation on which to build sentient beings that are capable of expressing the transcendental love and awareness and evolving it to whatever levels they can possibly imagine. Mercer and Faulkner translate the "in" of this verse and the verses where it appears starting from hymns 177 and 180 as shorthand for "take". This simplifies everything into just "take the Eye of Horus". Egyptian is not that simple minded, but usually speaks to a deeper level of understanding.)

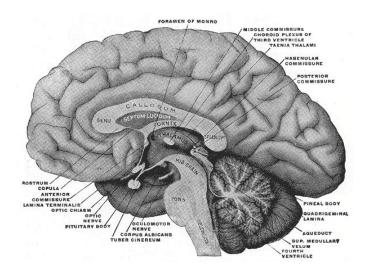
204.118aW166-169 Ah@a, ahenenu. Wethes ab[u], en thesesu shenebetu. **Rejoice, o phalluses.** Uplift the hearts of upraised tusks. (The "a" prefix on the two words of the first sentence indicates endearment. Adding it to "h@a" makes it sound like "@h@", to stand up. Phalluses stand up when they rejoice in what they The word for phallus here [henenu] uses the plow or digging stick enjoy doing. The plow is an ancient image for the phallus, and plowing is a metaphor for glyph. Thus the plow glyph also came to mean "love" in ancient Egypt. making love. Plowing also made agriculture efficient so that it could support a large population of The "heart" is the glans on the penis that gets pumped up full of healthy people. blood as well as the heart that pumps the blood. To uplift the penis, the heart pumps blood into it causing the glans to swell and poke out from the foreskin. The "Shenebet" is a skin or hide. The word "thesesu" "tusks" can also be foreskins. [uplift] uses the elephant tusk glyph. "Sheneb" is a tool made of horn. This tantric verse is about the use of sexual excitation as a tool for uplifting consciousness.)

204.118bW169 \longrightarrow $204.118bW169 \longrightarrow$ $204.118bW169 \longrightarrow$ 204.118bW169-170 @m en sen Aryt Herew, Baget amyt Anu.

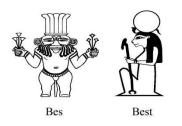
The Focus of the Will and the shining olive tree that is in Light Tower City swallowing them. (This tantric verse describes how the Will deliberately focuses on the sexual energies of the upraised phalluses, "swallowing them". There is a suggestion of fellatio and other practices here also. The shining olive tree is the spinal cord and brain. It is the Tree of Life. Light Tower City is the spinal column with the light bulb of the hypothalamus/midbrain on top like a lighthouse with its

beacon. It can also be the erect phallus with a shining glans on top. The symbol of Light Tower City [called On in the Bible and Heliopolis by the Greeks] is a tower with a This city, sacred to the sun, was in the tip of the Delta where Cairo light on top. now is. The city's name apparently was pronounced "Anu", or "Awen" by some. The tantric process described here illuminates and lubricates the brain, opening its higher centers of awareness. Close to Anu was the town of Beba Aset [Seat of the This was the site of the sacred temple of Baba and his consort, the Cave or Lair]. Cat or Leopard Goddess, Beba Aset, popularly known by her shortened nickname as Bast. The name of the site could also be written "Bu Bes-tet", "Place of the Form of Bes, the Leopard God and Beset the Leopardess Goddess" or simply "Bu Beset". "Bes" means fire, the fire stick, a transformation of the Baba the Baboon, teacher, portal, to swell up, to come, an avatar of Ra, essential oils and their containers, pomegranate, and leopard -- all of which are components or symbols of the Egyptian tantric tradition. Bes is the Dwarf Avatar of Baba. He wears the Leopard Skin and celebrates music, dancing, pleasure, pregnancy, and childbirth. [Interestingly in Hindu tradition Vishnu also has a Dwarf Avatar.] The Cat's Lair was the center for tantric practice in the Delta. The shape of the Delta suggested the vulva of Isis. As the name indicates Bast is a feline avatar of Isis [Aset], the mother of Baba once she is enlivened by the arrival of her sister Nebet Het [Nephthys] and activates her Sekhemet identity adapted to household life in the manner that a cat is a household adaptation of a lioness or leopardess. The totem for the temple of Bast was the glyph for the sacred oils and unguents. Here highly trained hierodule priestesses taught tantric massage techniques and an entire science of sex education and the fine art of how to stimulate and maintain ecstatic sensual perception. The temple there corresponded to the pleasure center in the brain which is located in the Third Ventricle [Baba's Central Cave] in the area of the Septum Pellucidum and Nucleus Accumbens Septi. [See Gray's Anatomy (1918), Fig. 744 and Fig. 715 below.]) The third ventricle resembles the Hawk of Horus with his wings spread when viewed in a frontal section at midbrain [Fig. 744 on left]. It is also the Cave of Baba, Temple of Baba, and Baba Aset (Baset, Beset), and the cave temple of Osiris [pineal body] and his four special ladies - Isis [pituitary], Nephthys [septum pellucidum], Net [optic chiasm], and Sereget [medulla oblongata brainstem up to pineal body as the scorpion stinger]).





In the **Pyramid Text** anatomical Hymn 539, verses 1310 a, c Baba [Bes] and [Baba Asetet [Beset] are together in the chest. The former is probably in the lungs, but unfortunately the glyph for the organ is missing. Baba Asetet is in the heart. This tells us that opening of the heart chakra was the key to tantric technology and control of breathing was a primary technique.





204.118cW170-171 Jeb@ W. shereru shed nu amy shepa Asar.

The little finger of W. digs out what is in the nostril of the Perceptive Faculty. (This verse sounds like nose-picking, but is about exploring what lies at the core and behind the Perceptive Faculty. Doing something with your little finger suggests something that is easy and does not take too much effort. The digging suggests going deep into something, investigating and exploring. The meaning of "shepa" is But the context here does not seem to be "Shep" means "blind". not certain. concerned with the blinding of Horus, but is about the resurrection of Osiris. The nostril is essential for breathing, so it must be cleared. The little finger is best suited for clearing the nasal passage. Of course that can mean picking the nose. However, when a baby is born, the nose must be cleared of fluid and mucus to allow For the mummy to reawaken the breath channels must be cleared in the breathing. same way. The breath controls thinking and perception. Opening the nose is part of the ceremony for opening the mouth and relates to the initiations of Hew, god of Taste and Smell. The nostril aperture is one of the caves of Baba, here in his avatar as Hew. A branch of olfactory nerves extend into the central Temple of Baba indicating a special role of smell in our sense of pleasure. Bes and Best specialize in the preparation and use of fragrant essential oils and unguents. The most important ones are the natural oils and pheromones of the human body. The word "dig" also plays on the tortoise constellation [Shedu] that is part of Orion, the stellar aspect of Osiris, and represents his deeper, mysterious aspects that can only be reached through deep meditation. Somehow Shedu connects to the Polar Stars. Thus this verse in a humorous way describes deep study and meditation as a kind of nose picking. That suggests what seems mysterious and profound may seem only to be superficial, trivial matter, and yet is very important. There probably are additional secret tantric procedures involved in this verse since this hymn is tantric. Indian yogis practice Neti, the process of cleansing the nostrils and nasal chamber. "Nety" in Egyptian is a being that exists. There may be a connection to the goddess Net here as well. Subtle pheromone sensors are in the nasal passages, plus the secret "Upper Veil of Isis". These nerves pass up and interact with the pituitary, the optic chiasm, the septum, and the pineal – all anatomical codes for the four special angels Isis, Net, Nephthys, and Serget. We have only just begun to recover what the Egyptians knew about human anatomy from thousands of years of carefully studying the human body. The Greek historian Herodotus saw Egypt while it was Yet he readily admits he was only a gawking amateur foreign still functioning. tourist reporting lurid stories about the preparation of mummies fed to him by his Whatever real knowledge he was actually initiated into by the priests tour guide. he refuses to divulge, leaving us to reverse engineer as best we can from the few tattered shreds that remain.)

204.199aW172 Ne ab W., ne heqer-f. Ne sar ab en W.

W. does not thirst, nor does he hunger. The heart of W. does not grow faint. (When you draw nourishment from your inner Source, you never feel a lack. Undefined Awareness is untouched by thirst or hunger and never weakens or falters. "Sar" plays on "Ser", our modern word "Sir". The suggestion is that people of high social stature crave such status due to weakness of the heart. Note that the word for "hunger" in Egyptian looks suspiciously like English, except for the elision of the medial nasal, which was a common practice in ancient Egypt.)

204.119bW173-174 A, N@u Aha ader heqer-f. A, mehy. A, mehy abu.

O Aha's Serpent of the Vessel removes his hunger. O flooded, flooded are the hearts! ("Mehy" means "flooded" and has the sense of fullness and fulfillment. This removes hunger. It is also a nickname for Thoth. "Aha" is a name for Menew, the kundalini god of procreation and agricultural abundance. "N@u" is the cobra that can be seen emerging from the little bowl glyph. See M. 699, N. 1320, "Hymn to Amen" 17. Budge, 460a, 8b.)

205.120aW174 $\bigwedge I \cong \bigcap I = \bigcirc I = \odot I = \bigcirc I = \bigcirc I = \odot I = \bigcirc I = \odot I = \bigcirc I = \bigcirc I = \bigcirc I = \odot I = \bigcirc I = \odot I$

Say the word and O the Chiefs of the Vessels of the Offerings of bread and beer are the Gatekeepers of the Flood of Pure Awareness. (Bread and beer represent the avatar's flesh and blood. "Setet" [English = "Start"] is a goddess consort of Khenem at the Nile cataract who "starts" the Nile flood. Geb, the physical world, transforms back into infinite, undefined awareness as the Nile in flood re-enacts the primal ocean of awareness. "Pawety" suggests the company of primeval gods. These primeval gods act as "the gatekeepers of pure awareness".)

205.120bW175

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205.120bW175-176 Wej W. en fetek wedepu en R@. Wej nef su, R@ jes-f. The decrees of W. are to the loaf-and-cup of the Higher Self Sun. He commands himself, the Higher Self himself. ("Fetek" [loaf] and "wedepew" [cup] are the two basic offerings of Eucharistic bread and wine representing the body and blood. They are the suits of Pentacles and Cups in the Tarot. Ra, the sun god, is the Higher Self. Appreciate the body and thereby appreciate yourself. The deeper physiological reading here is that the loaf is the brain and the cup is the ventricle in the center This is also known in Vedic tradition as the Cave of where the pineal resides. In Greek myths the brain is Mount Olympus and Zeus is the Self that Brahman. governs the body-world from the brain. Ganymede is the cupbearer of Zeus and represents the third ventricle. If you slice the brain crosswise in the middle, the central ventricle looks like an eagle or hawk in flight. This gives rise to myths such as Ganymede riding on an eagle, an eagle bringing Soma to Indra, the heraldic eagle with wings displayed on the U.S. national seal and one dollar bill, the Aten flying globe in Egypt, Horus the solar hawk, and so on. Zeus has a pedophilic relation with the handsome young boy Ganymede. This suggests the rejuvenating effects of tantric exercises and the sending of sexual energy to the core of the brain to stimulate the pleasure centers. Although pedophilia is considered "evil" in our present-day world, it is not so in other times and places. The problem with it arises from abuse or the placing of judgments such as "evil", "shame", and "guilt" around Many ancient societies and their gods had no such inhibitions. such behaviors. The fundamental criteria for behavior are love and the golden rule. Everything else is negotiable.)

205.120cW176

205.120cW176 Wej su R@ en Hery Senem en Renepet ten

The Higher Self Sun then declares him to the Chiefs of the Provisions for this year. ("Heryu Senem en Renepet" means the Chiefs of Yearly Provisions. The Soma Flood of abundance stimulates the brain as the Nile flood stimulates the delta crops. The brain then coordinates the various glands and organs of the body to set about reversing the effects of aging. "Renepy" suggests "youthfulness" and "becoming young". This does not mean that the body stops aging or grows younger. It means the person lives a long and healthy life with a vigorous glow of vitality.)

205.120dW176

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205.120dW176-177 Khef@ sen, da sen nef. Am sen, da sen nef bedet, ta, heqet. **They grasp and they give to him. They take and they give to him offerings of various grains, bread and beer.** (The "chiefs" of the provisions for the rejuvenating body accordingly provide whatever nutrients the body needs to restore itself.)

205.121aW177-178 En netet en W. an at-f: "Red*a* nef." An R@: "Red*a* nef bedet, t*a*, heqet."

For the sake of W., his father says, "Give to him." The Higher Self says, "Give him grains, bread, and beer." (W. has become identified with Osiris, the Perceptive Faculty. The father of Osiris is Geb, the World Trump. Without a physical world there could be no reason for a Perceptive Faculty to exist. The World provides the physical necessities for an avatar to survive in his incarnation. The Higher Self Sun oversees and manages the entire complex that makes up the body and makes sure that it gets the food it needs to build healthy organs.)

205.121bW178 En netet sut as Ka Wer. Hew Keneset.

For the sake of one who is as the King of the Great Ka Energy, initiate the bowmen of Nubia. (The Great Ka is cosmic electromagnetic life force energy. Keneset is an Egyptian name for Nubia, the land south of Egypt. Kenesa is the perineum. Hew is the Initiator. He is the Mula Guru, master of the Root Chakra. The Sanskrit term *mula* may go back to an Egyptian technical term, "The Ocean of Ra". Sanskrit *guru* is a translation of Egyptian "Jehty" [The Heavy One Made of Lead Who is Well Hung], an appellation of Thoth, the Grand Master High Priest of Egyptian culture and also a transliteration of the Egyptian term "Ger" [Master]. This verse speaks of a tantric initiation that instructs in the proper use of *Mula Bandha*. One of the Egyptian codes for Mula Bandha is reference to Keneset or the bowmen of Nubia. The perineum muscles in the far "south" of the body are compared to a powerful bow that can shoot arrows of bliss into the brain when exercised properly. The Ka glyphs include the erect phallus, the stud bull, and the hands upraised in orgasmic ecstasy to suggest clearly the tantric nature of this verse.)

205.121cW178 \longrightarrow 179 \bigcirc 179 \bigcirc 10 \circ 10

205.121dW179 Aw khemetet er Pet kher R@. Aw senet er T*a* kher Peseje*t*a Neteru.

Of these [five] three are in Heaven with the Higher Self Sun, and two are on Earth with the Assembly of the Gods. (Presumably the two on earth are the flesh and blood forming the main part of the body. The three in heaven may be the brain, cerebro-spinal fluid, and skull. The two on Earth can also be the second and third chakras, and the three in Heaven can be the fourth, fifth, and sixth chakras. These five act as offerings to the temple of the seventh chakra. The seventh chakra unifies Earth [chakra one] and the five intermediate ones and then integrates them into the Higher Self of the eighth chakra. The Nubian bowmen are at the root chakra. Mula Bandha handles them. The Senet Game Classic may allude to these "five mysteries" when it says "I lift my three pawns and find two pawns." [See my monograph "The Senet Game Text of Ancient Egypt," available from Amazon.com as a Kindle etext or from the bentylightgarden.com website.] In other words, by uplifting the qualities of the higher chakras [4, 5, and 6 -- feelings, expressions, thoughts], we discover the secret wonder of the two lower chakras [2 and 3 -sexuality and ego]. Unfortunately we still do not know exactly what this rule meant in the game of Senet. In terms of chakras, this may mean that people want to uplift their higher chakras so they can go to Heaven. When they succeed, they arrive in Heaven and find their issues from chakras two and three waiting for them there to be explored and understood. That is why tantric yogis clear the lower chakras first before attempting the higher ones.)

205.122aW180 En su fekhekha, sut fekhekh. En su maaa, sut maaa. For he sets free and he is free. For he is the seer, and he is the seen. (The Perceptive Faculty moves from the background to the foreground and the individual discovers that his own nature is unbounded. This is a breakthrough in perception. You see beyond the boundaries. You also see the Perceptive Faculty itself. Osiris observes himself through himself. To be free you must set yourself free. Set your world free instead of hanging onto fixed ideas about it, and you will find that you are free. To be observed you must first observe others. This is the Egyptian viewpoint of Higher Self that integrates subject and object.)

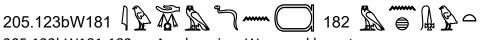
205.122bW180 ↓♀↓ ↓ ○ □ ○ **□** ○ **□** ○ **□** ○

205.122bW180 A, R@ nefer nef em heru pen er sef heru.

O the Higher Self Sun is more beautiful on this day than yesterday. (The past is an Illusion and the only true reality is the present moment. When you break through to unbounded awareness, this experience transcends any past experience that occurred in the realm of boundaries. Alertness to this brings a sense of evolution and progress. Now is always more alive and real than yesterday, no matter what you may feel about it.)



Aw nek en W. Mut. Aw sen W. Shau Aset. 205.123aW181 W. makes love to the [Mother] Ocean of Undefined Awareness. And W. kisses the **Ponds of the Seat of Feeling.** (This is sublime mythic poetry describing an exalted spiritual experience in tantra. The Ocean of Undefined Awareness is personified as Mut, the Cosmic Mother from which all creations are born. Technically she is the grandmother of Osiris. Imagine making love to your own grandmother! She is pure unbounded love. The Perceptive Faculty makes love to Love. The Seat of Feeling is Isis, the wife and sister of Osiris. The Magician kisses the Seat of Feeling, the fragrant clitoris in the secret love nest of the High Priestess. This is compared to a lush garden with lotus ponds. It also puns on "Shaw" (often spelled "Shay"), the God of Fortune and any valuable asset. The pond or ocean is the Egyptian metaphor for the undefined awareness that is an experiential reality in the Wa Sha No Limit Ocean Awareness Meditation. Mut [Hathor] is the Empress Trump. Her organ is the Emperor's home, the ovaries, located deep in the woman's Ocean of Prana. The name Aset [Isis] means "place" or "seat". Her organ is the vagina, the doorway to the Temple of Life. The vagina sits right next to the ass, the asset that every pretty lady sits on and that men intuitively worship. From this doorway issues the incense of the Temple sanctuary, the subtle scent of Life. "Sen" also can mean to sniff as well as kiss. Gently blow on the clitoris, or gently kiss it. What response What implications does this have for the subtle meanings of the does that evoke? name of the Game of Senet?)



205.123bW181-182 Aw demej en W. em nekhewet.

W. has united with the Flame. (This verse continues the imagery of sexual union. Nekhewet is the fire of sexual passion. However, the same word written with the flower glyph means a kind of lotus, a symbol of southern Egypt and the discipline of yoga. The lotus is a classical image for the pudendum and alludes back to the lotus ponds of the previous verse. Nekhebet is the name of the vulture goddess, Mut. She is the totem for Mut-Hathor and the totem for South Egypt. This represents the energies of the first three chakras [and the instincts of survival, sex, and ego]. To open the heart and the higher energies, we must affirm and clear these lower chakras. They provide the vehicle for enlightenment and are not to be rejected. We love them and unite with them, feeling the pain, passion, and anger that they generate and transmuting it into bliss.)

205.123cW182

205.123cW182 Aw nek en W. Neferet. Ner-f Shewe teb-teb shes-shes.

W. has copulated with his Beautiful One. His might is the Prana Lord flailing grain for the winnow. (This verse continues the image of sexual union and poetically describes the practice of the tantric Maithuna ritual. The Sanskrit technical term "Maithuna" may come from the Egyptian word "Ma@thenu" which means "The Pathway of Truth" and specifically indicates the subtle tantric art of partner yoga.

W. as Osiris rises to identify with Ra in his transformation as Shiva, the Creation Breath of the Cosmos. In India they pronounced this name Shewe [usually written "Shu" by Egyptologists] as Shiva. His name is a secret mantra for the Wa-Sha Ocean Awareness Meditation of which he is the Higher Self Avatar. Shewe is the Emperor Trump. His Shakti consort [here called "Neret", the Mighty Goddess] is Mut-Hathor, Her Shakti embodiment is also called in Egypt Sekhet the Empress Trump. [Sekhemet, Tefenut] the lion goddess. She symbolizes the ovary filled with the seeds for future evolution and she excites Osiris-Shiva to copulate with her. The royal symbol of Shewe and of pharaohs is the flail used for threshing to break loose the rough hulls of the grains gathered at harvest and prepare them for winnowing. The breeze blows the hulls away and the edible grains are left behind. This represents the purification of the three lower chakras [the three grains drawn in the text]. The Shakti "Neret" empowers her consort with "Ner", a mighty power. Another meaning of "Ner" is the first day of the New Year. It also suggests mastery Shakti is the embodiment of the indomitable kundalini life force as the or victory. consort of Shiva, the Primordial Prana Creative Energy. She empowers the Prana to create as semen. Isis and Nephthys were also called the "Nerety", two mighty ones. The word uses the same vulture glyph as Mut, indicating that these goddesses are Avatars of Mut. The Emperor without his Empress is powerless to create. His Prana semen requires a womb of Awareness in which to generate life forms. In the Tarot the Empress Trump often is depicted with ripe grain to symbolize her fecundity. The Emperor's flail threshes her grain.)

205.123dW182-183 An hem Neferet, Ner en W., reda-s ta en W. But as for the Beautiful One, the Might of W., she gives W. bread. (This verse clearly tells us that "Neret" is the Empress Trump, whose epithet is "neferet", the W. here identifies with Shiva, the Emperor of the Universe, and Beautiful One. "Neret" as his cosmic Shakti [Tefenut or Sekhet] thus becomes his Empress. The bread that Shakti gives us from her threshed grain is a strong and healthy physical body. Bread [ta] is a play on Earth [ta], the physical reality of the World Trump. Bread is the totem icon for the World Trump on the ancient Egyptian Senet Tarot Oracle Game Board. Geb, the World Trump, is the son of Shewe and Mut-Neret. The grain that they winnow together turns to dough when watered by Shewe's semen and kneaded by his pestle penis. Then it bakes in the womb of Mut. Tefenut, [Tapas in Sanskrit], is the concentrated Star Fire of the womb. From the Star Fire womb emerges the planet Earth. "Tef" means to spit out, ejaculate, or emanate. Identify with your Cosmic Higher Self and enter into unity with the Undefined Awareness that is your creative Source. Then create the world you prefer from that Source.)

 Physical World is made in the image of and with the same beauty as the Undefined Awareness from which it comes. As long as you are creating your world, you might as well make it as beautiful as possible. You cannot do any better than infinitely beautiful, which is the "image" of undefined awareness, personified as Hathor, the Universal Mother, whose epithet is "The Beautiful One" (Neferet). Her beauty is inexpressible, beyond words. "This day" means right now in the present moment. The word for day has the same determinative glyph and almost the same pronunciation as Herew, or Horus the Elder, as Higher Self. This newborn son/sun is a reflection of the Hero son, Horus the Younger [Chariot Trump] who is the son of Osiris [the Magus Trump] and reminds us that Shewe is really Ra, also known as Horus the Elder [the Sun Trump]. The Egyptian gods are avatars, so they effortlessly transform from one role to another as the viewpoint shifts in the story of creation.)

206.123fT335

m Laddd 2-18 R 12221

Jed medu: A, Heryu Setut Sheb (Pawet Ta Heneget), Aru Ageb. 206.123fT335 Say the word and O, Divine Chiefs who initiate the food and drink offerings and who are the Gatekeepers of the Unlimited World. (This verse roughly corresponds to 205.120a because this hymn is an alternate version of hymn 205. Geb is the Ageb is the unbounded ocean of Undefined Awareness as a vast physical world. [Note how "Geb" comes out of "A-geb", "The Precious overwhelming flood. World" !] The principles of creative intelligence that govern our flesh and blood are defined from the infinite reservoir of Undefined Awareness. By a shift of perspective we discover that the living creations they make are watching the same material out of which they are made – pure awareness. Awareness defines a belief. The belief becomes a physical reality. But the physical reality is still just awareness that we have defined in a certain way. Thus the providers of bread and beer that watch over our physical creations of Self, are also the watchers of Undefined Awareness, the essential nature of the Self and all its components. As the Buddhists say in the Heart Sutra, "Emptiness is Form, and Form is Emptiness." The "Gateway" is the crossover point between Form and Emptiness, defined and undefined, visible and invisible. The gates channel perception from the undefined awareness through the various specific senses: vision, hearing, touch, taste and smell.)

206.123gT335 Wej T. en Fetek-T*a*, Heneq en R@. Weju-f T. en R@ jes-f. **Commend T. to the divine loaf and the cup for the Higher Self Sun. He commends T. to the Higher Self Sun himself.** (This is very similar to 205.120b, q.v. The avatar identifies with the Higher Self Sun, and from that integrated viewpoint directs the activities of his flesh and blood incarnation. The Bread has a deity radical in the text. The text takes us deep into the magic of the Eucharist.)

206.123hT335 Wej R@ T. en Heryu Senemu.

The Higher Self Sun then commends T. to the Divine Chiefs in charge of plentiful food. (This verse is very similar to 205.120c. These nature deities are the aspects of your body in charge of absorbing the proper amount of nutrients from the food you eat. The Higher Self Sun issues directives so these subordinate chiefs keep the body well nourished. The embodied avatar, the Higher Self, and the Chiefs are integrated via the food offerings.)



Drink it. Give it to T. (This verse is the Higher Self Sun Give it to T. Eat it. talking to the Chiefs and the Avatar. The Egyptians often write "backwards". Obviously the Chiefs first give T. the food and then he eats it. But the Higher Self tends to run backwards in time from the effect to the cause because it represents the "finished product." He tells you to eat and drink the bread and beer. Really use Experience it. Ritual offering is the Egyptian way of symbolizing your body. experience. After you have presented the ritual offerings, do not just leave them there or put them in the garbage. If they are truly worthy offerings, you have good bread and good beer. Do not waste them. Enjoy them. Eat, drink and be merry.)

206.123kT336 Sejer T. Weja heru neb.

May T. sleep well, and be strong every day. ("Sejer" means lying asleep on a bed or lying dead on a bier or lying drunk from your beer. After a good meal, be sure to Good food and good rest give you a strong and healthy body. rest well. "Sejer" also means to cause a boundary to form. Sleep is the boundary of waking Death is the boundary of life. consciousness. Life requires death to be strong and complete. This verse hints at the principle of the Book of the Dead: Going Forth By Day [see chapter XVII in that book, Plate VII in the Papyrus of Ani]. This is the technology of the avatars. You establish a rhythm of defining an identity and a mission for it, create a body suitable for that identity and mission, and then go forth vigorously by day [in the sunlight of the Self] to perform action and play out the role you have chosen. Then you return to the Halls of Amenety to rest. While in the state between sleep and wakefulness you can play the oracle of Senet, the Passing Game, to get an intuitive idea from the "gods" of the right path for you in the next "day". The ancient Senet Oracle gave rise to the Tarot oracle that is so popular today.)

207.124aW183-184 Jed medu: Khet (Pawet Ta Heneqet) en Neter. Khet (Pawet Ta Heneqet) en Neter. Khet [Pawet Ta Heneqet] amy Aryt R@.

Say the word and the Thing is an offering of bread and beer to the divine axe.

Make an offering of bread and beer to the divine axe. The Thing is an offering of bread and beer which is in the Focus of the Higher Self Sun. ("Khet" is an offering The Egyptians may have just read "khet" and left the offering of bread and beer. details as understood. As a verb it can mean "to engrave". This idea is to make a deep and lasting impression the way the Pyramid Texts themselves were engraved on the walls of the inner chambers of the pyramids with hammers and chisels. Bread and beer are the standard offerings. Egyptians often engraved them on stone plaques for a permanent offering. Here the engraving seems to be done on the handle of the engraving tool itself, an axe or hammer that is also the talisman symbol for a god (law of nature). This is the principle of self-referral that comes up Awareness "engraves" its own organs of perception by itself often in the texts. from itself onto itself. All is simply the formation of beliefs within awareness. This is the function of the Eye of the Will. Here the Eye's Focus is called the Eye of Ra, the Eye of the Higher Self. The Self is the core belief that establishes the tool for creating an identity. It focuses like a laser beam burning a data track onto a compact disc. The disc substratum is like the grain from which we grow crops and then reap the harvest, making it into bread and beer. When we scan the data on the disc with the low-power beam of ordinary attention, the illusion of living in a reality appears like a movie to the mind. The same movie plays over and over until we decide to erase and re-burn the disc with a new set of data. The glyph for the offering of bread and beer is "pawet". Sometimes it also represents a kind of cake. This also means the Assembly of Primeval Gods. These are the core beliefs that generate the organs that carry out the body functions. Oddly the CD laser disk that we use today is a perfect image of the Egyptian glyph for Ra, the Higher Self. This is the abstract blank disk on which you can burn various programs. An axe was used as the symbol for neter, "god", the laser for burning data, reading data, and the content itself as well.)

207.124bW184 A Khet [Pawet Ta Heneqet] en @qay amy Aryt Neteru, Depu, @ba. An offering of bread and beer to the "Boat of Rectitude" that is in the Focus of the Gods, and the Bindu Cup, and the Stirring Staff. (Dep is the twin city of Pe. This place in the upper delta corresponds to the crown chakra. Here we have a cup or jug named after it. "Dep" also means to taste. The "@ba" is a stirring staff. This represents the spine. The bread and beer is the fleshly body. The "Boat of Rectitude" or "Entering Boat" is possibly a cormorant fishing boat but refers to meditation as that which is most powerful (@) and highest (qa).)

207.124cW184-185 Rekeh sejet. Khenej m@b Sasheret. Let the fire be hot. Let the thigh be together with the fire offering of roast meat. ("Rekeh" is to burn or be hot. "Sejet" is a flame or fire. "Khenej" is the thigh of an animal. "Sasheret" is the fire offering. This is part of a ritual ceremony "Asheret" is a roast meat offering. The glyph suggests a rib rack) **Four hands [full] of water.** (This appears to be a ceremony offering a handful of water to each of the cardinal directions to cool the heat of the fire offering, a common step in pujahs following a fire component. The water symbolizes pure awareness. The fire symbolizes attention.)

208.124eN624 $\operatorname{M}_{2}^{\oplus}$ M_{2

Say the word and there is an offering to the Divine Light Tower, an offering to the Divine Light Tower, and an offering to what is in the Eye of the Divine Meditation Boat. ("Khet" refers to things or possessions. The T. version and the previous hymn 207 indicate that these are ceremonial offerings. "Tem" is the Tower Trump. It also means wholeness or completeness. The boats often had eyes painted on them so they could see. The divine boat by a word play is also the divine "Ocean Awareness Meditation" as practiced in ancient Egypt. The "eye" of the meditation is the stage where the attention suddenly shifts from a subtle appreciation of the object to the observer, to pure awareness.)

208.124fT91 Khenej m@b Sasheret.

Let the thigh be together with the fire offering of bread and/or roast meat. (This verse is the same as the latter two thirds of 124c above.)

208.124gN624

Four hands full of water. (This is the same as 124d. The water represents the pure awareness that is enlivened by the meditation. Four is for the four directions and represents the omnipresence of pure awareness.)

209.125aW185

209.125aW185 Jed medu: W*a*j Shewe. Ne ath en W. ashet-f.

Say the word and Shiva is green. W. does not take his food. ("Green" stands for freshness and liveliness and is the color of Osiris as the plant deity. Shiva is cultivation of Primordial Prana Life Force. "Ashet" can be possessions, but here it probably means a meal or an offering meal. The latter half of the verse may mean that the avatar who cultivates Primordial *Prana* does not need to eat ordinary food. He becomes a "breatharian". In breathless samadhi he does not even breathe.)

209.125bW185 \Re \Re 186 4 4 \Re 209.125bW185-186 Waj W. Ne ath Shewe ashet-f.

W. is green, and Shiva does not take his food. (This and the previous verse form a parallel couplet structured in chiasmus. "Waj" means green, alive, full of prana, full of the Higher Self, characteristic of the delta, and characteristic of the cobra energy. The idea of not taking food or possessions or offerings suggests that the avatar is self sufficient. He does not depend on external resources. It may also mean a yogi can live on *Prana* and not eat food if he so chooses.)

209.125cW186

209.125cW186 Wehem anu aabetyu ta-k pu.

The eastern tribute bearers repeatedly bring this, your bread. ("Aabetyu" are people from the east and "Amenetyu" are people from the west. People from Arabia, the fertile crescent, and even from India would come bearing tribute or to trade with the Egyptians. Bread represents the World Trump. It is a symbol for physical matter and the physical body. It is Geb's logo. "Wehem" means to repeat On the Senet Oracle and Game Board of ancient Egypt "Wehem something. @nekh" means repeated cycles of life and symbolizes the Wheel of Fortune Trump. Egyptians often used a frog to represent this Trump because the Ogdoad gods from the beginning times had froglike heads in Egyptian mythology. In the **Book of the Dead** (Ani edition) Judgment Hall Layout of the Senet Board the World Trump [Geb] is located right above the Wheel of Fortune Trump [Shay]. These two Trumps form The verse refers to the avatar's ability to summon repeatedly the resources a pair. for a physical body when he wishes to incarnate.)

210.126aN597 🏹 — 🕅 🏚 🎽 🎝 🏠 🎝

Say the word and the Judge is awake. The Intellect is on high. (This hymn begins with a "wakeup call" invocation intended to wake up your intellect so you can think straight. Thoth [Jehuty] is the Intellect. The Intellect "on high" refers anatomically to the brain on top of your body. Beyond that it refers to the Higher Self "Sun" (brain) that Thoth designs as the evolutionary plan for the whole universe. The "Judge" could also be "Wepetu". These are divine messengers or angels that represent your decisions. Let's wake up and make the right decisions. It is up to you. You are the Judge.)

210.126bW187 Resu sejeru. Nehesyu amyu Keneset.

The sleepers awaken. Those who are in the perineum bestir. ("Res" means "to awaken". A "Resy" is a seer. This is the word from which the "Rishi" seer of India derives his name. "Sejeru" are people who are either sleeping or dead. "Nehes" also means to wake up. The "nehesyu" were also the two "wejat" eyes painted on boats, as mentioned in 208b and 208e. They keep the boat alert as it navigates. The boat is code for meditation, so the eyes represent maintaining wakefulness during your meditation. The Egyptians had a pun on "nehes", to mutter incantations and the "Nehesyu" who were Sudanese tribes to the south of Egypt. They often used this name with the prisoner glyph. This glyph represents a special

^{210.126}aW186 Jed medu: Res Wep[u]. Aqa Jehuty.

meditation posture that opens the heart chakra. The pose was used together with special techniques, one of which was what yogis call *mula-bandha*. This is a tightening of the perineum muscles [kenesa]. "Keneset" was a name for an area south of Egypt in the Sudan. But it was also used as a technical term for the perineum, since that geographical location corresponded to the perineum in the body. Application of *mula bandha* sends impulses to the brain that tend to wake up the system. During such meditations the yogi would mentally mutter mantras.)

210.126cN598* @デター~10.126cN598* @デター~10.126cN598* @デター~10.126cN598* @ディン

210.126cT66 Tepy @w Seda Wer per em Hesep, Wep-wawet per em Aseret. Prior to the going forth from the Nome of the Great Quaker and the going forth from the Tamarisk of the Chooser of Paths. (The "Hesep" in general is what the Greeks called a nome, or administrative area like a province or district. The Primordial Nome was the place from which the world emerged during creation. The "Seda Wer" is the Great Quaker and represents the tremendous shock wave as creation suddenly appeared out of the ejaculation of Ra/Tem. The Egyptians used a special water bird to symbolize this shaking because of the way the bird would shake its head. This phrase represents the trembling at the emergence of the first creation and also calls to mind the first incoherent stirrings of a person as they begin The Opener of Paths is "Wep-wawet", a jackal that looks just like to wake up. Anepu, the Death Trump. Wep-wawet is related to the Moon Trump and represents a person's karmic pathway through the bardo to his next incarnation. The Tamarisk tree is called Aseret in Egyptian. This plays on the name of Osiris [Asar]. After the murder of Osiris, his body wound up inside a tree. He became a plant god. From there he came back to life again. These allusions all refer to different mythical awakenings. The T version is better for this verse.)

210.127aW188 $\mathcal{F} \subset \mathcal{F} \longrightarrow \mathcal{O}$ $\mathcal{O} = \mathcal{O} = \mathcal$

210.127aW188 W@b re en W. Senether Pesejety Neteru W.

The mouth of W. is pure. The Double Ennead of Gods censes W. (When a person wakes up, he usually goes to rinse his mouth and brush his teeth. After bathing he may apply some fragrance. The gods are the organs of the body. As they function they secrete substances that are the true fragrances of the body. The body takes on characteristic odors as if censed with incense. The word "senether" plays on "neter", divine. "Neter" really means "nature". The body produces natural smells. These are the fragrant smells of the gods. The Double Ennead is two sets of nine gods, and represents the large group of gods.)

210.127bW188 ♪ ~ J ~ □ Ċ ♪ ~ 189 ↓ · · · ·

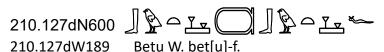
210.127bW188-189 W@b er-f shesau pen amy re-f.

Pure for him is this tongue that is in his mouth. (The epithet "Shesa" refers to the tongue, but literally means "the wise member". The tongue is the organ of the Fool

Trump. By purifying his tongue the Fool becomes Wise.)

210.127cW189 Bet W. hes. Tewer W. weseshet.

W. detests dung. W. loathes urine. (The tradeoff of having a physical body is that it requires fuel and maintenance. When the body finishes consuming the fuel, it must dispose of waste material. This waste material not only no longer benefits the maintenance of the body, it also may become a liability that poisons the system. Therefore, good hygiene and the removal of waste products are essential to maintaining good health. These limitations only hold, of course, in the context of operating with a physical body that must consume energy supplied by fuel.)



W. abhors his abominations. (The T, M, and N. versions all have "betu" in the plural. Abominations are things that a person strongly dislikes and avoids. The natural procedure of a living physical body or an analogous machine is to acquire fresh fuel and to jettison spent fuel and waste products.)

210.128aM223 Betu M. pu hesu. Ne wenemy-f betu M. nu.

The abominations of this M. are excrements. He does not eat those excrements (Eating of its own shit goes against the natural structure of an organism. of M. Some organisms such as dung beetles like to eat shit, but they do not eat their own shit. They eat bull shit. The dung beetle is a symbol of the Higher Self and represents the recycling quality of nature. The verse clearly says the avatar does not eat his own shit. The point is that life is a cycle and the energy must flow through two cycles. One is internal, and the other is external. For example, there is an animal cycle and a plant cycle that complement each other to form a larger ecosystem. Animals take in plant matter and oxygen as fuel and then excrete the waste as shit and carbon dioxide. The shit and carbon dioxide become fuel for the plants and are excreted as oxygen and plant matter that become fuel for animals. This means an organism depends on complementary parts of its world to recycle and maintain ecological equilibrium. The avatar has care and respect for his environment disposing of his waste so that it recycles into usable fuel.)

210.128bW190 Ama tewer Setesh met Rehwy apu, jay Pet.

Just as Illusion loathes being party to that pair of deities who travel the heavens. (This refers to Horus and Set who both ride in the solar boat. Horus as Will stands at the back to steer the boat. Set as Illusion stands at the front with a harpoon to ward off monsters. The monsters are also Illusions. He is forced to do the job against his Will as punishment for trying to kill Osiris. Set is a weird character. Whatever he does comes out twisted from its original intention. Set tries very diligently to kill Osiris and Horus but fails. Set is shit. Shit is the principle of resistance, rejection, and separation. Excrement seems to be something you loathe and try to dispose of, but you can not live without it. It is the product of your need for fuel, and it is what you seriously project as "not you". If Osiris is the Perceptive Faculty, Set is an inert object of perception. If Osiris is a living and reproducing plant, Set is a dead and sterile rock. Coprolites are fossilized pieces of shit. Set's name is frequently written with the rock radical, and when that glyph is read as a phonetic, the name "Setesh" plays on the expression "setash", "to make a boundary marker". All that is left of the dinosaurs after over a hundred million years dominating the planet and sixty-five million years of extinction is fossil bones, fossil shit, a few fossil eggs, and a few fossil footprints. Set represents what Osiris thinks he is NOT, and thus is an Illusion. However, he is essential to forming the backdrop on which the play and its action unfolds. He corresponds to Kek the god of Inertia and Darkness in the Ogdoad of Thoth.)

210.128cN602 O . .

210.128cW190 R@ pa hen@ Jehuty. Shed [en] then W. hen@ then.

The Higher Self Sun is together with the Cosmic Intellect. You study deeply, W. and you. (This verse presents another pair. This pair is Thoth and Ra. Thoth is the Cosmic Intellect and Ra is the Higher Self that Thoth designs. This means that Thoth is actually the creator and Ra is his creation. To express it in terms of the Chinese Book of Changes, Thoth is the Taiji, and Ra is the trigram/hexagram Creativity [Qian]. Ra is really just the first member of the Primordial Ogdoad that But Ra and his consort Mut are also the primary transcendental Thoth designed. Mut "Amenet" is Transcendental Pure Awareness, and Amen-Ra is Pure ones. Transcendental Cosmic Creative Will. Thoth needs Ra, because without the Higher Self Mandala Structure he can not create the creation. Osiris needs Set because without him he can not perceive anything. All that you see is your own divine shit. Osiris is an avatar of Ra. But Set is an avatar of Thoth. That is why Thoth can manage Set as well as Ra and Osiris. All that Thoth, the Cosmic Intellect creates in the way of civilization, culture, and learning is a Grand Illusion. These primordial deities all coexist within the undefined field of Mut, the Cosmic Mother of Undefined Awareness. Thoth [The Great Ultimate who is really an Avatar of Baba, who is Beyond the Ultimate] is the ultimate shape-shifter, and shape shifting is the essence Set just represents the limited Illusion of being stuck in a particular of Illusion. Illusion. As such he becomes the prototype of the Christian Satan. Behind Thoth is "@@@ Wer", the Thrice Great One, called by the Greeks "Trismegistus". The Christians call this the Trinity – The Three Great Ones. Actually this Trinity "@@@" is the Great Ape Baba, the Cosmic Fool that Trumps everything. He is the undefined form of Thoth and becomes the avatars of Hew, the other senses, and finally Baba the Master of Yoga, Tantra, and Meditation as the pathways to Self Awareness. The pronoun "then" translated as "you" is plural and refers to all potential and actual What you study when you study another person, any subject, or your avatars. world is nothing more than YOU.)



210.129aW191 Wenemy W me wenemy then am. Sewer W me seweret then am.

He eats in the same way you eat. He drinks in the same way you drink. (The cosmic ideal is no different from you. "You" here is also plural. Even Ra in a physical body requires fuel and therefore excretes waste matter. We welcome the sun's shit as the energy resource of light and heat that makes life possible on our planet. Even the material from which our planet is made originated as waste matter from stars. Our waste matter supports many other life forms.)



210.129bN603-604 @nekh W me @nekhet then am. Hemes W me hemeset then am.

He lives in the same way as you live. He sits in the same way as you sit. (All physical objects continue to exist and occupy space in the same manner. Therefore by understanding any one of them, you can understand them all. The handiest subject is your self. Thus it is the best place to start.)

210.129cT72 Weser T me weseret then am. Seqed T me seqededet then am.

He is empowered by that wizardry that empowers you. He is mobilized by that navigational ability that constantly mobilizes you. (The ability to store and use energy is a fundamental empowerment. The Wizard staff [Weser] signifies that the Wizard has power over death. Thus, if Ra is immortal, so are you in the same manner. Similarly the ability to move about is an empowerment that all material forms possess in common. How they use it may vary, but all matter is constantly vibrating and spinning and oscillating in orbits. The sun does this, and so do you. Some move by simply obeying physical forces. Others move by deliberate choice. But all move and move about by the same laws. The word "seqeded" describes the way the Solar Meditation Boat of the Higher Self navigates through space, time, and various realms of consciousness. See the Amduat for numerous examples.)

210.130aW193 Seh en T. sekhet em aaru.

The booth of W. is a woven shelter among the reeds. ("Seh" can be a large hall, but is often just a little temporary booth to shelter from the heat of the sun. Egyptians would build little booths woven from the grasses and reeds in the fields.

The glyph has a pillar made of the glyph for papyrus reed. The word "sekhet" is a "Sekhet" means field, and "sekhet aaru" is the field of reeds. complex pun. This is a symbol for the cortex with its neural network holding a person's beliefs. "Khet" can be a thing, a possession, a product, an offering, a tree, a stepped terrace, the The initial "s" adds a causative sense. stepped throne of Osiris, or to engrave. "S-khet" can mean to inquire into something. "Sekh-t" is a beating. The "sekhet" The net was the symbol for the Moon Trump. was also a net used to trap birds. The moon represents Thoth and the reflections of light in the intellect as thoughts Moonlight is reflected sunlight, and Thoth designed both the Sun and memories. and the Moon. Illustrations from the Egyptian **Book of the Dead** often show a man alone or a husband and wife sitting in a reed-woven "Seh" and consulting the Oracle Thus we know that here "Seh" and "sekhet" are basically of the Senet Board. speaking of the same temporary shelter made from reeds and commonly used for playing the Game of Senet or divining on the Senet Oracle Board.)

210.130bW193 Ageb en W. em Sekhet Hetepu.

The Inundation of W. is in the Field of Experiences. ("Ageb" means the Nile Flood, and by extension comes to mean abundance or even overwhelm. The Field of Experiences [Sekhet Hetepet] is the special subset of beliefs in the Field of Beliefs that a person believes with enough intensity that they become real. This can be the source of a rich and abundant life or a complete overwhelm, depending on the attitude a person takes. That is his belief about his beliefs, a kind of meta-belief that colors all his experiences. After Hetepu or Hetepet is the compound glyph that is sometimes read "Sheb" or "Khet" and consists of the "Pawet" symbol plus the glyphs for bread and beer.)

210.130cT73

210.130cW193 @abet T mem then, neteru. Mu T em arepu ma R@.

He interacts among you, O gods. The Pure Awareness of W. is in the wines that (The symbol "@abet" indicates an interaction are like the Higher Self Sun. between a belief as the reed glyph and an effect as the club glyph. You assert a belief, and an experience responds by striking your organs of perception. Appended is the offering of bread and beer. "Mu" is water, the symbol of Pure From pure water the Egyptians made fine wines using Undefined Awareness. grapes and other fruits that were ripened in the warm Egyptian sunlight. Wine is a symbol for the transformation of water through an interaction with the sun and human beliefs to produce a spiritual state of awareness. This celebration of life with fine wine is how the Higher Self works. For that reason Christians still use wine along with bread in the Communion ritual. This symbolic Eucharist ritual is thousands of years older than Christianity as the Pyramid Texts abundantly attest. When Jesus asks his disciples to do that ritual in memory of him, he means to remind them that he comes from this ancient tradition that goes back before the beginnings of recorded history. The Bible tells us that Jesus grew up in Egypt and the Jews had incorporated many of these ancient practices such as making tabernacle booths from

reeds for communing with God and sharing a communion sacrament of bread and wine with God, ancestors, family, and friends. "Ma R@" [Like the Higher Self] is an ancient mantra that became a standard title of the pharaoh. It has a special secret pronunciation. The "ma" glyph is thought to be a little water jug in a carrying net. It is like the "kumbha" carried by sannyasis in India. "R@" is the disk of the sun. The sun and the little round portable earthen jug of water symbolize the essential secret of life.)

210.130dT74



210.130dW194-195 Deben T Pet ma R@. Khenes T Pet ma Jehuty.

W. circulates through Heaven like the Higher Self. W. travels across Heaven like the Intellect. (The Higher Self is Ra, the Sun God. The Intellect is Thoth, the Moon God. The verb used for "travels" is "khenes". Another name for Thoth as the Moon God is "Khenes", sometimes spelled Khonsu. The connection of Thoth with the moon comes from the reflective capability of the intellect. Thoth as the Tekhy [*Taiji*] plumb bob of the Balance creates both the sun and the moon. Ra is the equivalent of the trigram QIAN [Creative Will] in the **Book of Changes**. Thoth is the *Tai-ji*.)

Say the word and this W. abhors hunger. He does not eat it. (Hunger is a condition in which an organism lacks fuel to keep itself in good operating condition. The Egyptians developed a civilization in which they had an extremely reliable economy and environment. This assured that the people would have sufficient food. All organisms characteristically reject both their own waste and a lack of fuel. The text jokes about not eating hunger.)

211.131bM229



211.131bW196 Betu M pu abet. Ne sewer nef es M.

This W. abhors thirst. He does not drink it. (This verse continues the conceit of the previous verse and forms a parallel couplet with it. Pure water or water taken as beverages or other forms is essential for an organism to maintain its life.)

211.131cM229

211.131cW196-197 W. pa wenenet reda-f ta en netyu.

This W. exists forever, and he gives bread to those who exist. (This is the principle of the Golden Rule. The avatar exists, and he requires food and other material necessities of life. Other organisms that exist have the same basic survival needs. Therefore the avatar creates a system that provides a sufficiency of these basic necessities and shares them around. "Wenenet" is continuous existence or having existed. "Ta" is bread and the totem logo of Geb, the World Trump, and symbol of material goods, especially the food required for survival in a physical body. The

"netyu" are those who exist. The N. version adds the divinity semantic to suggest that we treat other organisms as gods. When the Golden Rule flourishes, life becomes beautiful. "Beautiful Continuous Existence" [Wenen Nefer] is one of the major epithets of Osiris, the Lord of Agriculture.)



211.131dW197 Khenemetet pu net N Aa-Mut.

This, who is his nurse, is the Gracious Goddess Mut. (This is Hathor as the Cosmic Mother or Nurse. She loves all, accepts all, and nurtures all. This becomes the model after which the avatar patterns his life and behavior. Her epithet here is "Aa-Mut", the Mother of Grace. In the Tarot she is the Empress Trump. Take a look at Waite's rendition of her.)

Setet ary s@nekh N. Setet wenenet meset N. 211.131eW197-198 She acts to make him alive. She forever exists to give birth to W. ("Setet" is an absolute third person feminine pronoun. "Wenenet" is to continue existing. "Meset" is the birth of the avatar.)

211.132aN608 🔄 💭 🔊 🖉 🗍 👘 ∽ 🔊 🖉 🗍 T

211.132aN608 Awer N em gereh. Mes-f em gereh.

N is conceived in the night, and he is born in the night. (I believe that being conceived and born in the night means that the avatar comes directly from Mut/Amenet. He comes from before creation. Of course it can be true literally.)

211.132bW199 En su amu khet R@. Tepyu @wy Neter Dewau.

For he is one of those who are the followers of the Higher Self Sun, who are the divine ancestors of the Morning Star. (Mut arrives on the Morning Star that we call Venus. This means the avatar belongs with the Ogdoad or even before them. The avatars live beyond time and the universe. Thus they are coeval with or even prior But, as the followers of Ra, they work in service to to Mut, if that is conceivable. the actualization of the Higher Self as the plan of evolution. This plan is more like an exploration, but its purpose is to discover the highest possible modes of existence with limitless benefit to all. Mut is equivalent to the trigram KUN, the Receptive Potential. The W version has "tepu @u" [plural] rather than "tepyu @yu" [dual].)

211.132cN609



W. is conceived as the Primordial Urge, and he is born as the Divine Primordial Urge. (This verse continues the identification of the avatar with the members of the "New" is the Primordial Urge. He corresponds to the trigram ZHEN in Ogdoad. the **Book of Changes** and manifests in the national Egyptian pantheon as Tem the

Tower. In a sense Tem self-begets the universe, so the avatar is both conceived and born from New. New is therefore both singular and plural. He is also "None", the Nothingness from whence everything New arises. Thus he is said to be "self-created".)

211.132dN610

211.132dN610 Ay en N. Anen nef en then t*a*u en gemu nef am. **He comes, and he always brings to you the breads that are found by him there.** (The verb "comes" takes on the sexual meaning as well as its usual sense. Bread is the logo of Geb, the World Trump. The verb "gem", "to find", is plural, so the bread is plural and suggests that there are numerous Worlds. "You" is also plural. New becomes A-Tem and then his ejaculate becomes Shewe. His seed is atoms, and his offspring is planets that can support life. New's consort is Newet. She is also the consort of Geb, so that tells us Geb is really a transformation of Tem, who in turn is a transformation of New of the Ogdoad.)

212.133aN610 ∬ ~ ~ ~ ↓ * ∱ ~ ∲ ∩ ∂ ∮ ∲

212.133aN610 Jed medu: Nedef-def Aryt Herew her [Be]b*a*t net Jenew.

Say the word and the Focus of the Will drips upon the frond of the Counting Tree. (We do not know for sure what kind of tree this is. "Bat" or "Bebat" can be a palm frond. Perhaps it is a kind of palm. I suspect it refers to the palm fronds Egyptians used for keeping track of time. The name also suggests Prana and perhaps even the name of Baba. The root "jen" is a variant of "den" or "ten". This root has to do with counting and the number 10, and derives from the ten fingers. Cutting notches on the palm frond symbolized the tracking of time. Another form of the root means to elevate or lift up. The branches of a tree are like fingers. Palmate leaves are so named because they radiate out from the stem like fingers from a hand's palm. Another meaning derived from the root is "to cut". The idea of portions or divisions is a further extension. The notches cut on the frond divide time into years or other segments. Time begins with the primordial New and is tracked as a flow of time in millions of earth years by the Ogdoad primordial Heh. He corresponds to the trigram KAN in the Book of Changes. Heh traditionally carries on his head or in his hand the palm frond for tracking time. Dripping from The clepsydra ["shebet" water clock] was an early the Eye of Wisdom are tears. Egyptian time-telling invention that measured time by dripping water. We do not know when Egyptians first began to use them. Horus is the Will, and his "eye" is the ability to focus attention on objects of perception or goals. The Nile flood begins from a single tear shed by Isis and also was a way of marking the passage of a year in time. The Egyptians marked the beginning of a New Year with the beginning of the flood. Khepera, the scarab transform of New, creates mankind from tears. Mankind has the ability to make things with his hands, a skill only approached by the apes, of whom Baba the Baboon is the prototype. The evolution of civilization over time is symbolized in Hehet, the consort of Heh. She corresponds to the trigram LI. She comes to be called Sekhet or Seshat and is a transformation of Ra's light, a form of Mut. The sense of sadness comes from man's inability to find happiness with all his conscious willpower directed at manual skills and material goods. Happiness comes not from such things, but from another source. The Ogdoad primordial goddess, Keket, represents the power of bliss that hides deep inside the dark inertia of the Ogdoad primordial Kek. Keket and Kek represent the primordial versions of Nephthys and Set, the trigrams of DUI and GEN.)

212.133bN610

212.133bN610 Ay nef eref Khenety Amenetyu

He comes to him, the Chief of the Invisible Ones. (Osiris is "Khenety-Amenetyu", the Chief of Westerners or Invisible Ones. They are invisible because the sun sets and there is no light. This is the world of the dead governed by Osiris. The M. and N. versions have "nef eref" and the W. and T. versions have "eref eref". The former seems more correct. The text suggests self-referral and identification with Osiris and Anubis. Because of the vague pronouns we are not sure who goes where. Based on the context we may theorize that Horus comes to meet Osiris in the land of the Dead. This idea is supported by the **Amduat** texts.)

212.133cN610

212.133cN610 Anen-f jef*a*u hetepu en Herew Khenet Peru.

He brings the foodstuffs of experiences to the Will, Chief of the Houses. (The title Chief of Houses refers to the harems, the most sacred shrine room of a temple, courtiers, prominent social positions, forts, and prisons. These may be various official posts possibly overseen by one top official in society. The "houses" refer abstractly to the astrological houses or squares on the Senet Oracle Game Board. "Herew Khenet Peru" is an epithet of Horus as the one who rules all the Houses on the Senet Oracle Game Board. On the traditional Game Board he occupies Square #30. A pawn that reaches this square has traversed and mastered the whole board. "Jefau" are food offerings. But there is a deeper meaning here. The root "jef" means the pupil of the eye or a drop of moisture. It specifically can refer to the water secreted by the eyes. This is one of the sacred ointments and links back to the dripping from the eye in verse 212.133a above.)

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212.133dN610 @nekhet-f am @nekh W. am.

He lives on that on which W. lives. (This reflects the sentiment of the previous hymn 211. The Higher Self creates a physical system that operates in the same manner as all the subordinate systems. Every living system that operates from a physical body requires fuel to maintain the operation of the body. Hence the "Jefau" food offerings are necessary for both living and dead. The dead are still "alive", but merely "invisible" to their friends and family who are part of them and indeed still very much alive.)



212.133eN611 Wenemet-f am wenem N am. Seweret-f am sewer N am.

He eats what N eats, and he drinks what N drinks. (Each organism that can perform "work", including the machinery and electronic equipment that we use in our era has its own preferred types of fuel, though we think of "machines" as "non-living".)

212.133fN612 Khenej sasheret, awut Sheb N pu.

A joint of roasted meat and a broad spread of this bread and beer of N. (This verse mentions a typical human meal including meat, bread, and beer as an example.)

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213.134aW206 Ha W., ne shem nek as me[r]tet, shem nek @nekh[et].

O W., you do not go as one dead, you go as one living. (The dead person is not really dead. Only his body has ceased to operate in the mode of a particular organism. His loved ones continue operating and enjoy the food in his name and memory.)

213.134bW206 Hemeset hery khened Asar, sekhem-k em @-k, wej-k medu en @nekhu.

Sit upon the throne of the Perceptive Faculty with your power scepter in your hand. You issue commands to the living. (The avatar appears dead, but is not. His Perceptive Faculty sits quietly in samadhi on its throne in the core of Being and witnesses everything. Here Osiris holds the "sekhem" scepter that indicates the power of the third chakra Ego Will. This issues commands [wej medu] to the living. The living ones are the gods who will form and operate the organs of the new incarnation that he creates. Where do you think your organs and their functions came from?)

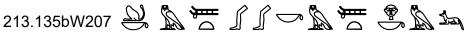
213.134cW207 Mekes nehebet-k em @-k, wej medu en shetau asetu.

With your scepters of Protection and Yoga in your hand, issuing commands to the secret places. (The root "Mek" in the first scepter means to protect. "Mekes" thus means "she protects" and probably refers to Tefenut/Sekhemet, the Strength Trump. It is a staff signifying protection. "Nehebet" is the Lotus Scepter of Yoga. The name also comes from the "neheb" yoke used for oxen and puns on "Nekhebet", one of the names of Mut. "Shetaut" are secret and mysterious places. One of the secrets is the transformation of "Nekhebet" into "Nebet Het", the Kundalini goddess

of Motivation usually called Nephthys. The word for yoga is a clue to this The root "neh" means to request or beseech. transformation. Its reduplicated form "neheh" means eternity and relates to the Primordial Ogdoad time god, Heh. "Bet" is a house. Thus we can also construe "Neh[eh] Bet" as a house of prayer or a house of millions of years as well as a secret system of yoga.)

213.135aW207

213.135aW207 @-k me Tem, remeny me Tem. Khat-k me Tem, sa-k me Tem. Your hand is like Tem the Tower, and your two arms are like Tem the Tower. Your body is like Tem the Tower, and your back is like Tem the Tower. (This verse begins to transform the avatar piece by piece back into Tem the Tower [New] at the moment of Big Bang [Trigram ZHEN]. Time emerges from Tem [New] and becomes Heh. Heh corresponds to the Trigram KAN. The hand is code for the avatar, and "Khat" is the ancient word for Hatha Yoga, the science of physical postures. Your body is Tem We are peeking into the core ideas of the ancient Egyptian **Book of** the Tower. Changes.)



213.135bW207 Peh-k me Tem, redwy-k me Tem. Her-k me Anepu.

Your bottom is like Tem the Tower, and your two legs are like Tem the Tower. Your face is like Death. (This verse continues the piece by piece transformation, moving from the upper torso to the lower torso. "Tem" means "end" and "peh" means "end" and "buttocks". The text then suddenly jumps up to the face and compares it to Anepu, the Death Trump. This seems to follow from the alternate meanings of "Tem": to end, complete, negate. This gives Tem an appearance of Death even though he is the Creator. The conclusion is that Creation implies Destruction. Life implies Death. The face of death is mounted on the Wizard's Wand. The technical term "face" means the perception of the universe that you face. It appears to be "not you" and therefore dead. Death is an illusion mastered by the Wizard.)

213.135cW208 Deben-k aa-tu Herew. Deben-k aa-tu Set. You circulate through the chakras of the Will, and you circulate through the chakras (The "aa-t" is usually described by Egyptologists as a tomb, but it is of Illusion. Egyptian code for a chakra. The round shape is viewed from the side in the glyph. The chakras of Horus the Will are the upper chakras, and the chakras of Set the Great Illusion are the lower chakras. Energy in the body naturally circulates through all the chakras, and there are techniques to do this circulation deliberately as the text suggests.)

214.136aW208 Ha W. sa-k sha. Jed medu sep fedu. 214.136aW208

O W., your protection is the ocean. Say the word four times. ("Sa-k Sha" is a

mantra, but not necessarily for use in meditation, though it refers to meditation. "Sha" is the ocean of pure undefined awareness. It is the ultimate refuge that can never be influenced by limitations or definitions. Saying it four times represents extending this undefined awareness indefinitely in all the four directions. "Sha" here is shorthand for the Oceanic Meditation. See my articles on the ancient Egyptian technology of the No Limit Ocean Awareness Meditation at http://www.bentylightgarden.com/OAMmenuE.htm or go to the Sacred Scarab Institute website home page and select from the menu Personal Development and then the submenu Meditation.)

214.136bW208

IAARIS IAAI-SIAAOIS

214.136bW208 Ay wepetu Ka-k ar-k. Ay wepetu at-k ar-k. Ay wepetu R@ ar-k. The angels of your Ka come to you. The angels of your Father come to you. The **angels of the Higher Self Sun come to you.** (Egyptologists translate "wepetu" as messengers, a very superficial gloss for the Pyramid Texts. The messengers are impulses of electromagnetic energy that move through the nerves and chakras or within and between various levels of consciousness. Your Father is Osiris [your perceptive faculty or individual viewpoint], Geb [the physical world that you perceive], Ra [your cosmic Higher Self viewpoint], or your own genetic father, depending on viewpoint. Ultimately your "Real Father" is Amen-Ra, the Sun Trump of the Invisible Higher Self that decides who you are to become and your role in the We might call this Father "God". The horn glyphs for the angels cosmic drama. suggest rays of light and correspond to the haloes we see drawn on images of angels and saints nowadays. In ancient times angels had horns. Now we draw angels with ringlike haloes, and angels drawn with animal horns we call devils and demons. That is just a bit of negative political indoctrination. For knowledgeable Egyptians angels were the thoughts in our minds. The horn glyph "wep" basically means to open up something as suggested by the way the horns spread apart. When you open up a situation, you see its inner details and can investigate it. This may lead to a judgment regarding the situation. And the judgment then becomes information, a message transmitted and incorporated into reality. The image of the pair of horns going in different directions suggests the choice or judgment aspect of a "thought angel" as understood by the Egyptians. Each thought presents options: good idea or bad, do it or not, go left or go right, choose this or that, and so on. Each thought message represents a decision made by the Will that reflects within the mind or from the environment. In the last phrase of this verse the decisions come from the Cosmic Will of the Higher Self rather than from an individual small self. The major theme of "Wep Re" [opening the mouth] echoes in this hymn as well as adjacent hymns and connects with the use of the mouth for eating and drinking as well as the use of the mouth to express thoughts and decisions.)

214.137aW208 1 = 1209 200 209

Hasten after your Higher Self Sun, and purify yourself there. (This verse also has the sense of *carpe diem*, seizing the day to accomplish your goals. However, these

goals should be in tune with the Higher Self. Hence the exhortation here is to purify The qualification for doing the work of the Higher Self is to be pure at oneself. Notice that the text says, "your Higher Self". This makes it clear the heart. Egyptians are not just talking about the sun in the sky or even a sun god. Here they mean the Higher Self as it relates to you. This Higher Self integrates with the Higher Self of others and all individual Higher Selves work as a unified whole under the "Your Higher Self" as an individual is your eighth chakra light Cosmic Higher Self. This hymn carries on from the previous hymn and tells us how to use the bodv. expansion of consciousness brought by techniques such as the Ocean Awareness Meditation to move beyond the seven major chakras in the body into the higher spiritual and angelic chakras that are immortal and operate on a much broader scale.)

214.137bW209 333 - 23.137bW209 Qesu-k baketu neteretu amyt Pet.

Your bones are divine female hawks, goddesses who are in heaven. ("Qesu" is a general term often used for the limbs and not always just bones. These "bones" are divine. The cobra sign tells us the beautiful hawks are not only goddesses, but that the solid material is actually made of vibrating energy in the celestial plane. The cobras symbolize the Shakti goddess energy. The word "bak" for a hawk contains a pun on your soul [ba-k].)

214.137cW209 Wen-k ar ges neter. Afekh-k per-k en *sa*-k.

You are at the side of the god. You leave behind your house to your son. (The bones belong to the dismembered body of Osiris. His body dies and dissipates into the environment, but his spiritual light body ascends to heaven to be at the side of Ra, the Higher Self. He leaves his "house", to his son, Horus. "House" here means his whole kingdom that Horus as the crown prince inherits and symbolically includes all the "houses" on the Senet Oracle Game Board. The Perceptive Faculty represented by Osiris retires to just witness and delegates the active aspect of life to the Will as represented by Horus. "Afekh" means to disentangle from something. Thus the avatar retires to witness creation and manages his "house" through the Will. The Will is the next "generation" down in the levels of creation and thus becomes the son of Osiris. From another viewpoint the Will becomes the Cosmic Will and takes a status equivalent to Ra. The undefined Mut is still a level beyond Ra even though she is also the consort of Ra and his daughter as the light he produces. This is the cosmic origin of the slang expression "mother fucker". Unfortunately it has become a strongly pejorative appellation due to the bias of misogynists who want to forget that they spent nine months in mother's womb. Try making love to your wife that long.)

 formula. Speaking negatively about others is like speaking negatively about yourself Remember, you are the avatar. The sentence continues in the next and limits you. The glyph for bad is a pictogram of a hill and derives from an expression of verse. being "On His Hill" [Tepy Dew-f] or "On His Sand", a euphemism for being in the "On His Hill" is an epithet of Anubis, the Death Trump, guardian of the necropolis. The sacred site of the death and resurrection of Osiris is "Ab-Dew", the necropolis. The epithet then is code for a Wizard who has conquered death Hill of the Heart. by opening his heart to embrace and willingly experience even the most negative aspects of life. The general idea is that this verse continues the theme of Horus "Dew" generally means either "hill" or inheriting the House of Osiris, his father. "bad" and thus is commonly used to signify negative concepts. It can also mean "5". The short week of five epagomenal days at the end of the year were no doubt considered maleficent by the superstitious because of the pun that linked the number five and the idea of "badness" – epitomized by death. The epagomenal days represented the death of the year, but also the birth of the five most important Egyptian national gods to prepare for the birth of the New Year. The sense of evil is probably derived from the sense of the mound image used to represent both the female genital [source of birth] or a burial mound [destination at death]. Many people think of these as problems, so the hill sometimes takes this connotation of "bad" in spite of its connection to Isis and bliss. The wordplay is even more complicated with the word for "his word" which is "medut-f". "Me Dew-f" can be a variant of "On Top of His Hill", which is the same epithet of Anepu, the Death Trump. "Me-Du-t[u]" becomes "On Your Hill". Death sits on the Mound of Venus. When you create life, you create death. The two are complementary. Words are dead symbols used to represent real life. "Tepy" literally means head, so "Tepy Du-f" in this oxymoronic context could suggest what we call "giving head", a possible component of the top secret Abydos Osirian rituals. Let's find out what happens if you say bad things about yourself or anyone else.)

When you go forth, the command by him the World is [to be] in the Twat in the Astral City. (This verse continues from the previous verse and seems to link from the idea of "Dew" as the "Mound of Venus". "Tewa" with the town sign after it looks like a scribal error for Dewat with its Pentacle Glyph. "Nut Weret". the Great City or Metropolis is a name for Newet that plays on the similarity of her name to the name for City. [I distinguish the two spellings as Newet and Nut.] The city glyph is often used with or for her usual name. Thus it also looks like "aret" is a mistake or a variant for "weret". "Tewa" or "dewa" means to uplift or adore. "Wej" means to command. This verse seems to refer to the conception of Osiris by Geb in the womb of Newet and then his emergence from her Twat. A similar phrase occurs at W381 in Utterance 247: "You go forth from the Twat." The Twat of Newet in the sky is located above the North Pole about where Polaris is. Its usual sign is a five-pointed star in a circle. The five points on the star give a subtle hint back to "dew" in its sense of "five". The point is that whatever you say is bad about someone is what Geb has decreed you will become in your next incarnation, because that is the part of you that you resist experiencing and integrating.)

He retreats and he weakens. You purify yourself in the Cool Sky of Stars. (The verb "hem" means to retreat. The phrase "akhemyu hemyu" refers to the circumpolar stars that never retreat. They are also "akhemyu sekyu", and they never perish. "He" who speaks ill of others retreats and weakens himself, but "you" the wise avatar purify in the Qebehu. This is the cool night sky as opposed to the hot daytime sky. The stars mentioned here probably are the circumpolar stars that never set. They symbolize immortal angels. They surround the Twat-womb and

purify a soul in the bardo stage. Bathing in a woman's twat can be a very purifying experience. That is what a baby does when it gestates in the womb and then is born into the world purified as a new incarnation. Another interpretation of these verses is that the "he" describes the phallus that is going forth into the Twat. He issues his command as an ejaculation of seed and then weakens and retreats. The "you" in the text is the avatar who then begins to form a body as a fetus in the womb of the mother. "Any word spoken by you" refers to the fetus inheriting the genetic material from the seed of the father. "Medu tef neb" [the word of each father] is another parsing of the text at 137d. In this never-ending cosmic drama Geb, the World, represents the father, Newet is the mother, and Osiris is the gestating avatar.)

214.138cW210-211 *Ha*-k hery newehu ba*a*, hery remeny Herew em ren-f "Am Henew".

You descend upon the firm cords and upon the arms of the Will in his name as "He who is in the Phallus Boat". (The descent is the birth of the baby. The cords refer to the umbilical cord and placenta that follow, supporting the baby until he is free from the birth canal. The arms of the Will represent the midwife's arms that receive the baby when it emerges from the birth canal. In Memphis there was an ancient annual ritual to carry the "Henew" boat in a procession around the walled This was the boat of "Seker". "Seker" was the form of Osiris that necropolis. represents Dissolution, especially the destruction of the phallus of Osiris. Here at birth we see the avatar proclaimed as a vessel of dissolution. "Henew" is a pun on "Henew", the phallus of Ra. Ra creates the universe as an ejaculation from his phallus, but that same creation implies its own eventual dissolution. This also presages the loss of the phallus of Osiris. The boat carried the destroyed phallus of Osiris represented in a form that looks very much like a Shiva Lingam. On top is usually a hawk representing the soul of Osiris, or his son, Horus, who will replace him Sometimes there is just a feather over the Lingam. as a new incarnation. This represents the Truth of Maat and the Primordial Prana of Shiva/Shewe. Whatever you have spoken, for good or for ill, will become your truth and your embodiment when you emerge from dissolution.)

Kaw nek Henememet, weth en ku Akhemu Seku.

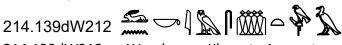
214.139aW211

The illuminated ancestors bow to you. The stars that do not perish uplift you. (The "Henememet" seem to be those who have realized their conscious light bodies and left the physical body. They greet you and bow with respect. Here we see also the imperishable stars. These are the same as the ones that do not retreat. The integration of the newborn baby with the light bodies of ancestors and the immortals is all symbolized by the North Pole and its circumpolar stars.)

214.139bW211-212 Aaq ar-k ar bu khery at-k, ar bu khery Geb. Enter into the place that belongs to your father, into the place that belongs to the **World.** (The avatar Osirian baby enters the physical world represented by Geb.)

214.139cW212 Da-f nek am Hat Herew, Ba-k am-s, Sekhem-k am-s.

He gives to you that which is in the heart of the Will, so you are a prana soul thereby, and you are an ego soul thereby. (This verse indicates the activation of certain chakra energies when the baby is born. The heart chakra [hat] for circulation, the brow chakra [Ba] for breathing, and the belly chakra [Sekhem] for eating and choosing are the first to activate. The sex chakra and root chakra and throat chakra all mature more slowly. The baby speaks after about a year, then gradually gains physical size and strength, but does not mature physically and sexually until after puberty. Of course the crown chakra awaits the other six and does not really mature until the physical chakras are all matured, opened and integrated. Then it connects consciously to the Higher Self. Note the explicit word play between "ba-k" [your prana soul] and Horus, whose totem is the hawk [bak] and between "Hat Herew" [Heart of Horus] and Hathor [Het Herew = House of Horus]. Horus and Hathor [as Sekhemet] are also both linked here to the third chakra [sekhem].)



214.139dW212 Wen-k am-s Khenety Amenetyu.

That you may be thereby the Chief of the Westerners. (This looks ahead to Osiris as the mature agent of the Hidden Higher Self, Amen-Ra, when he takes charge of the Land of the Dead in the Invisible Realm. As Chief of the Dead his job is to wake them up from their long sleep. Planet Earth is largely populated by the walking dead as far as humans go, so he and his fellow avatars have their work cut out for them. Just remember to be careful who you think the zombies are or you may find yourself becoming one as well. It takes one to know one. Welcome to the labyrinthine zombie games, a subject explored at great depth in the **Amduat**.)

215.140aW212 III 🔊 💭 215.140aW212 Ha Wenas. **O W.,**

215.140bW212 Asu anu-k bethu hewetu-k kher at-k, kher Tem.

Your porters hasten, and your suppliers rush to your father, to the Tower. ("Hewetu" appear to be attendants or caterers who bring food or other supplies. These members of a retinue or staff rush about taking care of details for the boss. The text has the avatar right off the bat identify with Horus who is not only with Osiris, but with Tem as well.)

215.140cW213 → 140cW213 → 140cW2

Tower Tem, let him ascend to you, and encircle him within your hand. (This is a play on the father embracing his son or a man grasping his phallus. Tower represents the erect phallus ready to ejaculate its sperm. Ascending the Tower is the rising of sperm and also refers to the rising of kundalini to open the crown chakra in tantric practice. The hand is the avatar light worker shifting all of the interesting zombie games and lifting pawns on the Cosmic Senet Game Board.)

Look, you see the forms of the children of their fathers. (Children inherit the genetic material of their fathers. When the son stands with the father, you can see the resemblance.)

$215.141 \text{ cW} 214 \text$

215.141cW214 Arekhu re sen, Akhemu Seku.

Who know their mouth and are Imperishable Stars. ("Mouth" refers to their mouths being opened so that they know their names and may speak articulately. The children also become imperishable stars. This is an ancient tradition of ascended masters who guard and pass on eternal teachings.)

215.141dW214 Maa-k amu @het, Herew pu hen@ Set.

You see those who are in the castle, this Will together with Illusion. (Horus and Set are together in the castle. They can not be separated. The "@h" is a castle or large building and stands for solid reality. Reality is a paradox. It is an Illusion, but what the Illusion looks like depends on the decisions you make with your Will. Thus Horus and Set are always contending, but always inseparable. The castle is your head in which the contradictory notions rattle about. Your Will and the deceptive Illusion go on and on vying for sovereignty there. "@h" also plays on the Moon [@h], which is a sign for Thoth, the Intellect, and holds the karma of the past that seems to keep the game going.)

215.142aW214 Peseg-k her en Herew nef, ader-k neken ar-f.

You spit on the face of the Will for him, and you remove the pain that is upon him. (In the fighting with Set Horus sustains a wound to the eye. This prevents him from focusing his Willpower. The spitting is done by Thoth to heal the eye. Saliva has an antiseptic quality that promotes healing. It is also one of the sacred unguents. Thoth is the doctor who treats him. The saliva, as well as tears and possibly urine, are all related to the moon. "Neken" as a noun here means an injury or pain.)

215.142bW214-215 A@h-k khery en Set. Ader-k awy-f.

You restrain the testicle of Illusion, and you remove his crying. (In the battle between Horus and Set Set sustains a wound to his testicle. Thoth binds up the testicle with a strap or net. The net is a symbol related to the moon. The three reed glyphs spell "ay" but are probably to be read as "aw". In any case the word means to cry out "Ai" or "Ow". Set is wailing from the pain of his injured testicle. This may mean that Thoth has to amputate the injured testicle, thus castrating Set, in order to stop the pain and remove the offending wound. Set was sterile anyway, but castration renders him more docile.)

215.142cW215

215.142cW215 Mes-nek pef. Awer nek pen.

That one is born to you, and this one is conceived by you. (This apparently refers to Horus and Set as mentioned in the above verses. You create both Horus and Set.)

215.143aW215 Mes-k Herew em ren-f en "Weru Nef T*a*, Sed*a*u Nef Pet". You give birth to the Will in his name as "One at whom Earth trembles and one at whom Heaven shakes." (Horus is a powerful hero who moves and shakes the cosmos.)

215.144aW215 4 Mes-k Herew en Asar. Ba nek er-f. Sekhem nek ar-f. You are born O Will to the Perceptive Faculty. Your Prana is his, and your Ego is his. (This tells us that Horus is the son of Osiris. In this context the second person refers to Osiris who witnesses the interaction between Horus and Set. The latter portion of this verse refers back to the activation of the chakra energies. Horus has a particularly strong third chakra energy which is the ego power in the solar plexus. He also has a strong Ba Prana energy because that is the element of air. Horus rides on the breath to fly to his destinations. He generates thoughts in the mind that become goals and plans that build a person's destiny. The "Ba" and "Sekhem" chakras activate from birth. The baby must breathe and eat in order to grow.)

215.144bW216

215.144bW216 Awer-k Set en Geb. Ba nek ar-f. Sekhem nek ar-f.

You are conceived, O Illusion, by the World. Your Prana is in him and your Ego is in him. (Set is the uncle of Horus and of the same generation as Osiris. He is the Illusion created by the appearance of the physical world. Osiris is the first child of the World Trump Geb. He begins the process of perception. However, this soon encounters the problem of Illusion because physical matter that sticks around is a convolution of resisted awareness that gets stuck in states of consciousness. Horus the Will has the Prana and Ego of perception and is a part of subjective consciousness. Set as Illusion has the prana and ego of the physical world. He appears to be a separate independent physical existence like the rock glyph that often accompanies his name. This is an Illusion. There is no separation. The rock glyph is a transformation of the ocean glyph, but the waves have become rigid. Compare the two glyphs.)

215.145aW216 - 215.1456aW216 - 215.1456aW21

215.145aW216 Ne wetut neter as-t en af. Ne as-k en af.

No divine semen rushes to flesh. You do not rush to flesh. (The truly divine semen does not produce a physical body. The avatar knows that he does not ever produce a physical body from semen. This is an Illusion. The avatar has only a

surrogate existence in the physical world. Thus he is never touched or influenced by it. This plays on the sterility of the libidinous Set.)

215.145bW216

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

The Higher Self Sun Atom Tower does not give you to the Perceptive Faculty. Не does not judge your core being. He has no ego power over your heart. (The avatar does not even really identify with Osiris. He stays with the Creative Source and its Creative Energy [the Sun Trump and the Tower Trump]. The Tower of your body is made from atoms, iterations of A-Tem's atomic semen. The words "ab" and "hat" both mean the heart. They also imply the core belief that forms the primordial identity. The Higher Self does not judge or have power over [sekhem] this because it is the essential identity of the Higher Self. To influence this you must go a level higher. There is a word play on the "sekhem" as the Ego power of the This is centered in the Solar Plexus and abdomen. The sun buries third chakra. the Higher Self ego into the avatar as his third chakra lower ego. The heart is the fourth chakra and is thus higher than the ego-driven third chakra.)

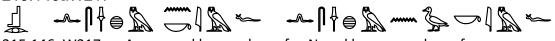
215.145cW216



215.145cW216 Ne da ku R@-Tem en Herew. Ne apef ab-k. Ne sekhem-f em hat-k.

The Higher Self Sun Atom Tower does not give you to the Will. He does not judge your core being. He has no ego power over your heart. (This verse is the same as the previous except that it further tells us that the Higher Self never actually surrenders its identity to the third chakra lower self. The avatar's Will is always reflecting the Higher Will. This is beyond judgment and thus is automatically exempt from the Judgment Hall scenario wherein the heart must be judged for its veracity and integrity. The world as they create it simply just is, period.)

215.146aW217



215.146aW217 Asar ne sekhem nek am-f. Ne sekhem ne *sa*-k am-f.

O Perceptive Faculty, you do not have Ego Power over him and your son does not have Ego Power over him. ("Him" refers to Set, the factor of Illusion. Neither the Will nor the Perception has power over Illusion because Illusion is in the nature of the manifestation. They only have power over their own reality. Perception perceives and that is that. The Will decides what to do or not do, to believe or not to believe, but this has no effect on Illusion. It only affects the reality a person experiences. I can choose a red rose or a white rose. That affects what color I see, but not the Illusion of color. It is still an Illusion. Under a microscope the sap of the petal has no color. The amazing Illusion of Set is coeval with the Primeval Void.)

215.146bW217

215.146bW217 Herew ne sekhem nek am-f. Ne sekhem en at-k am-f.O Will, you do not have Ego Power over him and your father does not have EgoPower over him. (This verse repeats the previous verse but reverses the order of the players. The meaning is the same and emphasizes further the point.)

215.147aW217 En ku Menew Neter pu, jed en sa, sat Tem.

To you, O this Divine Procreator, the son and daughter of Tem the Tower speak. (The son and daughter of Tem are Shiva and Tapas-Shakti [Shewe and Tefenut-Sekhet]. The Procreator is Menew. His name also means the Establisher or Foundation. He is a form of Amen Ra, the prior form of Tem the Tower. They are no doubt discussing issues around procreation and tantric practice, Menew's specialty. Let's hear what they say.)

215.147bW217-218 "Then ku," an sen, "em ren-k en 'Neter'. Kheper-k Atem neter neb."

"Rise up," they say, "in your name as God and may you become the Atom Tower of every god." ("Neter" might better be rendered as "Nature". The text has "an" which means "bring". It makes no sense here and must be a scribal error for "an" without the "bringing" radical, which means to "say". The poet has Shiva and Shakti speak of the phallic erection that Menew usually has. Atem is a common variant of Tem's name and gives us "Atom" and "Adam". Menew's erection becomes Tem's Tower Trump. Tem begets all the gods as creative impulses that spew forth as atomic particles from his crown chakra as creative ideas like sperm spurting from a penis. This is the Egyptian version of the "Big Bang Theory".)

215.148aW218 🗟 🖍 🏠 🖘 🛣 👼 🌗 🗔

215.148aW218 Tep-k me Herew D*a*t Akhem-Sek.

Your head is like the Will of the Twat, O Imperishable One. (The Twat-womb of our solar system is the central seat of the Astral Realm at the North Pole, and around it are the imperishable stars. The head represents the main goal of a person's life. The Twat is where that head develops. The baby's head emerges from the womb first, indicating its priority. Horus emerges as the Will of Osiris. He is the son of Osiris and also one of the Imperishable Stars. You can see him in the ceiling frieze of Senmut's tomb as he displaces Set from the Polar Throne so that Osiris may return.)

215.148bW218 🌋 🗰 🖧 🖾 🖾 🛆

215.148bW218 Em khenet-k "Mekhenety Arety", Akhem-Sek.

In your brow is "In the Brow are Two Eyes", O Imperishable One. ("Me Khenety Arety" refers to the sun and moon in the face of the sky. This is the visage of Horus the Elder. Horus the Younger matures into this Higher Cosmic Will. Addressing

him as Imperishable One confirms that Horus is in the Polar Circle. In the epithet hides the name Khem [the Fool] and Seker [Osiris, the Wizard Magician and Mouth of Destruction that is Beyond Destruction]. The Fool and the Magician are the two top Trumps in the traditional Tarot embodied "forever" at the North Pole. Our word "sacred" [Latin "sacer"] probably comes from the black hole of Osiris, the sacred phallus that is destroyed and magically remanifests. See Amduat, Hour Five.)

215.148cW218

215.148cW218 Mesejerwy-k *sa, sa*t Tem, Akhem-Sek. Arety-k *sa, sa*t Tem Akhem-Sek.

Your ears are the son and daughter of Tem the Tower, O Imperishable One. Your two eyes are the son and daughter of Tem the Tower, O Imperishable One. (The Sun Trump represents the head. The Tower Trump represents the head on top of the body as a great Light Tower. The creative thoughts are the semen of the phallus that stream upward to become creative thoughts in the brain. The spiritual ejaculation of the Tower during kundalini rush reconnects the avatar to his Higher Self in a state of ecstatic bliss.)

215.148dW219

215.148dW219 Fenej-k me Anepu Akhem-Sek. Abehu-k tekhenu Seped, Akhem-Sek.

Your nose is like [that of] the Death Trump, O Imperishable One. Your teeth are obelisks of The Alert One, O Imperishable One. (Anepew is the Death Trump. He has a jackal's head with a long snout. The nose is for breathing, but the breath of Life in Death is the breath of Samadhi. It is the ability to stop breathing while "Seped" The Alert One is an epithet of Baba in the form of Hew. remaining alive. His totem is the leopard with its sharp teeth. The symbol with "Seped Abehu" is a sharp tooth, thorn, pyramid or obelisk. This represents sharpness, alertness, and readiness. The sharp teeth relate to Baba, the first son of Isis. He is an avatar of Hew, Lord of Taste. We chew food with our teeth to get the full taste. The taste then goes to the nose for finer perception of flavor. This leads to the connection between taste and smell, teeth and nose. The sacred area of Baba Seped Abehu was in the eastern delta, a place anciently corresponding to the mouth and nose of Egypt. Isis is often associated with the star Sirius, known as Sepedet in ancient Egypt because its heliacal rising at dawn heralds the New Year and the Nile Flood. Ancient Egyptians often symbolized Baba at the entrance of great temples and monuments [Menew] with a pair of obelisks that represented Baba's two legs. The letter "b" in Egyptian is a pictogram of an upright standing leg. "BB" thus encodes the name Baba. The two special pillars at the entrance of Solomon's great temple continued this ancient tradition [1 Kings 7:21].)



215.149aW219 @-k Hep, Dewamut-f. Debeh-k, per-k er Pet, perer-k.

Your [two] arm[s] are the [kings of] water and earth that you entreat as you ascend to Heaven whenever you ascend. (Hep and Dew*a*-mut-f are two of the four elemental sons of Horus. They represent the elements of water and north, earth and east respectively. Spiritually they represent happiness and adoration of the Mother goddess of Love. These take a person to the highest spiritual levels. To ascend to heaven you must use the elements. You can not simply imagine such ascension.)

215.149bW219

215.149bW219 Redwy-k Meseta, Qebehusenu-f. Debeh-k ha-k ar Nut, haa-k. Your two feet are the [kings of] fire and air that you entreat as you descend to the Lower Heaven Cosmic Space, whenever you descend. ([A]meset and Qebehusenu-f are the other two elemental sons of Horus. They represent the elements of fire and south, air and west respectively. Spiritually they represent initiative/attention and intelligence/intuition. These qualities are more on the outward stroke of life and represent more active male energies. Thus they correspond to the lower aspects of heaven. Nut is a form of the name for Newet but emphasizes her lower aspect and uses the town glyph. If you spread your arms and legs, you represent the four elements and four directions, but like a standing X with two elements moving upward and two elements moving downward. With their typical sense of humor the Egyptians put the rising elements fire and air in the downward direction and the descending elements earth and water in the upward direction as they assemble here one of their mythical pantheon beings. The Lower Heaven may refer to the zodiac region where the stars move the fastest as viewed from earth. This is where we find Orion as Sah in his wide stride mode. At the Pole Star he sits motionless on his throne.)

215.149cW219 🔂 📚 🗢 🏂 🏠 င်္ခ 🛣 220 🎼 🌋 🖡 🗢

215.149cW219-220 @tu-k sa, sat Tem, Akhem-Sek.

Your limbs are the son and daughter of Tem the Tower, O Imperishable One. (This seems to repeat the above content, but may also refer to whatever is left of the body not covered by the above verses. The four elements are the four kings of the Tarot, and you can see them often sitting on a lotus table in front of Osiris, the Magician. Tem is the Tower, and Ra is the Sun. The remaining limbs form the rest of the deck.)

215.149dW220 Ne sek-k. Ne sek ka-k. Thut ka.

You do not perish, and your Ka does not perish. You are a Ka. (The root "sek" means to perish and is the source of the name Seker, Lord of Dissolution, a form of Osiris and part of the epithet "Akhem-Sek" as noted above. The avatar is immortal and so is his Ka electromagnetic energy. He is that energy, and such energy never ceases to exist and never ages. In the human body this energy is most concentrated and powerful in the second chakra. Thus the Egyptians had an important tantric

teaching to harness that energy. Traditionally Ra has 14 basic Ka Energies [See my translation of Amduat, Hour Four] and 78 Avatar transformations [See my translation of Litany of Ra]. Here are the 14 traditional Ka Energies of Ra, the Higher Self Sun Trump: Abundance [Jefa], Burial [Sema], Stability [Jed], Alertness [Seped], Majesty [Shepes], Hearing [Sejem], Strength [Nerew], Touch [Saa], Mantra Power [Peh], Taste/Smell [Hew], Luminosity [Aakh], Vision [Maa], Wizardry [Weseret], Youthful Vigor [Waj].)

216.150aW220 Jed medu: aw-ne kher-th Nebet Het. Aw-ne kher-th Semeketet. Say the word and we come to you, O Kundalini. we come to you, O Boat of the (Nebet Het [Nephthys] is the Kundalini goddess - the life force that Evening. motivates us to live, grow, and pursue happiness. She promises that the essence of The Semeketet [probably from "Seshem Ketetyu" = "guiding the little life is bliss. ones"] boat is the afternoon vehicle of the sun that also carries it through the night. The name later was contracted to "Seketet" [Dissolving Form] by eliding the medial This boat symbolizes the meditation that generates the mature nasal "m". leadership of the Higher Self Sun. The kundalini rises when the energy of a person is mature. This often is in the second half of life, but that depends on the individual. What is important is the level of maturity, not the biological age. Immature sexual energy tends to run first toward hedonism and lust, then toward child-bearing and a search for connubial happiness and career success. In the mature stage it shifts toward transmutation and spiritual enlightenment. Each is a valid part of life. The Egyptians did not want to get stuck in any one aspect but indicated a general trend.)

216.150bW220 216.150bW220

Aw-ne kher-th "Ma@ Her Therut".

I come to you, O "Truth that is Upon the Divine Painting". ("Theru" is to paint, and "Therut" is the personification of painting as a goddess. A well executed painting expresses the truth in pictorial form. Kundalini functions like a cosmic paint brush. We can make ideas become reality with a stroke of her brush.)

216.150cW220-221 Aw-ne kher-th "Em Sekhat Kau". Sekha then su, W. pen. We come to you, O "In the Memory of Ka Energies". Remember him, O this W. ("Kau" are the 14 various frequencies of electrical energies of the individual or as reflected in the Higher Self according to Egyptian culture. "Mes" is to give birth. "Kha" is 1000 and implies abundance. There also seems to be a play on Mesekhet, the Constellation of the Dipper that the Egyptians saw as a bull's haunch and related to Set, the god of Illusion. The Polar Region is like a giant clock in the sky that counts the days and years and millennia as its haunch-hand rotates. The Egyptians were skilled at reading this clock. So there is an underlying sense that the body and its various energies are a temporary Illusion. "Sekha" is to remember. Paradoxically the only way to grow and evolve is to remember. If you can not remember where you were in the past, you can not decide whether or not you are progressing anywhere. Thus the frequencies of light from the Sun or Higher Self encode data that store information for extended periods of time. On the Akashic Level the information is stored forever.)

216.151aW221 \bigwedge 111 + 12 = 26 3 = 216.151aW221 Shenu Sah an Dewat. W@b @nekh em Aakhet.

The Immortal One circles bringing the Twat, pure and living in Samadhi. ("Sah" is the name for Osiris in his ascended light body as the constellation Orion. He travels in a spiral as the world turns on its axis moving up the Milky Way to the still point of the North Pole to enter the Astral Twat of Newet. Then he identifies with Ra and becomes the Sun that is "born" as the dawn of a new day, especially when he has his annual heliacal rising as Orion which occurs just prior to the rising of Sirius, the celestial form of Isis. The rebirth of Osiris and his joining with Isis in the sky announced for Egyptians the onset of the Nile flood and the rebirth of crops in the Delta of Isis, the coming of Horus to lead the nation forward. Samadhi is the moment when the sun is on the horizon. Heliacal risings take place just before sunrise.)

216.151bW221 Shenu Sepedet an Dewat. W@b @nekh em Aakhet.

Sirius circles bringing the Twat, pure and living in Samadhi. (Sepedet, the star Sirius, is the ascended light body of Isis, another child of Newet's womb. She also travels to join Osiris at the Pole and then has a heliacal rising to join him as Ra's consort, the planet Venus on the horizon just before dawn in her primordial form as Hathor and then as the heliacal rising of Sirius to announce the rebirth of the Nile and life in the Delta. The light at the horizon was the symbol for samadhi in ancient Egypt. The Egyptian name for Sirius [Sepedet] means the goddess who is alert and ready for whatever comes.)



216.151cW221-222 Shenu W. an Dewat. W@b @nekh em Aakhet.

This W. circles bringing the Twat, pure and living in Samadhi. (The avatar recapitulates the same procedure in his evolution of consciousness as he meditates each morning at dawn.)

216.151dW222 Aakh nef en sen. Qebeb nef en sen.

He has a Light Being and they do too. He has Coolness and they do too. (One name for Heaven is Qebehu, which means "cool". The avatar joins these celestial Light Beings and lives the Cool Life with them. There seems to be a sense about the word "cool" that is similar to the modern slang meaning. The light being, "Aakh", is someone who lives in a permanent state of samadhi [Aakhet].)

216.151eW222 Em *kh*enu @ at-f, em *kh*enu @ Tem.

In the hand of his father, in the hand of Tem the Tower. (The avatar relaxes in the company of his father, Geb and his grandfather Tem. All the gods live together simultaneously beyond time, so they enjoy various ages and generations all together. The "arms" embrace with love, support, and protection. The code Egyptian word

for avatar is "@", which means a helping hand or embracing arm on the Pathway of the Will [@ Wat Herew].)

217.152aW222

217.152aW222 Jed medu: R@ Tem, ay nek W. pen, Aakh Akhemy Seky, Neb Kherut Aset Waju Fedu.

Say the word and O Higher Self Sun and Atom Tower, this W. comes to you as an Imperishable Light Being and Lord at the Seat of the Four Papyrus Pillars. (The Egyptians often made pillars with capitals in the shape of lotus or papyrus. The number four usually suggests the four cardinal directions, but they may represent the green arms and legs of Osiris. He is a plant being. Isis is the Seat of Osiris. She represents Feeling. The Light Beings are immortal. The name of Osiris in the **Pyramid Texts** is usually written with the Eye and the Seat glyphs. The four pillars hold up Heaven.)

217.152bW223 Ay nek *sa*-k. Ay nek W. pen.

Your son comes to you. This W. comes to you. (Here "you" seems to refer to Ra-Tem. Ra and Tem are treated as a single deity. Tem the Tower is the phallus of Ra.)

You travel the sky, meeting with your Mason. ("Shas) is to travel. "Heryt" is the sky. "A@ba" is to meet together with someone. "Mesen" is the Blacksmith God, the archetype for the Masons. The guild of metal workers and stone workers built the pyramids and temples of Egypt along with all their furnishings. The original Mason seems to go all the way back to the transcendental form of Baba. Traditions concerning this go back to the pre-dynastic kings and perhaps even earlier. These seem to form a group of skilled immortal beings who travel about the universe to help build and preserve intelligent civilizations on various planets. They were also called the "Shemesu Herew" or "Shemesu R@" by the Egyptians and several other appellations. They follow or travel the Great Path of Horus. This comes down to us as the term, Avatar, "@ Wat Her". "Mesen" means "born to" [mes-en] or "As a form" [me-sen]. "Sen" is a form, a likeness, a copy, or a statue. The masons were skilled in constructing forms and images from various materials and for various purposes. They were artisans, architects, and engineers. In a sense these masons or architects of civilization are all children of or avatars of Baba. As Mesen he is sometimes described as an ape-headed fire god.)

217.152dW223

217.152dW223 Weben then em Aakhet em bu Aakh en then am.

You illuminate in Samadhi in the place in which you enlighten. (The real Masons are avatar light beings that travel about and when they go to a certain place, they illuminate that place with the quality of Samadhi. This is a very stable consciousness that has access to unlimited creativity. This verse makes the connection between the Light Beings and Samadhi.)

217.153aW223 💃 🖬 🗐 🛣 👭 224 § m 111

217.153aW223 Set, Nebet Het asy, hew en neteru Shem@, Aakhu sen aseth. Illusion and Kundalini, hasten and proclaim to the gods of the South and their Light Beings. (Nephthys is the consort of Set. They are both nature beings associated with the South and with lower chakra energy. The Light Bodies are associated with Set and Nephthys because they create an Illusion of powerful life energy. The illusion of physical forms magically transforms into a show of pure light.)

217.153bW224 217.153bW223 Ay er-f W. pen Aakh Akhemy Seky

This W. comes, an Imperishable Light Being. (They announce that the avatar is an Immortal Light Being.)

217.153cW224 Meru-f met then, met then. Meru-f @nekh then, @nekh then.

If he wishes that you die, then you die. If he wishes that you live, then you live. ("You" is in the plural. The avatar has the role of a creator and determines the "life or death", creation and dissolution of all his creations once he masters the management of light.)



217.154aW224-225 R@ Tem, ay nek W., Aakh Akhemy Seky, Neb Kherut Aset Waju Fedu.

O Higher Self Sun and Atom Tower, W. comes to you as a Light Being who is Imperishable and Lord at the Seat of the Four Papyrus Pillars. (This verse is almost identical to 152a above.)

217.154bW225 Ay nek *sa*-k. Ay nek W. pen. **Your son comes to you. This W. comes to you.** (This verse is the same as 152b.)

You travel the sky, meeting with your Mason. (This verse is the same as 152c. I am not sure whether the Mason is singular or plural. [Mesen-ku or Mesenu-k].)



217.154dW225-226 Weben then em Aakhet em bu Aakh en then am. You illuminate in Samadhi in the place in which you enlighten. (This verse is the same as 152d.)

217.155aW226 Asar, Aset asy, hewew en neteru Ha, Aakhu sen aseth.

The Perceptive Faculty and Feeling hasten and announce to the gods of the north and their Light Beings. (This verse is the same as 153a except that the location is north and the primary gods are Osiris and Isis instead of Set and Nephthys. Osiris and Isis have the strongest influence over the higher chakras, although they also have influence on the lower chakras as well.)

217.155bW226

217.155bW226 Ay er-f W. pen, Aakh Akhemy Seky, Dewa as hery Hep.

This W. comes, an Imperishable Light Being, as the Morning Star over the Nile. ("Dewa" is "Dewaw", the Morning Star. Venus is a vehicle for Hathor. Hep is the Nile god. He also relates to Hep the god of water and the Northern direction. This suggests the feelings of love and happiness. The delta in the north of Egypt is the breadbasket of the country because of the widespread floods of fresh water and topsoil that make agriculture there very successful and life very stable. "Dewa" also means to appreciate. Dawn was a time to express appreciation as the Morning Star heralded the rising sun.)

217.155cW227 Dewa su Aakhu amu Mu.

The Light Beings in the Waters adore him. (The Light Beings that control the Waters love the avatar, so they cooperate with him to make life comfortable in the delta. Water here also has the meaning that the Light Beings live in pure undefined awareness and are thus detached from all limitations and boundaries that might hold them fixed in place. They thus flow like water flows with the layout of nature.)



Meru-f @nekh-f sut @nekh-f, meru-f met-f sut met-f. 217.155dW227

Whoever he wants to live, he lives, and whoever he wants to die, he dies. (This verse is basically the same as 153c, but with the sequence reversed. This verse also shows that the avatar can choose to go with the flow as in the previous verse, or he can choose to decide how things are to be.)

217.156aW227-228 R@ Tem, ay nek W. pen, Aakh Akhemy Seky, Neb Kherut Aset Waju Fedu.

O Higher Self Sun and Atom Tower this W. comes to you as an Imperishable Light Being and Lord at the Seat of the four Papyrus Pillars. (This verse is the same as 152a except for a slight change in the initial formula.)

Ay nek *sa*-k. Ay nek W. pen. 217.156bW228

Your son comes to you. This W comes to you. (This verse is the same as152b.)

217.156cW228 Shas then hervt. A@ba en Mesenu-k.

And you travel the sky, meeting with your Masons. (This verse is the same as 152c, q.v.)



217.156dW228 Weben then em Aakhet em bu Aakh en then am. You illuminate in Samadhi in the place in which you enlighten. (This verse is the same as 152d.)

217.157aW228

Jehuty asy, hew en neteru Amenetyu, Aakhu sen aseth. 217.157aW228-229 The Intellect hastens to announce to the gods of the Invisible Realm and their Light **Beings.** (This sequence in the litany begins with Thoth and the direction of West where the sun sets and the sky becomes dark.)

217.157bW229 Ay er-f W. pen Aakh Akhemy Seky, Jeba em Anepu-her Weseret Khenet Qat Amenetet.

This W. comes, an Imperishable Light Being, High Chief of the Invisible Realm equipped with a Death's Head Wizard Staff. (The Wizard staff traditionally has a death's head mounted on it to symbolize the wizard's triumph over death. In Egypt there was a taboo against using bones in art, so they used the head of Anepu, the Jackal of Death. This also fits nicely with the traditional game of Hounds and Jackals in which all the pawns are staffs topped either with dog heads or jackal heads. 1 think the "dog" heads were baboon heads. The baboon stands for the Fool Trump and climbs the palm tree on the playing board. Baba and Anepu are good friends who play wild games together. You can see them in the **Book of the Dead**. Baba is above the Scale, and Anepew is below the scale. Both are messing with the scale. The Egyptians thought of the Western Land as the invisible region of death because the sun set there. A Light Being Wizard is not subject to death, and therefore may carry the wizard staff with a death's head. The Light Beings work in the service of Ra to evolve life toward higher consciousness and an increasingly enlightened quality of civilization. They are often known in our day as Light Workers.)

217.157cW229 ↓□ → 중 중 중 ┃ ♀ ● ▲ → 230 ▲ 중 중 중 217.157cW229-230 Ap-f abu, sekhem-f em h*a*tu.

He counts hearts, and his power is with the hearts. (The heart chakra holds the deepest core beliefs. The "hearts" therefore are these core beliefs. The "sekhem" is the third chakra ego willpower. A powerful Will can control the core beliefs. But it must expand upward and open the fourth, or heart, chakra to do so. Both Baba the Baboon and Anepew the Jackal reckon hearts as the pictures in the Book of the **Dead** show. This was turned into a game by the Egyptians. The rules are lost, but we can make up some good ones. Children still play a pretty mindless version of "Hounds and Jackals" (Baboons and Jackals) called "Chutes and Ladders". I think the rules must have been much more interesting. The pawns that jumped about on the Senet Game Board were called "hoppers" [abu], a term that plays on the word for heart, the idea of dancing or frisking about like a playful young animal, or the ability of the mind to make sudden great leaps of imagination. A player threw counting sticks and then counted off his move by hopping his pawn along the board. The imaginative component came about by the decisions regarding which pawns to move on a particular turn.)

217.157dW230 Meru-f @nekh-f sut @nekh-f, meru-f met-f sut met-f. Whoever he wants to live, he lives, and whoever he wants to die, he dies. (This verse is the same as 153c.)

217.158aW230

217.158aW230 R@ Tem, ay nek W. pen, Aakh Akhemy Seky, Neb Kherut Aset Waju Fedu.

O Higher Self Sun and Atom Tower this W. comes to you as an Imperishable Light

Being and Lord at the Seat of the Four Papyrus Pillars. (This verse is the same as 156a et al.)

217.158bW230 🖌 🚔 🗁 231 🖌 📛 🦳 217.158bW230 Ay nek sa-k. Ay nek W. pen. Your son comes to you. This W. comes to you. (This verse is the same as152b.)



And you travel the sky, meeting with your Mason. (This verse is the same as 152c.)

217.158dW231 Weben then em Aakhet em by Aakh en then am. 217.158dW230

You illuminate in Samadhi in the place in which you enlighten. (This verse is the same as 152d.)

217.159aW231



217.159aW231 Herew asy, hew en Bayu Aabety, Aakhu sen aseth.

Will, hasten and announce to the prana thoughts of the East and their Light Beings. (This verse substitutes Horus as the controller of the breath. The "Bayu" are pranic breaths, but also take the form of thoughts in the mind. The Will can control the breath and can control the thoughts in the mind. This verse deals with the fifth and sixth chakra energies as the third chakra Will matures. It also continues our journey in the litany to the four compass points.)

217.159bW232] 💭 🛄 🏠 🎼 🏠

217.159bW232 Ay er-f W. pen, Aakh Akhemy Seky.

This W. comes, an Imperishable Light Being. (This verse follows 153b, and does not add new material.)



Meru-f @nekh-f sut @nekh-f, meru-f met-f sut met-f. 217.159cW232 Whoever he wants to live, he lives, and whoever he wants to die, he dies. (This verse is the same as 153c.)

217.160aW232 O 217.160aW232 R@ Tem, ay nek *sa*-nek, ay nek W.

O Higher Self Sun and Atom Tower, your son comes to you. W. comes to you.

217.160bW233 $\mathbb{N} = \mathbb{R} \times \mathbb{R} \times \mathbb{R}$

217.160bW233 Sa@ nek su, shenu nek su em *kh*enu @-k.

He ascends to you and you encircle him within your arm. (The avatar ascends to be at one with the Creator. "You" means Ra-Tem. The gesture is code for the avatar tradition of assisting the development of others.)

217.160cW233 🏂 👓 🛛 🖉 🖛 🦳 🗁 🛲 🚔 🛛 217.160cW233 Sa-k pu en jet-k en jet-ta.

This is your son of your body for ever. (The father and son are of the same essence and therefore are forever united in essential unity. The lower self IS the Higher Self.)

218.161aW233 1 = 1 = 1 218.161aW233 1 = 1 = 1

Say the word and Perceptive Faculty, this W. comes, protected by the Nine, an Imperishable Light Being. ("Khew" can mean to except or to protect. The nine apparently refers to the Ennead. As an Immortal Light Being the avatar qualifies to hang out with the nine who even act as his body guards.)

218.161bW233-234 Ap-f abu, nehem-f kau. Neheb-f kau, em thenet-f nebet. **He counts hearts, he rescues energies, and he yokes energies, each in its [properly appointed] place.** ("Thenet" means a place or a calculation and plays back on the verb "ap". "Neheb" means "to yoke" and is the Egyptian word for yoga. The avatar practices deliberate control of his Ka energies with yogic techniques. The yoga tradition is often personified as a flying serpent called Neheb-Kau [See the illustrations in the **Amduat**]. "Nehem" means to rescue and suggests that the avatar finds ways to do less and accomplish more, thereby wasting less energy. Counting hearts also means judging hearts. This means the avatar clearly weighs the value of his core beliefs so that they are not contradictory. Unaligned beliefs waste creative energy, especially when they are core beliefs.)

218.161cW234 Shenet remen-f nef, seper nef ne hemetu-f nebu.

His arm encircles him and he asks that he not retreat from anything. (The avatar gets involved in the physical world. Osiris counsels the avatar in a fatherly way with the traditional avatar gesture and tells him not to worry or to retreat from this interaction. The next verse explains why.)

218.162aW234 $\frown a$ $\bigcirc a$ $\frown a$ $\frown a$ $\frown a$ $\bigcirc a$

He is not bread. His Ka is not bread. His bread is a limit to him. ("Ta" is bread. It symbolizes the World Trump. The avatar is not a specific lump of physical matter. His electromagnetic Ka energy is also not matter. The physical matter of his body is a limitation for him. Thus it is important for him to remember that the physical body is a limited material object intended to be his tool, but it is not him. Even the electromagnetic energy with which he activates the body is not a physical matter.)

218.162bW234 🗟 🖛 🏂 🛛 🗔 🏠 🎧 🛶 🦣 🦷 🦣

218.162bW234 Jed en Geb: Per em re en Pesejet Neteru." **The World says, "And it goes forth from the mouth of the Ennead".** (Geb is the World Trump and he affirms this principle. The Ennead gods also say the same

218.162cW234

thing.)

 $\boxed{] \longrightarrow [h] \longrightarrow [h]$

They say, "The falcon is what he takes after," they say. "Indeed you are a Baba [prana mind], and you are an ego power." (Horus has the form of a falcon and the avatar's behavior resembles such a bird. He flies in the air like the thoughts [ba] that fly in the mind on the breath. He has a powerful ego [sekhem] like a bird of prey that lives by dominating others. These are qualities of the sixth [ba] and third [sekhem] chakras. The text has Beba which is a variant spelling of Baba's name. Baba is the elder brother of Horus. Undefined awareness underlies the Will, which is the option to define awareness in some way.)

218.163aW235

218.163aW235 Ay er-f W. pen, khew rer Pesejet, Aakh Akhemy Seky. **This W. comes protected by the Nine, an Imperishable Light Being.** (This verse is the same as 161a)

218.163bW235 Sen ar-k, sen nen ar-k, nenen ar-k, werer ar-k waj ar-k.

Whoever surpasses you, that person surpasses you, be he weaker than you, greater than you, or younger than you. (In the relative world there may be many types of comparisons and you will find those who exceed you in different ways and those who are less than you in different ways. The word "sen" alludes to the "Passing Game" known as "Senet". When you play Senet, you win some games and you lose some games.)



218.163cW235-236 Nehem-hem ar-k. Ne tera-k ager am.

Or louder than you, it is not your time of silence thereon. (Since you are immortal, but you need not be shy in the face of noisy assertions by others.)

218.163dW236 Mek aryt en Set hen@ Jehuty, senwy-k akhemwy rem thu. Behold what is done by Illusion and the Intellect, your two brothers who do not know to weep for you. (Set doesn't give a shit, and Thoth knows better. So they are not about to weep for you if you show up badly. Set knows it's all a sham, and Thoth knows you are immortal and therefore have no excuse for being a loser. They are brothers in the sense of being in the brotherhood of avatars who know the truth.)



Feeling and Kundalini embrace you, embrace you. (Isis and Nephthys are emotional and so they just give you lots of emotional support. They each embrace In Egyptian art they are often shown with arms outspread embracing and vou. protecting the mummy or casket of Osiris and any deceased person. Famous examples can be seen from the tomb of Tutankhamen and in many editions of the Book of the Dead.)

218.164bW236 218.164bW236 A@b ar then, a@b ar then.

May you come together, may you come together. (The "you" here and in the previous verse is plural. Isis and Nephthys also urge the avatars to cooperate among themselves, to work as a united group with aligned goals.)

218.164cW237

218.164cW237 Ay er-f W. pen, khew rer Pesejet, Aakh Akhemy Seky.

This W. comes, protected by the Nine, an Imperishable Light Being. (The Imperishable Light Beings were embodied for Egyptians as the circumpolar stars that never set below the horizon. In that sense they are "imperishable" and immortal. They rotate in the sky and are the only stars that seem to move in a retrograde fashion, suggesting that they can move both forward and backward in time to maintain their immortality as light beings in Heaven.)



218.164dW237 Amenetyu amu T*a* en W. pen.

Westerners who are on earth belong to this W. (The following litany puts all residents of the planet wherever they live -- in the north, east, south, or west -under the responsibility of the avatar. As an Immortal Light Being in the service of the Higher Self he has no excuses for shirking his responsibilities. The first group "Amenetyu amu Ta" also means dwellers in the invisible mentioned is special. realm who are in the earth. This covers all those in the subterranean [i.e. subconscious] Astral Realm. The avatar identifies with Osiris, "Khenety Amenetyu" [Chief of Those in the Invisible Realm].)

218.164eW237 $1 \sim 0$ $1 \sim 0$

218.164eW237 Ay er-f W. pen, khew rer Pesejet, Aakh Akhemy Seky. This W. comes, protected by the Nine, an Imperishable Light Being.

218.165aW237 🛱 💃 🖡 🏠 🖉 🛲 238 🛲 🦳 🗖

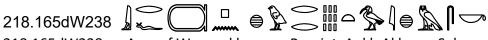
218.165aW237-238Aabetyu amu Ta en W. pen.Easterners who are on earth belong to this W.

218.165bW238 Ay eref W. pen, khew rer Pesejet, Aakh Akhemy Seky. This W. comes, protected by the Nine, an Imperishable Light Being.

218.165cW238

218.165cW238 Resityu amu Ta en W. pen.

Southerners who are on earth belong to this W. (I suspect the hawk glyph here underlined for "tyu" [those who dwell in the _____] was left out here, since all three other directions include it.)



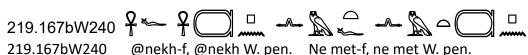
218.165dW238Ay eref W. pen, khew rer Pesejet, Aakh Akhemy Seky.This W. comes, protected by the Nine, an Imperishable Light Being.

Those who are in Lower Heaven belong to this W. (The litany ends by including the dead who are in the heavenly Astral Realm of Night among the stars. This balances with the "Amenetyu" mentioned earlier. In other words all beings, whether above or below or in any direction throughout the cosmos, belong to the avatar as the creations that populate his universe. "Nennet" is a variant form of Newet's name and represents Cosmic Space. The inverted "pet" [sky determinative] may suggest the Lower Heaven region along the zodiac where stars appear to move most quickly across the sky as opposed to the circumpolar stars that move slowly or not at all and

never set below the horizon.)

219.167aW240 ハ╦╔╱╺┢╸┟┟┇╽╦╟╖╾╂┈

219.167aW240 Jed medu: Tem, *sa*-k pu, pe nen, Asar, *da* nek sejeb-f, @nekh-f. Say the word and Tem the Tower, this is your son, this one here, the Perceptive Faculty to whom you have given his existence and his life. (Technically Osiris is the grandson of Tem the Tower, but Geb is actually an emanation of Tem, so the appellation is acceptable. Tem is the Big Bang, a cosmic ejaculation from the phallus of Ra that spews forth the fundamental atomic particle seeds from which the universe takes shape. The long litany that follows has many ancient allusions that are difficult to understand. I have probed into it, but much research remains to be done. In the meantime we can enjoy what we have uncovered.)



He lives, this W. lives. He does not die. This W. does not die. (He is immortal. Whatever state Osiris is in, that is the avatar's state and of course vice versa because of the identification.)

219.167cW240

He does not perish. This W. does not perish. He does not copulate. This W. does not copulate. (This verse refers to Osiris as Seker. "Sek" is to perish and be destroyed. Although Osiris resurrects from the dead, his phallus is destroyed. This means that the rebirth is spiritual. The sexual energy transmutes into spiritual energy. Thus the phallus symbolically is destroyed. Its energy is redirected from generating offspring to creative enterprises for the betterment of the universe. Hedonism transforms into altruism and builds enlightened civilizations. For him there is no birth and no death, so copulation is not necessary as an act of procreation.)

219.167dW241

219.167dW241 Nehep-f, nehep W. pen.

He does copulate. This W. does copulate. (Oops. This is a tricky one that seems to contradict the previous verse. The Immortal Light Being may not copulate in the animal sense of having physical sex. However he does copulate in the sense of merging light bodies. Light beings have the quality of bosons. Fermions [what we call ordinary particles of matter] exist as separate physical bodies. They can

embrace, but sex is unfulfilling because they can only hug and hump for a little while but still remain in their separate spaces [unless a particle meets its exact antiparticle Higher orgasm begins to awaken the light body. This moves beyond the matel. boundaries of the physical body. It exists outside of time and space but can interact with physical bodies. It can do so because the true essence of physical bodies is that they are made of light -- as is demonstrated when a particle meets its antiparticle mate. A key discovery of modern physics is that all fermions can switch into boson mode under the right conditions. It is a shift of viewpoint from Light bodies [generically called bosons in modern scientific separatism to holism. parlance] can experience ecstatic union without even having physical contact. Of course, they can also have the physical contact if they are identified with fermionic Making love is not forbidden in an enlightened society. physical bodies. Making war on the other hand, is generally considered a self-destructive game that strains environments and resources. Another reading of "nehep" is to wake up. To give you an idea of the diversity of interpretation, Mercer takes it as "he is not judged", and "he judges". Faulkner takes it as "if he does not mourn, he does not mourn" and "if he mourns, he mourns". Allen has "he will not be taken away and this Unis will not be taken away" and "he will be taken away should this Unis be taken away". Of those meanings I can only find "mourn", but can make little sense of all three choices other than that there is nothing to mourn about when we recognize the divine immortality of all things. I vote for copulate or wake up as giving you something interesting to munch on. To support my case, the variant spelling "nehap" is the rising and renewal of the sun and "nehes is a standard word for waking up and wakefulness. The poet insists that he lives, he does not die or perish. Therefore we must ask whether or not he will wake up. Osiris has lost his phallus. Even if he wakes up, will he be able to copulate to produce an heir or not? These are the critical questions. The "h" in "nehep" is lightly aspirated allowing a possible link to "Nep" the grain god form of Osiris. Whether or not the grain stores well and then germinates for the next year's crops is a fairly important question for an Egyptian and for us.)

219.168aW241 Shewe, *sa*-k pu pe nen, Asar, da nek sejeb-f @nekh-f.

Shiva, this your son is this one here, the Perceptive Faculty to whom you have given his existence and his life. (The litany now continues with each god in the Ennead claiming a special family or companion relationship with the avatar. The sequence after Ra goes from Tem to Newet in a standard list. The rest of the list has no standard order, and even the membership can vary. This litany makes clear that the senior gods, and indeed all the gods, coexist in harmonious unity in the Egyptian view of things. After Tem the Tower the next in the hierarchy of senior gods is Shiva [Shewe], who is usually called "Shu" by Egyptologists even though they also claim that Egyptians did not write vowels, so they should write "Shw". I use the "e" only to separate the consonants for ease of reading. We do not know the exact pronunciation of the vowels that came between the consonants.)





219.171dW245

219.171b-c-d (These verses are as in 167b-c-d above.)

219.172bW245 🕈 🗠 🕈 🦳 🖳 🖧 💭 🛄

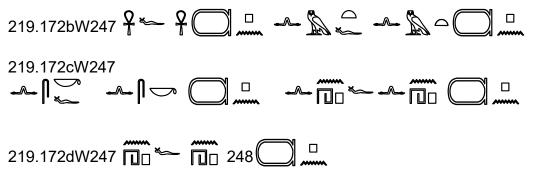


219.172dW246 🔲 🖕 🔟 💭 🛄 219.172b-c-d (These verses are as in 167b-c-d above.)

219.173aW246

₺₰₣₻□₽ 247 □귀귀 ₡ ◊ᡣ₥₻₽₻₻₽

219.173aW246-247 Set, sen-k pu, pe nen Asar, day sejeb-f, @nekh-f, ses-f thu. Illusion, this your brother, is this one here, the Perceptive Faculty to whom you have given his existence and his life that he may strengthen you. (Next is Set, younger brother of Osiris. Illusion is wild, unpredictable, and rebellious. Illusion apparently killed the Seat of Perception by fragmentation of it into separate pieces. The job of Perception is to uplift Illusion to the level of a saner reality. The job of Illusion is to strengthen Osiris so that he can endure the worst that the physical world can offer. This leads Osiris to experience the ability to resurrect from death and develop a special form of immortality in which he can fragment and then reintegrate. In mathematics we still honor the paradox of Set as a collection of separate elements that magically can exist as a wholeness that we call a set, or vice versa, we can take any set and discriminate its component elements. All sets are arbitrary mental illusions. Brother Set teaches Osiris a profound truth about reality.)

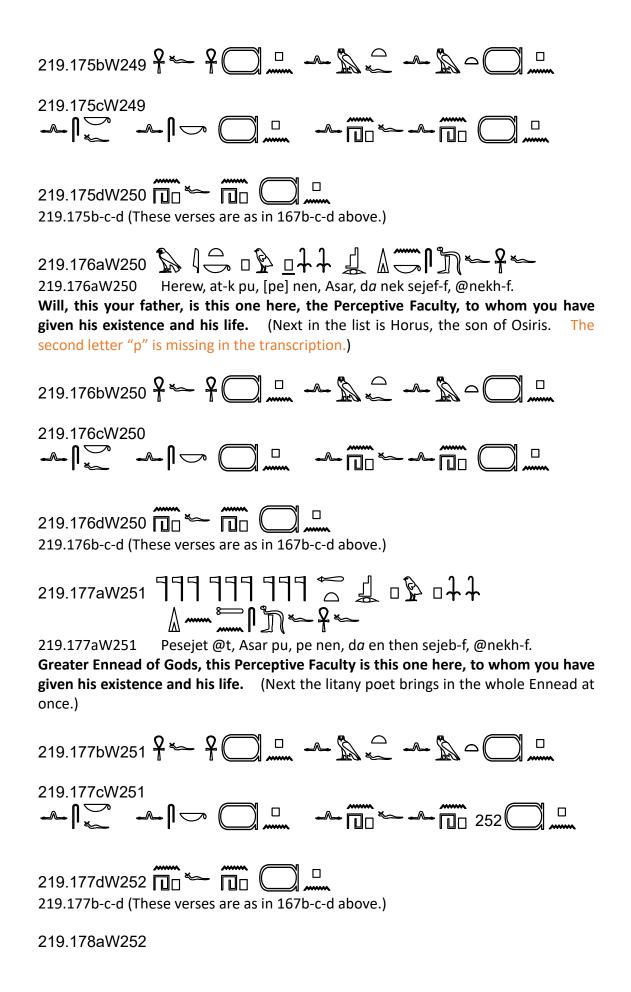


219.173b-c-d (These verses are as in 167b-c-d above.)

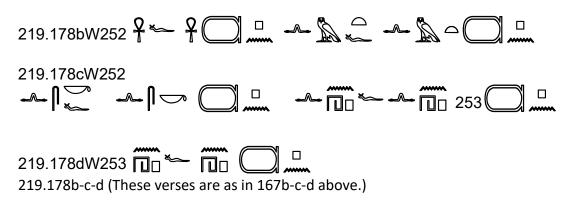
219.174aW248 29 219.174aW248 Nebet Het, sen-th pu pe nen, Asar, da neth sejeb-f, @nekh-f. **Kundalini, this your brother, is this one here, the Perceptive Faculty to whom you have given his existence and his life.** (Next is Nephthys, the consort of Set, sister of Isis and of Osiris. She is the Kundalini energy that hides deep down in the body and motivates us to pursue experience and expression of the bliss that is our essential nature.)

219.174bW248 $f \sim f \odot \Box \sim f \sim f \sim f \circ \Box \Box$ 219.174cW248 $\sim f \sim f \sim f \circ \odot \Box \sim f \circ \odot \Box$ 219.174dW249 $f \circ \Box \sim f \circ \Box \circ \Box$ 219.174dW249 $f \circ \Box \sim f \circ \Box \circ \Box \circ \Box$ 219.174b-c-d (These verses are as in 167b-c-d above.) 219.175aW249 $f \circ \Box \circ \Box \circ \Box \circ \Box \circ \Box \circ \Box$

219.175aW249 Jehuty, sen-k pu, pe nen, Asar, day sejeb-f, @nekh-f, ses-f thu. Intellect, this your companion, is this one here, the Perceptive Faculty, to whom you have given his existence, his life, and his strength. (Next comes Thoth, the Cosmic Intellect. He is not directly related to Osiris in the traditional genealogy of the gods, so we translate "sen" as "friend" or "companion". Thoth reawakens Osiris from the dead and heals his wounds. Osiris thereby gains a new form of immortality.)

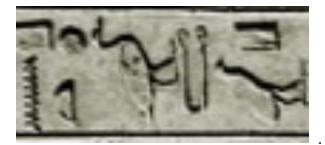


Lesser Ennead of Gods, this Perceptive Faculty is this one here, to whom you have given his existence and his life. (This is the secondary or lesser [Nejeset] Ennead. The Greater and Lesser Enneads taken together form the Double Ennead. The exact list and order of the gods in the Enneads varies, but the above list of the Greater Ennead is pretty standard, especially the first five. Ra is the leader of the Ennead and thus usually not counted. The group begins with five listed in a standard order: Tem, Shewe, Tefenut, Geb, and Newet. They usually appear in the iconography sitting in a row one behind the other. The litany then lists five additional gods: Isis, Set, Nephthys, Thoth, and Horus. Thoth is often left out of the list because he is primordial and therefore not in the family genealogy. Set is often left out because of his quarreling with Osiris and Horus. Sometimes Osiris is included in the list. But he is a special case and not appropriate here because the gods on the list are relating to him. Hathor is often included, but some consider her primordial on the level with Ra, Thoth, and Maat.)



219.179aW253

219.179aW253 Newet, *sa*-th pu, pe nen, Asar, jed neth ar-f: "Mes net en at then." Cosmic Space, this your son, the Perceptive Faculty is this one here, to whom you say, "Born to your father." (The sign for Newet can be written with the jar glyph or the city glyph. Usually there is also a heaven glyph or an inverted "lower" heaven glyph, but it is missing here. The sign for city is a bit worn, and in the photograph of the text does not show clearly the crossroad within the circle. The text is rather cramped here, and the scribe probably forgot to draw in Newet's name and during carving discovered the error and managed to squeeze in the city glyph and a "t" between "this" from the previous verse and "son" from this verse. From the context it makes sense that Newet is intended. Her reintroduction at this point shows that the litany has shifted to another section. Below is a detail from Piankoff's photograph of the text in question. The glyphs look like "khet" 🚊, but the context clearly suggests "Newet" $\stackrel{\circ}{\simeq}$ as I have recorded above, or perhaps $\stackrel{\otimes}{\simeq}$.)



... pen. "Newet", sa-th pu,

219.179bW253

219.179bW253 Sek neth re-f. Wep re-f an *sa*-f Herew, mery-f.

You clean his mouth for him. The opening of his mouth is by his beloved son, the Will. (As the Will matures it develops the ability to articulate through the throat chakra. Speaking ability depends on the throat and mouth operating under the control of the Will. This operation begins in the solar plexus third chakra (crying, screaming of an infant). As it further matures, it links through the crown chakra to the Higher Self. Osiris as the Perceptive Faculty is the father of the Will. Without Perception the Will has no idea what it should decide to do. This verse describes the actions of a filial son. The Will articulates for the Perceptive Faculty.)

219.179cW253 Thenu @tu tef an neteru.

The counting of the limbs of the father is by the gods. (Osiris has been dismembered by Set. Isis and Nephthys recover the pieces, and then the gods count all the pieces to make sure they are all found. Then they reassemble them. Thoth brings Osiris back to life. The point of this is to reintegrate the fragments into which we have separated life by our belief in self, others, life, death, this is me, that is not me, and so on. Reality is an integrated wholeness. Separation is an illusion.)

219.180aW253-254 @nekh-f, @nekh W. pen. Ne met-f, ne met W. pen. He lives, this W. lives. He does not die. This W. does not die. (This is the same as verse 167b, so the litany loops back around to its opening phrases.)

219.180bW254 219.180bW254

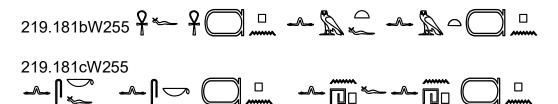
219.180bW254 Ne sek-f. Ne sek W. pen. Ne nehep-f, ne nehep W. pen. He does not perish. This W. does not perish. He does not copulate. This W. does not copulate. (This verse is the same as verse 167c.)

219.180cW254 219.180cW254 219.180W254 Nehep-f, nehep W. pen.
He does copulate. This W. does copulate. (This verse is the same as 167d.)

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219.181aW254-255 Em ren-k "Am Anu" en jed en jed-f em jedet t*a*-f

In your name as "He who is in Light Tower City" he is stabilized, stabilized permanently in his enduring land. (The litany now shifts to calling out a series of epithets. Light Tower City is Anu [Awen], known as Heliopolis to the Greeks in nome #13 in the north known as "Heq @nej" [Brilliant Ruler]. This represents the midbrain sitting atop the brainstem. Osiris is the eye of wisdom that opens from the pineal to view the world from a perspective of permanence. The "jed" is the backbone of Osiris and gives him stability. It supports the skull and gives the body its central structure. Light Tower City was at the juncture of the spine and the skull in Egyptian spiritual geography. When Osiris resurrects, he gains immortality and exists permanently as the background awareness like the movie screen on which we project a moving picture show. Ra is the projector bulb and Tem is the beam of light that it projects. Ra, Tem, and Osiris, projector, projection beam, and screen, mutually identify as a single wholeness. Osiris is also an agricultural god, and the delta is the enduring agricultural land of Egypt. The triple occurrence of the glyph "jed" seems to emphasize the permanent unification of Ra, Tem, and Osiris here.)

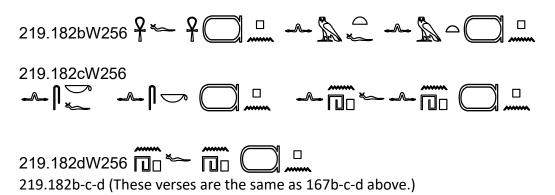


219.182aW256* 219.182aW256 Em ren-k "Am @nejet, Hery Jaja Sepetu-f".

In your name as "He who is in the Brilliant Nome", Chief Governor of His Nomes. ("Hery Jaja Sepetu-f" is a title that suggests a governor or king of a portion or all of northern Egypt. The "@nejet" Nome is in northern Egypt. The term "@nej" means a king, a brilliant one. This sign was used for the ninth nome of the North and is sacred to Osiris. He had a major temple in the sacred city of Busiris which is part of that nome and is right in the center of the Delta. This corresponds to the pineal gland "third eye". "Heryt" is also a name for the skull. The N. version of the nome sign includes a human figure that holds a long walking staff in his right hand and an

axe or flail in his left hand. Versions of this place name in other sources show what looks like Tenen, an ancient form of Osiris. The Light Tower City was in the thirteenth nome of northern Egypt. That nome had the name "Heq @nej" [Brilliant

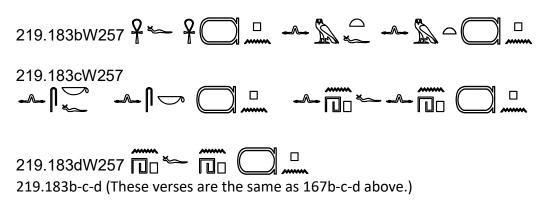
Ruler], so we can see the connection between these two nomes and the integration of Osiris, Ra, and Tem.)



219.183aW257

219.183aW257 Em ren-k "am Het Sereqet, Ka Hetepet" In your name as "He who is in the House of the Scorpion Goddess, the Energy of

Experience." (Sereget is the Scorpion Goddess. She relates to the Moon Trump and is a nurse goddess. She is a transformation of Isis in the role of nurse for baby Horus. Raising Horus while hiding in the papyrus swamps was a dynamic and dangerous life experience for Isis. The epithet refers to a temple or a constellation dedicated to Sereget. This may be related to Ophiuchus, the Serpent Handler, who is a form of Horus as a child. That constellation is right above Scorpio. "Ka" is energy, and "Hetepet" is experience. "Sereq" has to do with the throat and breathing, but not necessarily the breathing we normally do. The relation to the breath links Sereget subtly to Shewe, Lord of Prana. Sometimes Sereget appears next to the Pole Star suggesting she may be a constellation in the north and thus a place in the northern part of the delta. The place where Isis hid in the swamps was very close to the sacred city of Pe-Dep [Buto for the Greeks] which was in the north central delta. This site represents the crown chakra of Egypt and corresponds nicely to Sereqet's position in Senmut's star chart. In any case the House of the Moon is on Square #16 of the Senet Game Board and comes right after the House of Repeated Life, which is the Egyptian Wheel of Fortune. **Pyramid Texts** 534.1273cP508 and 571.1469aP665 mention a temple of Sereget. Although the exact location is not specified, the first case places it by the Mediterranean Sea [Hy], and the second case places it in the far north of the sky among the imperishable polar stars and echoes the phrase about not dying. This confirms our suspicions about the general locations of the earthly and celestial temples of Sereget about whom we will have more to say later. Personally I vote for a temple in nome #12, which is called "Theb Ka" [the Bull's Sandal]. My evidence for this is the Narmer Palette, the Narmer Mace Head, and the Scorpion Mace Head. For details, see my article, "An Esoteric Interpretation of the Narmer Palette and the Narmer Mace Head", available at www.bentylightgarden.com. Sebennytus ["Theb Neter" or Divine Sandal], the main city of Bull's Sandal Nome was just north of Busiris, the holy site of Osiris. The sandals probably belong to Osiris, perhaps to help him step up into the sky as Sah or Onoris [Orion]. At Sebennytus there was a temple dedicated to this transformation of Osiris. He would pass through Buto and then up beyond the delta into the Mediterranean and thence into the northern sky and on to the The image of the pole appears on the Narmer Palette right next to a glyph of Pole. the bennu bird on a temple that Egyptologists believe stands for Buto. The tableaus of pharaoh in the smiting pose of Herew Behudet often have him also grasping a pole around which a group of men kneel in the loyalty pose. This tableau echoes down through the dynasties even to Greco-Roman times. These may be the imperishable stars around the Northern Pole. The connection between the scorpion, the moon, and experience is that the moon represents the past reflected in the present. The past consists of creations that you have not experienced fully so that they are released back into undefined awareness. If you resist them, they will seem to sting like scorpions. The scorpion's tail arches up suggesting the sharp-pointed crescent of the moon. In the Hatha Yoga tradition this Egyptian image came to be erroneously labeled the "Locust" pose, possibly for taboo reasons. Locusts do not have long tails that they can arch up in the air like scorpions, a crescent moon, and like the legs in the "scorpion" yoga posture.)



219.184aW258 219.184aW258 Em ren-k "Am Seh Neter, Am Kap."

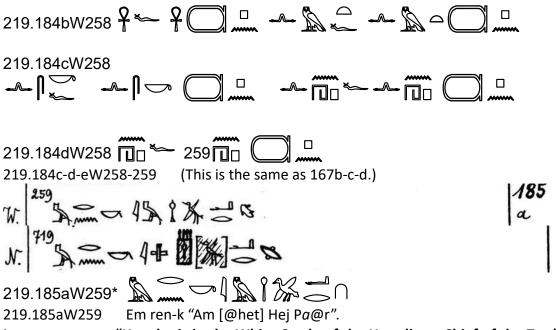
In your name as "He who is in the Divine Booth and is in the fumes." (The Divine Booth refers to the tabernacle [booth] in which Egyptians did divination with the Senet Oracle Board. "Kap" can mean to cense or an oven in a bakery. "In the fumes" thus means either that the avatar is being censed with incense or that he is in a bakery smelling the fragrance of fresh-baked bread. The former case makes more sense given the context that follows although the bakery smell idea lurks in the background relating the divination to real world experiences. [Bread is an important totem image for the World Trump, Geb, and divination usually is concerned with how to deal with worldly experiences.] The incense would be lit while divining on the Senet Oracle Board in the Divining Booth . [For a few excellent examples of the Divining Booth in surviving art see the Papyrus of Ani, the Papyrus of Hunefer, and the Tomb of Nefertari. In the Papyrus of Ani you can see a pair of incense bowls on the mastaba just outside the Seh Neter in which Ani and his wife consult the Senet Oracle. Their hawk souls perch next to the incense bowls, ready to take flight with the rising incense once the interpretation of the oracle is clear and the decision about what to do next is made. See Plate 7 in **The Egyptian Book of the Dead: The** Book of Going Forth By Day (The Complete Papyrus of Ani), translated by Raymond The same is true in the Hunefer papyrus, except that Hunefer is by Faulkner.

himself. See Plate 8, p. 82 in **The Illustrated Egyptian Book of the Dead**, translated by Ramses Seleem.] The fragrance of the "fumes" is a metaphor for the aura of higher consciousness that takes the awareness above the crown chakra to the higher spiritual chakras and Higher Self, geographically extending out into the Mediterranean and beyond to the immortal stars in the northern sky. I have not identified a specific geographical allusion here, although there probably is one. The best I can come up with at this point is that it may refer to a site sacred to Geb, which may point to Memphis as the best location of the booth.)

219.184bW258 🖘 🗍 📖 🎧 🚍 🛄 🔪 🏹 🔀 🕅

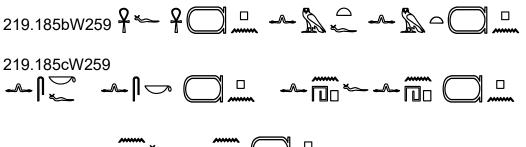
219.184bW258 Deben, Theset ta, Aneq ta.

A coffer, your sarcophagus, and your apron. ("Deben", "Theset", and "Aneq" all carry a sense of surrounding or circling around something. The semantic glyphs of the first two look like boxes, and the third looks like an apron. These were almost certainly funerary ritual items such as mortuary boxes for holding teeth or other organs or possessions of the deceased that were censed during the rituals. The apron was worn during rituals. Each item in this part of the litany refers to an aspect of rituals directly or indirectly related to Osiris. The reliquary boxes may have symbolically held the pieces of the dismembered body of Osiris as sacred relics or actual pieces of a loved one's body. For example, Egyptian archaeologists recently identified the mummy of Hatshepsut from a tooth that was in a little box with her name on it. The tooth fitted into the mouth of the mummy.)



In your name as "He who is in the White Castle of the Hereditary Chief of the Ten." (This is a difficult verse. The N. version, though damaged, appears to have the mace glyph inside a castle glyph. Faulkner translates this as "Castle of the Mace". "Aneb Hej", the White Fort, is a traditional name for the Eastern Quarter of Memphis because it was surrounded by a white wall. "Pa@r" with what looks a bit like a fish glyph after it suggests a calligraphic metathesis of "Repa@", a title of Geb as the hereditary chief of the gods, or Chief of the Ten Great Ones of Memphis ["Rep@ Met

Wer @het", where "@het" stands for "Aneb Hej"]. Mercer and Faulkner take it as a kind of wood for no apparent reason. The fishy glyph may be a mistake for the glyph for ten [met] plus the bird glyph [wer] at the end of "rep@". "Rep@t" means "The Mouth of the People" and describes a leader. The connections among "Hej", Memphis, and Geb, plus Memphis together with the title "Rep@[t]" makes this The mace glyph means white or interpretation pretty reasonable in my mind. A number of large frescoes show the illumination, and is the sign for meditation. pharaoh in wide striding stance holding the mace horizontally over his head. He also often holds a group of "prisoners" by the hair. They bow and salute him with the "Henu" gesture, a sign of loyalty and respect. All around this core group are men who kneel in the "prisoner" pose. This is actually a meditation pose. The pharaoh is directing large meditation programs. The White Wall of Memphis is gone, but in Karnak you can see a beautiful White Chapel that was reconstructed by Lucy Lamie from a disassembled pile of stones used for filler in one of the pylons. On a pylon wall there you can see pharaoh depicted in one of the mace-wielding frescoes. Tentatively we take this verse as a reference to Geb and his relationship to Memphis, which may link it to the previous verse at 184a-b. However, it could refer to a higher spiritual chakra, perhaps an area of the Milky Way where it passes near the Pole. The next section of the litany is for certain an astronomical reference.)



219.185dW259 260 260 260 219.185b-c-dW259-260 (These verses are the same as 167b-c-d above.)

219.186aW260 Em ren-k "Am Sah", renepetu er-k er Pet, renepetu er-k er Ta.

In your name "He who is in Orion", with your years in heaven and your years on (This verse refers to Osiris as "Sah", the Immortal Light Being identified with earth. Orion. Ascended he lives in Heaven. Before ascension he lived on Earth. Thus he is a god who belongs to both spheres. [As the Amduat makes clear, Osiris also belongs to the subterranean Astral Realm of the dead, and thus plays an important role in all three realms of the Egyptian mythical universe.] "Sah" refers to the toes or feet. This alludes to the "prisoner" pose for meditation in which a person assumes the yogic vaira posture and places his hands behind his back so the fingers can rest on the toes. [Lotus posture also naturally lets fingers touch toes, but not in the manner of "An-hat" Bringing-the-Heart vajra posture, which was practiced in ancient Egypt publicly more than lotus posture.] This links the reference to "Sah" as Orion with the verse above that mentions the white "hej" mace. "Sah" traditionally takes the wide striding stance characteristic of pharaoh when he holds the mace aloft to start group meditations. The constellation of Orion clearly has that pose even as we imagine it in our present day culture. In another gesture [exemplified by a statue of Tutankhamen found in his treasure trove] the pharaoh holds the mace horizontally and pointing forward at waist level. This is a subtle reference to Menew's ithyphallic condition. The two mace gestures link together, one for the lower chakras and one for the Higher Self. In the overhead gesture the solar disc usually appears above the mace. The "years in heaven" and "years on earth" represent periods of meditation and periods of activity -- periods as a pure light being energy and periods as an avatar incarnated in matter.)

219.186bW260

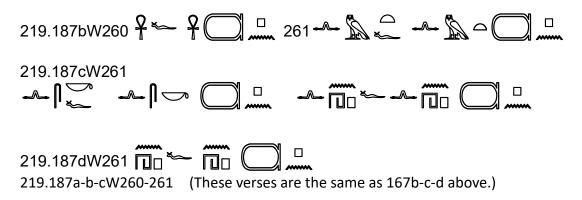
219.186bW260 Asar, pesher her-k. Ma-k en W. pen.

O Perceptive Faculty, turn your face around. Look at this W. (In the portrayals of Osiris as "Sah" he stands with a wide stride in heaven, often in a boat. He holds an "@nekh" scepter outstretched before him under a star, but turns his head to look behind him at another star that is about at eye level. The turned head is his characteristic gesture. He looks back to see his followers. The wide stride shows that he is a dynamic light being able to travel across the galaxy in his meditating light body. It is fortunate that many of these arcane details are precisely preserved in the iconography so we can interpret the ancient texts. Even so, much has been misinterpreted or lost. Thus the images and texts must also be supplemented with direct experience of the ancient scientific yogic practices or they make no sense as anything other than superstitious stories. With deep probing plus careful archaeology we can recover all the essential material.)

219.186cW260 🔊 🚔 ∽ 🥃 🖓 🖉 ∽ 🕅 🖉 으

219.186cW260 Met-k peret am-k Sepedet.

Your seed goes forth to where you are, Sirius. (Osiris as Orion sends his semen to Isis, who takes the form of the star Sirius in Heaven. The Egyptian name for Sirius is "Sepedet" whose determinative glyph is an acute isosceles triangle. It may represent a triangle such as is formed by Sirius, Rigel, and Procyon. We do not know for sure which three stars are meant, but the triangle represents a thorn and means sharp, acute, and alert. This verse describes Osiris as "Sah" making love to Isis in heaven. Osiris turns his face back also to look at Isis, who is "behind" him. The thorn of Isis also is an allusion to an ancient story of Ra and Isis that concerns the problem of suffering in the universe. It is also a version of her pyramid totem.)



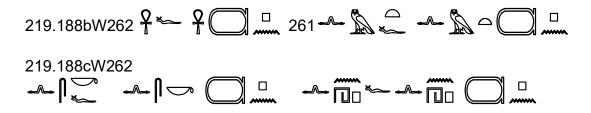
219.188aW261



In your name as "He who is in the Bindu Point." (After ranging about in celestial Egypt, we again return to sacred sites of geographical Egypt, beginning with the spiritual capital of northern Egypt, Buto. "Dep" is the name of a portion of the city of Buto located in the north of the delta in nome #5 ["Sapy Meh", or Northern Inspector] northwest of Sais. Nomes 4 and 5 were dedicated to Net, the optic chiasm and a primitive form of Newet, the cortical neural net. Half of the city of Buto was called "Dep", and the other half was called "Pe". This represents the two halves of the Bindu Point of Egypt's geographical Crown Chakra, one half for each lobe of the brain. Osiris links his eye of wisdom with the crown chakra and thence to the Higher Self, Ra.)

219.188bW261 式 🕅 🗍 🖕 🖧 262 🕴 🆕 🗢 🖙 🏠 🗍 219.188bW261-262 @-k ha akhet sat-k, hetemet thu am-s.

Your hand is behind the possessions of your daughter. You are provided with **them.** (This verse appears here as an addition to the refrain [167b-c-d]. The text is rather obscure because determinatives are lacking and the pronoun references are not clear. The strong arm and hand [@] is the Egyptian code for an avatar who lives in service to others. "Ha" probably has the sense of "behind" here. Faulkner and Allen think "akhet" means a meal, which is a possible reading but could also have a more general sense as a collective noun for things, goods, or possessions. Faulkner says, "Your hand is about the meal, your daughter; provide yourself with it." "Hetemet" is to supply or provide with something. Isis and Nephthys were the daughters of Geb and Newet and are often shown supporting Osiris with their hands. One possibility is that the hand belongs to Geb or Newet [Nut] and supports their daughter Isis from behind, and then she in turn supports Osiris from behind. Geb represents the physical world, and is thus the source of all material "possessions". Another possibility is that the hand belongs to Shewe [Shu] or Tefenut, and the daughter is Newet. The "Shakti" strength of Tefenut manifests through her hand, and she thus supports Newet from behind, who then supports Isis, who then supports Osiris. Mercer renders the verse "Let thine arms be about 'provisions', thy daughter; equip thyself with her." "Arm" [hand] is clearly singular in the text. "Ha" means "behind" rather than "about". Mercer equates "provisions" with daughter, and Faulkner equates "meal" with daughter, all of which sounds like the father devouring the daughter sexually or literally as food. I think it is more likely that the father or mother supports the daughter from "behind" the scene and provides her with whatever she needs. This verse needs further research.)



219.188dW262 10 219.188c-d-e (These verses are the same as 167b-c-d above.)

219.189aW262 ▲ 263 ↓ ▲ 263 ↓ ▲ 219.189aW262-263 Em ren-k "Am Het K*a* Wer".

In your name as "He who is in the House of the Great Bull." (The "Ka Wer" is the Great Bull of Heaven, a title of the Sun God. "Ka", particularly when associated with a bull, alludes to the electromagnetic energy of the second chakra and suggests a tantric connection with the next verse. A name for Memphis was "Het Ka Peteh" "Het Ka Wer" might be an epithet for the [Temple of the Energy of the Opener]. However, that underground labyrinth is thought to date Serapeum at Memphis. from the time of Amenhotep III in the 18th dynasty. There may have been earlier temples for the same purpose that the surviving Serapeum replaced. We know that the Ka Wer [the Black Bull] was a cult object from the earliest times or it would not appear so prominently in the **Pyramid Texts**. Northern Egypt had four nomes that contained the bull glyph: Ka-semet [#6], Ka-kam [#10], Hebes-Ka [#11], and Theb-Ka [#12]. The tenth nome seems to be a likely candidate, because its capital was "Het her-ab Ta" [Greek name, Athribis] which means an underground labyrinth temple. Furthermore, Kam means black and was a name for Egypt. The "Ka Kam Wer" was the Great Black Bull, a divine embodiment of Egypt. There must have been an important temple in Athribis, part of which was underground. The temple may no longer exist, but there may be underground traces of catacombs. The site is located a bit less than halfway between Heliopolis and Busiris. Unfortunately archaeology in the delta is difficult because Nile silting has built up over the years and the water table is now well above the layers that would correspond to the pre-dynastic, early kingdom, and old kingdom periods. However Egypt is now putting priority on work in this part of the country and improved technology can help us reach these difficult layers and discover if there was an early Black Bull temple in Athribis.)

Your hand is behind the possessions of your daughter. You are provided with them. (See verse 188b above.)

219.190aW264 Em ren-k "Am Wennu Resy."

In your name as "Guard of the South." (Wennu Resy means "Youth of the South". Some translate this as "Prince of the South". "Am Wennu" probably means a guard who is "on the hour". "Wennu" [Youth or Hour, usually written with the rabbit glyph sometimes with star glyph added to indicate "hours"] was the 15th nome of Upper Egypt, and its capital with the same name was also called Khemenu [The Ogdoad City] known to the Greeks as Hermopolis, the sacred site of Thoth. The totem animals there were the ibis of Thoth as the Intellect and the baboon of Baba. the Fool aspect of Thoth. This town marked the heart chakra of Egypt and represented a heart forever young. The heartland of Egypt extended up to "Henu-su", [Greek Herakleopolis, also called "Suten-henen"] in the southern nome #20, "Atef Khenet" [Foremost of the Atef Crown]. "Henu" could use the same child determinative as "Wennu". However, based on the next section that brings up "Guard of the North", we also might suppose that this site refers to "Am Wennu Khenet" [Foremost Guard], nome #18, and the home of Bubastis, the sacred Temple town of the Feline Goddess, Bastet, and the term "south" is only relative to a location in the delta.)

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@-k ha akhet sat-k. Hetemet thu am-s. 219.190bW264

Your hand is behind the possessions of your daughter. You are provided with them. (This verse is the same as 188b and 189b above.)

219.190dW265 🔟 🖕 🔟 🛛 🌘 219.190c-d-e (These verses are the same as 167b-c-d above.)

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219.191aW265 🔊 🗂 🖘 🕼 🚝 🗟
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219.191aW265 Em ren-k "Am Wennu Mehet".

In your name as "He who is the Guard of the North." ("Am Wenenu" is a guard who is "On the Hour". The "Guard of the North" was probably the name of Nome #19 usually called "Am [Wennu] Peh" [Guard of the End] that was located in the far northeast of the delta and extended almost to Pelusium, the gateway to the delta from the Sinai. Pelusium technically was in nome #14, "Khenet Aabet" [Foremost of the East] and was the fortress town that guarded the most likely route for land invasions into Egypt from the Middle East and Mesopotamia. It had a temple to Horus and the Masons, because of its military importance. Manufacture of weapons and armor was thus a natural part of the local culture. The glyph for "Wennu" properly is the rabbit used in the sense of time units as it is here in these

Pyramid Texts of Wenas, but Egyptians usually wrote it with the child glyph that could also have the same pronunciation, perhaps to disguise the strategic importance the area held for them.)

219.191bW265 $\bigcirc e^{-k}$ ha akhet sat-k. Hetemet thu am-s. Your hand is behind the possessions of your daughter. You are provided with them. (This verse is the same as 188b and 189b above.) 219.191bW265 $? \sim 266$ $? \bigcirc e^{-k} \otimes e$

219.192aW266

219.192aW266 Em ren-k "Am Nut Sepetu R@"

In your name as "He who is in the Cities and Nomes of the Higher Self Sun." (The entire country with all its nomes distributed up and down the Nile is an expression of the Higher Self Sun. The rays of sunlight are like hands that reach down and embrace the nomes with life-giving energy. The glyphs for nomes are carved in the Mercer, Faulkner, and Allen all text so they look like the glyphs for lakes [shau]. translate the glyphs in that way noting that "sepet" usually has the feminine "t" suffix Such a reading calls up Mut as the waters of pure undefined written out. awareness. The kundalini cobra has carried the hidden energy in the body up the spine to the lakes of the delta and the transcendental Mediterranean Ocean of Awareness that is beyond all forms. The Ocean Awareness Meditation expands the mind to include the whole country and the whole cosmos. Such a meditation automatically activates the Higher Self. There may also be an allusion to Newet, the goddess of Cosmic Space with the city glyph. A similar form of this epithet is "Newet Sheset" [cf. Budge, 351a] written with the same glyphs. Newet represents the starry night sky, and "sheset" means "night" or "darkness" but is spelled in this case with three ocean glyphs. There is also a suggestion of intelligence in the link to "shesat", which means wisdom, knowledge, and skill. This term is a metathesis of Seshat, goddess of technical skills and civilization and a consort of Thoth. During the night our vision can continue north into the sky to the North Pole Star, the central point of Newet's Astral Realm. This litany is a strange and multi-dimensional mind trip.)

219.192bW267 Wenemet nek Aryt. Ashen khat-k kher-s. Afekh nek es sa-k, Herew, @nekh-k ames.

What you eat is Focus. Your body is full of it. Your son, the Will, unlooses it that you may live in it. (This verse continues from the previous verse. When the Eye of Osiris opens up to the "Cosmos of Nomes" that is the "City of Oceans", it experiences unbounded pure awareness and discovers that it has "eaten" that focus of awareness that we call attention and become it. The body transforms from matter back into the potential energy of awareness. By a deliberate use of the Will you may live in that state of fullness permanently. "Focus" is literally the "Eye" of Wisdom. You do not eat a physical eye, you absorb and become wisdom.)





219.192dW267

219.192c-d-eW267-268 (These verses are the same as 167b-c-e above.)

219.193aW268 219.193aW268 Jet-k Jet net W. pen. Af-k af en W. pen.

Your body is the body of this W. Your flesh is the flesh of this W. (The avatar identifies with Ra-Tem-Osiris, so Ra-Tem-Osiris lives as the avatar. The reader may do the same.)

The avatar

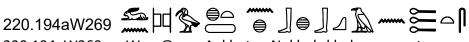
219.193bW268 219.193bW268 Qesu-k gesu W. pen.

Your bones are the bones of this W. (The pieces of Osiris are the pieces of the avatar. "Bone" is used for any fragment of the body of Osiris.

219.193cW268 🛪 🗢 🛪 📿 🗖 🔤 🛣 🛪 🗢 219.193cW268 As-k, as W. pen. As W. pen, as-k

You go, and this W. goes. This W. goes, and you go. (Osiris and the avatar mutually identify as a single entity. Osiris represents a role model. Wherever you go is the same as Osiris going there.)

incarnates as the restored wholeness of Osiris with all the pieces put back together.)



Wen @awy Aakhet. Nekheb-kheb qa en satu-s 220.194aW269 Open the double doors of Samadhi. Its bolts slide upward. (The horizons of dawn and dusk represent two doors. They are the doors of samadhi. The bolts on the door are limitations that prevent the dawning of enlightenment. They slide up to open the door.)

220.194bW269

220.194bW269 Aw nef kher-th, Net. Aw nef kher-th Neseret. **He comes to you, Red Crown. He comes to you fire goddess of the crown.** (Net is the goddess of the Red Crown. She lives in the delta and represents northern Egypt and the optic chiasm. She is Net, the female form of Osiris. "Neseret" is the name for the cobra on the crown. This is also derived from "Neret", the name for the vulture goddess, a totem form of Mut. She represents southern Egypt, but rises as the cobra energy to be in the crown as and with W*a*jet, the risen cobra.)

220.194cW269

220.194cW269 Aw nef kher-th Weret. Aw nef kher-th Weret Hekau Net.

He comes to you O Great Lady. He comes to you, O Great Red Crown of Mantras. (The Great One refers to the crown of Egypt that combines the White Crown of the South with the Red Crown of the North. The crowns of Egypt have great magical mantras that activate them. The Red Crown represents the female vulva. The White Crown represents the phallus and has its own mantras. The "Weret" also refers to the cobra energy that activates the crown.)

220.194dW270*
$$220.194dW270$$
 W@b neth, senej neth.

He is pure for you, and he is in awe of you. (We assume here the "he" from the previous verse. This is probably the avatar. A person must purify himself to be worthy of the crowns. The power of the crowns is awesome. It is a protective power and one that projects authority. The plucked goose determinative is missing from the W text.)

220.195aW270
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You experience his face. You experience his pure face. ("Hetep" means to experience something. "Her" is literally a face, but means the visual field of something, the aspect that you experience. When you experience the "pure" face, you experience your world directly with no intervening interpretations or other mental clutter. You experience pure awareness, pure kundalini bliss. "W@b" has a metathesis in the glyphs.)

220.195aW270
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220.195bW270 Hetep-th her med[u]-f, ajed-f neth.

You experience the face of his word that he speaks to you. (The cobra energy that activates the crowns speaks in powerful mantras. You come "face to face" with these mantras as a direct experience. Each word generates a specific direct experience. The N. version has the plural "medu".)

220.195cW270-271 Neferu heru-th. Hetepetu m*a*-tu renepu-*ta*, em mes en thu me neter, at neteru.

Beautiful are your faces: you are experienced, renewed, and youthful, for you are begotten as a god, father of gods. (The cobra energy comes directly from the god Ra-Atem, Higher Self Creator, father of the gods. This energy beautifies and rejuvenates the visage of a person and his whole life experience.)

220.195dW271 1 Aw nef kher-th Weret Hek*a*u Net.

He comes to you the Great Lady, the Red Crown of Mantras. (These mantras are vibrations that control various energies.)

220.195eW271 Herew pu shenu em Sa Aryt-f Weret Hekau [Net].

This Will encircles with the protection of his Focus that is the Great Lady Red Crown of Magical Mantras. (Horus provides the Will to activate the Focusing Eye of Wisdom. The cobra energy of the crown opens this eye. This cosmic eye protects in every dimension and controls the mantras. The *Sa* is the Endless Knot that represents Refuge in the Aware Will, the Will that functions from the level of its Source in Undefined Awareness and can maintain attention shifting about within a specifically defined area.)

221.196aN719+7, W272 NOL 2 104 2 104 2 104 2 2

221.196aN.719+7 Jed medu: *h*a Net, *h*a An Net, *h*a Weret Net.

Say the word and O Red Crown Goddess, O Bringer of the Red Crown Goddess, O Great Red Crown Goddess. ("Net" is the Goddess of the delta and the Red Crown. "An" or "Anet" is the title for the Goddess who brings the Eye of Horus so as to open the Crown's magical energies. Allen takes it to be the curl that emanates from the front of the crown. I am not sure where he gets that idea. "An Net" spells the word valley in Egyptian. This was code for "Atlantis", the Astral Realm celebrated in the Amduat. Net with her Red Crown plays an important role in that text. "An-heryt" [Bringer of Heaven = Onouris] is a name for a transformation of Osiris as Orion [Sah] when he moves to his Polar Throne. Net [the Red Crown] is a female version of Osiris [the White Crown]. She sometimes even wears the White Crown. "Weret" the Great Goddess is the cobra of the Crown, and that is the curl emerging from it.)

221.196bW272

221.196bW272 Ha, Weret Hekau Net! Ha Neseret!

O Great Red Mantra Crown Goddess, **O** Cobra Goddess. (The crown has great Hek*a*u or magical energies controlled by mantras. The crown has "Neseret" or

kundalini cobra energy.)

May you let the awesomeness of W. be like your awesomeness. ("Sh@t" means terror. The avatar practices the cobra techniques and releases the awesome energy of the cobra. It is so awesome that most people bury themselves in triviality and pretend to ignore that it even exists or say it is too dangerous or evil to mess with. Only the mature and brave can face its reality. Once they tame it, they master their reality and become the leaders of civilization. Usually these wizards then play with this power from behind the scenes, but others become "pharaohs". "Sh@t" can also mean "a book". The verse then means that books written by avatars are alike in that they are all "awesome" in some way.)

221.197bW273 D*a*-th senej W. pen ma senej-th.

Let the wonderment of this W. be like your wonderment. ("Senej" can mean "fear". The power of the cobra energy is truly fearsome. Avatars can be fearsome, and that fearsomeness is a wonderful power, so they can be full of wonderment to behold and even more so to experience. The plucked goose determinative is missing from the W text.)

221.197cW273 Da-th kat W. pen ma kat-th.

Let the meditation of this W. be like your meditation. ("Kat" is usually written "kat". It is one of the Egyptian words for "meditation". It also is work. Both the meditations and the works of avatars are similar in a sense because they use the same fundamental mechanics for managing creations. The content of the creations may be quite different. However, the basic scientific technology behind it is always the same. Scientific technology is about finding the easiest and most consistent way of getting an intended result.)

221.197dW274 Da-th merut W. pen ma merut-th.

Let the love of this W. be like your love. (The cobra power is a stream of pure love. All avatars operate on the frequency of love. That is one of their fundamental identifying features. Love is integrating and cooperative rather than divisive and quarrelsome.)

221.197eW274

221.197eW274 Da-th @ba-f Khenet @nekhu. Da-th @ba-f Khenet Aakhu. Let his Prana Scepter be Chief of the Living. Let his Prana Scepter be Chief of the Light Beings. (The scepter is actually a sekhem glyph used as a director's wand, so this scepter combines the breath of the brow chakra [Ba] with the power of the solar plexus chakra [Sekhem] to bring forth intelligent leadership. The name "@-ba" for the scepter literally means to handle [@] the mind [ba], to manage thought.)

221.197fW275*
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221.197fW275 Da-th rewej des-f er khefetyu-f

Let his blade be strong toward his enemies. (The glance of the cobra is like a laser knife. It can destroy enemies. The avatar easily handles all problems. The 3-particle plural suffix for "enemies" is missing but assumed.)

221.198aN719+8 Ha, An Net, per neth am-f, per nef am-th.

O Bringer of the Red Crown, go forth from him as he goes forth from you. (The cobra energy is the source of life, so the avatar proceeds forth from it. "Go forth" can also mean to ascend. The Bringer is Mut, the Cosmic Mother. The avatar now flashes the cobra energy from his own brow to create his own ideas in the same way that he has emanated from her brow as her creative idea.)

221.198bN719+8 # mes en neth Khet Weret. Sesher en thu Khet Wetet.

You give birth to the Great Learning. You make shine the Love Cobra Learning. ("Khet" or "Wekhet" or "Akhet" is things or possessions. It is also wisdom, learning, and literature, especially learning that deals with eternity. The "Khet Weret" [Wekhet Weret or Akhet Weret] or Great Thing also refers to the Crown of Upper and Lower Egypt that represents the Cobra Energy. "Sesher" means to make something shine. It also means to plan something. It describes something done deliberately. The "Wetet" is the "Procreatrix" and refers specifically to the cobra of Nekhebet. This is a transformation of Mut, the Cosmic Love Goddess.)

221.198cN719+8, 719+9 Mes en thu Khet Wetet. Sesher en thu Khet Weret. You give birth to the Love Cobra Learning. You make shine the Great Learning. (This is the same as the previous verse, but with chiasmus. The N. version, according to Sethe's reconstruction, has "sesheker" instead of "sesher". This variant adds another dimension. "Sesheker" is a variant spelling of "sekhaker" which is the causative form of "khaker", to adorn, particularly with a pectoral of gold and precious stones. Tomb murals were often adorned with "khaker" borders along the top like jeweled crenellations to illuminate the illustrations.)

221.198dW277 ~~ = \$ 11 \$ 221.198dW277 ~~ |

221.198dW277 En thut as Herew, shenu em *Sa*w Aryt-f.

For you are like the Will, who encircles with the protection of his Focus. (For the Eye of the Will to focus requires the application of an arbitrary boundary to

undefined awareness that encircles a space, time, or other type of area, giving it a "priority" for attention.)



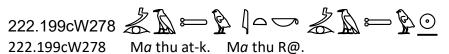
222.199aW277 Jed medu: @h@-k hery-f, T*a* pen, [per em Tem] per em Kheperer.

Say the word and you stand up upon it, this Earth [which issues forth from the Tower, the semen] that issues forth as the Eternal Creator Bug. (Sethe's text has a lacuna that includes the text in brackets that I have translated based on Mercer and Faulkner. I am not sure how they restored this passage. The verse refers to Osiris and traces the creation of the earth back to Ra who as Tem the Tower spews forth semen as the beetle, or swarm of beetles, that creates the world.)

222.199bW278

222.199bW278 Kheper-k hery-f. Qa-k hery-f.

You manifest upon it. You are high upon it. (We could take "hery" to be "above" instead of "upon". The word for create and manifest is "kheper", the creative dung beetle transformation of Ra.)



You see your father. You see the [Higher Self Sun]. (From this vantage point Osiris sees Geb, the World and Ra as the sun in heaven. From here on the hymn becomes a litany, substituting at each verse the name of a different god or goddess.)

222.200aW278
$$\underline{123}$$

222.200aW278 Aw nef kher-k, at-f. Aw nef kher-k, R@.

He comes to you, his father. He comes to you, Higher Self Sun. (This again refers to Geb and Ra, but with shifting viewpoint.)

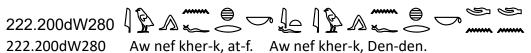
222.200bW279

222.200bW279 Aw nef kher-k, at-f. Aw nef kher-k Neda.

He comes to you, his father. He comes to you, Net. (Neda means to tie or bind. It is a variant of Net. One of her logo glyphs may be a net-bag tied at both ends. Some consider it a tool for making nets. Net is, in turn, a transformation of Newet [Nut], the mother of Osiris. In our body her signature organ is the optic chiasm and thus she is intimately connected to Osiris, the Wizard of the Eye.)

222.200cW279

222.200cW279 Aw nef kher-k, at-f. Aw nef kher-k, Peneden. **He comes to you, his father. He comes to you, This Portion.** (Identification of Peneden or Pen Den is not certain. Budge thinks it might be a "bull god". It seems to have variants such as Pened, Penej, and Penejen. It may be a title of the Nile god. The roots Den, Ten, or Jen relate to portions or numbers. The basic root seems to be about cutting or dividing. Perhaps the connection to the Nile is in the way the Nile divides into branches as it flows into the delta. Another class of meanings deals with wings, flight, and rising. The root may also relate to the early form of Osiris as Tenen or Ten. The hand "divides" into ten fingers. Osiris famously experienced being divided into pieces. Net and Ten are inversions and this imitates the way lenses and mirrors invert images in the visual apparatus. Net's crossed arrows show this criss-cross feature.)



He comes to you, his father. He comes to you, The Lord of Ten. ("Den-den" is a title of the demon serpent, Aapep. He represents the oppressive nature of boundaries and divisions. "Ten-ten" may be a variant and means to be strong and aggressive. A perhaps superior reading is that this is a variant of Tenen, an ancient form of Osiris. In any case it carries on the theme of wholeness dividing into portions.)

222.201aW280 Aw nef kher-k, at-f. Aw nef kher-k, Sema Wer. **He comes to you, his father. He comes to you, Great Bull of Unity.** (The "Sema Wer" represents the unifying creative property of the Higher Self. The litany returns to the unity that always underlies divisions.)

222.201bW281 Aw nef kher-k, at-f. Aw nef kher-k, Sekhen Wer. **He comes to you, his father. He comes to you, Great Embracer.** ("Sekhen Wer" is the name of the doorkeeper of the 10th pylon in the Egyptian Bardo as described in the **Book of the Dead**. The idea of embracing further develops the theme of returning to unity.)

222.201cW281 \bigwedge Aw nef kher-k, at-f. Aw nef kher-k, Sepedu.

He comes to you, his father. He comes to you, O Delta. (This verse refers to Baba in the form of "Sepedu", a god of the Nile delta. There is also a suggestion of Isis as the star Sirius, where she is called "Sepedet". The heliacal rising of Sirius heralded the arrival of the Nile flood that would prepare the delta for cultivation. The root "seped" is a triangular glyph. This is the logo for the Cunt of Isis and the shape of the Delta. This suggests the spirit of love expressed as timely support. It is also the sharp incisor tooth of Baba's totem leopard and the thorn of Isis. This brings in

the ideas of acuity and alertness. Baba is the first son of Isis and thus has a close bond to the delta. His consort, Baba Asetet [the cat goddess Beset or Basetet] is a transformation of Isis, Nephthys, and Sekhmet combined.)

222.201dW282 Aw nef kher-k, at-f. Aw nef kher-k, Sepedu @behu.

He comes to you, his father. He comes to you, O One of Sharp Horns. ("Sepedu @buy" refers to a bull with sharp horns or a crocodile with sharp teeth or an elephant with sharp tusks. The mention of tusks and horns suggests sharpness and alertness. This further develops the sharp tooth aspect of "Baba Sepedu @behu". He associates comfortably with Set and his sharp-toothed minions and has a wild aspect.)

222.202aW282 Da-k nejer W. pen Qebehu. Shesep-f Aakhet.

May you let this W. take the Cool Sky and take Samadhi. (The cool sky and the horizon represent samadhi awareness, a cool and collected state of alertness. Samadhi is restful alertness. This adds the quality of restfulness to the quality of alertness developed in the previous verses.)

222.202bW283 Da-k aaq W. pen Pesejet, hetemet-f Pesejet Neteru.

May you let this W. govern the Nine and be provided with the Ennead. (The avatar governs the Ennead and they serve him. The glyph of the "heq" shepherd's crook or "aaq" suggests the idea of guiding and ruling the Nine.)

222.202cW283 Da-k @wet em @ W. pen. Wahet tep Ha hen@ Shem@. **May you let the crook be in the hand of this W.** North and South Egypt bow the head. (The "@wet" is another name for the shepherd's crook amulet and symbolizes the leadership of the pharaoh. The united country bows to him. They respect him and follow his guidance.)



222.203aW284 *Ha*-f, khesef-f, @h@-f, Jaja Wereru em Wereru Mer-f. **He descends, he meets, and he stands up [at] the Great Assembly in the Greatness of his Ocean Awareness.** (The avatar as a leader descends from his throne and meets his world and the representatives of his people standing tall and with expanded awareness. His awareness is like an ocean [Mer]. It can also mean the greatness of his love.) 222.203bW284 Hes en su Nebet Het, shedy nef khesef.

Kundalini praises him when he delivers his opponent. (This can mean that he rescues or he captures his opponent. "Khesef" can be a meeting of friends or opponents. It is whomever you face. Nephthys is Kundalini, and she brooks no opposition. "Shed" can also mean to study something deeply. It is important to study thoroughly your opponents so you can manage them.)

222.204aW284 8 🏷 🚛 🕅 🦳 🚝 🎉 285 **)) UUU) (|m**] **) : 1**

222.104aW184-285 Hetem-ta nek thu em Wer Hekau Set amy Nubet, Neb Ta Shem@.

You equip yourself with the Great Magic Mantras of Illusion who is in his City of **Gold, Lord of the Southern Land.** (The City of Gold is Ombos, which is between the Root Chakra and the Sex Chakra. It is a place for testing fear and psychologically suppressed material. Gold stands for shit, but also for the energy of the sun, pure enlightenment trapped in inert matter. The magical mantras free this energy at its various frequencies or Ka's.)

Nothing is lacking to you. (With the power of Set Nothing is seized from you. and Nephthys supporting you nothing is impossible. The kundalini life force of bliss can shape the Illusion of life into whatever you like.)



222.204cW285-286 Em thu ar-k Ba-ta, Sekhem-ta er Neteru Shem@, Aakhu sen aseth.

For as you are you are possessed of more Prana and more Ego Power than the gods of the South and their Light Beings. (You do not need to do anything special. You are perfect just as you are right now. You do not need to "improve" or enlist assistance. Your sixth chakra mental powers and your third chakra ego Will powers are greater than those of Set and Nephthys and all their retinue of light frequencies -- eighth chakra light beings. This is a transcendental statement.)



222.205aW286 Nesh-nesh en aweret as, pesh nek gereh.

Like the liquid emission of the pregnant woman is your parturition in the night. (This verse adds a simile to describe how the avatar shifts reality. It is like a woman whose amniotic sac breaks in the night when she suddenly begins to deliver her baby. This natural process occurs effortlessly when the time is ripe. It does not require

any special assistance or powers. It is a sudden transition. The baby's birth is like the effortless dawn of a new day.)

222.205bW286 🖇 🦕 🕅 🏠 🏂 🖉 🗐 🗐 🖉 🕅 🕅 🖉 📶 🗖

222.205bW286-287 Hetem-ta em Set . . . kheb-kheb wa jau hes en Aset. You are equipped with the Grace of Feeling when Illusion breaks out in the blaspheming of a foe. ("Hetem-ta" is "you are equipped". Set is Illusion. "Kheb-kheb" is to break out like a rebel revolting against an established order. It links to the breaking of water in the previous verse. "Wa" is blasphemy. "Jau" is a foe or enemy. Set casts himself in the role as a rebel, the enemy of Osiris. Isis is the wife of Osiris, and lovingly restores with her Feeling his wholeness that Set threatens. She represents the grace [hes] of Feeling. Through Feeling we can return to unity. There is a small lacuna after the name "Set".)

222.206aW287* 🖇 🍃 🚔 🥽 🗁 🛱 🏠 🕅 🇯

222.206aW287 Hetem nek thu em Herew hewen-*t*a. **You equip yourself with your youthful Will.** ("Hewen" is a youth. Here we see Horus as the young immature Will. He is rash and impetuous.)

222.206bW287 Ne hem fekheta nek. Ne hem aabet nek.

Indeed, nothing is seized from you. Indeed nothing is lacking to you. (This is the same as 204b except that "indeed" [hem] is added twice for emphasis. It means "certainly", "for sure". Even though the Will seems immature, the avatar still has unlimited potential available.)

222.206cW288



222.206cW288 Em thu ar-k Ba-ta Sekhem-ta er Neteru Mehetyu, Aakhu sen aseth.

For as you are you are possessed of more Prana Mind and more Ego Power than the gods of the North and their Light Beings. (This verse is the same as 204c except that it deals with the realm of Horus as he matures. Horus begins by expressing his Will as the Ego of the third chakra, but then develops his Mind, the Prana of the sixth chakra. The mind and its consciousness is the realm of the upper chakras and the gods of the North, whereas Set has charge of the lower chakras of the South. Light beings are immortal eighth chakra components and thus are not limited to any portion of the physical body but generally are in the North beyond the delta -- i.e. above the body's crown chakra.)

You unloose your purity for the Tower of Light Tower City and you descend with

(Tem is the Tower, and his special city is Anu [or Awen, now modern Cairo] him. where the great Light Tower dedicated to the Sun used to be. The avatar has purified his consciousness, so he unlooses the power that this gives him so that Tem may unleash his creative powers. The energy in the body circulates up and down the tower of the body. Here the Tower sends purifying energy down to the lower chakras to purify them.)

222.207bW289 Wej@-k em Maru[t] nen Nut, @h@-k hery Asetu Naw. You judge in that watchtower of the lower sky, and you stand above the places of **the Primordial Urge.** ("Wej@" is to weigh or judge something in a balance. The physical watchtower can be for observing the heliacal rising of stars near the horizon, but here is describing meditation. The Primordial Urge is New [written as "Naw" in the text]. Tem arose from this urge to create. This urge is the ancient instinct to procreate built into the sexual organs in the second chakra. The Primordial Urge emerges from a balance between looking up into the sky of endless possibilities and looking down into the abyss of total chaos. The star observed is the Eye of Wisdom in the sixth chakra. The second chakra balances with the sixth chakra over the "Wej@" has the determinative glyph of the balance fulcrum of the heart chakra. and is code for Maat, the Trump of Justice.)

222.207cW289

222.207cW289 Kheper-k hen@ at-k Tem. Qa-k hen@ at-k Tem.

You create with your father, the Tower, and you elevate with your father, the Tower. (This continues the play on the phallic nature of the Tower Trump. The avatar grows erect like Tem when he creates the universe with a gigantic ejaculation. This is how

222.207dW290 Weben-k hen@ at-k Tem. Afekh nek em Maru[t].

the attention extends out to interact with its universe of possibilities.)

You unloose the Watchtower. You rise up with your father, the Tower. (This verse continues developing the relation between the avatar as Osiris and Tem the Tower. Technically Tem is the grandfather of Osiris. The Watchtower is for observing stars. The star here is the Magician's Eye of Wisdom that Osiris opens. "Weben" is to rise up like the erection of the Tower of Tem, or simply to sit up in The phrase can also be "Web nek", to be face to face with someone. meditation. The vaguely drawn determinative could be a heart glyph, in which case it becomes sharing or opening your heart with someone. Two towers standing face to face spell the name of Baba. He is the first son of Osiris and represents a deep understanding of the second chakra and the role of the phallus as well as the practice of deep meditation. The great obelisk Tower in Anu may have been the original Tower of Babel mentioned in Genesis. The letter "b" in Egyptian is a leg glyph. The name Babel or Babylon in Egyptian probably was Bebe Ra, the two legs of Ra, and this name would tell us that Baba is the foundation for the Higher Self. Baba represents the esoteric tradition of meditation, yoga, and tantra. "We@ret" [leg] was a name used for a subdistrict of a city. Babylon in Egypt apparently comprised the northern and southern "legs" of Light Tower City, the "We@retwy Awn" or simply "Bebe Awn".)

222.207eW290 🔁 📶 🔓

222.207eW290 Tep-k en Reput Awnet.

Your head is by the Noble Lady of Light Tower City. (Newet, the sister and consort of New is the Lady of Awn, the Light Tower City. The head is the pyramidion capstone of the Great Obelisk Tower. It is the "Ben-ben" stone. It is also the "Benu" bird, the heart of Osiris. It is the glans of the phallus. "Reput" is a noble woman.)

222.208aW290 🖙 🔊 🌶 🏹 🖙 🛱 🥆 🔊 🖬 🖗

222.208aW290 Per-k, Wep-k Wat-k em qesu Shewe.

You go forth, and you open your way with the bones of Shiva. (The ejaculation from the Tower of Tem leads to the creation of the universe. This Primordial Prana of the ejaculate is Shiva. First it forms stars to cook the elements. Then the heavier prana spit from the stars solidifies into planets. They become the children and the "bones" of Shiva. Geb represents these physical worlds.)

222.208bW291 🙏 💳 🔓 🎢 ō 🛶 💁 💭 🚍 💆

222.208bW291 Shenu thu *kh*enu @u Mut-k Newet.

You are surrounded in the arms of your mother, Cosmic Space. (Osiris is the son of Newet. Her cosmic space surrounds him in an embrace.)



222.208cW291 W@b-k em Aakhet. Sefekh-k w@b-k em Shau Shewe.

You are purified in Samadhi. You unloose your purity in the oceans of Shiva. (Shiva is primordial prana, the breath of life in the universe. This verse refers to pranayama breathing techniques for purifying the system. Once the system reaches a certain level of purity, Samadhi sets in and deepens the purity. The oceans represent the unimaginably vast realms of undefined awareness filled with the prana of Shewe/Shiva.)

You ascend and you descend. Your descents are with the Higher Self Sun, and your kisses are with the Chiasm. ("Per" [go forth] often means "ascend" when placed in parallel with the idea of descending or in discussing ascension to heaven. Osiris identifies with Ra here and then makes love with Net. She is the optic chiasm and therefore very closely connected to the visual ability that is a specialty of Osiris. "Sen" also is "smell". The olfactory lobes pass through this region of the optic chiasm and subtly interact with it. Net's name is written here as Neda, a variant

spelling. The text has "hau-k", which probably should be "ha ku" to go with "sen ku".)



222.209bW291-292 Per-k, *ha* ku. Per-k hen@ R@.

You ascend and you descend. You ascend with the Higher Self Sun. (This verse is the same as the first part of 209a, except for the switch of the verb. The avatar ascends to ride with the Sun god in his celestial boat and carry out the work of the Higher Self.)



You rise up to the Great Embrace. ("Sekhen Wer" is the doorkeeper of the tenth pylon. This means you reach the tenth stage in the progress through the pylons or stages of evolution. "Web nek" is "stand face to face with", and "Weben-k" is "rise up to". Take your pick, or take both readings.)

222.210aW292 Per-k, ha-k. ha ku hen@ Kundalini, sen ku hen@ Semeketet.

You ascend and you descend. You descend with the Kundalini and you kiss with the Boat of Evening. (The rising and setting of the sun here corresponds to the rising and falling of kundalini energy in the body. Wherever the kundalini goes, the experience is blissful and thus resembles the feeling of lovemaking. The boat of evening takes one to death at the end of life. With kundalini even the process of death is like a kiss. Nephthys makes her home in the lower chakras. There is a subtle wordplay here between "sen ku" and "Semeketet" because the boat's name is often spelled "Seneketet" or "Seketet", and means something like "the form that sinks or perishes." The sun kisses the horizon at dawn and dusk, the two ideal meditation times. "Sen ku" could also mean "you transcend".)

222.210bW292 Per-k, hau-k. Per-k hen@ Aset.

You ascend and you descend. You ascend with Feeling. (Isis is Feeling. As the energy rises to the higher chakras, it goes with Feeling. This clears and opens the chakras.)

222.210cW292*

222.210cW293 Weben-k hen@ M@nejet.

You rise with the Boat of Morning. (Osiris rises and makes love to Isis in the delta of the north. This is like making love as the sun rises. The text compares the rising and setting sun to making love with goddesses of the north and south of Egypt. The boat's name means "In Brightness".)

222.211aW293 🛛 🕈 🖨 🗢 🖍 着 🗢 🔺 🖍 🖉 🗢

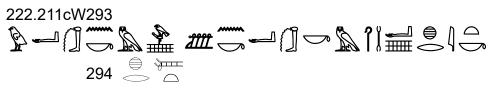
222.211aW293 Sekhem-k em jet-k. Ne am red-k.

Your Ego Power is in your body and not in your foot. (The Sekhem is in the third chakra. The feet do what the Sekhem tells them, not the other way around. The text says "body" in the sense of the torso. "Red" (leg) is also code for the Staircase to Heaven. The Staircase is not an external object. It is a rising of consciousness. You control it and ascend it with your Will. "Jet" can also be a cobra vehicle for space-time travel [see Amduat, Hour Eleven]. It is also not for travel by foot.)

222.211bW293 🎆 🗢 🖛 🏠 🔄 🗢 🛲 💃

222.211bW293 Mes-k en Herew, awer-k en Set

You are born because of the Will, and you are conceived because of Illusion. (These two contrasting qualities are both necessary. Illusion allows for the conception of ideas. Anything is possible. Will allows for the execution of ideas. Ideas do not come to fruition as tangible realities unless the Will adds the power of intention and persistence that makes a potential idea into a reality. This is the weakness of Set. For him anything goes, but nothing gets accomplished, because he lacks a clear evolutionary goal in life.)



222.211cW293-294 W@b nekem Amenet. Shesep nek w@b-k em @nej Heq kher at-k, kher Tem.

You purify yourself in the Falcon Nome. You receive your purification in the Nome of the Brilliant Shepherd Crook for your father, for the Tower. (The Falcon Nome is the Third Nome of the north called "Amenet" [Invisible Realm] and is located to the west of the westernmost branch of the Nile in the Delta. "Amenet" also means "west". The sun becomes invisible when it passes over the horizon in the west. The Brilliant Shepherd Crook Nome is to the east of the Delta and includes Heliopolis [Awn], the city of Tem the Tower. The word "@nej" refers to the brightness of the sun as it rises in the east. The same glyph is part of the name of the Morning Boat mentioned above in 210c. The crook represented the spiritual leadership of the nation the center of which was in Heliopolis, the home of Ra-Tem.)



You are a creator, you are lofty, and you are a Light Being. (This continues the comparison of Osiris to Tem the Tower. The Tower represents the cosmic phallus as creator of the universe. It is a lofty tower, and it radiates light like the sun of which it is a powerful ray.)

222.212bW294 Qebeb en nek em khenu @[wy] at-k, em khenu @ Tem. You are refreshed in the arm[s] of your father, in the arm[s] of the Tower. (The hand or arm [@] is code for the function of an avatar to embrace, encourage, and support.



222.213aW294 Tem, sa@ nek W. pen. Shenu nek su em khenu @-k. Tower, let this W. ascend, and may you encircle him within your arm[s].

222.213bW294 🏂 🗢 🖞 🖛 🗋 🗢 🛲 🚔 222.213bW294 Sa-k pu en jet-k en jet-ta.

(This last verse of the hymn shows that This, your son is of your body forever. Osiris and Tem are as one forever.)

Jed medu: weh, anen. Ah, ah! 223.214aW295

Say the word and then be strong and produce! Oho! ("Weh" is to grow and expand or become strong. "Anen" is to produce and its spelling is with plant glyphs. Osiris is a plant deity, so the injunction is for him to sprout, grow and produce fruit.)

223.214bW295 □ 🕅 💭 🛛 🖓 🖵 🖒 🖒 🗍 💭 🖗 🗇 🗗

223.214bW295 Ha W. @h@. Hemes er kha em ta. kha em heaet.

O W., stand up and sit before a thousand loaves of bread and a thousand jugs of (The thousands indicate sumptuous or frequent offerings to the deceased. beer. However, the verse also applies to the living. The offerings indicate a bountiful harvest of grain. With the proper "magic word" you can enjoy the repetitive rhythm of daily life and grow to enjoy great abundance. An even broader perspective takes the bread and beer as symbols of the incarnation of an avatar. He passes through thousands of incarnations and still finds awe and amazement, growth and expansion.)



Asheret, shebety-k em Per Nememet. Kheneret em Wesekh[et]. 223.214cW295 The roast meat offering and your rib of meat are in the divine butchering house. **The harem is in the Grand Mansion.** ("Asheret" is a meat offering and "shebety" is another form of meat. The determinative glyphs both look like rib portions. "Per Nememet" is the building where the butchering block was located. The "Kheneret em Wesekhet" is the harem quarters in the great hall. Sethe seems to have wrongly transcribed the butcher's block "nem" as "kher", and Budge has it misprinted as a "g" basket. This verse continues the description of abundance. Abundant meat in an Egyptian diet implies wealth. "Kheneret" is the secluded quarter for the harem women. Possessing a harem also implies abundant wealth for a man to be able to support multiple wives. Having a mansion also indicates wealth.)

223.215bW296

223.215bW296 Ayet en B*a*-k, Asar, B*a* am A*a*khu, Sekhem am Asetu-f. You are come to your Prana Mind, O Perceptive Faculty, a Prana Mind that is among the Light Beings and an Ego Power that is in his [proper] places. (The Prana Mind is related to the Light Body, and the Ego Power is related to various domains that it controls. The B*a* Prana Mind is in the sixth chakra, and the Light Body is the eighth chakra. The Sekhem Ego is third chakra energy but learns to control all the chakras, each as a domain under his administration, once it matures.)

223.215cW296 ~ 12 17 17 17 17 18 28 18

223.215cW296 En neju Pesejet Neteru em Het Ser.

For they are protected by the Ennead in the House of the Elder. (The "Het Ser" is a temple sacred to Horus the Elder in Light Tower City. Horus the Elder is Ra, the Higher Self as the Cosmic Will. This Higher Will protects and oversees all the various chakra energies that cooperate to form the individual, the species, and the orderly evolution of the Cosmos. "Ser" is the ancestor of our modern word "Sir".)

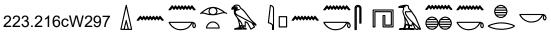


O W., approach us, and conduct yourself hither. ("As@" is scribal metathesis of the causative "sa@", to approach or ascend.)

223.216bW296 ▲ 🖉 — 🖓 📇 🖉 — 🕽 — 🕄 —

223.216bW296-297 Meher er as, am jer-k ar.

The storehouse is by the chapel and within your boundary. (The "meher" storehouse would be next to the chapel to provide ritual supplies. The chapel was next to the tomb and was the place family members and priests came to make offerings to the deceased. This organization of space was for convenience.)



223.216cW297 D*a*-ne nek Aryt Herew. Ap-ne nek es. *Ha*, nekhekh nek kher-k. We give you the Focus of the Will and we count it for you. O, make love for your self. (Horus is the Will. The Eye of the Will is the focus of Attention. "Ap" is to count, judge, or measure something. Here the idea is to make sure the "Eye" fits and will focus properly. Once you have the ability to focus deliberately, use it to

focus on the love of your life. This can refer to an intimate sexual relationship or just to becoming intensely involved with something that you truly enjoy doing and do it for your whole life. "Ah! You grow old with yourself" is another reading of the last sentence.)

223.217aW297 Ha W. @h@, shesep nek ta-k pen em @.

O W., stand up and take to your self this your bread in hand. (In the literal sense someone is offering bread to the soul of the deceased. In the deeper sense this is an offer of physical intimacy from one lover to another. A lover offers up the body to the partner as a sacred offering. It can also mean for the avatar to take charge of his physical body and handle it properly. It also sounds like it could be a passage from the Eucharist.)



223.217bN536 Jed medu sep fedu: ha N. Wenen-k em @a...

Say the word four times and O, N., be as a doorkeeper. (The N version adds the initial invocation "Say the word four times". The sexual intention here is quite clear. Repeating four times is the declaration of love given to all four directions. The lover then opens her door to receive her beloved. Another version of the final phrase is "Open up like a door." This and the previous verse play on the words "em @[a]". There is an obscured glyph at the end of the N. version that is not found in the W. version. It may be a horizontally drawn door determinative.)

Say the word four times and his offerings are from his every enlightened companion and from his every domain. (A "S@h" is an enlightened person. An "Aset" is a seat or domain of power, a real asset. The "S@hu" are perfected siddhas who are "sealed" in enlightenment. There may be a general code here for Osiris "S@h" and Isis "Aset".)

Say the word and World, give experiences to your every enlightened companion and to your every domain. (Geb is the World Trump. He presents experiences appropriate to each person. The Osiris-Isis code continues.)



Say the word and you strengthen O W. You produce, O W. (This verse contains the same key wording as 223.214a. It encourages the avatar to be like Osiris and to

grow and multiply like grain in the field. Osiris is a plant version of Tem the Tower.)



You go and you issue orders to the chakras of the Will. (As the consciousness of the Avatar expands and purifies, he takes charge of the energies in his various higher chakras.)



224.218eW298 Shem nek. Wej-k medu en Aatu Setesh.

You go and you issue orders to the chakras of Illusion. (The avatar also purifies the lower chakras that govern the instincts that are usually under the automatic control of Set. He then takes volitional charge of them as well.)



224.218fW298 Shem nek. Wej-k medu en Aatu Asar.

You go and you issue orders to the chakras of the Perceptive Faculty. (The chakras particularly associated with Osiris are the second and the sixth, the sex and eye With the help of Thoth Osiris opens his heart [fourth] chakra and then chakras. integrates root and crown chakras (first and seventh) so he can link up with his Higher Self (eighth and ninth). Then all the chakras (including tenth to twelfth) come under the domain of Osiris.)

224.219aN539 4 = 1 1 = 1 1 = 1 224.219aW298 4 = 1 1 = 1 1 = 1

224.219aW298 Hetep da suten em S@hu-k nebu.

Give a royal experience for all your enlightened companions. (The term "S@h" often has the glyph for a seal next to it. This indicates that the individual is "sealed" in his enlightenment and will not lose that status. It is like a government official having a seal of authorization. The N. version shows the seal glyphs.)

Hebes-k beba. Hebes-k khesedei

224.219bT144 Your garment is a leopard skin. Your garment is a loincloth. (The avatar wears a "khesedej" loincloth, and over that he drapes a "beba" leopard skin. The "beba" is probably the origin of our word bib. The word plays on the name of Baba [or Beba]. He is the eldest son of Osiris and an avatar of the transcendental beyond the beyond, the Fool Trump. When he wears a leopard skin he takes the role of "sem" priest, an avatar of Hew, who gives out the secret mantras. The verb "shem" translated as "go" in section 218 plays on "shem", a person skilled in mantras, and "sem" the title of the priest who initiates. Egyptian paintings often depict such a priest wearing the leopard skin of Baba. This garment symbolizes the most ancient teachings of inner cultivation. The leopard skin with its glyph-like rows of spots also represents

the earliest writing and the beginning of records by means of which mankind accumulates the knowledge base of a civilization. The T version has simplified forms of the determinative glyphs for both these ritual clothes. The N version has "Pekhety" for the leopard skin and the loincloth for "khesedej".)

224.219cT144* д 🖍 🗢 🖍 🕽 🏂 🖶 🕞 🕞 🌍 🌍 🌍 🖉 🌝 😕 224.219cN540 Shem-k em khau khet-k, rekhes-k Neb Ka.

You go with your thousands of documents, and you offer bull sacrifices to the Lord of the Ka energy. (The T. version shows that the "neb" in the first portion of the N. version is a mistake for "-k", you. "Khetem" is a seal, and these are apparently many sealed official documents. The glyphs in the 225.223bN549 version look like a pair of sandals, but are upright seal glyphs. "Khet" also just means possessions. Thousands of possessions means abundant offerings and this represents abundant life experiences. "Rekhes" is to slay an animal as a sacrifice. The first "neb" in the second part of the verse [glyph text] is also a mistake for "-k". "Neb Ka" is "Lord of the Ka" or second chakra energy. There is a class of divine beings called "Nebu Kau", the Lords of the Ka's [Lords of Bulls]. These correspond to the energies of the various chakras and the 14 Ka energies of the Higher Self Sun. The seals may be used to open or close the chakra energies. The seals relate to the "S@hu" enlightened beings, each of whom has a seal of authenticity. See Hymn 225 for an alternate version of this hymn, especially verse 223b.)

224.220aT145

224.220aN540 Shem-k em Waj @n, em S@hu-k nebu, em Asetu-k nebetu. You go in a Papyrus Eye Boat with all your enlightened ones in all your domains. (The "Waj-@n" Boat is decorated with eyes painted in front in order to see the way. "Waj" is also code for Osiris identifying with the Higher Self. "@n" with its eye glyph also has the sense of "beautiful". The enlightened ones are the "S@hu" mentioned in 219a above. Here they each have a seal of authentication. The domains are places or seats and correspond to the chakras. Each has its own particular "feeling" and is thus related to Isis, whose name means seat or domain.)

224.220bT145 Ĵ] ≏↓ ¬∭ ≏♀♀♀♪ 146 ↓ \$\$ \$\$ \$\$ \$\$ \$\$

224.220bW298 Nehebet-k Khenet @nekhu. Medu-k Khenet A*a*khu. Your Scepter of Yoga is at the head of the Living. Your Talking Stick is at the head of the Light Beings. (The avatar is a master of yoga and a master of communication. "Medu" is the talking stick, symbol of a person qualified to speak. The use of the talking stick in parliamentary procedure is an ancient Native American custom also. Yoga is the primary discipline for cultivation of the human mind and body. Speech should come from an enlightened being. "Medu" can also refer to the mantra aspect of yoga.)

224.220cT146

224.220cW298-299 Anepu as, Khenet Amenetyu; @nejet as, Khenet Sepu Aabetet.

Like the Death Trump, Chief of Western [Invisible Realm] Dwellers, and like the Brilliant One, Chief of the Eastern Nomes. (Anepu, the Death Trump is the totem of Nome 17 in the south, but is also the original Chief of the Westerners in the 8th Nome in the south, Abedu. Mention of Anepu here points to a place in the south-west of Egypt that represents death, evening, and future resurrection. Nome 13 in the north was "@nej-heq". This was the site of Heliopolis in the south-eastern part of the delta. This area represented creation and morning. It was sacred to Ra and Tem. The W. text transcribes the name as "@nejet". The nome glyph in the N.

version clearly holds the "heq" scepter. literally means "With the Brilliant One". Ra as Horus the Elder wears a crown with a double ostrich plume. Compare this verse to 224c below.)

224.221aT147 Epilogue

The provide the senu-k neteru. 224.221aT.137 Jed medu: Hetepu kheret-k. A*a*kh-k. Ha T., m@b senu-k neteru. Say the word and experiences are your possessions and your Light Body. O, T. you are among your divine companions. (T137-138 forms an Epilogue to Hymn 224.)

224.221b-cT137-138 Neshesu, neshesu. Nej [am] mesu-k. *Sa* thu jer-k pu am T*a*. Jed medu sep fedu: wenekh je[t]-k, awet-k kher sen.

Ejaculations, ejaculations! Protect your children. Safeguard this, your area that is in the earth. Say the word four times: You dress your body and you come with The spittings or ejaculations may refer to the them. (This verse is obscure. children of Tem. Geb is the World Trump and represents the earth. Geb, Cosmic Space [Newet], and the elements and senses are the children of Tem. "Jer" is a boundary or limit. It can also mean "all". Physical matter is the limit of spiritual expression when it forms a solid reality. This limits the spiritual power of an avatar to the physical body he identifies with. With such limitations he becomes as if "Wenekh" is to dress, to put on clothes. Clothes represent the outer vulnerable. This is a metaphor for physical form. The true spiritual "Jet", or "body" is dress. an eternal "Body of the World", "jet-ta". Coming with "them" may refer to joining the "children" as their parent and leader.)

225.222aN546 \bigwedge \bigotimes \bigotimes \bigotimes \bigotimes \bigotimes 247 \bigwedge 47 \bigotimes 247 \bigotimes 360225.222aN546 Jed medu: Hew-th N. pen. Anen thu, N. **Say the word and you, this N., are Taste. May you produce, N.** (This Hymn is another edition of 224. Hew is the god of Taste. Hew and Saa are the two first senses to spring from the phallus of Ra. Hew represents taste and smell. He is related to water and the Nile god, Hapy. He specializes in food and drink and initiates into the secrets of the mantras. He is an avatar of Baba. When water is available, the plants grow and produce tasty fruits. This verse recapitulates 214a and 218c.)

225.222bN547 Shem nek, wej-k medu en A*a*tu Herew. Wej-k medu en A*a*tu Setesh.

You go and issue commands to the chakras of the Will and you issue commands to the chakras of Illusion. (This verse recapitulates 218d-e above.)

225.222cN547 Ajed-k medu en A*a*tu Asar.

You speak words to the chakras of the Perceptive Faculty. (This verse recapitulates 218f above.)

225.223aN548
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225.223aN568-569 Hetep d*a* suten. *Sa*-k her neset-k. Hebes-k pehety. Hebes-k khesedej.

May you have royal experience! Your son is on your throne. Your garment is a lion's mighty thigh. Your garment is a loincloth. ("Hetep da suten" is the ancient formula for initiating offerings. The son here is probably Horus who occupies the throne of Osiris, or it is Osiris on the throne of Geb. "Pehety" is the "power" of a lion's thighs and also an epithet of Hew, the master of powerful mantras [e.g., see "The Senet Game Text", pCairo 58037, line 1-2]. "Khesedej" is written with a simplified glyph .)

225.223bN549-550 Shem-k em kh*a*u khetu. Rekh[es]-k Neb K*a*. You go with thousands of possessions and your sacrifice of a Lord Bull. (See the discussion of 219c above with its similar, yet different phrasing. The two together reveal underlying wordplay. "Khetu" is also "khetemu", for seals of office. What look like sandal glyphs are probably seal glyphs. "Rekh-k" probably should be "rekhes-k" based on 219c above. The last "k" glyph should be "Neb".)

225.224aN549

225.224aN550 Shem-k em W*a*j @n, em asetu-k nebetu, em S@hu-k nebu. You go in a Papyrus Eye Boat in your domains and with all your enlightened companions. (See verse 220a above.)

225.224bN551 $\begin{array}{c} & & & \\ &$

Your Yoga Scepter is Chief of the Living, and your Talking Stick is Chief of the Light Beings. (See verse 220b above. The "a" may be for "a[s]".)

225.224cN552 🕼 🕅 🏎 🍒 🏎

225.224cN552 Ashem Ser, anej-f *sa*-f. **The Aged One comes, and he greets his son.** (Compare this verse to 220c above.)

226.225aW300 \bigwedge \swarrow \searrow \bigotimes \bigotimes \bigotimes \bigotimes \bigotimes \bigotimes 301 \bigwedge \checkmark \bigotimes \bigotimes \bigotimes \bigotimes \bigotimes \bigotimes \bigotimes \bigotimes \bigotimes 226.225aW300-301 Jed medu: shenu n@u an n@u.

Say the word and a serpent is encircled by a serpent. (This section consists of a collection of short kundalini hymns that deal with forms of energy using the image of a serpent. Many are brief, quite obscure, and in the nature of hexes. They present many unresolved problems for the translator. The "n@u" is a pun on a type of serpent and drawing or painting. This may indicate "magical" hex drawings with serpent-like decorative squiggles. One drawing is nested within another larger drawing. The auric shells around the body are nested like this, each with its own frequency or density. It can also suggest lovemaking.)

Encircle the sucking calf and the hippopotamus coming forth into the vineyard. (This is a difficult verse that may contain lost allusions. The "behes" is a newborn calf and is a symbol of the dawn of a new day. The "hesep" is a nome or a vineyard. The sun will ripen the grapes. "Khabu" is the hippopotamus. It also means "bent". There may be some playing around with the sounds of "hesep" and "behes".)

226.225cW303-304 Ta, a@m nek peret am-k. Hau sejer seben.

Earth, swallow what goes forth from you. Serpent, lie down, wriggle away. (This refers to the setting of the sun in the evening. The sun comes forth from the earth and then is swallowed by the earth. The rays of light wriggle away as the sun sets. "Hau" is some kind of serpent.)

226.226aW305 🚔 🗺 🕅 🗋 🏟 🖾 🛲

226.226aW305 Kher Hem Pesejet Neteru em Mu.

The Servant of the Divine Ennead falls into Pure Awareness. ("Hem" means servant but actually is the term for "His Majesty" and thus refers to Ra as the head of the Ennead. When the Higher Self settles into samadhi on the western horizon, he enters pure awareness. "Kher em Mu" also refers to Osiris falling into the waters of the Nile when Set drowned him.)



Serpent, turn over so the Higher Self Sun may see you. ("Hefaw" is a type of serpent. "Pen@" is to overturn as if a boat capsizes. The serpent crawls on its belly. The sun is above. The serpent can turn, or the sun will go around and see him from underneath. Night is like deep meditation for the sun and represents the deep blueprint from which the Higher Self works. The serpent represents the vibration of energy.)

227.227aW306 $\Re 1 \square 2 \square 2 \square 307 \square 307$ 227.227aW306-307 Jed medu: heseg em tep K*a* Nem Wer.

Say the word and sever the head of the Bull of Great Stride. (The "Nem Wer" is the Great Strider, a type of bull god. "Ka" is a Bull and the creative energy of the sex chakra. This energy is "cut off" and then redirected toward spiritual growth.)

227.227bW307-308 Hep-New, jed nen er-k. Neter Jeser Sereq, jed nen er-k. Serpent who binds the Primordial Urge, this is said to you. Divine Sacred Scorpion, this is said to you. ("Hep-New" is a serpent who binds New, the primordial urge, precursor of Tem. "Neter Jeser Sereq" is a scorpion in the retinue of Set. He represents vibrations that create Illusions of fear and suffering. Faulkner reads the term as "Kheser Neter". "Kheser" = "Kheresek, which means "destructive".)

227.227cW308 \longrightarrow Pen@ thu, khebekh-ne. Jed en nen er-k.

Turn over. We destroy [you]. This is said to you. ("Khebekh" comes from "kheb", to destroy or capture. Take your pick. The minions of Set are trapped in

their own Illusions.)

228.228aW308 🏹 🚔 🔭 309 🚏 🗢 🚏 🌋 🔔 🛲 🚏 🚏 228.228aW308-309 Jed medu: Kher her er her. Ma-ne her her.

Say the word and face falls onto face. We see face to face. (This is the principle of projection. The visual field that you see is a projection of your self and reveals your beliefs. Every moment you see your own reflection face to face as whomever you perceive. See your self, and face yourself. The repetition of the sound "her" means that you keep seeing yourself here, there, and everywhere.)

Per an tehenew waj er es. @m nef nef aneseb nef 228.228bW309 A knife goes forth to it that is sparkling and green. It swallows what it consumes. (A "tehenew" is an obsidian knife. The pelt determinative should have an arrow through it and plays on the word for "Tehenetyu", sparkling luminaries. The shinv knife glints in sunlight. There also is what looks like an obelisk sign. This plays on "Tekhen", an obelisk. The green obsidian may have had a phallic obelisk shape to remind of the phallus of Osiris. "Neseb" is to consume something and the tongue radical plays on the similarity of the tongue to "tongues" of fire. The full meaning of this verse is still obscure in spite of identifying some of the vocabulary. See the next verse for possible further associations.)



229.229aW310 Jed medu: @net tu nen net Tem

Say the word and this is the fingernail of the Tower. (This verse seems to continue the play on the obsidian knife and the obelisk image, comparing it to Tem's Tower and a finger with a sharp fingernail. The word "@net" is a play on "@nej", which means brilliant and describes the brightness of the sun in the morning as it rises. This stands for the kundalini energy as it rises up the spine.)

229.229bW310 😤 🚟 🖉 🗍 🌲 🕅

229.229bW310-311 Heret thes gebesu [Ne]habu kau sesat khenu em Wennu. Upon the tied vertebrae of the Yoga Energies made to withdraw the disorder that was in the City of the Youth. (The vertebrae support the spine. The chakras branch off from the spine and are as if tied to the spine. Each has its own vibration frequency, so the Egyptians assigned a Ka deity to each. They were called Nebu Kau, the Lords of the Ka's and were serpent-like vibrations, subsets of the kundalini. "Neheb-kau" was the personification of the kundalini yoga in the form of a flying serpent [see Amduat, Hour Four, et al.] Each spinal chakra has a corresponding area in the brain and in the Higher Self. The City of Youth was "Wennu" also known as Hermopolis Magna by the Greeks. This represented the Heart chakra and was located in the middle of Egypt. Disorder in the heart chakra is an imbalance that

affects the relations between north and south, upper and lower chakras, self and others. Clearing the heart chakra is critical for getting the kundalini to flow through all the chakras and open the higher states of consciousness. As the kundalini circulates, it clears the heart and other chakras. The proper form of the name is "Neheb-Kau", or Yoga of Ka energies. The scribe meant to write "Nehebu or Nehabu Kau" and left off the initial glyph $\frac{3}{2}$. The final "Ka" is in the form of a scorpion and represents particularly the pineal chakra. But each chakra, before it is cleared, can sting like a scorpion. Thus Set sends a team of seven stinging scorpions to challenge the child Horus. The Scorpion Goddess Sereget was considered to be the mother of Neheb-kau [see Amduat, Hour Four, where she appears next to Neheb-Kau.])

229.229cW311 ↓ 🚔 🚈 🗍 🛲 229.229cW311 Akher seben.

Fall and glide away. (This refers to the lowering of the kundalini as it returns to its sleeping place by the root chakra.)



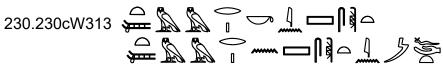
Jed medu: neshef-k em Ta. Sepehet-k em Baba. 230.230aW312

Say the word and you ejaculate into the Earth. You arrive into the hole. (This refers to intercourse. The word for hole or cave is "baba". This connects the verse to Baba, Lord of Tantra and informs us that this whole hymn is devoted to technical details related to kundalini yoga and requires careful study to ascertain the exact meaning of each verse. Each of the "holes" or "caves" in the body is a "Baba" in Egyptian medical terminology. The leopard is also called "beba", and thus becomes a totem animal for the science of yoga that deeply studies the role of each of these holes. This includes the sockets for the eyes, ears, nose, mouth, as well as asshole, The technology involves meditation and tantra, both of urinary hole, and vagina. which are the specialties of the mysterious Lord Baba. "Sepehet" is a complex pun that plays on "Thepehet", the cave of Osiris that is the third ventricle of the brain [see Amduat, Hour Seven] and "Sepa Het", the House of Sepa. Sepa is the centipede totem for the spinal cord and is considered a guardian of Osiris. Sepa may be a transformation of Neheb-Kau. "Sepeh" is to lasso or tie. "Sepehet" also can be the spinal cord.)

230.230bW312 230.230bW312-313 Setat Mu. @h@ Jerety.

Pour out the fluid. The two hawks stand by. (The two hawks are Isis and Nephthys. They watch as Osiris ejaculates his seed into the ground to fertilize it. He is testing his new phallus made for him by his first son, Baba, to make sure it works. The two ladies will be his lovers. "Setat Mu" also suggests the goddess Setet, consort of Khenem, starter of the Nile flood. For the two hawks standing by as the insemination of "earth" takes place, see Amduat, Hour Five. "Mu" also

codes for undefined awareness, the true seed of Osiris.



Temem em re-k an shemeset. Temem re en shemeset an 230.230cW313 mafedet.

Your mouth is filled by a follower. The mouth of the follower is filled by the (The leopard is a symbol of Baba, as is the cave. A "shemeset" is a leopard. follower. This could be a follower of Ra-Herew or Osiris and could be female. Temem is to fill or to complete. This is a type of tantric exercise, possibly involving fellatio. This is part of the testing of the phallus of Osiris. The leopard is the totem animal of Baba and may represent a priest or shaman. Amduat, Hour Five, depicts the throat chakra with the mouth. The beetle Khepera plays the role of the semen with a mound for the phallus of Osiris. The two Jerety perch on it.)

230.230dW314* ___ {I __ } 0

230.230dW314 Peneh Sebeg an n@u.

Fear is bitten by the Serpent. ("Peneh" is a scribal error for "peseh", to "bite", as the next verse shows. "Sebeg" is a variant writing of "Sebek", the name of the crocodile god. He represents Fear. "N@u" is a serpent who bites Sebek. This is another name for the kundalini. The serpent power of the kundalini destroys fear. Practice of kundalini systematically bites away at fear. See the crocodile that appears at the end of Amduat, Hour Seven.)

230.231aW314 🕼 O 🛄 🖁 🛲 🥥 🚍 🖉 🛲 🔘 🏂 🖉

230.231aW314 A R@! Peseh en W. Ta. Peseh en W. Geb.

O Higher Self! W. bites the Earth. W. bites the World. (The practice of kundalini yoga clears blockages in the physical body and any aspect of the material world. Geb is the World Trump. It seems odd that Osiris would bite his own father, but this is figurative speech. The son must completely surpass the father and come into his own as a spiritual being. Otherwise, he is forever stuck in the material world.)

230.231bW314 ___ 🖞 315 ~~ 💭 🗍 - ~~ __ 🖞 🖨 🏠

230.231bW314-315 Peseh en W. at en peseh su.

W. bites the father who bit him. (Geb in a sense bites his son because the physical world **bites**. Being in a physical body is a source of pain. Thus Osiris bites the physical world back with the cosmic kundalini serpent.)



This is the person who bites W. W. does not bite him. (The physical bites, but a spiritual being does not actually bite. The kundalini serpent simply clears a pathway of bliss through the matter.)

230.232aW315-316 Sut ay er W. Ne shem W. er-f.

It is he who comes to W., not W. who goes to him. (The avatar is passive with respect to the physical world and does not actively resist it. He simply handles it when it comes to him. He has chosen to incarnate with a physical body, but that does not mean that he is a physical being. He remains transcendent throughout the whole process.)

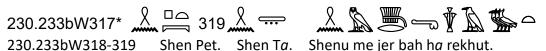
230.232bW316 Shep sen en maa-f W., shep sen en degeg-f en W.

Two palms for his looking at W. Two palms for his regarding of W. ("Shep" means a palm [the width of four fingers]. Here it can mean the palm as a measure of length or as a slap. You get slapped twice for looking at the avatar. Whether this is done playfully or in anger is not yet clear. Since both parties here seem to be male, this may refer to a gay relationship. As a measure of distance two palms suggests the distance from the eyes at which a person normally holds material for reading or for mutual eye gazing, which is an ancient tantric exercise. Another possible reading of this verse is that it refers to a special *trataka* exercise. However, the verses about biting tend to favor the former interpretation.)

230.232cW316-317 Peseh-k W. d*a*-f w@-k m*aa*-k W. d*a*-f senenu-k.

If you bite W., he gives you one. If you look at W., he gives you a second one. (The one and two referred to here probably are also palm slaps, but of course can also be "bites". This sounds like foreplay or flirting, but the exact procedure of the game is not clear.)

The male serpent is bitten by the female serpent, and the female serpent is bitten by the male serpent. (This refers to a tantric yoga procedure in which the couple joins in yab-yum posture and then runs kundalini energy between the two of them. There probably was some playful biting as well.)



Do the circuit of heaven. Do the circuit of earth. Do the circuit like the Ancestor behind Mankind. ("Shen" is a circuit. Here it is a technical term for a way of deliberately and consciously moving kundalini energy. The "Shen Pet" and "Shen Ta" are two forms or components of this exercise. The technology is an ancient method that is older than humanity. "Jer bah" is a primeval ancestor. "Ha rekhut" means behind humanity. "Ha" also means the back. There is word play here concerning the actual technique. This is an advanced practice of Baba's Kundalini Yoga.)

230.234aW319 $\bigwedge \cap \overline{\mathbb{A}} \cap \overline{\mathbb{A}} \cap \mathbb{A} \cap \mathbb{A}$ Shenet Neteret, shep tep-f. Shenet-th jes-th nen, Sereget. 230.234aW319 Divine Circuit Goddess, blind his head. Your Magic Circuit Spell is this, yourself, O (This verse refers to Isis in several of her important Scorpion Goddess. transformations – as the lover of Osiris, as the Divine Kundalini Circuit, as a Magic Spell, and as Sereget the Scorpion Goddess. Sereget is the Medulla, and her stinger tail is the pineal gland. The pineal is the Magical Wisdom Eye of Osiris. When her stinger "bites", it produces a blinding light that overwhelms the whole brain. Isis is the pituitary that acts as a trigger device for the pineal to open during kundalini The "Shenet" also cycles through the four elements, purifying them. tantra. The name "Ser-Qet" means "Elder of the Crew" and "throat". The medulla is located where the brain stem passes behind the throat. It is the primitive brain. The crew of poisonous scorpions represents the chakras in their unopened state. They bring pain and suffering. Nevertheless, they are part of the Crew of Ra. When they open and the cobra power flows through them, they generate bliss and turn out to be evolutionary tools of the Higher Self.)

230.234bW319-320 Thesy sen newy nu Abu amyu re en Asar.

These are the two knots of Elephantine which are in the mouth of the Perceptive **Faculty.** (This is esoteric technical language from kundalini yoga. Elephantine is in the far south of Egypt and has a special temple to Isis. This is also the home of Nephthys, the kundalini goddess. Essential to the practice is a technique called in India Mula Bandha, or the Root Lock. This involves tightening the two perineum This closes the Mouth of Osiris, the "Eye under the Seat". The ancient muscles. written form of the name "Asar" [Osiris] is a seat with an eye under it. Later the eye was written over the seat, but the name was still read as "As-ar", retaining the proper sequence that codes for Mula Bandha. Kundalini science is the technology of transforming the Eye of the Asshole into the Eye of Wisdom. Until recently, this has been a completely taboo subject. Special breathing techniques are used in conjunction with this practice. They involve placing the tongue into certain positions in the mouth. Kechari Mudra is an example of such a "knot" in the mouth.)

230.234cW320* 🚟 🌶 🖛 🏠 🗣 🖉 ⊿ 🌲 🌶 ∞

230.234cW320 Thesu en Herew hery beqesu

The knots of the Will are upon his intestines. (The intestines coil like a serpent. Horus, the Will, is based in the third chakra. This is the belly chakra and governs the intestines. The knots are muscles used for performing another important bandha that yogins call *Uddiyana Bandha*, or the Abdominal Lock. This involves tightening the flat muscles in the belly to hold it in and expel air from the lungs. The determinative for "begesu" depicts the abdominal muscles.)

321 \$ 7 1

Jed medu: ges-k ges geset-k. Abu jeru Awnu amyu em Ta As. 231.235aW320 Say the word and your bone is a boner with which you are boned. All desires are towers that are in the "Seat of Heat". (This is all sexual joking about tantric "Qes" is a bone. The bones of Osiris are often mentioned because he practice. was dismembered. One particular "bone" is important here. That is the bone that went missing – the erect phallus of Osiris. This is a hymn about getting an erection. "Abu jeru" means "all desires". Literally "ab jer" is the heart reaching its limit. "Aset Ab" is the heart's desire. The Seat of Heat is the heat of sexual arousal. A healthy male's desire is for his phallus to be a giant pillar like the great Light Tower at Awen and to be in the seat of begetting as often as possible.)

231.235bW321 231.235bW321

Sekheru. Hemen pa.

They are thrown down. This is the god of Confusion. (This hymn is too short to get much context going. The first verse involves elaborate jokes. The second verse no doubt is the same, but is rather odd. Here is a stab at an interpretation. "Sekheru" means to be overthrown or thrown down. "They" refers to sexual rivals. The real problem here is the name of the god, "Hemen". I suspect this is the god "Nemeh" spelled backwards on purpose. The name "Nemeh" is usually misread as "Mehen" because of the way the "Meh" is written above and wraps around the "n". Nemeh is the god of the Labyrinth and represents a blessing as a person enters the weird adventure of life. Nemeh protects the Higher Self during times of ignorance and darkness, so this is a blessing of protection. Spelled backwards it becomes the labyrinth of darkness in which a fallen rival loses his way. The whole intent of the hymn is to jokingly wish for lots of amatory conquests and for rivals to fall down and lose their way. Falling down suggests lack of erections in contrast with the upright erection desired by the speaker. He-Men sounds like the names Hew and Menew, two he-man hunks of ancient Egyptian mythology. Hew is the Initiator and Menew is the Procreator and totem deity of basic tantra practice.)

232.236aW321

232.236aW321 Jed medu: Em wet-ta, em wet-ta, em da wet-ta, em da wet-ta Say the word and "In your semen, in your semen, in giving your semen, in giving (This hymn is also very short and obscure. We lack context to your semen." "Em bah" means "in front of". It also features an erect work out the details. phallus, because that organ sticks out "in front of" a man. "Ta" could be the goddess *T*a, but the serpent sign or other divine determinative is missing. "Em bah ta" can mean "before you" in the sense of prior in time, as in the case of an ancestor or "begetter". Another possibility is that "em met-ta" means "in your semen" or possibly just "em wet-ta", "your semen". "Met" as the phallic sign also is a root for witnessing and for death and sometimes even for the number ten.)

Begetter of his mother. [Say] twice. Like your semen. Like your semen. ("Begetter of His Mother" is an epithet of Ra. See verse 239a below where the expression occurs again. This verse is playing around with the root "met", a variant of which is "mut", which means "mother". Mut is Hathor, the goddess of the loving "Mut", the silent undefined awareness is encoded in the genes of your witness. "Met" means witness. It also means to beget. Ra is the begetter of his semen. mother because Hathor is his mother, his wife, and his daughter. "Twice" means that the phrase is repeated a second time. "Like" means "similar to". We can not read "em bah" here because of the "a" inserted after "m".)

232.236cW322* ↓ → ↓ ↓ → → ⊕ ▲ ▲

232.236cW322 Ad-*t*a semet. Nem khemu? You moisten the desert. Who are the fools? (The meaning here is uncertain, but

"ad" is to moisten the desert. Who are the loois? (The meaning here is uncertain, but "ad" is to moisten as with dew. The dew is semen. This word occurs in Genesis at the key point where God makes man from clay moistened with "ad" dew. The mountain glyph stands for desert lands or foreign lands. It puns on the name of Set, the desert god. Set ejaculates in the desert, but in vain because the desert can not produce offspring and he lacks the creativity to transform sterile desert sand into the fertile topsoil of Osiris. "Nem" is "who?" "Khemu" are fools or ignorant people. "Khem", the Fool, is also used as an epithet for Menew as he grasps his phallus. "Khem" is the Fool Trump in the Tarot.)

233.237aW322

233.237aW322 Jed medu: kher jet, peret em Ta. Kher sejet, peret em New. Say the word and overthrown is the body that ascends from the earth. Overthrown is the fire that ascends from the Primordial Urge. (The theme of overthrowing that we saw in Hymn 226, 228, 229 and 231 continues. Since this series of hymns is about kundalini practice, this is probably a technical term that refers to lowering of the cobra energy back into coiled resting position after it has

been raised. "Sejet" is fire or flame. The kundalini cobra is like fire. The adept learns to control the energy to raise or lower deliberately the cosmic cobra energy that hides inside inert matter. New is the Primordial Cosmic Urge that becomes the Big Bang of Tem's cosmic orgasm and creates a New Universe.)

233.237bW323 🛛 🚔 🐆 ⊸ 🗍 🛲

233.237bW323 Akher, seben.

Go down and glide away. (This coda at the end of many "serpent" hymns describes the return of the cobra to its hidden nest in the lower abdomen.)

234.238aW323

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234.238aW323 Jed medu: Her hery-k, herer at-f. Ha hery thes-k amy nawet-f. Say the word and a face is upon you. His coiled serpent lingers. Go down upon your backbone which is in its bush. (This is another tantric hymn about lowering the kundalini cobra once it has been raised, but during prolonged lovemaking. There is repetition of the sound "her". The pronoun shifts from second to third person suggesting two people interacting. The "face" is not only the field of vision, "At[et]" is a cord or rope, and the determinative but also the partner's face. suggests that it is coiled. The adept envisions the cobra once again coiled and commands it to return down the backbone into the "bush" of the genital region from which it arose. "Thes" can mean backbone or knot. "Nawet" meaning "bush" here is used in the same sense as it is in colloquial English to refer to the pubic region.)

234.238bW323 8 2 234.238bW323-324 Hem en hekenet em herwy sen nenu.

Retreat O singing lady with two faces of those companions. (The singing is the humming vibration of the cobra. Her two faces may refer to the cobra erect and powerful or coiled and shyly hidden. "Senu", however, is masculine. Perhaps the feminine ending was left out by the scribe and it should say "sisters" rather than "companions". That makes better sense unless this refers to their consorts.)

235.239aW324 Jed medu: Ku [we]tyaa Am(ges), Hew, Am(ges) Hew.

Say the word and you are the Begetter. Fire and Taste, Fire and Taste! (This difficult verse is basically a mantra. [We]tyaa is an epithet of Ra, and is basically the same as the term in 232.236b: "Begetter of His Mother." "Am Hoo" is a mantra. "Am" is to be inside something. But it also has a meaning. It also carries the meaning of swallowing or eating. However, with the accompanying radical it usually is a form of Ameset, also known as "Meseta". Here the name may be read "Ameges" or perhaps simply "Am". Ameset [Amges] is one of the sons of Horus and the kindler of the element fire. Hew is the god of Taste and, along with Saa, is one of the firstborn twins of Ra. Hew and Saa spring from drops of blood on the phallus of Ra. That means they are his firstborn children, assuming that his consort was virgin at the time. This, of course, brings up the interesting question of which came first, the elements or the ability to sense the elements? This is a chicken-and-egg Of course, the elements could spring from one virgin goddess type of problem. [Mut, goddess of loving awareness?], and the senses from another [Isis, goddess of feeling?])

235.239bW324-325 Aw nek nek ar-*t*a er tesh @*a*, Net at-*T*ay tya. You fuck the two ladies at the stone door, Net and Tai. (The latter half of this verse is another mantra, and the whole verse plays with sound. What is clear is that The last portion is something like: "Net at-Tay ty-a". someone fucks. Tav is a The two ladies may be Net, a form of Newet who in turn is a form of scorpion. Mut-Hathor, and Sereget, the scorpion form of Isis, who ultimately is also an emanation of Mut-Hathor. Since we lack a determinative or any other clues, the reference to the specific goddesses is only a possibility. Net and Sereqet are often shown together protecting the doors to funeral arks. Good examples are found in Isis, Nephthys, Net, and Serget form a foursome of Tutankhamen's tomb. protective angels or doorkeepers. A famous panel at Luxor shows these two ladies, Net and Serget, supporting the feet of Thutmose IV and his wife as these latter two play the roles of Men and Mut. Two female goddesses make a nice parallel to the two male gods in the previous verse. It seems we have the begetting of gods and then the fucking of gods with goddesses. Ameset and Hew particularly have tantric connections in Egyptian tradition, as do Net and Sereget. "Tya" is perhaps a foreshortened form of "Tyraa", the two leaves of a door. In ancient Egypt language was very free on issues that are now considered literary taboos. The hieroglyphic writing often was very explicit on sexual issues that we often find "inappropriate" to discuss in our day. However, they had their own taboos. For example, they avoided depicting bones in their art, because of their desire to preserve the body as a mummy with its skin intact. Even the hieroglyph for a bone does not look like a bone.

236.240W325 Jed medu: Kebeb *hatata* ba-*ta* shes *sa* hafeget ren-k pu. **Say the word and Coiled in Secret Your Prana is a Byssus band, "Son of Snake Oil", that is your name.** (This is another joke-filled nonsense verse with poetic images describing the Kundalini. "Kebeb" means coiled up. "*Hatata*" means "in secret". "*Ba-ta*" is "your prana". "Shes" is a strip of byssus used as a name for the serpent power. It was very fine super strong woven material worn only by kings. "Haf-get" or "hef-get" is "snake oil".)

237.241aW326

237.241aW326 Jed medu: Tef Atem am abu Seker ar per en mut-f.

Say the word and my semen of the Tower which is in the hearts is Seker going into the house of his mother. (This sounds like another reference to the "mother fucking" idea that Mut is the mother, wife, and daughter of Amen-Ra. "Tef" is to spit or ejaculate and can mean "father". It plays on the idea "father of Tower" and "house of his mother". "Am abu" seems to mean "which is in the hearts". "Seker" is to perish or annihilate and is an epithet of Osiris as the god whose phallus perishes. Tem's semen goes into the womb of Mut to impregnate her with the cosmos and all the gods. The resurrected phallus of Osiris goes into the womb of his mother Newet from where he will be reborn again like the sun as the new day or era begins.)

237.241bW326 🔲 🖗 🏳 🏷 🎮

237.241bW326 Haw sejer.

O lie down. (Again we see that the hymn ends with a coda bringing the kundalini back to rest.)

238.242aW326 238.242aW326 238.242aW326238.242aW326-327 Jed medu: ta en at-k; nek aka nehy.

Say the word and the bread is of your father. You fuck a little. (This is another "Ta" is bread mantra tongue-twister hymn. The poet is playing with the sounds. and symbolizes the World Trump and the god Geb. Bread is the material world. "Your father" refers to Geb as the father of Osiris. To beget Osiris, Newet, the goddess of night and Star-studded Cosmic Space, fucks Geb. "Nek" is to copulate. "Aka" or "ak" means you, but may be a variant of "akeka", a word for night. The next verse confirms it is "you". "Nehy" usually means "a little". Osiris fucks Isis "a little". And so it goes.)

238.242bW327 238.242bW327 Ta-k net-k en at-k; nek-ak nehy.

Your bread which is yours is of your father. You fuck a little. (This is almost an exact repeat of the previous verse. This is how families continue generation after generation. You come from your father, and you father your children.)

238.242cW327 328 571 - 0 2 1 1 8 - 2 2 2

238.242cW327-328 Neweb, hakenu, kh@ytu. Ka-k pu nen. Wa Sha, aru en ary-f. Gold, grain, and weapons. This is your Bull [life energy]. Meditate and perform its actions. (Gold, grain, and weapons are symbols of wealth and power. The Bull is the Ka energy. To unfold the Ka energy, do the No-Limit Ocean Awareness Meditation and then apply the Ka energy to your actions. "Wa Sha" is the Ocean Meditation, the meditation that expands consciousness to pure awareness. Once you own the ocean of awareness you can have any material goods you desire.)

239.243aW328 h h l h

239.243aW328 Jed medu: Per Hejet, @m en es Weret.

Say the word and the White Crown goes forth and swallows the Great One. (The White Crown is tall and represents the opening of the Crown Chakra. The Great One is "Weret", and represents either the Red and White Crowns combined or the goddess Net, or even Mut. Net is the cortex. The crown literally "swallows" the top of the head when you put it on. It also swallows the whole universe in the form of Newet/Mut.)

239.243bW328 \longrightarrow $\gamma \sim$ 239.243bW328239.243bW328-329 @m en nes Hejet Weret. Ne ma-ta nes.

The tongue swallows the Great White Crown, but you do not see the tongue. (This means that the meditation process involves the silent repetition of a mantra.

The mouth does not open, nor does the tongue move. The whole process is mental. The tongue may also perform special mudras with the mouth closed. These mudras facilitate the opening of the crown chakra.)

240.244aW329 Jed medu: jet ar Pet. Sepa Herew ar Ta. Say the word and the eternal body goes to Heaven and the Spine of the Will goes to Earth. "Jet" is the body. It also means "the eternal". There is a play on these two senses plus the image of the kundalini serpent that forms the letter "j". The eternal part goes to Heaven. "Sepa" is a centipede glyph representing the spine of Osiris or Horus. The Spine of the Will is the intention or courage to actualize a goal through your physical body. The material achievements of a person remain in the physical realm of earth. You can't take them with you.)

Ner[u] Herew khened-f. Khened en W her Seben Herew. 240.244bW329-330 [With] the oxen of the Will, he plows. W. plows on the gliding place of the Will. (The "ner" is an ox. The T. version informs us it should be plural. An ox is a bull castrated so that he will do work in a docile manner. "Neheb" is the word for the yoke that fastens the ox to the plow and is an Egyptian word for yoga. Through yoga the adept disciplines his Will to apply itself to tasks. "Seben" is to retreat, especially to glide or wriggle away like a snake. The snake glides along the ground, so the adept plows the ground of earth with a smooth channel. "Seben" is also the causative of "ben", which means to copulate. The "benu" bird is the phoenix of immortality, a metaphor for the penis. Periodically it likes to go into a nest and burn itself out. Then, after a while, it comes back to life again. Plowing is a metaphor for making love. The "mer" digging stick is a primitive plow used to The identification of plowing with lovemaking was a represent lovemaking. common metaphor in ancient agricultural societies.)

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240.244cW330-331 Khem W., ney rekh W.

W. is a Fool, and W. does not know. (The adept is a fool if he does not know that by castrating himself with the yoke of routine work he has given up a much greater birthright.)

240.245aW331-332 Her hery-k, amy nawt-f. Setha seta amy thepehet-f. **A face is upon you, the serpent who is in his bush. Tow the White Crown, the serpent that is in its cave temple.** (This verse is full of word play. The subject is sex and spiritual growth. "Nawt" is a bush and is used in the same colloquial sense as modern English for pubic hair. The pun is on "N@w", which is a serpent. The serpent in the bush is the phallus. A face upon the serpent in the bush means that someone is giving it a blow job. "Seta" is an epithet for the White Crown. "Setha" is to tow or drag. The White Crown is also a phallic image. "Thepehet/Tepehet" or "Mansion of the Head" is a cave or hole in the ground. It is also the cave inside the head. It can also mean a space or a portal in the sky or a temple for a major deity [trump archetype, top row temple on the Senet Oracle Board]. Here it refers to the mouth that is sucking on the phallus or the phallus inserted in the vagina. The T. version adds snake glyphs to the words for "bush" and "cave" so that the reference is clear.)

240.245bW332 Hem en fet Herew khetet Ta. A, ada haw semet, seben. **The retreat of the worm of the Will is a staff of the earth. O, let him be near the desert and glide away.** (After the process, the snake becomes a worm. "Fet" is a worm. "Hem" is to retreat. What began as "Sepa" transformed into "N@w", and finally ended as "Fet". "Haw" is to be near something. The mountain glyph, read "set" or "semet", means either desert or foreign land. Once again, the cycle is that the serpent energy is raised and then retreats back into its dormant state in the desert land of Set in the south of Egypt and the base of the spine.)

Say the word and there are ejaculations of the wall and emanations of the brick. ("Ash" and "qa@" both mean a spitting forth or ejaculation. These refer to the emanation of the cosmos by Tem the Tower in a cosmic orgasm. The "aneb" is a wall and represents solid matter with boundaries. "Jebet" is a brick. Bricks were used to symbolize birth and death. Women squatted on bricks during childbirth so the midwife could easily reach the child. At death a brick closed the tomb. A related root, "qa", means to elevate. The plural form "ashu" also puns on a variant form of "shew", to elevate. Evolution elevates the solid matter.)

That which goes forth from your mouth burns yourself. (This aphorism refers both to words and to ejaculations. Mouth can mean any portal, including the "mouth" of the penis. You burn in your own creations. "Rek" is a shortened variant of "rekeh", to burn. The kundalini cobra spits fire. When you raise the kundalini, it burns away all your karma, so do not raise it unless you are ready to let go of many things. It will burn the walls and bricks that you build as your solid world and return it to pure awareness. The poison of negative expression is self destructive.)



242.247aW334-335 Jed medu: @khem sejet. Ne gemet K*a*-yet em Per *kh*ery Newebut.

Say the word and extinguished is the flame. The flaming cobra goddess is not found in the house that is under the dominion of the Golden Town. (This hymn continues the theme of the fiery kundalini cobra. Here the cobra's flame seems "Ka-yet" is a name for the Cobra Kundalini Goddess. extinguished. Literally, it means "Ka Cobra", she is "Mut-Mut", the grandmother of the gods. This identifies her with Mut, or Nekhebet in her role as mother of Ra. In northern Egypt she was called Wajet, the Green Cobra Goddess, symbol of the Nile Delta. Newebut or "Golden Town" is Kom Ombos in the south of Egypt between Edfu and Aswan. This was a site dedicated to Sebek who represents Fear and Horus who represents Will in its immature stage as the ego. The self-centered ego inevitably finds itself threatened by entities that it deems to be not only other than itself but also stronger than itself and this belief engenders fear. Fear shuts down the kundalini life force and weakens the ego. A temple erected in Ptolemaic times survives at Kom Ombos. I suspect there was a much older temple subsumed by the Ptolemaic one. The original shrine derived from the Age of the Pyramids or even earlier and is alluded to in this verse as "Per khery Newebut".)



242.247bW335 Hefaw. Peseh, khet-khet per peseh-f. Amen-f am-f. It is a serpent that bites and slips behind the house of him that he bites, and he hides therein. (The cobra will sneak up and bite a person who lives in fear. It always dwells hidden in his house and he can not escape from it in spite of pretense or suppression of fear. The word for "hides" plays on the name "Amen". Hathor is the House of Horus. Horus in his mature form is Amen Ra and represents the mature form of the Cosmic Ego that evolves from the self-centered ego form of Horus that is celebrated with Sebek at Kom Ombos temple.)

243.248aW337
$$\begin{array}{c} & & & \\ & & & \\ & & \\ & & & \\ & & \\ & & & \\ & & \\ & & & & \\ & & & & \\ & & & & \\ & & &$$

243.248aW337-338-339 Jed medu: Hesety, Hesety, nejem @u. Sep sen. Ta as ta, Ruru er-k.

Say the word and two powerful scorpions, two powerful scorpions become two sweet hands. [Say it] twice. As bread is the lion pair for you. (This hymn continues the theme about the importance of attitude with regard to Kundalini. "Heset" is a scorpion goddess. Here we have a pair of these scorpions represented with "kherep" power scepters. These scorpions have poisonous stings, but a shift of viewpoint transforms them into sweet caresses. The two coiled rope signs after the hands may represent 200 times -- that is, 200 times sweeter. "Ta" is bread and represents the physical world. The "Ruru" is a term used for the cosmic pair, Shiva and Tapas [Shakti]. The Egyptian transcriptions are usually written as Shewe and Tefenut [Sekhemet]. They often have the form of two lions facing in opposite directions and represent sunrise and sunset. This is the span of a day on earth, a lifespan, or a cosmic stellar lifespan. Each is an opportunity to experience the physical World.)

243.248bW339 A A pekherer @a. Ak pekherer am. A, Hem thef You do the great cycle, or you do the inner cycle. O servant, pour! ("Pekherer" is a cycle. The text refers to a great cycle and an inner or lesser cycle. These are technical terms for kundalini yoga practice. Chinese call them "Da Zhou Tien" and "Xiao Zhou Tien" [Great Cycle and Lesser Cycle], but most practitioners usually do not perform them properly because they are afraid to open the deeper kundalini channels. The word "hem" means "servant", but also is used to refer to the pharaoh as "Your Majesty" because he is the highest public servant. In this context the adept brings kundalini into his service. She is his servant and pours cool libations of kundalini fire through his meridians and veins. The adept himself then becomes a servant of the Higher Self and moves as an avatar in the cosmic cycles.)

244.249aM194 W360 Jed medu: *ha* Asar M., arytu nen Aryt Herew. 244.249aM194, W360 Jed medu: *ha* Asar M., arytu nen Aryt Herew. **Say the word and O, Perceptive Faculty of M., this is the [Focus] of the Will that has been made.** (There is a play here on the verb "make" and the noun "eye". They both use the eye glyph. The eye allows the Will to focus on a goal. I combine the M. and W. versions here to get the complete verse.)

244.249bW360

244.249bW360-360a, M194 de enek Sem, mek, ner-f enek. || sej[ed]wy desheretwy..

The Sem puts ---- **to you, and, indeed, it strengthens you. | Two red pots.** (The "form" is the focus of the eye. "Sem" is the title of the initiating priest. A person with mental focus becomes a natural leader. Focus strengthens the mind. "Ner" means strong, mighty, and victorious. The M. version suggests the reading of "breaking open" for "sej". The W. version seems to have fishlike glyphs with it

Sethe's transcription]. The significance of the pots is not clear, but the M. version shows a glyph of a person using a mortar and pestle. Possibly the pots contain blood or tonic herbs for the blood. The bird glyph in the M. version means "red".)



Detail of Allen's clip from the Piankoff photograph.

245.250aW361

245.250aW361 Ay neth W. pen, Newet. Ay neth W. pen, Newet.

This W. comes to you, Cosmic Space. This W. comes to you, Cosmic Space. (The avatar identifies with Osiris and goes to his mother, Newet. This is about expansion of awareness. The avatar expansion exercise gives a clear experience of this verse. See **ReSurfacing**, exercise #26 to get a taste of the experience.)

245.250bW361

245.250bW361-362 Qema nef tef er Ta. Fekh nef Herew em khet-f.

He hurls his father to the ground. He leaves the Will behind him. ("Qema" is to throw a boomerang. Osiris the Perceptive Faculty has to go beyond both his father, the material World and his son, the Will. He transcends to his eternal unchanging real essence. "Qema" can also mean to fashion or make something. Osiris fashions his father Geb into the World. This paradoxically puts Osiris the Wizard Trump prior to his father the World Trump.)



245.250cW362 Red jenehewy-f me bak, ashewe-ta me Gem Hesu

His two wings grow like a hawk's, elevated like the Finder of Praises. (Osiris ascends and identifies with the Higher Self, Ra. He takes on attributes of a hawk. "Gem Hesu" is an epithet of Ra and means that he finds praises. The sun asks nothing and simply gives light and energy every day as well as supporting the earth in This is the spirit of the Higher Self and indeed is praiseworthy. The last its orbit.

glyph is a squatting bird \rightarrow that has variants as a hawk with a flail: \bigwedge or \leq .)

An en su Ba-f. Hetem en su Hekau-f. 245.250dW363 His Prana Mind brings him. His magic mantras equip him. (The "Ba" is the prana or breath of the Mind. He rides on the breath and his thoughts ride on his breath. "Hekau" are magical mantras that activate the energies of the various chakras. He knows the mantras and uses his subtle breath to operate them.)

245.251aW364 245.251aW364 Wep-k aset-k em Pet, m@b seb*a*u nu Pet.

You open your seat in Heaven among the stars of Heaven. (Osiris ascends to his celestial status as Orion and then moves up the Milky Way to his seat at the North Pole. The stars are also great masters. Osiris the Wizard sits silently at the Pole in the midst of the great immortal ascended masters who never set below the horizon.)

For you are as the one star, the companion of Taste and you see the Council of the Perceptive Faculty. (The Pole is the one star that holds steady in the sky. Hew is the Lord of Taste. He is an avatar of Baba, and represents the transcendental initiation. "Remenewt" [shoulder person] is a companion who stands beside you at your shoulder. From the transcendent the avatar looks down on the Osiris identity that manifests as the Seat of Perception in the midst of its council of ascended masters.)

245.251cW366 Wej-f medu en Aakhu. Thut @h@-t heret er-f.

He commands words to the Light Beings. You stand remote from him. (Osiris issues his commands to the Immortal Light Beings, but the avatar stands far beyond in the Transcendent.)

245.251dW366-367 Ne thu am sen. Ne wenen-k am sen.

You are not among them. You do not exist among them. (The avatar is

transcendental to all forms and even to all light beings even though they are already immortal. He is beyond even the immortals and is totally undefined.)



246.252aW367-368 Ma @h@t W. pen em @bwy tep-f semawy.

See this W. stands with the two horns of his head as two wild bulls. (The "Sem*a*" bull represents Yoga and also is a symbol for the "K*a*" life energy. The horns are rays of attention and symbolized a powerful aureole like the halo of a saint. The two wild bulls are north and south Egypt or the upper and lower chakras.)

246.252bW368 En thut as Sa Nem, Sat Nemet.

For you are as the son of the black bull god, and daughter of the black cow goddess.

("Sa" is son and "Sat" is daughter. "Sa" or "Sa Nem" is a black bull god, another name for the "Kam Wer", or Great Black Bull. This is a play on "Ka Mer", which means the Procreative Sexual Energy of Love. "Sat Nemet" is the female form of the same. "Kam Wer" is an ancient name for Egypt: The Great Black Land. The name derives from the black soil brought by the Nile flood. "Nem" is to stride. For some reason Faulkner and Allen switch the image from cattle to sheep.)

246.252cW369 m \r{m} \r

Born of the Cow Goddess of the Olive Tree and suckled by four celestial (The "Sat Baget" is the Cow Goddess of the Olive Tree. meditations. This is Hathor as the Cosmic Mother, Mut. Olive oil suggests the idea of bright and shining. The "Wa Pet" is a heavenly meditation. Faulkner guesses that it means "teats", and "Wa" is meditation. These meditations that is probably the metaphorical sense. probably relate to Isis, Nephthys, Net, and Sereget as female representatives of the four elements. Each one here represents a meditation for fully comprehending and mastering one of the four elements and transmuting it into a celestial experience that nourishes mind and body. Tentatively I put Isis in the north with the element of water and the delta, Nephthys in the south with the element of fire, Net in the east with the element of earth, and Sereget in the west with the element of air. The Egyptians did not have a standardized assignment that I know of other than often placing them in four quadrants around a sarcophagus or other funerary equipment, although study of the positioning of the four ladies in tombs may reveal preferences. Several good examples of these four cosmic nanny angels can be seen

246.253aW369-370 Ay er then Herew Khesebej Arety. *Sa* then Herew Desher Arety.

The Will with Blue Eyes comes to you. The Will of Red Eyes protects you. (These are two masks of the Will. The blue-eyed version is mild and helpful. The red-eyed version is wrathful and protects you from danger and enemies.)

The pain and wrath do not repel his Prana Mind. (When the Will goes into its wrathful "red-eye" mode, nothing can repel it. The Prana Mind particularly governs the sixth chakra. This is the home of the Eye of Wisdom, often called the Eye of Horus. Its red-eye mode is like a powerful laser beam of attention that burns through anything it contacts.)

246.253cW371 7 1 26.253cW371 Asa anu-f, bath san-f.

His bearers move quickly, and his runner hastens. (This is a standard phrase in the

Pyramid Texts and refers to the commands sent by the Will to various organs and faculties of the avatar's body.)

246.253dW371-372

246.253dW371-372 Hew-u sen en Jeser, remen hery Aabetet.

They initiate for the Holy One whose arm is above the left side. ("Aabetet" here means both east and left. It also puns on "ab", the heart, because the heart is on "Amen-R@", the Hidden Procreative Higher Self Sun, rises in the east. the left side. Menew, a form of Amen as the divinity of procreation, traditionally holds a pose with his left arm upraised in the Ka gesture. His right hand probably holds his erect phallus, although the hand usually is not visible. "Jeser" is a holy one. "Remen" is "Hew" is the son of Amen-Ra. an arm. He is also an important avatar of Baba. Hew represents the sense of Taste and Smell. He is the god of initiations and wears the leopard skin of Baba when he performs rituals to teach secret yoga techniques and mantras that are sacred to Menew. The "bearers and runners" work in the service of Menew performing initiations in his name. Hew, like Baba, can magically reproduce himself. Here "hew" is a verb. Faulkner translates "hew-u sen" as "they bear tidings" and Mercer renders it as "they announce". I think they perform initiations in the name of Menew. Announcing is just daily business and not something special worth preserving in a Pyramid Text.)

246.254aW372 Shem metu. W@ pen am-k. Jed neter wej-f medu en atu neteru.

The dead ones travel. This Unity is in you, and The Word is God who commands words to the fathers of the gods. (This Unity is the Holy One Amen-Ra of the previous verse. The gods are all emanations of Amen Ra. "Jed" is Word or Speech The Divine Word personified reminds of John's gospel: "In the beginning deified. was the Word, and the Word was with God, and the Word was God." "Shem metu" What appears to be someone going places and doing means dead men travel. things is always the One dynamically creating reality within you and never goes anywhere. Faulkner thinks the "neter" refers to "Dewen @ Nu", "He Whose Arm is Extended". This is an epithet of Menew who characteristically has one arm extended with the forearm raised. That is correct. The "Word" is a special "heka" From this Word comes a set of words, and these mantras activate the mantra. Ogdoad – the Eight Primordial Ones, four of whom are Primordial Fathers: Amen, New, Heh, and Kek [the Unmanifest, the Cosmic Urge to Create, the Flow of Time, and the Darkness of Inertia]. These are the four basic states of awareness: as an invisible undefined reality [air], as a spark of desire [fire], as a flow of attention developing the desire into a creation [water], and as the illusion of darkness caused by attention fixed in a localized viewpoint [earth].)

246.254bW373-374 Ager nek neteru. Den Pesejet Neteru @ sen ar re sen. **The gods are silent before you. The Ennead Gods raise their hands to their mouths.** (These are the gods and fathers of the gods. They are silent in the presence of the One Who is the Original Word. Before the Word, there is Silence. The hand is the sign of the avatar. Raising the hand suggests Menew. "Menew" suggests the code "Willing the Cosmic Urge [New] to Create". The mouth is the gateway for expressing the Word.)

246.254cW374-375 Tepy Redwy W@ pen am-k. Jedu Neter wej-f medu en atu neteru.

The Primordial Precept is this One that is in you, and the Words are a God who issues commands to the fathers of the gods. (This verse is almost the same as 254a, but has "Tepy Redwy", or ancient precept instead of "Shem Metu". The "Tepy Redwy" is a code name for Baba as the primordial precept of undefined awareness: Nothing is certain, and all things are constantly in flux. This is Baba, the Fool, the beginning of Evolution in Total Chaos. "Beyond the Ultimate" is the Ultimate within "Redu" often represents a staircase. This is the stairway or ladder of you. evolution. Baba is the place or state from which it begins, -- the Fool Trump. Baba's name often is spelled with two "b" letters that are leg glyphs. "Redwy" is also written with two leg glyphs. The only difference is that the "bebe" glyphs are standing straight and still whereas the "redwy" glyphs are flexed to indicate motion. Faulkner again thinks of "Dewen @ Nu", which is correct, but here the text connects him to Baba. The connection is that both represent the Fool Trump. The Magician Trump masters Wizardry by study of "Khem", the Fool. Study the Magician's pose in properly drawn traditional Tarot decks [such as the B.O.T.A. deck, the traditional Marseilles decks, Oswald Wirth's Tarot of the Magicians, and so on.] The Magician is "Dewen @ Nu".)

transcending to Heaven and Beyond.)

246.255aW375 @h@ er @awy Aakhet. Asenesh @awy Qebehu. **Stand up at the Double Doorway of Samadhi. Open the Double Door of the Cool Sky.** ("Aakhet" is Samadhi written with the Light Body glyph plus a glyph for the horizon. Qebehu means cool heaven or sky. "Senesh" is code for "passing through or into the Ocean of Undefined Awareness" [sen-sh]. Hence, it is used for



You stand before them as the World Trump, who is Chief of his Ennead. (The avatar stands as the Chief of all just as Geb the World Trump does.)

246.255cW376 **≶** [mm ↓§ [mm ∫] 377 **□** [mm **š**] [mm **§**]mm

246.255cW376-377 @q sen, ah sen sejeb. Per sen, fa sen heru sen.

They enter and they gasp in awe. They go out and they lift their heads. (When they enter samadhi their breath actually stops. "Sejeb" can mean to be or exist. They simply exist and do not need to breathe, so the breath exhales and stops. They leave samadhi in a higher state of consciousness. "Fa" is to lift. "Her" is the "face" or field of consciousness. By means of samadhi they lift themselves to a higher level of consciousness.)

246.256aW377 \swarrow Ma sen thu Menew as, Khenet Aterety.

They see you as Menew, Chief of the Twin Shrines. (Menew [often written as Menu] is the god of procreation who is the hidden creative aspect of Ra, the Higher Self. The avatar and all the gods transform into Menew, ithyphallic and with his arm lifted in the Ka gesture. The Aterety are two national shrines that represent north and south Egypt. Menew also represents the Senet Oracle Game Board on which all the major gods are assigned "Houses". The glyph for his name is often read "Khem", which means the Fool, the Know Nothing. The Fool Trump is the basis of the Tarot deck and of the Egyptian pantheon. The glyph for the Fool is a highly stylized front-end view of the Fool masturbating. This is the Egyptian symbol for how God creates the universe.)

246.256bW377-378 @h@. @h@ ha-k. @h@ sen-k ha-k. @h@ nes-k ha-k. Stand. Stand behind yourself. Stand your second time behind yourself. Your tongue stands behind you. (First "stand", that is, raise your consciousness. Then go beyond yourself and transcend. Then go beyond the beyond and transcend "Sen" also means "Sen" here means twice or second time. transcending. "brother" and refers to the sense of smell. "Nes" means tongue and refers to the sense of taste. The two words are reversed [sen <--> nes], emphasizing the idea of "backwardness" and the complementary reflecting quality of life. Hew, the initiator, governs taste and smell. Hew's twin brother is Saa, the sense of Touch. The Turn the tongue standing behind refers to a yogic technique called *kechari mudra*. tongue toward the back and then reach upward to touch the membrane between the nasal cavity and the pituitary at the base of the brain. Hew's symbol is the tongue since he is an avatar of the Fool. [The Egyptians usually use the tusk glyph for several reasons.] The tongue governs taste. When the tip of the tongue presses the membrane under the pituitary, it senses a sweet taste. Saa represents wisdom and Hew represents initiation. Faulkner translates this passage as if to represent the order for mourners to stand at a funeral. Try standing at a funeral and see what you experience. Try practicing the yogic techniques described here [preferably with an experienced guide] and see what you experience. What do you think the Egyptians are really talking about? I am not putting down the value of funerals. I think Egyptologists tend to overemphasize the funereal aspect of Egyptian culture because that is about the only milieu that survives for them to study and they are not ready to explore themselves.)

246.256cW378 -

246.256cW378 Ne sek-k. Ne tem-k.

You do not perish. You are not nothingness. (This is an odd paradox. The chaotic nature of reality causes it to change continuously, but it never ceases to exist. Its "nothingness" is not really nothing. There is a play here on the name of Tem the Tower. The yogic technology reawakens the sense of immortality.)

246.256dW378



246.256dW378 Nekha ren-k kher re[me]th. Kheper ren-k kher neteru.

Your name is protected among men. Your name is actualized among gods. ("Remeth" are men, and "neteru" are gods. "Nesa" is protection or to be protected. "Kheper" is to create or actualize something.)

247.257aW379



247.257aW379 Jed medu: ary en nek *sa*-k Herew.

Say the word and your son, the Will, does this for you. (Horus is the Will, so the avatar identifies here with Osiris, father of Horus. Osiris is the Perceptive Faculty. The Will carries out his intentions.)

247.257bW379

247.257bW379-380 Sedau weru, ma en sen sh@t amyt @-k

The tremblings are great when they see the knife that is in your hand. (Here "sh@t" is a knife. The Will makes decisions with the decisiveness of a sharp knife. The Tarot suit of swords evolved from this image. The knife here literally may cut the umbilical cord after a baby is born or figuratively when he matures. "Sh@t" can also mean a book. The content of this book about life is awesome, causing trembling.)

247.257cW380-381 Per-k em Dewat.

You go forth from the Twat. (The Twat is at the figurative "North Pole" and represents the womb of Newet. From here the "baby" avatar is born. At birth the sun travels east along the birth canal and rises from the horizon in the east, and then travels upward and to the south. Then it sets in the west and returns as an invisible entity along the Milky Way back to the Twat in the north. The Twat is the Astral Realm of sleep and the gap between lives. This life cycle follows the model of

Once the baby emerges from the Twat, the Cosmic Will deliberately a single day. cuts the umbilical cord so that the baby must rely on its own willpower to breathe, eat, and eliminate waste.)

247.258aW381

247.258aW381 Anej hery-k, Saa.

Greetings to you, O Wise One. (The previous hymn focused on Hew. This hymn focuses on Saa. When the baby is first born, it operates primarily from the sense of It breathes but does not yet have a developed sense of taste or smell to touch. distinguish foods. It soon begins to recognize mother's breast, and from there develops more and more sophisticated tastes. Initially the mother or nanny handles and fondles it, for protection, bonding, and to feed and clean it.)

Qema en thu Geb. Mes en thu neteru. 247.258bW382 **The World creates you, and your birth is of the gods.** (This confirms that the birth of Osiris is intended here. Geb is his father.)

247.258cW382 \bigtriangleup 383 P \bigtriangleup \bigtriangleup P P

247.258cW382-383 Hetep Herew hery at-f. Hetep Tem hery renepetu-f.

The Tower experiences upon his years. The Will experiences upon his father. (Horus is the son of Osiris, so he depends for his experience of life upon having Osiris Tem the Tower is the progenitor of Osiris because he produces Geb, as his father. the World Trump, who becomes the father of Osiris. Tem emanates the whole cosmos from his ejaculation. This cosmos evolves as a sequence of "years", [renepetu]. The glyph for year is a palm frond with a carrying handle. Notches were cut along the frond to record the passage of time. "Renepet" also suggests the idea of growing. The baby grows year by year and becomes taller as he grows. The word for "year" analyzes into "Ren Pet", a "Name of Heaven".)



Hetep Neteru Aabet Amenet her Weret. 247.258dW383-384 Kheperet em khenu @u mesut neter.

The gods of left and right experience upon the Great Woman who produces in the ("Weret", the Great Woman is Newet, the goddess of arms the Divine Births. Cosmic Space. She produces the births of her four divine children and holds them The gods all stand in waiting on either side. in her arms. They also form the organs on the left and right halves of the body. The human body basically has bilateral symmetry, unlike some animals that, for example, have radial symmetry or other types of structure.)

247.259aW384 247.259aW384-385 W. pa, W. Ma W. pa W. peter.

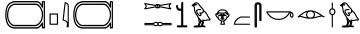
This W. is W. This W. sees what W. watches. (This verse describes how unity remains within diversity. Everything the avatar sees is a projection of himself that he sees with his own eyes. "Ma" is the Lord of Vision, another sensory organ.)

247.259bW385-386



247.259bW385-386 W. pa, Sejem W. pa W. wen am. O this W., hear this W. and W. exists thereby. (This presents "Sejem", the Lord of Hearing. The sense of hearing is the basis of our sense of existence in a surrounding space. Vision is directional, but hearing gives a sense of existing in a space that extends in all directions. The above verses directly or indirectly allude to all four of the gods of the senses: Hew [taste], *Sa*a [touch], *Maa* [vision], and Sejem [hearing].)

247.260aW386



247.260aW386 W. pa W. Thesu thu hery ges-k. Ary wej.

This W. is W. Lift yourself upon your side. Do the command. (This verse tells us that whatever a person does is an action initiated by his own command. By a mental act of the Will a person can lift his physical body up from the ground to a standing posture. That is an amazing performance from the viewpoint of physics. When Osiris is struck down by Set and his cohorts, this is the physics problem he faces.)

247.260bW387 Mesejej qeded, ary seba begy, @h@ amy Nedat.

Hating sleep, O Student Who is Acting Weak, stand up in the Place of Bondage. ("Qeded" is sleep, and "mesejej" is to hate. Osiris was bound and killed in Nedat, a "Se-ba-begy" means "Causing the Mind to be Weak" place near Ab-du [Abydos]. and seems to be an epithet of Osiris, who is often called the "Weak One" after his incapacitating murder by Set. This especially refers to the loss of his penis. With no penis, he has no manhood to stand up. Osiris is not actually dead, because he is an immortal god. However, he assumes a catatonic state that looks like deep sleep. The dismemberment and catatonic state describe the consciousness of the unenlightened. Even if they seem to walk about, they are actually asleep. Their consciousness fragments into "me versus a world that includes many objects that are separate from self", and many of which may seem unobtainable or very bothersome. Thus people often have bad dreams in the catatonic sleep they imagine to be The loving care of Isis and Nephthys [Feeling and Kundalini] restores wakefulness. Osiris to wholeness. Thoth [Intelligence] restores Osiris to wakefulness and shows him how to raise his consciousness above that of the other gods and even how to go beyond immortality.)

247.260cW387 $\sim \hat{\beta} \sim \hat{\beta} \sim \hat{\beta} \sim \hat{\beta} \sim \hat{\beta} \sim \hat{\beta} \circ \hat{\beta} \circ$

247.260cW387-388 Ary t*a*-k nefer em Pe. Shesep sekhem-k em Anu. Make your beautiful bread in Bindu Town. Take up your ego power in Light Tower **City.** (Bread [Ta] is the symbol for the material World Trump. The beautiful bread is the restored body of Osiris. This reminds us of the transubstantiation doctrine in Christianity in which the Eucharist bread becomes the body of Christ. "Pe" is the Bindu point city in the northern delta, a place called Buto by the Greeks. lt represents the seventh or Crown Chakra. This site governs the brain and the integration of the whole body, so it is the perfect place from which to restore physical body function and to link it to the Higher Self. The "sekhem" is the third chakra ego power. Here it rises up into the Light Tower City, of Awen, that is in the midbrain. Taking control of the Light Tower turns on the Eye of Wisdom in the sixth Osiris not only reawakens, his higher chakras open so that he can chakra. experience higher states of consciousness.)

247.261aW388

247.261aW388 Herew pu, wej nef aryt en atef. Neb Qer aseh medu nef ased Set.

O this Will, command him to act for his father. Lord of Wind, make his word to travel [like] the saliva of Illusion. (The verse asks Osiris to appoint Horus as his successor to carry out his Will. When fighting with Horus, Set spits at him. The point of this statement is that Set spits saliva at his enemy, but the word of Horus is The word "aseh" looks like "sah", which, as a verb, means to far more effective. approach. The determinative glyph shows, and as a noun means, "toes", so the idea of motion is there. It also relates to the logo for Orion, the ascended form of Osiris. This may be a covert allusion to the Milky Way as the "saliva" or "ejaculation" of Set. This recapitulates the ejaculation of Tem the Tower. Osiris uses the Milky Way as a bridge and strides up it to recover his throne at the North Pole that Set usurped. In this way he also recapitulates the ejaculation of Tem and recovers his manhood plus much more. Set's attempt to spit backfires.)

247.261bW388
$$\beta = 1 = 389 \Rightarrow 389 \Rightarrow 247.261bW388 Wethes-f thu. Sut wethes-f Tem.$$

He lifts you up. He is the one who uplifts the Complete One. (This verse uses word play to confirm our understanding of the previous verse. Set tries to destroy Osiris, but in the end uplifts him to a higher status. He enables Osiris to ascend as Orion. Set sits at the Pole and spits the Milky Way at Orion. This provides the light bridge for Orion to ascend to his throne at the North Pole and displace Set. Set thus also enables Osiris to regain Completeness. The Egyptian word for "he" here is "Sut". This is a variant spelling of the name of Set. The word for "Complete" is Tem, which is a play on Tem the Tower. Set imitates Tem on a local scale, but Osiris identifies with Tem and becomes the creator of the universe. He not only restores his phallus, he becomes the Cosmic Phallus that creates the whole universe.)

248.262aW389

» hol: S-04: S-04:

248.262aW389 Jed medu: W. pa @a. Per en W. amyt menety Pesejet Neteru. Say the word and this W. is great. W. goes forth from between the two thighs of the Ennead. (The word "menety" refers to Menew as giant legs and to Baba whose totem is a pair of giant legs. This also connects to Hathor whose totem is the "Menat", and to Tem the Tower whose phallus is between the thighs of Hathor.)

248.262bW290 248.262bW290

Awer W. an Sekh[em]et. An Shese[me]tet meset W.

W. is conceived by Strength. It is the Lion Lady of the Cord that Goes Beyond Death who gives birth to W. (Sekhe[me]t is the goddess of the Sekhem, the third chakra of Solar Plexus Ego Power. She has the form of a lioness and represents solar power. She is the Tarot Trump of Strength. The belly is also the place of the womb. Shese[me]t is another form of Sekhemet. "Shes" means wise and has the image of a cord. "Met" is death and seed or offspring. Her glyph in that form resembles a temple, but is a sequence of Light Towers strung together by a cord. This is the cord of "soul" continuity by which an avatar links his various incarnations. It is the avatar's core identity that he perpetuates deliberately in order to carry out a mission over numerous lifetimes. Thus it is a great source of strength. It is a sort of transcendental umbilical cord for astral navigation. It may also be a ritual girdle worn during initiations.)

248.263aW390 **1** 1 大口 二 名 一 A A A 391 1 二 会 8 告 二 〇 〇

248.263aW390-391 Seba seped, hat, awu shemetu. Anen kheret [Wat] Heryt en R@, heru neb.

The Star is foremost in sharpness and wide of strides, bringing whatever is needed for the daily Path of the Higher Self Sun. ("Seba" is a star, and "sebay" is a teacher. This plays on the nature of a teacher who brings the highest teachings. The allusion is to the star Sirius, a form of Isis, Goddess of Feeling. "Hat" can mean "heart" as well as "foremost". Feeling is sharply attuned. "Awu Shemetu", wide of strides, is an epithet that describes Osiris in his ascended light body form as Orion. "Kheret" means possessions or goods, or whatever is needed. The path of the Higher Self is the domain, hand, or wide stride of the Path of Horus, "@ Wat Herew". In our day we call it "avatar", a word from Sanskrit glossed as "crossing down", supposedly from "ava + tar". "Heryt" has the "road" glyph determinative "Wat" and means "distant", but refers to the "Wat Herew", the Way of Horus, which is the path followed by the sun through the sky. The sun symbolizes the Higher Self. Thus the phrase means the Path of the Higher Self. "Heru neb" means "every day". This emphasizes the idea of continuity that was introduced in the previous verse. The sun has a continuity of identity even though each successive day is different. What is your continuity of identity? What would you like it to be? You decide.)

248.263bW391



248.263bW391 Ay en W. er Aset-f Tepet Nekhebet, Wajet. Kh@ W. me seba. W. comes to his throne crowned with the two goddesses of North and South Egypt. W. is crowned as a star. ("Tepet" is the cobra on the brow of a crown. The two goddesses are Nekhebet and Wajet, the two cobras. [Nekhebet is often a vulture totem as on the famous mask of Tutankhamen, showing us that she is an avatar of Mut-Hathor.] They also represent Nephthys and Isis, the two sisters of Osiris who often stand side by side behind him to represent the kundalini supporting and moving in the spine. "Kh@ W. me seba" also means that the avatar rises above the horizon like the heliacal rising of a star. He ascends as an Immortal Light Being. The word for throne [Aset] is code for Isis.)

249.264aW392

A -- a M -- M a c M -- B

249.264aW392 Jed medu: a, Aatyu, jed emy en Shepesa em ren-f pu.

Say the word and O, two resisters, speak to the honorable one in this, his name. (The two resisters are Horus and Set, the Will and Illusion. "Aat" is the perch on which a divine hawk sits, and thus stands for a god. It also is a stick or cudgel. The determinative shows two "khaybet" parasol-type glyphs bumping together. The "khaybet" is the sign of the seventh chakra. It is supposed to integrate all the other chakras. Here the two gods butt heads and resist integrating. Thus we have reference to the two fighters, Horus and Set. The honorable one is Osiris, father of Horus and the Seat of Perception. He will assist in the integration that brings peace.)

249.264bW392

249.264bW392 W. pa nu en sesh-sesh webekh em Ta.

This W. is that Lotus that is whiter than the Earth. ("Sesh-sesh" is a form of "seshen" lotus. The root "sesh" also means to write or paint. "Webekh" is bright and white. White is the color of purity. The pure white lotus grows from the physical matter of the earth. This speaks of Osiris as the son of Geb. His purity will resolve the conflict between Horus and Set. The lotus was Egyptian code for yoga. This discipline was apparently first developed in the south and led to the unification of Egypt and founding of the first dynasty.)

249.264cW392 203 W@b @ W ap apy Aset f

249.264cW392-393 W@b @ W. an ary Aset-f.

The hand of W. is purified by making his throne. (The throne again encodes for Isis, Goddess of Feeling. The eye glyph also encodes with the throne glyph to form the name of Osiris. Osiris purifies his hand by Feeling with it and acting with it. This suggests that doing and making things builds your kingdom. Since Isis is the throne, there is a tantric sense to this verse also. Osiris purifies his consciousness through lovemaking with his wife, Isis. The hand [@] is also the helping hand that suggests

the avatar's spirit of service. Pharaoh was often called the Servant [Hem].)

249.265aW393 249.265aW393

ᠫᡎ᠆ᢓᢀᢔᢀᢓ W. pa er sheret Sekhem Wer

This W. is at the nose of the Great Power. (There is a play here on "sheret" as a nose and "sherer" that means "a little boy". This refers to "Nefer-Tem", "Tower of Beauty", the Great Power that creates the universe. At this stage he is just a tiny He is born in a lotus, and he corresponds to Brahma the impulse of creation. Lotus-born One of the Vedas. The nose is for the sweet smell of the lotus, so this links back to the references to the lotus and the powerful discipline of yoga.)

249.265bW393

1 mm C 1 2 mm P 4 P 4 P 249.265bW393 Ay en W. em Aa en Sasa.

W. comes from the Isle of Flame. ("Sa" with the fire radical means a flame. Here the reduplication may be a scribal error. The word "sa" sometimes has the child radical, and thus fits the theme of Nefer-Tem a god usually depicted as a head emerging from a lotus or with a lotus emerging from his head. The avatar here identifies with Nefer-Tem as a lotus that transforms into a flame.)

249.265cW393



249.265cW393-394 Den W. Ma@t am-f em Aset Asefet Ta.

W. raises truth there in the Throne of the Land of Wrongness. ("Asefet" is fault, wrong, crime, or sin. The avatar sets things back in line with truth. Truth also implies Maat, goddess of Truth and Justice Trump of the Tarot. "Aset" [throne] again encodes for Isis, Goddess of Feeling, and High Priestess Trump. The way to get back to Truth is to develop a Feeling for what is right and what is wrong. This Feeling feels the specific flavors of love, appreciation, integrity, and compassion.)

249.265dW394



W. pa re sesheru, Saa A@retu. 249.265dW394

This W. is the "Mouth" of the Linen Strips, the Touch of the Cobras. (There is a lot of word play here. "Mouth" indicates a leader, one who gives orders. It also can "Re" can mean a chapter. mean a reader who recites a chapter of text. "Sesheru" means strips of bleached linen used for offerings. It also means plans. There is "Seshat" is the goddess of learning and also an echo to "seshesh", the lotus. "sesh" is to write or a book. The mouth reads the "plan" aloud so we can hear it. This suggests the sense of hearing. Saa is the god of wisdom and the sense of touch. Touch is the key to awakening the cobra energies in the body. It is the primordial sense. All the chakras and senses are extensions of touch. Plans are mental concepts. Touch is physical contact with reality. This contact awakens the Kundalini Cobras. The cobra is a symbol for energy. Its expanded hood represents the way proper use of energy expands consciousness. We would expect touch to go with the linen and the mouth to go with the cobra. It seems that the linen strips magically transform into cobras that stand up and move about when they become clothing on a live person.)

249.265eW394 🖉 🕅 🕞 395 🖛 🛕 🗉 🖉 🏠 📚 249.265eW394-395 Gereh pu en Ageb Wer, per em Weret.

That night of the Great Flood that goes forth from the Great Goddess. (On the one hand this refers to the flood of the Nile that Nephthys brings. On a deeper level it refers to the flood of abundance that springs forth from the womb of the In terms of yoga this is the rising of the kundalini energy in the Cosmic Mother. body. Nephthys is an avatar of Mut-Hathor-Nekhebet.)

249.266aW395





Kh@ W. me Nefer-Tem, me Seshesh en Seshen er sheret R@. 249.266aW395 W. rises like the Beautiful Perfect One, like the flower of the lotus at the nostril of the Higher Self Sun. (This verse compares the creative awakening of the avatar to the rising of Nefer-Tem in a lotus. He is the Cosmic form of baby Horus. He appears as baby Atem, the baby Adam Qadmon, or progenitor of the universe. Tem is the Tower Trump. His name also means perfect or complete. This is exactly parallel to the birth of Brahma on a lotus from the navel of Narayan-Vishnu as he reclines on the seven-headed cobra, Seshi. The word for lotus here is Seshesh, which echoes the Sanskrit name for the serpent. The second sense to awaken is the sense of smell. This fragrance awakens the Higher Self to its mission of spiritual evolution and thus becomes the first initiation. The glyph for Nefer is a musical instrument, and thus subtly suggests the sense of hearing. In their art Egyptians often recapitulate Ra enjoying the bouquet of Nefer-Tem by holding lotuses to their For example, in the papyrus of Ani, plate 7 shows the soul of Ani sniffing the noses. lotus as he divines his future life, crossing from past into future. Plate 10 shows Tem sailing toward the lotus of his future universe. Near the end of the scroll at plate 34 the mummy and soul of Ani is enlivened in "Heaven" by the lotus. Then in plate 35 he sniffs the white lotus with Ra and the four oars as he prepares to set out on his next incarnation voyage as an avatar. There are numerous examples in Egyptian art of people at social occasions sniffing lotuses. The couple below practices tantric partner yoga.)



249.266bW395 249.266bW395-396 Per-f em Aakhet heru neb. W@b neteru en ma-f. He goes forth in Samadhi every day. He purifies the gods by his glance. (Egyptians symbolize Samadhi by the sun on the horizon. "Ma" means the sense of sight as well as "glance". Thus we encounter all four senses in these four verses The purification of them brings alignment with truth and from 265d-e to 266a-b. elimination of "wrongness". Egyptians practiced yogic meditations through each of the four channels of perception, vision, hearing, taste, and touch.)

250.267aW396 Jed medu: W. p[a] hery kau demej abu en Heryu Saa Wer. Say the word and this W. is Chief of the Energies who brings together the hearts of the Chiefs of the Great Wise One. (Neheb-Kau is the yoga of mastering all the 14 major Ka's of Ra, including all the senses and their chakra modalities. Saa Wer, the Great Wise Yoga Master of Touch, is an epithet for Baba as the transcendental In his baboon transformation "Api abu Baba" he counts the undefined reality. hearts of all the gods and men. He also unifies them in undefined awareness. All the hearts are like the pawns [abu] on the Senet board. A single game unites them The Senet Oracle Game Board is a miniature Egyptian with a common purpose. Pantheon Temple and encodes most of the secret pathways of the ancient yoga, which is why it was so popular throughout classical Egyptian history. The foreign cultures that later dominated Egypt had no grasp of the deeper value of Senet, so the "game" gradually fell out of use, but adapted and evolved in clever ways. Tarot and Tarok cards used for amusement and divination were one of the spin-offs. Backgammon was another variation that kept the playing board concept but lost the distinct meanings of the Houses on the board and degenerated into simple gambling and amusement.)

250.267bW396



250.267bW396 Kher Mejat Netery, Saa Amenet R@.

In possession of the Divine Book, Wisdom is the right [invisible] side of the Higher **Self.** The physical heart is on the left side, and on the right side is a "hidden" heart. As Thoth, Baba the Wise One and Lord of Touch records the judging of every heart in his divine record book. This "Mejat Netery" [Divine Book] is the Akashic Record. One word for a book is "Ba". This uses the incense glyph and suggests the fragrance of good writing. "Ba Netery" means the fragrant prana of a god. Saa is one of the primordial sons of Ra. He represents wisdom and the sense of touch. His determinative glyph is a stylized hand that indicates he is the primordial avatar, here serving as the right hand of the Higher Self Sun.)



Ay en W. er Aset-f, Heryt Kau. Demej W. abu Heryu Saa Weret. 250.267cW397 W. comes to his Throne that is above the [Higher Self] Energies. W. brings together the hearts of the Chiefs of the Wisdom of the Great Goddess. (This basically repeats 267a and puts "Great" into the feminine, suggesting a consort of Saa or Mut-Hathor. The word used for "throne" again encodes for the name of Isis. She often carries the epithet "The Great" ["Aset Weret" or Astarte as we commonly spell it] when she identifies back to Mut-Hathor.)

250.267dW397-398 Kheper W. me Sa khery Mejat Netery Amenet R@.

W. creates like the Wise One with the Divine Book on the right side of the Hidden **Realm of the Higher Self Sun.** (The avatar has the same abilities as Baba-Thoth [267b] who records the judgments of the "dead". Every act once done is in the past and becomes "dead". "Amenet R@" also codes for "Amen R@, the "Hidden Higher Self". It is invisible because it is not an object of perception. It is your reason for The "right side" is for debriefing your experience to see if it matches existence. your original intention. The "left side" is for creating from the core beliefs of your One side is morning, and the other side is evening. The sun rises in the heart. East and sets in the West. Amenet is also code for Mut-Hathor as the Lady of the Invisible Realm.)

250.268aW398

Nejej m@ W. 250.268aW398



And continuous protection by the hand of W. (The avatar becomes the advocate of the Higher Self and together they defend and protect creations. "Nej-nej" or "Nejej" means to protect.)

250.268bW398 250.268bW398



It is W. who says what is in the heart of the Great One at the Festival of the Red Bandlet. ("Hebes" is a contraction of "Heb Seh". "Seh" is a temporary booth set up for a festive occasion. The "Hebes Anes" was a festival involving a red band of cloth or may refer to the festive apparel itself. Because of the numerous encodings of her name in the text, this may allude specifically to the knot of Isis [tet], which Egyptians traditionally made from red cloth. Amulets of the "tet" were also made of red stone or clay.)

250.268cW398-399

250.268cW398-399 W. pa, W. pa. Saa Amenet R@

This W., this W. is the Wise One of the right side of the Higher Self Sun. (See the earlier verses of this hymn. We might also translate the phrase as: "Touch the Hidden Goddess of the Higher Self." Amenet is Hathor, Lady of the West, the Goddess of the Hidden Realm. She represents unconditional love. When you find her hiding everywhere, -- that is enlightenment.)

250.268dW399 250.268dW399

ſŢŢġ Ĩġ Ĩġ Ĩġ Ĩġ Ĩġ Senek ab Khenet Thepehet en New.

("Thepehet" means cave, and Strong-willed is the Chief of the Cave of New. analyzes as the Temple of the Primary One and refers to the source of a primary archetype, such as New in this case. Another word for cave is "baba", which is Baba's name. The Cave of New is Baba as the container of all of creation. He is "Khenet", which means Chief. He is also one who is beyond. There is a crazy joke here with the word "senek". The glyph of the leg [b] followed by the heart [ab] signals the name of Baba. The root "nek" means to fuck, and this is Baba's specialty. "S-nek" can be the causative of "nek". "Sen-k ab Khenet" can be "Your brother is the Heart of the Chief". This refers obliquely to the phallus of Osiris, the Hermit Trump of the Tarot. The "hermit's cave" of New is the womb of Newet, goddess of Cosmic Space. Baba is the Chief in charge of what comes out of that womb. New or Newen is the same as our word None and tells us that none is new. All comes from emptiness, and there is nothing new under the sun. Study the **Amduat**, Hours Five through Seven to understand the "Thepehet" better. We can consider the top row mansions on the Senet Oracle Board to be examples of Thepehets.)

Jed medu: A, Heryu Wenutu, Tepy @u R@, Ary Wat en W. 251.269aW399-400 Say the word and Ah, Chiefs of the Hours, Ancestors of the Higher Self Sun, make the Way for W. (This verse plays on the ancient Egyptian name for the Path of Avatar, the Way of the Will. In modern English this is called "Living Deliberately". Here Horus is the Higher Will of the Higher Self Sun, Ra. Thus we have the "Tepy-@ Wat Herew", the "Primordial Way of the Will" or the "Tepy-@ Wat R@" "The Ancient Way of the Higher Self" neatly coded into this verse. "Tepy" is "Topmost" or "Tepy @" is at the very beginning of things. It is the "Top Hand" that Primary. got everything started in the first place. It is also setting the top priority, the primary. Getting a handle on this Avatar Path has the highest priority. The avatars get things started.)

251.269bW400 $\mathbb{I} \otimes \mathbb{I} \otimes \mathbb$

W. passes within the cycle of him of the hostile outlook. (The "@hau her" is literally a face that is hostile or warlike. "Pekheret" is a cycle. Anyone who is stuck in a hostile viewpoint keeps iterating that viewpoint in cycles because he resists whatever upsets him. The avatar on his pathway passes into such orbits and must deal with them.)

251.270aW400

251.270aW400 Aw W. er Aset-f tu, Khenet Asetu, Ha Neter, de tep.

W. goes to his Throne, the Chief of the Seats, The Divine Procreator, setting the priority. (The avatar ascends to his throne as Master of Creation. The Seats belong to all the other gods. The avatar is master of all these roles and functions. He identifies with "Ha", or "Aha", who is Menew, the procreator. The epithet means "behind". He stands behind the scenes and "sets priority", which means that he is in charge and handles any challenge. The following verses describe him with the image of a horn. This goes with butting heads and with the theme of Menew as

an ithyphallic creator.)

251.270bW401 251.270bW401 Jeba hen-newet sepedet, nekhet.

Adorned with a horn that is sharp and strong. (This verse has word play on the special quality of Menew, which is that he is ithyphallic. "Jeba" means provided with or adorned. "Hen" also means provided with something. However, "Hennu" is also a phallus. "Newet" is a horn-like or claw-like weapon, and "hen-newet" is a horn. "Sepedet" is sharp and alert, but also is an epithet of Isis as the star Sirius, herald of the Nile flood. She is always alert and ready to help. The "determinative" glyph is ambiguous.)

251.270cW401

251.270cW401 Kher as des seped, sewa hetet.

In possession of a sharp knife that cuts the throat. (This continues to describe the weapon. Actually this is a metaphor for the sharp intellect that can cut through any problem and goes beyond speech. "Sewa" literally is to pass through.)

251.270dW401

251.270dW401-402 Wej@t Shenu em tepy Ka, Saa Hedet amy keku.

Judgment of the Spell that is on top of the Bull, and Wisdom of the Ape that is in the Darkness. ("Wej@t" is judgment or decision. The verb "wej@" can also mean to cleave something, thus linking back to the previous verse. It also echoes the Wejat or Eye of Wisdom. "On top of" can be "on the head of", and the bull is also the Ka energy of the second chakra, the procreative energy of Menew. lts frequencies hold the various qualities of Ra. "Saa" is the god of wisdom, and "Hedet" is a name for an ape variously also spelled as Hetet, Hetat, Heded, or Hededewet. "Shenu" is a cycle, circle or a magical spell. It is the Cosmic Cycle of Ra. Judgment calls to mind Thoth, the Intellect that often masquerades in ape form. The Baboon Baba is the Ape Fool that masquerades as Intelligence. The bull of Ra goes with daytime and the sun, and the baboon of Thoth goes with nighttime and the moon.)

251.270eW402

251.270eW402 Henut Weseret Hat Neter @a.

The Wizard Horn of the Powerful Divine Procreator. (The choice of "henewet" for horn again makes the connection to the phallus of Menew, for whom "Ha" is an epithet.)

251.271aW403 Aw da en W. sesu, seger en W. hatu sen.

W. ejaculates the seasons, and W. enlightens their hearts. (This verse has two opposite meanings. In line with the identification with Menew, the avatar

"ejaculates" the ages of the cosmos, and "seq[r]" is to cause [them] to shine. On the other hand "da" can mean to smite. "Seg[r]" also means to smite, and "hat" means a brow as well as a heart.)

251.271bW403 Ne khesef @ en W. em Aakhet.

The hand of W. is not resisted in Samadhi. (When the avatar operates from the state of samadhi, no one can resist his actions. He moves the entire cosmos because the hand [@] of the avatar serves the benefit of all.)

Jed medu: fa her then, neteru amyu Dewat. 252.272aW404

Say the word and lift your face O gods who are in the Twat. (The Twat is the intermediate astral realm between death and life. The gods there are immanent and may be waiting to be reborn into action. They are like the eggs that are dormant in the ovaries of a woman. The text exhorts them to wake up and be ready for action. "Face" is the vision a person has of reality. Uplift that vision.)



252.272bW404-405 Ay en W. Ma then su, kheper me Neter @a.

W. comes. You see him, creating as a Powerful God. (This verse extols the avatar's creativity.)

252.272cW405

<u>uosi~ss hado</u>

Abes W. em seda. Jeba W. 252.272cW405

W. advances with quaking. W. gets equipped. (The quaking is the shaking of the world at his powerful footsteps. He equips himself with tools for managing his creations.)

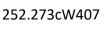


252.273aW405-406 Mek then er jer then. Wej W. medu en remeth.

Indeed you are at your boundary. W. issues commands to the people. (The first half of the verse means that the avatar is "fully loaded" with all the avatar tools he needs to accomplish any task. It also means he has located the boundary from which to handle his creation of self. It is much harder to manage something if you are inside it than if you are outside it. Try moving a chair while sitting in it. Of course, a car is a chair that you can move about while sitting in it, but such a situation requires special arrangements. Generally you need to know where the boundaries of a creation are, have proper tools, and be outside the boundaries in order to handle a creation. The second half of the verse describes how a leader begins to speak in primary utterances, so people do what he says. The text literally says, "W. commands words" The combination of these two phrases contains the secret to successful leadership.)

252.273bW406 🛓 📥 💭 🛯 🏂 🖛 🕯 🖛 🕯 👘 🖗 🕅 🦂 407 \$\$ \$\$

252.273bW406-407 Wej@ W. medu en @nekhu em khenu adeb R@. W. weighs words for the living in the midst of the irrigable lands of the Higher Self (This means that the avatar administers justice for the people living in the Sun. parts of Egypt that are flooded or irrigated by the Nile. This is a general term for The verse continues to describe the avatar's leadership qualities. the Egyptians. He has wisdom and good judgment, so he serves well as a decision maker or arbitrator.)





252.273cW407 Jed W. er adeb pu w@b, ary nef hemes-f am hen@ Wep Netery. W. speaks to this Pure Land, where he has made his residence and is together with the messenger of the Two Gods. (The two gods are Horus and Set, Will and Illusion. The avatar can negotiate peace between the Will and Illusion and generate a Pure Land of peace, tranquility and abundance. "Adeb" is the same term for "irrigable land" used in the previous verse. When the Nile flooded each year, it purified the land of pollution and laid down a fresh layer of fertile topsoil. Unfortunately, with the damming of the Nile this purification and renewal no longer occurs. Perhaps at some time in the future the Egyptians will decide to reduce their population and allow the Nile to flood as in ages past.)



252.274aW408-409 Sekhem W. ar tep-f, Ames W. Tewer-f W.

The Ego Power Scepter of W. is at his head, and the Flail Scepter. It purifies W. (The avatar has identified with Menew and raised his flail scepter, the "Ames". [The text has "Asem", a metathesis, but with the flail determinative, so we know the proper reading.] This means he is practicing the Cobra Breath of Menew. Thereby he raises his third chakra ego scepter up over his head to identify with his Higher Self, the Cosmic Will of Horus the Elder. The whole process purifies his mind and body.)

252.274bW409 🗢 🕅 💭 🖉 📖 🗸 💬 252.274bW409

Hemes W. hen@ khennu Waa R@.

W. sits with the rowers of the Higher Self Solar [Meditation] Boat. (The avatar is now in the company of those who work in service of the Higher Self. There is a pun on "khennu", rower and "henu", phallus. This refers back to the practice of the Cobra Breath that got him into the boat. The "Waa R@" is also the Meditation of the Higher Self, since the word for boat is Egyptian punning code for meditation.)

252.274cW410 252.274cW410 $\sum_{i=1}^{n} | \bigcup_{i=1}^{n} \bigcup_{i=1}^{n} | \bigcup_{i=1}^{n} \bigcup_{i=1}^{n} \bigcup_{i=1}^{n} | \bigcup_{i=1}^{n} \bigcup_{i=1}^{n} \bigcup_{i=1}^{n} | \bigcup_{i=1}^{n} \bigcup_{i=1}^{n} \bigcup_{i=1}^{n} \bigcup_{i=1}^{n} | \bigcup_{i=1}^{n} \bigcup_{i=1}^{n} \bigcup_{i=1}^{n} | \bigcup_{i=1}^{n} \bigcup_{i=1}^{n} \bigcup_{i=1}^{n} \bigcup_{i=1}^{n} | \bigcup_{i=1}^{n} \bigcup_{i=1}^{n} \bigcup_{i=1}^{n} \bigcup_{i=1}^{n} | \bigcup_{i=1}^{n} \bigcup_{i=1}^{n}$

W. orders the beautiful, and he does it. This W. is a Powerful God. (The avatar says he will do something beautiful, and he does what he says he will do. He is powerful because he delivers on his word.)

253.275aW411 🕅 🗍 🛲 🗍 🛲 🖍 🕅 🖄 🛥

253.275aW411 Jed medu: w@b-ne w@b-ne em Sekhet Aaru.

Say the word and we are pure, we are pure in the field of reeds. (The Field of Reeds represents the set of beliefs a person holds. Through his "foundation" [Menew] *pranayam* and Higher Self [Ra] meditation the avatar purifies all the thoughts and beliefs that are in his brain.)

253.275bW411-412 W@b en R@ em Sekhet Aaru.

The purification by the Higher Self is in the Field of Reeds. (Ra shines on the fields of the delta and grows beautiful crops. This is like the purification of the thoughts in the mind by exposure to the Higher Self. The avatar then aligns with the evolutionary benefit for all, just as the harvest from the delta feeds all the people of Egypt. Osiris [agriculture] purifies himself operating in the delta of Isis [fertile land] with the purifying and nourishing support of the Nile flood that arises from Nephthys [the kundalini aspect of Mut]. When all thoughts in the mind are purified, the avatar realizes the perfection of the cosmos.)

253.275cW412 (1) mm (1) mm (2) (1) (1) (1) (1) (2)

253.275dW413-414 (1) (2)

The hand of W. is like the hand of the Higher Self. Cosmic Space takes his hand. (Whatever the avatar does then becomes the work of the Higher Self. This can also mean that the avatar holds hands with Ra. The mother of Osiris is Newet, the goddess of Cosmic Space. She receives him with a helping hand. All of the cosmos cooperates with the evolutionary work of the Higher Self as embodied in the avatar. The Hand [@] is code for the avatar's service as a light worker. The sun's rays drawn as hands in Egyptian art symbolize the spirit of assistive service freely given.)

253.275fW415 253.275fW415





Shiva, uplift him.

Shewe, seshewe su.

(Shiva represents the prana of the Earth's Shiva, uplift him. atmosphere. Shiva assists the avatar to ascend into Cosmic Space. This represents the raising of consciousness and the expansion of the avatar's territory of influence. Shiva [Prana Breath] is the grandfather of Osiris and the father of Newet [Cosmic Space] and Geb [Material World]. The adept literally ascends on his breath during the practice of his powerful Cobra Pranayam.)

254.276aW416



[Jed medu:] ady Weret en Ka Nekhen. 254.276aW416

Say the word and the Great Cobra Goddess pours a libation to the Bull of Baby Town. (The Bull of Baby Town is Nekhen, the baby Horus in the arms of his mother He symbolizes the founding settlement of Egyptian civilization. Mut. The town of Nekhen in the South was one of the earliest Egyptian settlements. The Greeks called it Hierakonpolis, "City of the Hawk". The bull symbolizes the sun as the male generative force. Horus as a child is the birth of the Will, the potential driver of evolution. Once Will learns to manage and direct the Cobra Life Force, any achievement becomes possible.)

254.276bW416

254.276bW416 Nes Heh er then, Hau Kar.

Tongues of Flame are on you, Hidden Ones of the Car. ("Kar" is a frog and a portable sanctuary, carried on poles or moved on wheels that Egyptians may have dedicated to the frog. The frog, along with the cobra, was the symbol of the Primordials of the Ogdoad. It represents the beginning of time and the eight trigrams, or Gua, of the Changes as they were described by the ancient Egyptians. "Ha" means "behind", and thus unseen. It is a code word for Amen, the Hidden One, and Menew the Procreator. Along with Baba, Thoth, and the Ogdoad, they form the "Hau". The frog often was used as the totem symbol for the Wheel of Fortune Trump in ancient Egypt. It represented "Wehem @nekh", coming around again on the wheel of life. The tongues of flame are from the Cobra Goddess. This verse represents both an abstract state of being and an actual physical "car of the gods" that was probably used for divination. The Egyptians used many types of portable shrines. The Senet Oracle Game Board was one of the most popular ones and is often illustrated in Egyptian art. Many examples survive, often in the form of boxes with drawers for the game pieces. Its portability, all-encompassing content, and multiple uses made it very popular.)



254.276cW416 A, Neter @a, khem em ren-f, khet hery aset en Neb W@.

O Powerful God, whose name is unknown, an offering is upon the Seat of the One Lord. (This further tells us that Baba is the ultimate one who has many transformations. "Khem" [unknown or unknowing] is the name for the Fool Trump in ancient Egypt. Baba is the Fool and represents what is undefined and beyond the

Ultimate. "Khet" is "things" and here specifically refers to offerings placed on or next to the portable shrine. "Neb W@" means that he is the One and Only God who integrates all of the cosmos. The Egyptians knew him as the Fool because he is beyond knowing, incomprehensible. As Thoth he becomes the One, the Grand Ultimate. You can know things, but it is not possible to know yourself in terms of knowledge, because that is a condition of the "knower", not knowledge. Your essential nature is transcendental. Therefore, to know yourself, you must transcend all things and all knowledge. You are undefined [Baba], but all that you do know or can know is through the Intelligence of the Self [Thoth].)

254.277aW416

254.277aW416 A, Neb Aakhet. Ary Aset en W.

O Lord of [Divine] Samadhi, make a Seat for W. (This verse has sophisticated word play. *Samadhi* is the sun sitting on the horizon. Baba is Lord of the Root Chakra in the Seat. The seat is for sitting in meditation to enter *samadhi*. The word for "make" in Egyptian uses the "eye" glyph. The eye and seat glyphs together form the name of Osiris, the Perceptive Faculty. The avatar here identifies with Osiris, Baba, Thoth, Ra, and Isis [the Seat] all at once. The "khet" in "Aakhet" echoes the "khet" in the previous verse. *Samadhi* is the Great Offering.)

254.277bW416-417 Ar tem-k ary Aset en W., ary ka W., fat em at-f, Geb.

If you do not make a seat for W., W. will do a meditation offering on his father, the **World.** (In plain language, if you do not offer the avatar a Meditation Seat, he Will sit on the ground and meditate. "Ary Aset" [make a seat] again encodes the name of Osiris. Geb, the father of Osiris, is the World Trump and represents physical matter and the element of Earth. All interaction of mind with the physical world is "Ka" is to meditate. "Fat" is presentation of an offering a form of meditation. and usually is written with the lifting determinative. If you use the lifting determinative and the suffix "t" together with "ka", you get the word for work. The usual determinative [missing here] shows that presenting an offering means to lift something over the head and often means lifting of the pawns to make moves in the Senet game or of making offerings in a ritual. "Do not" uses the word "tem", which is a play on the name of the Tower Trump. All places originated with the creative act of Tem that brought the universe into being.)

The Earth does not talk by itself. The World does not meditate by itself. (Geb is the World, the Earth. He is "dead" because he has become physical matter that does not speak for itself or meditate. Only self-aware beings can talk and meditate.)



Above is a detail of a photograph of the W version at 254.277c (see Allen or Piankoff), showing the spoon, oar, or axe glyph that goes with "wa". A possible reading is that the World does not attack itself. The physical world is "conservative" and not

self destructive. According to Sethe the T version has the glyph . which is partially damaged, but appears to be 🋩 or 🛀 showing a ritual instrument or weapon grasped with both hands. The interpretation of the last phrase of the verse is thus still somewhat ambiguous, but I think it is safe to say that the idea is that the physical world is passive and inanimate.

254.278aW417

AAAL ~ & ~ & AAAAA 254.278aW417 Gemy W. em wat-f, wenemy-f nef su mumu.

Whatever W. finds on his way he eats for himself, and digests back into pure ("Mumu" can have the water radical. awareness. Although the translation of "mumu" is uncertain due to lack of enough additional examples, the idea seems to be that food when eaten turns to a liquid and loses its original definition as separate morsels. This suggests a return to undefined awareness. Eating is a metaphor for Full experience means digesting something so that it integrates into experiencing. The avatar experiences fully whatever he encounters and one's own being. dissolves it back into pure awareness.)

254.278bW417



254.278bW417 Ser Henet Peg, per pesejet Peg, @h@ Wer.

The Mistress of Peq[er] arranges, the nine shining ones of Peq[er] ascend, and the Great One stands up. (This verse seems to refer to the Osirian Mysteries. The "Great One" is Osiris. the language is deliberately obscure, but the next verse confirms the reference to the company of gods. The pelican images seem to refer to Peqer, the sacred place where the manhood of Osiris recovers its virility. The

"Henet" is the lady Isis who receives him as the revived pecker. Budge says "Henet" here means a mythical location. "Peg" is a portion and uses the pelican glyph. It may be a euphemism for "Peger". The phallus was the missing portion of the body of Osiris that Thoth and Baba restored for Isis and Nephthys. Below we see a triple Ennead, which is quite unusual.)

254.278cW418

254.278cW418 Medu Pesejetu Neteru. Ta jena jenat.

The [Three] Enneads speak. The portion of the earth is apportioned. (The root "iena" or "dena" means to cut and divide into portions. These could be portions of time, such as the quarters of the month, or portions of land. The body of Osiris was also divided into 14 portions. Each portion was located at a sacred site. Every year the Egyptians ritually reassembled Osiris at Abydos. Three Enneads make a Each Ennead has its own leader. This gives us a total of 30: company of 27 gods. one for each day of the month and each square on the Senet Game Board. The Three Enneads also make a royal cubit with its 28 portions. There is one god for each division on the stick plus one god for the cubit stick as a whole. Osiris is the There are two "inches" on the cubit stick for each "portion" of the wholeness. dismembered Osiris. There is also a Ka energy for each component of Osiris.)

254.279aW418



The Two Valley Labyrinths are joined. The Two Regions are united. (The serpent glyph doubled seems to represent two caverns. The same glyph also occurs later in the Pyramid Texts at (524.1236a). The glyph's top portion is Qebehut, the feathered serpent daughter of Anepew the Death Trump. The 10th Nome of the The bottom portion seems to be a pair South had Qebehut's glyph as its totem. I think this glyph is the sign for the Labyrinth of the Astral Realm. of portals. During the Ptolemaic era there still existed a Great Labyrinth at Hawara near Lake This was a huge funerary temple complex built in the 12th Moeris in the Fayum. Dynasty by Amenemhat III adjoining a large pyramid – the last of the great pyramids. Strabo describes the Labyrinth (xvii. I. 37) as "a great palace composed of many palaces — as many in number as there were Nomes in earlier times; for this is the number of courts, surrounded by colonnades, continuous with one another, all in a single row and along one wall, the structure being as it were a long wall with the courts in front of it; and the roads leading into them are exactly opposite the wall. In front of the entrances are crypts, as it were, which are long and numerous and have winding passages communicating with one another, so that no stranger can find his way either into any court or out of it without a guide. But the marvelous thing is that the roof of each of the chambers consists of a single stone, and that the breadths of the crypts are likewise roofed with single slabs of surpassing size, with no intermixture anywhere of timber or of any other material. And, on ascending to the roof, which is at no great height, one can see a plain of stone, consisting of stones of

that great size; and thence, descending out of the courts again, one can see that they lie in a row and are each supported by twenty-seven monolithic pillars; and their walls, also, are composed of stones that are no smaller in size. At the end of this building, which occupies more than a stadium, is the tomb, a quadrangular pyramid, which has sides about four plethra in width and a height equal thereto." [Passage quoted from Loeb Classical Library, 8 volumes, Greek texts with facing English translation by H. L. Jones: Harvard University Press, 1917 thru 1932, text in public Qebehut represents the dark "sky" of the Labyrinth roof, and the figure domain.] below it represents the course through the Labyrinth. The other occurrence of the glyph is a clearer drawing with a door at each end and a winding passage. Herodotus says (ii, 148) that the Labyrinth had twelve great courts and 3000 Here is his eye-witness description. "... The Labyrinth surpasses the chambers. pyramids. It has twelve courts, all of them roofed, with gates exactly opposite one another, six looking to the north, and six to the south. A single wall surrounds the entire building. There are two different sorts of chambers throughout-half under ground, half above ground, the latter built upon the former; the whole number of these chambers is three thousand, fifteen hundred of each kind. The upper chambers I myself passed through and saw, and what I say concerning them is from my own observation; of the underground chambers I can only speak from report: for the keepers of the building could not be got to show them, since they contained (as they said) the sepulchers of the kings who built the Labyrinth, and also those of the sacred crocodiles. Thus it is from hearsay only that I can speak of the lower chambers. The upper chambers, however, I saw with my own eyes, and found them to excel all other human productions; for the passages through the houses, and the varied windings of the paths across the courts excited in me infinite admiration as I passed from the courts into chambers, and from the chambers into colonnades, and from the colonnades into fresh houses, and again from these into courts unseen before. The roof was throughout of stone, like the walls; and the walls were carved all over with figures; every court was surrounded with a colonnade which was built of white stones exquisitely fitted together. At the corner of the Labyrinth stands a pyramid, forty fathoms high, with large figures engraved on it, which is entered by a [Passage quoted from the George Rawlinson Translation subterranean passage." (1858), public domain, available online]. This fits the Twelve Hour structure of the Astral Realm as described in the Amduat. The two "regions" could be the lands on either side of the Astral River [the Upper and Lower Registers] or the Six Hours from Dusk to Midnight and the Six Hours from Midnight until Dawn. "Sema" means to unite and often refers to Egyptian yoga. "Semay Tawy" means "uniting of the Two Lands" [North and South] and is an expression for it that is very similar to the expression in this verse. It also is a name for Egypt. The "uniting of the two lands" in the structure fits in with Strabo's notion that the Labyrinth was also an architectural map of the nomes of Egypt. "Akhemety" calls to mind the ignorant Fool Trump and probably plays on another name for Egypt, Kemet. The pair of glyphs at the end may represent colonnaded chambers in the upper level of the two Perhaps there was a circuitous route through the components of the labyrinth. Labyrinth passing along one side of the Nile and then along the other. Unfortunately, although the pyramid remains as a mound stripped of its outer casing and with inner chambers waterlogged, the Great Labyrinth at Hawara was thoroughly

destroyed to the point were we can not even reconstruct an outline of its layout. However, I believe the Labyrinth of royal tombs in the Valley of the Kings with its wall murals of the Amduat fills the bill for the concept of the Labyrinth of Atlantis and matches the accounts of Strabo and Herodotus in terms of the general structure and content. Some believe that the Labyrinth survives but is buried beneath waterlogged silt. What Petrie thought to be the remains of a vast stone floor [304m by 244m] buried several meters under silt and detritus may be the "plain of stone" Sonar and other tests are underway to find the truth of the described by Strabo. matter. If the stones were as huge as Strabo says, they would have been difficult to haul away and recycle. The Mataha expedition of 2008 confirmed the existence of massive walls under the stone roof. Above the roof are about two meters of archaeological layers of detritus from Roman and Byzantine times. The rising water table with its salinity threatens to destroy the megalithic wonder that lies deep below. Consideration is underway to further confirm the Mataha findings and then see what engineering measures may be taken to rescue the structure. The Hawara Labyrinth was built by Amenemhat III along with the construction of the last pyramid and so the Pyramid Text does not refer to the Labyrinth at Hawara, but to an earlier one or perhaps the abstract concept that Amenemhat later expressed as a physical structure. Hopefully engineers will be able to devise a way to drain an area and make an exploratory excavation to ascertain the condition of the deeply buried Perhaps with solid confirmation the Supreme Council of Antiquities will structure. arrange for a global effort to preserve and restore what remains.)



Atlantis

[Ateru Anetet Keket, "The Riparian Lands of the Dark Valley"] [See my commentary on the **Amduat** at www.bentylightgarden.com/Amduat.htm.]

254.279bW418 254.279bW418

418 月日 京 華 二 一 月 京 418 Sesheta Watu er Sewau.

Made secret are the pathways to those who pass through. (This supports our thesis that the previous verse brings up the Labyrinth. Here we have a description of passing through the Labyrinth. The royal tombs in the Valley of the Kings that date from the New Kingdom era were also labyrinths. On the walls of several of these tombs we see illustrated books that describe complex Labyrinths of the Astral Realm. Rameses II built a huge underground Labyrinth in the Valley of Kings that is still under excavation. It survived because it was underground and people forgot "Sheta" is deep learning and "sesheta" is a secret where the secret entrance was. or mystery. The turtle is the totem of secrets because of the way it can withdraw into its shell. The pathways of the Way of Horus, the Will, are a mystery to "outsiders" because only you know what you truly want in the depths of your heart.

"Seshat" is the goddess of learning and civilization. The "sewau" are those who pass by or pass through. This means the initiates who pass through the Labyrinth. The word is the causative form of "wa", which also can mean to meditate. "Sewau" may also be a term for avatars – "Those Who Pass Through" and also is a synonym for Senet, the Game of Passing.)

254.279cW418

254.279cW418 Sehetem rewedu er pereru.

Destroyed are the stairways for those who would ascend. (The inner teachings are made secret and the obvious staircase of ascension is destroyed so the unworthy can The Egyptians often deliberately obscured or destroyed information to not use it. prevent it from falling into the wrong hands. At the same time, they hid the basic information openly for those who could understand the secret clues. Fortunately, we can recover many of the essential teachings by careful study of the remains that have survived the ravages of time. The loss of incidental details is sad but The loss of crucial details is tragic. The Egyptian wizards went to unavoidable. great lengths to avoid such loss by encoding the secrets in public or semi-public material that was packaged in special ways to resist the ravages of time and barbarians. "Sehetem" is the causative of "hetem". "Hetem" means to perish, disappear, or die out. However, it also means to be provided with, to be full. Thus, from one viewpoint, the stairs of ascension are destroyed. From another viewpoint, they are intact, fully provided, and we always have them available. For example, the pharaohs went to great lengths to build elaborate tombs filled with treasure that they knew would be plundered. There was no sure way to keep the tomb locations secret. What usually was not plundered was the important content that was carved and painted on the walls (except in the cases of deliberate political vendettas where names or whole texts were hacked away). That vital material on the walls survives in remarkable completeness to this day. The staircase glyph is punning code for Baba's name because "rewed" is a variant of "red" [staircase] that plays on the word for leg, and Baba's name is written most simply with two leg glyphs.)

Ma@ neweh. Ja Meseget. Seger Beju Mer Hepu. 254.279dW418-419 Make true the cable, traverse the place of resurrection, smite the Bej of the Apis ("Ma@" is truth. It also can refer to a type of cable used for bull gods of love. towing a boat. At certain points in the tour of the Astral Realm the Meditation Boat "Neweh" is also a cable. of Ra must be towed. It also puns on a word for masturbation. The "Meseget" is a bull's hide that was used to cover the body of a deceased person. This probably represented identification with the Ka energy of the bull. The place for the "Meseget" could be a mythical space in the sky or a room where an actual bull's hide was draped over the body. The body was transported on a sledge or in a boat while wrapped in a "Meseget" to the place of mummification. They towed the sledge with the ropes. "Seq[r]" is to strike something, but it has an esoteric meaning of "hitting" the meditation seat just as in the Chinese expression "da-zuo". The "Bej" is a technical word connected to the It is also the name of a bull god. "Mer" is a lake or ocean, but has the bull hide. sense of love or pure awareness. "Hep" is the god of the Mediterranean waters in the north [transpersonal consciousness] and the name used for the sacred Apis bulls. The idea here is to combine deep meditation with an awakening of the bull-like Ka Full understanding of the technical details of the ritual aspects is lacking, energy. but pictures show the draping of a bull's hide and sometimes a wrapping of a body in one. "Hep" is the god of happiness. The deceased and the teachings pass safely through to a resurrection of bliss and happiness. The Egyptians built elaborate Labyrinths for the mummies of sacred Apis bulls. A major example that still survives [with bulls removed but with huge stone sarcophagi still in situ] is the Serapeum of Memphis, located near Saggara.)

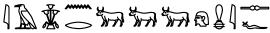
254.280aW419

254.280aW419 A, ner sekhetu-k, Aad, Tepy @ An Sebau.

O mighty are your fields, the Star, and the Primary Ancestor Tower of Stars. (This verse is in secret code. The fields are the sets of beliefs in a person's mind. The avatar has powerful beliefs. The word mighty is "Ner", which is a word for a vulture and thus a code word for Mut, the Cosmic Mother Love Goddess. "Aad" is shorthand for "Aa Dewa", which means "praise and adore" or "praise Venus". "Dewaw" is the star related to Mut-Hathor the Goddess of Love and consort of Ra-Atem. The word "An" is a tower glyph and code for Tem the Tower Trump. The Tower ejaculates all the stars. Together with the word for "you" [-k] the code forms "An-mut-k", which is an epithet of Baba. The word Primary Ancestor [Tepy-@] makes the connection to the Primordial Avatar clear. "An-mut-f", "An-mut-k", and "An-ken-mut", are variations of a name for Kenemut, who is a form of Baba, the Fool Trump in his undefined aspect – some would say unrefined aspect. He makes love to Mut, who as the consort of Ra then becomes his mother when he is born as Hew and "An-mut-k" often becomes "An-Mut-f". The common translation "Pillar of Saa. His Mother" does not work, especially in the case of "An-Mut-k", which then becomes Pillar of Your Mother. "An" is a tower, pillar, or battering ram. The examples of Dewamut-f and Qebehusenu-f are helpful. The first means "Venus is his Mother" or "Adoring his Mother". Venus is the morning star, so this puts Dewamut-f in charge of the Eastern direction. Qebehusenu-f means "The Cool Skies are his Brothers". Qebehusenu-f is in charge of the West, the direction in which the sun sets and brings on the cool night skies. His name might also mean "The Cool Ones are his Brothers". Following these analogies, "An-mut-f" means "Light Tower City is his Mother", since "An" is the totem glyph for the city of Awen. Uncertainty about the name remains, as the next verse reveals. "An-mut-f" is an epithet of Baba and may suggest the strange idea that he makes love to his mother. Given the odd relationships of the Egyptian gods and the unified view of them, this is quite possible.)

254.280bW419 254.280bW419 Ma en sen An Keneset, Ka en Pet. They see the Tower of the Perineum, the Bull of Heaven. ("Keneset" is the land at the very south of Egypt, and thus represents the perineum. Mastery of the perineum through the Root Lock exercise transforms the phallic tower into the Tower of Light in the spine and brain. This then transforms into the Bull of Heaven. The word "ma" codes for the transformation of Baba as the sense of sight and connects it to "Ma@", the true "line" of sight seen in 279d. The eye socket is a "baba" [cave] in Egyptian. The Bull of Heaven is the eighth chakra, which is an energy center but not a material chakra. Sometimes Egyptians place it below the seven cows of the physical chakras [e.g., **Papyrus of Ani**, Plate 35]. This puts it below the perineum. Otherwise, it is often considered to be above the crown chakra.)

254.280cW419



254.280cW419 Aakh ner tepy mas-f.

The cattle flourish upon his liver. (The bull of heaven is the eighth chakra of an The chakras that are in the physical body are often individual's Light Body. "Ner" also means mighty, but here is used as a symbolized by seven cows. Although the noun is masculine, the seven other collective noun for cattle. members of the herd are usually cows that represent aspects of Mut-Hathor as the Cosmic Cow [Mehet Weret]. Taken collectively the herd consists of the bull and his The reference to the liver, "mas" is a complex pun on "ma@", truth seven cows. and "ames" or "mas", the flail of Menew. "Mes-tety are the two thighs. "Menew" is often embodied as thighs or pillars and Baba's name is a pair of leg glyphs. The liver meridian connects to and enlivens the sexual organs and also runs down the inside of the leg.)

254.281aW419



254.281aW419-420 Ha senej, seda, medesu Tepy @ Qerer en Pet.

O, fear and tremble, you distinguished doorkeepers before the Eternal Primal **Source of Heaven.** (Baba Menew is the Source of Heaven and of all creation. The doorkeepers merely watch over the crossover points between various layers of creation. Baba Menew manages the whole thing from Source, so the avatar identifies with him. "Qerer" means a hole or cavern, especially the caves from which the Nile springs forth. The doubled "r" makes the source last in time. Another name for a cave is "baba", so we have here yet another code for Baba. "Qerer" also means "frog" because of its sound and because frogs like springs, and because time originates at the Source and the frog represents the Wheel of Time with its fundamental Ogdoad of Ancestral Archetypes. Baba as Thoth creates the Ogdoad of Eight Primordials.)

254.281bW420 Wep nef Ta em rekhet nef, heru mer nef awet am.

He opens the Earth with what he knows on the day he loves to come. (As creator, he chooses when to create. The joke is that, as the Fool, he does NOT know [me rekhet] or when he will do anything, but acts on whim, coming whenever he wants Another joke is that "rekhet" can also mean "mankind, the intelligent ape who to.

thinks he knows things". "Aw" may also have the same sexual nuance as in English. He loves to come and he comes when he loves.)

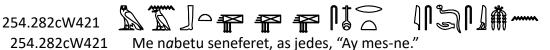
254.282aW420 11 mm S 11 S = 3 = 3 = 3 = 3 254.282aW420 A, an Wer, sekat hery ab Dewat.

O for it is great, the plowing within the Twat. (As if to confirm our randy suspicions, this verse continues the praise of Menew/Baba/Osiris in the form of a great ritualized plowing that is also an ancient metaphor for lovemaking. The Twat is the focal point of lovemaking. Plowing in the Twat is about as explicit as you can get with Egyptian jokes. The Twat is also the Astral Realm and the Pole Star as the circled star glyph reminds us of that.)



Mek, s-aw es em khesef-k, Amenet Neferet em khesef-k. 254.282bW420

Indeed, make her come to meet you, the Beautiful Western Lady, to meet you. (The avatar identifies with Amen-Ra, and then his consort, Amenet, the beautiful hidden Cosmic Mother comes to meet him. The play on "come" continues and it looks even more as if Baba plunks the Cosmic Mother.)



As if made beautiful with tresses, she as if says, "He comes whom we have borne." (Her hair is as if in braids. This confirms the weirdness of the relations among the divine beings. Amen/Baba is beyond the beyond and creator of all, yet Mut/Amenet is his mother and his consort. The epithets for Amen/Baba sound like he is a real "motherfucker". The web is further tangled when we recall that the avatar through Baba identifies with his father Osiris, whose mother is Newet, the [grand]daughter of Mut. Newet is also famous for her beautiful tresses. All the Egyptian divinities are part and parcel of each other as flavors of a unified wholeness.)

254.283aW421 Weben @b-f, An sedem, Ka en Pet.

His horn rises shining, a Tower with eve paint, the Bull of Heaven. (The previous verse establishes that Amenet is his mother. This verse establishes that he is Ra-Atem the Light Tower. He rises like the sun. The horn is another phallic image that represents a ray of light and the aureole of the crown chakra. He also rises like a towering phallus. He is the creative Bull of Heaven. His Ka becomes the Higher Self. The "sedem" is stibium, a form of eye paint used to highlight the eye, which is the light on top of the tower. It also means to unite and is a variant spelling for the organ of hearing, "Sejem". This magical stibium will also enhance your hearing.)

254.283bW421 Thena aru-k. Sewa em hetep.

Pass through experience. Your forms are distinguished. ("Distinguished" expresses the loftiness of the towering phallus. "Sewa em hetep" means to pass in peace or to pass through an experience to obtain peace. This can mean to make love and then relax fully satisfied.)

254.284aW421 254.284aW421 "Khenem en thu at," an Amenet Neferet er W.

"The father unites with you," says the Beautiful Western Lady to W. ("Khenem" means to unite, to be a friend, and is also the name of the Creator as a ram-headed god who creates creations on his Potter's Wheel of Fortune. Amenet is Mut, the W. here is in the role of Osiris. The father is Amen Ra. consort of Amen. Osiris Lord of the Dark Realm and Amen Ra Lord of the Light Realm unite on the level of Mut's undefined awareness that is the clear light of Being.)

254.284bW421-422 As khen-k er Sekhet Hetepet.

Hasten and row to the Field of Experience. (The Field of Experience is in the delta [the brain] and represents the subset of beliefs that a person actually experiences as his reality and grants high intensity of attention. Beliefs held with low intensity will seem to be dreamlike, fantasies, or nonsense, things that are not possible, or simply not "appropriate" and therefore not selected for experience but remain as ideas, imaginings, and background context.)

254.284cW422 🔭 🔽 🗐 💭

254.284cW422 Ath-k hep neher qat-f

You take the oar that is like his bolt. ("Neher" is a comparison word. The oar is like Baba's door bolt. The Cosmic Door Bolt is another epithet for the phallus of Baba. The texts sometimes refer to Baba opening the double doors of heaven with his big door bolt. Statues of Baba as the baboon god often have a very "Qat" also means "height", so "neher qat" can be "that is well-pronounced phallus. at its height". Baba's phallic oar rises in an erection to its maximum height. The T. version adds a "god" radical to the "bolt" making it a divine tool. The oar is a tool for ferrying across the stream of life from ignorance to enlightenment. It is also an important symbolic tool in the **Book of the Dead** [for example, see ch. 148].)



A, an Khenet Menat[u]-f: "Heb-k em Ta." 254.285aW422

"Ah," says the Chief of his Mooring Post[s]: "You plow the Earth." (There is a play here on the Osirian title, "Khenty-Amenetyu", Chief of the Westerners and the Invisible Realm of the dead. The "menat" can be a mooring post for the boat image we saw in the previous verses. Mooring a boat in harbor is often an image for death in Egyptian. It also means thigh, and thus continues playing on the image of Baba's phallus. Plowing the earth is a metaphor for lovemaking and represents the resurrection of Osiris and his ability to plow the fertile delta of his beloved Isis.

"Menat" is also the "pacifier" of Hathor.)

254.285bW422

Er wetet-k, er wetet-k, er sethetet-k.

To your begetting, to your begetting, to your bestowing of seed. ("Wetet" and "sethet" both mean to bestow seed upon someone. "Sethetet" is the consort of "Khenemu" at the source of the Nile. She is the "coming" of the Nile as Khenemu makes love with her and creates the Nile flood to bring abundance to Egypt. This is hyperbolic description of Baba's lovemaking.)

Ma-k R@ em anethetu-f. Dewa-k R@ em perut anethetu-f 254.285cW422 You see the Higher Self Sun in his bonds, and you adore the Higher Self Sun in the going forth from his bondage. ("Anethet" was one of the Avatars of Ra listed in the **Litany of Ra** [#64]. Evolution requires going into a state of limitations and then moving beyond those limitations to a newer more complex form of freedom. This is a natural sequence. "Perut", or "Going Forth", is the Egyptian season for plowing "Peret" is also the going forth of a god's image when the people bring and planting. it out of the temple and parade it about during a festival.)

254.285dW422-423 Em Sa Wer amy anesu-f

By the great protection that is in his red ribbons. (The bonds that seem to bind the sun in the coils of the serpent Aappe become the red rays of the sun. They are simply the festive apparel with which he adorns himself for the celebration. The T. version has an interesting glyph for the ribbons suggesting they braid in a helical

fashion.

254.286aT242 Neb hetepu, da-f nek @-f.

The Lord of Experiences, he gives to you his hand. (The T. version here is better than the W. version because it has "his hand". The W. version has "your hand", which is certainly a scribal error, perhaps an unconscious repetition of the glyph shape of "neb" and the "k" of "en-k". The rays of sunlight are like hands that reach down and touch. Akhenaten developed this theme in the art of his period by having rays extend down from the solar disc. At the end of each ray was a little This represents the sense of touch, which is the essential component of hand. experience – being in touch with your world. "Hetepu" are various real world experiences. By accepting and enjoying worldly experiences, one attains to peace. At Saggara there is a wonderful alabaster altar that consists of a solar disc surrounded by four "hetep" glyphs, one for each cardinal direction. This was the original World Peace insignia developed by the Egyptians back in the third dynasty. The **Pyramid Texts** describe it here verbally. The word "@" is abbreviation for avatar, the Helping Hand of the Deliberate Way.)

His female apes have cut off heads. (The monkeys or apes ride with the sun on his boat. They also worship him from the earth doing the Sun salutation and whooping The apes ape the Higher Self. The expression "Senet R@" about at sunrise. specifically means to copy Ra, to conform to the Higher Self pattern. This is another meaning of the root "sen". The text has three head radicals after "senetu", but I think they probably should be three nose radicals. "Sen" with that radical is to sniff, kiss, or embrace. "Sen ta" is to kiss the ground, the essential motion of the sun salutation, which is a prostration on the earth and signifies that the evolutionary growth of the Higher Self is to be lived out here on earth. The sun kisses the earth every morning and every evening when it passes the horizon. "Sen" also means to pass and "Senet" is the name of the Egyptian national game and divination system that gave rise to the Tarot. Square #8 on the Senet Game Board appears to be dedicated to "Kissing the Ground" and to the god Hew, Lord of Taste and Smell. The monkeys represent the Egyptian ability to laugh at the foolishness of rituals and yoga, but at the same time recognize that nature spontaneously follows these profound Faulkner translates the phrase as "female apes who cut off heads", patterns of life. and "senetu" definitely can have that meaning. The verse clearly has a set of heads at the end. The ape is a symbol of the Fool. As we shall see below, the phrase means that the apes go beyond the intellect in their wizardry. In the Litany of Ra Image #64 shows Thoth without a head and calls him "Hery Gefetu-f", the Chief of His Apes. Have the apes cut off the head of their leader?)

Sewa W. hery then em hetepet. Thes nef tep-f hery Weseret-f. W. passes above you in experience, and he lifts his head above his Wizardry. (The avatar can be beyond you in his level of experience, but he still looks up to his own Wizard Master. The wizard carries the "Weser" staff with a death's head to signify Another interpretation that I have given in the translation is victory over death. that the avatar knows that wizardry is still just a game that easily becomes an attempt to impress others, so he goes even beyond that and lets go of wizardry. "Sewa" means to pass and thus links to "sen" in 286b. It also implies that the wizard's technique of rising above his own head is to meditate [wa]. The determinative with "thes" suggests that it can also mean to tie. Then the phrase means that he ties his own head upon his wizard staff. The wizard staff has the Death Lord's head on top. This idea plays on the theme of tying together the component parts of Osiris. There also is some play on the game of Senet. The baboon fool and the jackal of death both are usually seen adjusting the center balance of the Scale of Justice. If the staff of the scale is the wizard's scepter, then the baboon usually usurps the jackal's death head at the top position on the scale. However, some editions show the jackal's head on top. The idea is that the foolish baboon puts his head on top where the jackal's head belongs and usurps the wizard position as the master of death. This playful rivalry between the baboon fool and the jackal of death is also embodied in the ancient Egyptian game usually called "Hounds and Jackals" [which probably should be "Baboons and Jackals"]. In China this myth reappears as the story of Sun Wu-kung crossing his name off the death list and then crossing out all the names, or perhaps "heads", of his monkey friends as well.)

254.286dW423 254.286dW423 Aw Weseret W. hery em ket-f, em ren-f pu en "Thes Tep".

And the Wizard Staff of W. is on his other one in this his name as "Tied on Head". (This means that the avatar's wizardry [or Wizard Master] is like a head above his own other head, i.e. his real head. The trope is that he ties on a head above his own like the head on the staff. This is his immortal Higher Self soul that is made of pure light and therefore never dies. "Tep" also means the primary source. The image calls to mind the tantric icons of India and China that show gods or bodhisattvas with heads stacked up one on top of the other. This indicates a lineage of transmission of enlightenment that always holds in time even though the masters attain to an equal status of immortal awareness. "Thes" means to tie, but also can mean to lift in this and the previous verse. The wordplay in these verses is Faulkner's translation is meaningless unless we understand the very "knotty". underlying symbolism of the master-disciple relationship, the Higher Self, and the Wizard's triumph over death. The epithet is also an allusion to the reassembly of the limbs of Osiris.)

$254.286eW423 \stackrel{\text{\tiny leg}}{=} \sim \stackrel{\text{\tiny leg}}{=} 424 \stackrel{\text{\tiny leg}}{=} \stackrel{\text{\scriptstyle leg}}{=}$

254.286eW423-424 Thes-f tep en Hep am-f, heru pu en sepeh Neg.

He ties the head of the Bull of Offerings on himself for that day of lassoing the Bull. (This verse continues the play about heads. Ra symbolizes the head and the Higher He is the Sun Trump of the Tarot and represents the brain. The "Hep" Apis Self. Bull represents the abundance brought by the Nile. Tying on the "head" of the bull represents dedicating oneself to the service of the Higher Self to bring abundance to the world. Lassoing the bull is bringing the lower self into alignment with the "Sepeh" is like the causative of "peh", which means to arrive at the Higher Self. end. "Peh" is the buttocks or thighs and is the metathesis of "Hep". These verses really tie up your mind. Egyptian civilization tied itself to the Nile. The Nile is the spinal cord, the delta is the head, and the branches of the Nile are the horns. This suggests that the lassoing was at or near Memphis. Hence, we find the huge Serapeum of Memphis at Saggarah, a vast underground mausoleum for the mummies of Apis Bulls. "Neg" is another name for a bull. Tying on the head also suggests uniting the delta with the south.)

254.287aW424 1 - 254.287aW424 2 - 254.287aW424 - 255.287aW424 - 255.2876aW426 - 255.2876aW44 - 255.2876aW44 - 255.2876887aW44 - 255.2876887aW44 - 25 254.287aW424 [A]sek reda en W. wenemy sen em sewer sen.

Those that W. makes to eat and those he makes to drink. ("Sek" is short for "asek"

and is an initial particle that I do not translate. Eating and drinking refers to the "offerings" that are the experiences we make for ourselves in life.)

254.287bW424

254.287bW424 \$\$\$\$\$ 0 mm Sewer sen em b@hu sen.

They drink from their abundances. ("B@h" is the abundance brought by the Nile The glyph has the phoenix perching on a pyramid capstone because this flood. abundance continues cyclically without end in a regular pattern. This is "benu" the phoenix, and "ben-ben" the pyramidion capstone, combined. The T. version has the water glyph that suggests the flood . During the New Year festival when the flood came there was a drunkard feast in which people got very drunk to celebrate the return of Osiris as the god of wine and beer during the month of the Fool [Kenmut].)

254.287cW424-425 Akhem ket W. am, an maau su.

W. is reckoned beyond others there by those who see him. (Literally, the first phrase says "akhem ket Wenes am": "without other is W. there". This means that people see him as exceptional. "Akhem ket" could also mean "another Fool". People think he is a second Fool Trump. This of course puts him in a league with Both readings work and lead to the same conclusion that the avatar is Baba. beyond the beyond, in a class of his own.)

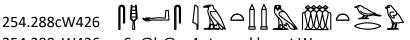


Heken tut tepy Ja@m-s. Tefenet W. tewat Shewe. 254.288aW425

The Cobra who sings spells is on her Ja'am scepter. W. is the Tapas Trump that uplifts Shiva. (The Cobra is on top of the "Wer Hekau" staff so she can transmit mantras [See the ritual staff carried by Hew, Lord of Taste, in the "Senet Tarot of She is called "Heken tut", the form that sings. Ancient Egypt"]. This is also deification of Hekenu, one of the sacred unguents. The "Ja@m" is the power scepter of the gods and here goes by its mantra name. Tefenut is the Strength Trump, the tapas power of yogic discipline. She is "Sekh[em]et" in Egypt and Shakti in India. Her power is in the hand. She uplifts [the lingam of] Shiva, her consort and brother. Shiva's name "Shewe" also means on high and empty. The word for uplift is "tewa", which is a code for Tewawet, another sacred unguent. "Hekenu" represents urine, and "Tewawet" represents the female vaginal secretions. The two mix when a woman ejaculates. Female ejaculation requires Tapas, mastery of the female orgasm. It is said that a powerful female ejaculation can spit a stream of female cum high up into the air.)

254.288bT244 Sesekh-sen Aset en T. pen em Jedu, em Jedebet, em Jedut.

They make the Seat wide for this T in the City of the Column, in the Shrine of the Column, in the City of the Column. (The cobra goddess [with her cohorts] expands and stabilizes the avatar's awareness. "Jedu" is Busiris and nearby Mendes. This is the seat of Osiris in the north and represents the pineal third eye. The "jed" column represents the stabilizing of awareness. The expansion is the opening of the eye fully. The text repeats the place name three times with slight variations: "Jedu", "Jedebet", "Jedut". "Jed-bet" means House of the Column and probably refers to the Osirian temple dedicated to the Jed. The W version is feminine singular, and the T version is plural.)



254.288cW426 Se@h@-s Aaty em khenet Weru.

She sets up two columns before the Great Ones. (The two columns are often the "jed-jed" and represent permanence. However, there is another code here, because a pair of columns represents the thighs of Menew, and, hence, spells the name of Baba, first son of Osiris. The "cave" of the third ventricle in which we find the pineal is the eighth cave or "baba" in the head. The ventricle system is the only cave entirely inside the head. It is "hidden" or "amen" and a stream of cerebro-spinal fluid flows through it. The Great Ones are the major gods that are in the brain. A pair of columns or steles often marks the entrance to a holy site. In this case, the two columns are probably the two peduncles of the brain stem that extend down to form the spinal cord.)

254.289aW426

254.289aW426 Seket-s Sha en W. em Sekhet Aaru.

She ferries over the lake for W. in the Field of Reeds. (The Field of Reeds is the cortex. The lake inside the field is the third ventricle alluded to above. Some translators render "sek[et]" as "to dig", but that makes little sense. How does a cobra dig out a lake? The cobra acts as the ferry for Osiris and transports him [sek] across the lake. This is the metaphor for transcending during meditation. The **Amduat** contains illustrations of cobras on which divinities ride. Some are even shaped into boats with serpent heads.)

254.289bW427

254.289bW427 Semen-s hat-f em Sekhety Hetepet.

She establishes his land in the Field of Experiences. (There is a lot of word play in this verse. "Semen" contains the glyph for Menew, Lord of Procreation. The "Sekhet Hetepu" is the field of experiences. "Hat" is an estate or territory. The "land" is spelled "ahet" in the T. version and "hat" in the W. version. The former connects to "ahety", the thighs, and "Ah", an epithet of Menew. Sometimes he is called "Ha". "Ha-t" is also a word for the heart, so she opens his heart and establishes it in the Field of Experiences. Menew Ra is the Lord who calls forth the Cosmic Cobra with his Cobra Breath. In the **Amduat** Ra activates serpent energy with breath and voice.)

L-OMS 78 mileo 20% 254.289cW427

254.289cW427 Wej@ W. medu em Mehet Weret amyt Khenenwy.

W. judges words between the two fighters in the Great Fullness. (The avatar achieves the wisdom of Thoth to judge words. The two fighters are Horus and Set, Will and Illusion, what you decide and what you get. The "Mehet Weret" is the Great Cosmic Cow. This is a form of Mut that represents the wholeness from which everything comes. This becomes the Kaamaduk in India, and the Cornucopia of the West. From this Loving Cosmic Wholeness we can work out everything in the relative world fairly without resort to fighting.)

254.290aW427-428 Sek Weser-f me Weseru Aryt Teba Neter.

For his Wizardry is like the Wizards of the Eye of the Divine Circle. ("Weser" is the power of the Wizard. The "Teba" is the circle of the sky. The Eye of the Circle is Ra, the sun god moving in his cycle. A large circle with a smaller circle in the center of it is the glyph for the Higher Self Sun, Ra.)

254.290bW428

254.290bW427-428 Nekhet-f nekhetu Aryt Teba Neter. His might is the mighty powers of the Eye of the Divine Circle. (He has all the power and focused attention of the Higher Self.)

254.290cW428

254.290cW428 Aw nej en su W. m@ aru nen aref.

W. protects himself against whatever anyone does to him. (The avatar is impervious to attack or negative influences. Note: From here we begin to see cross hatches [underlines in my hieroglyphic font] over some of the W. version. These passages have been recovered from the T. version that now starts to show the same text as the W. version.)

254.290dW429 254.290dW429

Nehemu sheb-f em @-f.

They may take away his food from his hand

254.291aW429 254.291aW429

[A]sek su wen, nehemu mesut-f em @-f.

When it is there; or they may take away his evening meal from his hand

254.291bW429

[A]sek-s wen, nehemu thau em fenej-f When it is there; or they may take away the breaths from his nose.

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254.291cW430 Se@h@u heru-f en @nekh.

And determine his days of life. (They may decide that he can only live a certain number of days.)

254.291dW430



254.291dW430

Nekhet W. er sen, kh@ her wejeb-f.

The might of W. is beyond them as he rises above his boundaries. (The avatar knows how to transcend boundaries like the Nile goes beyond its banks and the sun rises above the earth, so no person or situation may limit him. This is the power of transcending limitations.)

254.292aW430

254.292aW430 Akher hatu sen en jeb@u-f

(He understands and controls their core beliefs Their hearts fall into his fingers. and thus becomes their master.)

254.292bW430



254.292bW430 Beseku sen en Aru Pet. Desheru sen en Aru Ta.

Their guts belong to the Gatekeepers of Heaven. Their blood belongs to the **Gatekeepers of Earth.** (The "Aru" are divine gatekeepers. They watch over the gates of transition from one level of reality to another. Those who wish ill of others are naturally stuck in certain chakras or energy levels of their own bodies. They are therefore under the power of the gatekeepers for the respective chakras. The guts belong to the third chakra Solar Plexus. The avatar's third chakra egotistical Will must rise to the level of the Higher Self Will before it gains freedom. The blood is related to the heart chakra, but must integrate with the root chakra and the physical world to attain its freedom.)

254.292cW431

254.292cW431 Aw@ sen en Shawat.

(Those who are greedy to own things find that Their heritage belongs to the poor. their possessions are redistributed to those who lack possessions. Thus, everything comes to a balance. The word "shawa" for the poor plays on "Wa Sha", the Ocean Meditation, which is a technology for shifting one's viewpoint from poverty to wealth. A person is poor because he believes that abundance is outside himself. If he expands his awareness to identify with the unlimited abundance that he believes he lacks, then he instantly becomes fabulously wealthy. It is simply a matter of turning things around, a fundamental viewpoint shift. Of course, once you make the viewpoint shift to the wealth perspective you have to learn how to manage your wealth. That could be easy or difficult depending on what you believe. In any case once you let go of the belief in lack that defines poverty you no longer have that issue to deal with.)



254.292dW431 Peru sen en senu taut. @reretu sen en Hep Wer.

Their houses belong to those who kiss the ground. Their gateways belong to the **Great Nile.** (The "senu ta" or "sen-sen tau" are those who value the world as holy and prostrate themselves to kiss it. They love their world. The "@reretu" are the Gates of the Mansions of wealthy people. Actually, this refers to the Gateways of the seven chakras in the body. The Cobra's name is also "@reret", but with a "Hep Wer" is the Nile God. different semantic glyph. When he floods, he transforms into an image of the rising kundalini. This energy wipes out all the "Gateways" that neatly divide the world into compartments. The kissing of the ground can be a play on "players of the Game of Senet". The Senet Oracle Game Board divides into squares, each of which the Egyptians called a House [per]. The course along the board can be the course of the Nile. Each city or holy site is a square on the board and a portal on the pathway of life. See my rules for playing "Bak-Amen" [Backgammon], the Game of Your Invisible Mind on the Senet Oracle Game Board. The evolution of the rectangular Senet board with 10 houses on each side into a Backgammon square game board with 12 houses on each side probably came from the model of the Twelve-Hour Amduat Journey with its central stream serving as the "bar".)

254.293aW431



254.293aW431 Nejem ab en W. [Sep sen.] Happy is the heart of W. [Say it twice.] (This phrase is repeated for emphasis. The avatar truly enjoys sweetness of life because he knows that nothing can spoil it.)

254.293bW432 254.293bW432

This W. is the One, the Bull of Heaven. (The avatar is the one unique reality. He is the Ka of Heaven, the Cosmic Life Force of the Higher Self Sun in Heaven.)

254.293cW432 Aw der nef aryu nen aref. Aw hetem nef tepu sen Ta.

He overthrows those who do things to him. He destroys things [or "those"] that (He is unbeatable and can make anything in the physical world are on Earth. disappear at will.)

254.294aW432-433 Kher Khened-f, shed-f thes-f nen, reda en nef at-f Shewe er ges Setesh.

In charge of his throne, he studies and uplifts whatever his father Shiva gives to him on the side of Illusion. (Set is Illusion. All of reality is an Illusion generated by Shiva presents Set's Illusions to the avatar so that he may study them, Set. understand them compassionately, and then uplift them. This verse is said three times.)

255.295aW433 Jed medu: ad Aakhet en Herew Nekheny. Khet en Nebu. Say the word and Samadhi pours a libation to the Place of the Will Reborn and food for the lords. ("Nekhen" is the traditional birthplace of Egyptian culture. At Nekhen was a temple of Horus "Nekheny", the baby born to Mut, the Cosmic Mother. The Cosmic Will takes rebirth as a limited Will that holds onto a core viewpoint of existing in the body of an individual person. Then it grows and matures until it realizes its original birthright as the Cosmic Will, Horus the Elder. The location of this site in the body is the Root Chakra region. This is where babies are born into the physical world. Samadhi represents the birth of the sun to start a new day. Samadhi is complete inner stillness and balance between inner and outer, dark and light. Experience of Samadhi recovers the wholeness of awareness that embraces all the "lords" of the universe. Samadhi is the basis of all aspects of yoga.)

255.295bW433 🕴 🖛 🖘 🏠 🖲 🛲 🏠 🗊 🏟

255.295bW433 Ad Aakhet en Herew Nekheny.

Samadhi pours a libation to the Place of the Will Reborn. (The hymn repeats this phrase to indicate its importance.)

255.295cW433 mm I < I m II m II < I m II < II < I m II < I Neser en heh ser then, Hau Kar. 255.295cW433-434

The flames of its hot breath reach you, [Divine] Guardians of the Car. (The Samadhi calls forth the fiery tongue of the kundalini Cobra. The Car is the portable shrine of Osiris, and the "Hau" are guardians who care for and carry about this shrine during processions. They may also recite praises or make mourning sounds related to the Osirian mysteries. This symbolizes the reawakening of Osiris. First, the old The "Kar" may have contained a set of is burned away in the fire of the phoenix. the Ogdoad gods with Thoth and the Transcendental Baba. They are the fundamental archetypes of the Wuji [Baba], Taiji [Tekhy-Thoth] and the Eight Trigrams [Ogdoad] of the Book of Changes, an archetypal vision of reality with 64 phases of the Eye of Wisdom that existed in ancient Egypt long before it emerged in ancient China.)

255.295dW434

255.295dW434 Khef-khefet heh ser then, wethesu Weret.

The deluges of its fire reach you, raising the Kundalini Crown. (The text here refers to a deluge, but this is a flood of fire, not water, even though the water radical The "Weret" is a name for the crown that symbolizes the unity of Upper appears.

and Lower Egypt and also refers to the Cobra associated with it. This symbolizes the raising of the Cobra Kundalini energy to the crown chakra. It is like a dragon of fire. It burns away all karma.)

255.296aW434 Ad Aakhet en Herew Nekheny. Khet en Nebu Samadhi pours a libation to the Place of the Will Reborn and food for the Lords. (The text repeats the phrase from 295a-b above.)



255.296bW434 A, Khebej pu, Khebej Qed, Khebej Aru.

O Sky God who bends in two, Sky God of the Circle, Sky God of Forms. ("Khebej" is an epithet for the sky and the bending pose of Nut. The root "kheb" has to do with subtraction, diminution, and bending. The subtraction theme extends to the notion of destruction. The bending theme connects it to yoga, dancing, and The T. version has a circle glyph with "Qed", indicating it means a loop acrobatics. or circular form. "Qed" in general is a form or likeness, a character or disposition. This refers to the bending poses of yoga of which Newet's classical bending pose is representative. In the Book of Pylons there is an illustration of Osiris bending into a full circle.)



255.297aW435 Ader thu hery As[et]-k. Wah S@h-k er Ta en W.

You take leave above your seat, and put your immortal body on earth for W. (In the first half of the verse "ader" means to remove from or take leave of a place. "Aset" is the seat of Osiris at the North Pole. The preposition is a bit strange, because it literally means "above". The second half of the verse refers to the "S@h", or immortal body, the Orion Body of Osiris. This technically is the ascended form of Osiris and rises in wide strides from the Ecliptic to the North Pole. However, here we find the "kheb" subtraction from Heaven countered by the "wah" of an addition The immortal body diminishes its presence in heaven and put onto the Earth. increases its presence on the earthly plane as the avatar's incarnation.)



255.297bW435 Ar tem-k der thu hery As[et]-k, wah-k nef, S@h-k er Ta.

If you do not take leave above your seat, you put it, your immortal body, down **onto the Earth.** (This is very similar to the previous verse but put conditionally in the negative. If you do not go up, you go down.)

255.297cW436 Aw, Ka W., her-f me Wer pu, Neb At.

W. comes and meditates. His face is like this Great One, Lord of the Moment. ("Ka" is to meditate. The "face" is the field of vision. The awareness expands and embraces the entire Cosmos within its "face". This is the Spatial component of the "At" means "moment". This is the Temporal component of the Great Great One. Through his meditation the avatar becomes one with all space and time by One. living in the Eternal Unbounded Moment.)

255.297dW436

255.297dW436 Weser em neken aryt am-f

He is Wizardly in the lovemaking that is in his Eye. (I believe this and the previous verse have been completely mistranslated by taking "at" to mean violence or wrath and "neken" as murder and mayhem. "Weser" is the power of a Wizard. The root "nek" or "neka" basically means a bull and is a variant of "neg" which we saw above in verse 286e. This is also the origin of our English words "neg" as in "negation", and "neck" as in "making out" or love play. The extensions of the word are "to make love", "meditate", "violent attack", "property and things of value", or an epithet of Set. The bull was a prized possession and thus represented valuable property. The T. version has a leg glyph with "nekenet". The W. version has "neken aryt". The T. version takes the violence interpretation. The W. version can have several possible interpretations, including the violence idea. "Aryt" can be the Eye of Wisdom, the Eye of Horus. We can translate the verse: "empowered by the attack that was upon his eye." That interpretation suggests that when Set attacks the Eye of Horus, this only seems to injure him, but actually empowers him. Here is another interpretation: "Wizardly in the meditation that is in his Eye." "Neken" as meditation links to "ka" as meditation, just as "neken" as the violence of a bull links to "Ka" as a Bull. "Ka" also is sexual energy, and that links to "nek" as lovemaking. There may be an echo between "neken" and "Nekhen" [see 295a-b and 296a earlier in the hymn].)

255.298aW436 $\sqrt[]{} \sim 10^{-1} \sqrt[]{} \sim 10^{-1} \sqrt[]{} \sim 10^{-1} \sqrt[]{} \sqrt[]{} \sim 10^{-1} \sqrt[]{} \sqrt[]{}$ 255.298aW436-437 Reda ka-f en ser en Aryt-f. Pekher-s ha then.

Let his meditation be for the warmth of his Eye, and you turn it backwards. (This "Ka" is meditation and also echoes the bull odd verse refers to yogic techniques. imagery underlying the previous verses. The warmth is the tapas heat in the Eye. Turning the Eye backwards relates to the meditation interpretation. The attention turns inward on the path of transcending instead of looking out at things and burns out all old internally stored karma.)

255.298bW437

255.298bW437 De-s neshen em Aru Arut.

It puts a thunderstorm on the Gatekeepers of the Gates. (There is word play here on the eye glyph for doing or making and for the eye and the "Aru" or Gatekeepers. The power of the Eye flushes out all impurities in the chakras. There is also play on the violence theme with "neshen" [violent thunderstorm] echoing "neken" [violent

attack]. The W. version has for the thunderstorm (neshen) the Set glyph with energy gushing from his eighth chakra. The T. version shows rain falling from the sky TT .)

255.298cW437 🚊 🚊 🛲 🛙 🖾 🔏 🛱 🛣 🖻 💃

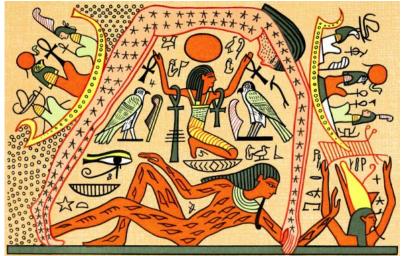
255.298cW437 Khef-khef-s em Pawety pu.

It inundates onto those Primeval Gods. ("Khef-khef" is to inundate. The "Pawety" is a company of primeval gods. The eye's glance overpowers even the company of primeval gods, purifying the whole cosmos and returning it to pure awareness.)

255.299aW437

255.299aW437 Sekh ka-f @ Shewe kher Newet.

Grab his meditation of the hand of Shiva under the Cosmic Space. (This is a joke. Shiva stands between Geb and Newet and, with arms uplifted, apparently tries to keep them separate. "Sekh" means to grab the secret meaning of Shiva's pose. He can reach right up to outer space with his tantric meditation using the Ka gesture of the second chakra glyph with both hands raised. People say he is trying to keep Geb and Newet from making love. That is a misunderstanding. He represents the proper use of the breath that facilitates the transformation of sexual lovemaking into a spiritual meditation and enhances the quality of life on the planet. The fist glyph also alludes to another text that describes the solo practice of this technique as the method by which Ra-Atem generates the Universe.)



Shewe kneels in meditation and gives the Ka mudra toward Newet, while holding "Life" symbols in his hands and on his arms. The solar disk over Shewe's head links him to Ra. Geb reclines on Earth and twists his spine in a classic yogic pose.

255.299bW438

255.299bW438

Ned ka W. remen-f em senebet-tu, remen-tek ar-s.

W. puts his arm [that is in the Ka meditation mudra] on All-Embracing Heaven, to ("Senebet" is an encircling wall and stands for which your arm reaches. All-Embracing Heaven. Shewe reaches his arms to heaven with his version of the Ka gesture. "Seneb" has the meaning of health, and was commonly used by Egyptians as a greeting to wish a person good life, strength, and health: "@nekh, Weja, Seneb". You, the reader, and the pharaoh or avatar can both reach the same health and celestial bliss as Shiva. There is a subtle comparison of Shiva's uplifted arms to Menew's uplifted arm.)

255.300aW438 255.300aW438

255.300cW439

@h@ eref Wer em-khenu Kar-f.

The Great One stands up beyond himself within his Car. (The Car was a portable shrine sedan chair in which the image of the god could ride about. The Great One is Our modern word, "car" probably comes from this probably Ra/Atem/Shiva. ancient word. This literally was the god's car. We can also understand that it runs on Ka fuel and takes you beyond [ar] the Ka.)

255.300bW438 <u>6 8 ~ 18 ~ 439</u> 439 255.300bW438-439 Wah-f S@h-f ar Ta en W.

He sets up his immortality on the Earth for W. (The Higher Self perpetuates himself through his embodiments as avatars on earth. Pharaoh W. is one of these avatars.)

255.300cW439 Ath nef Hew. Sekhem Saa.

He takes the Lord of Taste and empowers the Lord of Touch. (This verse refers to Hew and Saa, the two most primordial senses. Hew embodies the initiation into higher states of consciousness, and Saa represents the foundation of Wisdom. Thus, Hew is embodied in the initiatory priest who calls the mind to evolve to higher states of consciousness. In India this became the Hotar, a word for a priest who ritually invokes a deity based on the root "HU", to call or summon. Thoth's name "Jehuty" is also related to this root. Hew does the opening of the mouth ceremony as the representative of Peteh and also teaches the mantras. The Sem priest in Egypt [short for "seshem", a facilitator guide] usually represented him in rituals. Note: At this point the W. version is intact, but the T. version continues showing virtually the same text with occasional alternate spelling.)

256.301aW439 256.301aW439



Jed medu: w@ en W. Geb. W@ en W. Geb.

Say the word and W. inherits the World, W. inherits the World. (Geb is the World Trump, and Osiris, as his first-born son, becomes his heir. The avatar identifies with Osiris as the Magician Trump. The word "inherit" is written so that it is homophone with "one" in Egyptian.)

256.301bW440 256.301bW440 Aw w@ nef Tem. Af hery neset Herew Semesu. He inherits Tem [the Light Tower], The limb upon the throne of The First-born Will. (The First-born Will is Horus the Elder, the Cosmic Higher Self, known to Qabbalists as the Ancient of Days. The avatar becomes his heir and representative. He also represents Tem the Tower, the impulse of the Big Bang that creates the entire universe. Horus the Younger is the second son of Osiris, and is thus not a first-born The "limb" is Tem as the phallus of Ra. The phallus is the limb that Osiris son. However, he regains it in a big way by identifying back with his ancestor Tem loses. the Tower.)



Aw Aryt-f me nekhet-f. Aw meket-f em aryt eref. 256.301cW440

His Eye is in his Might. His protection is in what is done to him. (The might of the Will is in the focus of its attention. What is done to him consists of the various challenges he faces, including the blinding of his eye. However, Thoth provides a This is his protection. technology for him to recover fully from any such setback. The Eye is fundamentally invincible, but can become overshadowed by conflicting beliefs that distract attention from its fundamental nature and its true intention. Note the play between "Aryt", the Eye, and "aryt", what is done.)

256.302aW440 256.302aW440

Aw neser en heh en Aakhet-@ret-f.

The heat of its flaming breath of his Samadhi Cobra. (When the avatar enters Samadhi, the kundalini energy inherent in his body begins to flow. It is like a cosmic fire coursing through the energy channels and enlivening each cell.)

256.302bW441

256.302bW441 Me Renenutet Tepyt-f

Is like the Harvesting Goddess Cobra of his head. ("Renenutet" is a Harvesting Goddess and a form of the Nurse goddess. She relates to the moon, is a form of the Moon Trump, and is a form of the awakened kundalini cobra that appears on the The "harvest" is the reaping of the full fruits of life. brow of the royal crown. When the Eye of Wisdom opens with the rise of the Kundalini Cobra, then the full fruits of life actualize. It may also mean you have to face some Karma from your past. That is a process of learning and purifying.)

256.302cW441



W. puts his power into their hearts. ("Neru" is the power of the cobra, also symbolized by the vulture totem of Mut. This is another sign for the kundalini that emphasizes the power of love. The avatar empowers the hearts of others with love.)

256.302dW441 256.302dW441



As he makes an examination into them. ("Ha@t" can mean to fight, but that does not make much sense here. The other meaning of the word is to look into or examine something and has the Eye of Horus as its semantic glyph. This makes more sense in the light of the focus on the Eye in the previous verses. When the avatar puts his focused attention onto the hearts -- that is core beliefs -- of others, he helps them resolve basic problems and empower themselves.)

256.303aW441-442 Aw maa en neteru me hatu.

The viewing of the gods is as if naked. (The Focused Eye of the Will as if has x-ray vision and can see right through a person's masks and costumes. The avatar sees people as if they are naked. They can not hide their secret thoughts from him.)

256.303bW442 Keses sen en W. em a*a*. **They bow to W. in awe.** ("Keses" is to bow, and "a*a*" is praise or a sense of awe.)

256.303cW442 Khena su Mut-f. Ateh su dema-f. **His mother transports him. His village tows him.** ("Dema" is a town or village and here probably represents the citizens of his hometown. They all help tow his barge. His mother provides the barge. This represents the support an avatar receives from family and friends. It also represents the general support of nature, because Mut on a cosmic level is Hathor, the Cosmic Mother. The T. version has "his village", so I added the "f" suffix to the W version.)

256.303dW443 П↓↓😂 ြ∮ 🤍 🤝

256.303dW443 *Hy,* waa neweh-k

Ho, [it is] your towrope for the Magical Boat of Eternity. (This verse is filled with complex puns and layers of meaning. "Waa" is a boat and code for meditation. "Neweh" is the tow rope. "Neweh-k" is "your tow rope". As a verb, "neweh" means to tie the rope. However, "neweh" also was an Egyptian slang term for getting joy from masturbating or drinking: "Tying your rope." [It may be the origin of our slang word "nooky" and relates to the word "nek" that may have given us the verb neck as well as nooky.] "Waa new-hek[a]" on the other hand is code for "Boat or Meditation of Magical Mantras". "Newehek" is also a variant writing for "neheh", which means "eternal".)

257.304aW443

257.304aW443 Jed medu: Khenew em Pet.

Say the word and there is a commotion in Heaven. ("Khenew" is a clamor or commotion or even a fight or some form of disorder or disturbance and often refers to the fight between Horus and Set.)

257.304bW443 "Maa-n[en] mat," an sen neteru Pawety.

"We see something new," they say, the company of primordial gods. (The "Pawety Neteru" is surprised to see a new creation or possibility. Note the wordplay between "see" and "new".)

257.304cW443 Pesejet Neteru, Herew em A*a*khu.

O Ennead, the Will is in the beams of light. (The rays of the sun represent the attention of the Higher Self. These are light beings or beams of attention. They represent the expression of the Cosmic Will, the energy that moves evolution forward. Horus represents the Cosmic Will expressed as the Sun. He is Horus the Elder, or Horus the Younger as he becomes glorified and illuminates his light body.)

257.304dW444

257.304dW444 Senehed nef Nebu Aru.

He commands the Lords of Forms. ("Sene*h*ed" is to subdue or command someone. The "Nebu Aru" are Lords of Forms. They are archetypal impulses responsible for defining energy into certain forms.)

257.304eW444

257.304eW444 Pekher nef Pesejet Neteru sen.

He revolves the full complement of Two Enneads. (The avatar acts like the sun as the center for the Enneads that revolve about him in their respective cycles.)

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257.305aW444 Hemes er-f em As[et], Neb Tem. Ath W. Pet, peshen-f baa-s. **He sits in the seat of the Lord of All. W. grasps Heaven and apportions its firmness.** (Osiris the avatar sits in his North Pole seat and all the stars revolve around him. "Baa" is the firmness of iron and represents the stability of the celestial mechanics. The avatar at the pole anchors the whole system. Note the allusion to Tem the Tower. Here the Polar Axis is the Tower.)

257.305bW444 1 Seshemu W. W*a*wet. en Kheper.

W. leads the pathways for creation. (Creation is represented by the sacred scarab,

Egyptian symbol of the creativity of the heart. The avatar is a guide and a leader in "Wat Kheper" is another way of saying "Wat Herew". creative endeavors. The Way of Creation is the Way of the Will, the Way of Living Deliberately and Creatively according to what your heart really prefers.)

LEA ~ 2 LU ~ ~ 2 LA C & 257.306aW445 257.306aW445 Hetep W. em @nekh em Amenetet. Shemes su D[ew]atyu. W. experiences life in the Invisible Realm. The dwellers in the Astral Realm ("Hetep" is experience. When life is fully experienced, it comes to follow him. rest and dissolves its structure. The Egyptian symbol for this is the West, the direction in which the sun sets. The dwellers in the Twat Astral Realm are the followers of Osiris distributed around the North Pole. They represent the unborn potential of the Magician. When he rests in the west, they go rest with him in the When they are ready to incarnate, they will emerge from the East like the north. sun at dawn. In the meantime they hibernate, meditate, and silently gestate in the North.)

257.306bW445



W. shines anew in the East. (The East represents the rebirth of the avatar in his new embodiment like the sun rising at the beginning of a new day. East is also the left side where the heart is.)

257.306cW445 A B - 257.306cW445 A B - 1 B

257.306cW445 Awet nef wep *kh*enu mekesu.

He comes, who judges the quarrel of authority staffs. (The quarrel is the fight between Horus and Set, Will and Illusion. The Intellect judges the quarrel. This refers to Thoth. The guarrel is about authority. Set usurps the throne, and Horus wishes to claim his inheritance. "Mekesu" are staffs of authority. Another interpretation takes "em kesu" as "with bowings". That does not make much sense.)



257.306dW446 Senehed en W. neteru, Semesu er Wer.

W. commands the gods as one who is Prior to the Great One. ("Semesu" is the first-born or eldest and thus has the priority through seniority. The avatar not only commands the gods, he also has priority over the Great One, the Cosmic Higher Self.)

257.306eW446 257.306eW446

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He says, "The Power is in his Seat." (The "sekhem" is the third chakra power of the ego. The ego always looks out for its best position. Symbolically speaking the Seat of Osiris is the best seat because it commands all the motions of the heavens. His lower self ego rises to cosmic status. There is a play here because "Aset" is also the name of Isis, the wife of Osiris. So the ego power of Osiris ironically derives from She serves as his shakti -- his anchoring seat that empowers his viewpoint his wife. to see the world a certain way and interact with it. She also provides him with a son, Horus, the Will to express himself from his viewpoint. Also the "seat" is the root chakra, so it puts the third chakra into the first chakra to anchor it firmly to the physical world.)

257.307aW446 257.307aW446



Ath W. Hew. Anet nef Neheh.

W. grasps the Lord of Taste and Eternity is brought to him. (Hew is the Lord of Taste and represents the Great Initiation that begins the process of uplifting consciousness to the level of eternity. Hew is the Great Initiator. He is Baba, the Cosmic Ape transformed through Thoth into the Initiatory Priest. Taste and Smell represent the transition from gross touch to a subtler level of perception. The use of the tongue, nose, and mouth involves learning of secret mantras that Hew transmits with his "Wer Hekau" magic wand.)

257.307bW446

257.307bW446 Semenet nef Saa ar redwy-f.

And he establishes the Lord of Touch at his two feet. (This verse refers to Saa, the Lord of Touch. "Semen" is to make something solid and established. The sense of touch establishes a person firmly in touch with the physical world. It gets your feet "Men" is code for Menew, the Procreator. The two feet are code on the ground. for Baba, the primordial form of Menew. Baba has many avatars, one of the most important of which is his appearance as the eldest son of Osiris. Often he looks like He is Thoth's master. At Hermopolis Thoth's temple has almost a baboon. completely disappeared, but one of the colossal baboon statues remains watching over the sacred site [with a second one by its side but missing its head], and in the nearby underground catacomb you can still see a monklike skeleton of a surrogate Baba baboon meditating in the secret subterranean chapel that is thousands of years old. Hew and Saa are two aspects of the same breath of life and the two most primitive senses. There used to be thousands of baboon and ibis mummies in the Unfortunately many burned in a recent fire. Others presumably have catacombs. been removed for safe storage.)

257.307cW446 257.307cW446-447 Heny en W. Ath nef Aakhet.

(This final verse has many layers of Sing praise to W. He grasps Samadhi. "Heny" basically means to praise. meaning. It is also the name of a special salutation gesture that expresses loyalty and appreciation. However, here it also has the boat radical. First this suggests the boat of the sun rising at the horizon. The sun at the horizon is Samadhi. When the sun emerges at the horizon, the baboons salute it by crying out "@@@" in apparent greeting of the sun's return. The baboon is the transformation of Baba calling attention to Samadhi. The "waa" boat signifies deep meditation that takes you to Samadhi.)

nl dC 258.308aW447 258.308aW447 Jed medu: Asar pu W. em sesu.

Say the word and this Perceptive Faculty of W. is in motion. (This hymn appears in a slightly different version as hymn 259. The reader should note the differences between the two versions. "Sesu" means walking or other motion. "Sesy" is also an important name of the primordial kundalini cobra. In Indian art the cobra is Seshi, the serpent on whom Narayana/Vishnu reclines as he floats on the primordial ocean and gives birth to Brahma [Nefertem in Egypt] on a lotus from his umbilicus. Thus, we can also translate this verse to mean that Osiris is inherent in Seshi, the Cosmic Cobra Energy. The Indians draw Seshi with seven heads to represent the way the pure awareness divides into the seven major chakra energies. "Sesy" also means "breath". This is the "qi" energy that flows as the kundalini in the body.)

258.308bT256 Bewet T. pen pu Ta. Ne @q T. pen em Geb. His dislike is Earth. T. does not enter into the World. (This hymn points out the fundamental transcendental nature of Osiris as the Perceptive Faculty. He is a transcendental witness and never actually enters into the physical world. The W. version apparently has a transcription of "n", where the T. version has "ta", Earth. The "n" is almost certainly a mistake and makes no sense.)

258.308cW447

He is destroyed, and he sleeps in his house on Earth. (On the other hand it appears as if Set has destroyed Osiris and he sleeps the sleep of the dead on Earth.)

258.308dW447

258.308dW447-448 Sej gesu-f. Der sejeb-f.

His bones are scattered, but his misfortune is erased. (Set dismembers the corpse of Osiris and scatters it about the land so that his existence seems erased. Yet his misfortune passes as we discover below. The T. version has "serej" which means that his bones are polished. "Scattered" perhaps makes better sense, but both work. There is a hint that Osiris becomes crop seeds that are scattered in the fields to yield crops.

W@b en W. em Aryt Herew, der sejeb-f em Jerety Asar. 258.308eW448

W. purifies with the Eye of the Will, and his misfortune passes with the two Ancient Companions of the Perceptive Faculty. (Two factors guarantee the recovery of

The first factor is that he recovers by his own Will power. Osiris. By simply refocusing his scattered awareness, he recreates an identity. By turning up the intensity of the focus, that identity becomes a physical reality again. The second factor is that he has two Ancient Companions, the "Jerety", who go back to "Jer" is a boundary, and "jeret" makes it a feminine primordial times. personification. It also means a kind of falcon, so the two goddesses often appear in the form of hawks. They go back to the boundary of this universal creation at the They are Feeling and Kundalini [Isis and Nephthys], the beginning of evolution. essences of individual experience. They are the boon companions and consorts of With true feeling comes compassion. The two are avatars of pure perception. Hathor/Mut, the Cosmic Love that unifies all in wholeness of awareness. This Compassionate Love of Isis brings Osiris back to wholeness no matter how scattered his bones may be. Kundalini then brings the bones back to life again. As the old song says, "Dem dry bones gonna get up and walk around agin." The serpent energy gives them muscles and tendons to get them back into action. See Amduat, Hour Five, central tableau for an illustration of the two hawks.)

258.308fW448

258.308fW448 Sefekh en W. redu-f em Saa ar Ta.

W releases the liquid emissions from the destruction to the earth. (Literally this says that the bodily fluids from his destroyed corpse return to the earth. However, the word "saa" suggests other ideas as well. For one thing Saa is the god of touch and represents Wisdom. The death of Osiris is felt primarily through the sense of Another interesting meaning is that his masturbation releases an emission touch. into the earth like the sowing of seeds by a farmer. This identifies the death of Osiris with an act of masturbation followed by ejaculation. Orgasm is a kind of ego death, because it blows the individual out of his individuality. This is true even in the sense of ejaculating. A part of the individual's body separates from his body and expands out into the environment, whether into the soil or into a woman's vagina. "Saa" also means to know. Through this process, Osiris knows the truth. He knows whom he can and can not trust. He knows his own immortality. He knows the meaning of love and fullness of awareness. He gains in the Wisdom of "Saa" and the protection of "Sa". The appearance of the city glyph with "Saa" adds yet another element to the mix. This makes the place become "Sau", the sacred city of Net. Net is like the female counterpart of Osiris and is a primordial form of The city is in the middle of the delta not far from the Osirian Newet, his mother. pineal center of Busiris, and represents the optic chiasm and the visual images that it generates to light up the cortex. This is where the Egyptians held their annual festival of lights symbolizing the relighting of the lamp of awareness.)

258.309aW448 449 = 440 = 440258.309aW448-449 An senet-f Nebet Pe remet su.

It is his sister, the Lady of the Bindu, who weeps for him. ("Wajet" is the Lady of Pe, the Bindu Point [crown chakra] town, known to Greeks as Buto. She is a transformation of Isis as the Green Cobra of the delta. Nekhebet is the transformation of Nephthys, who in turn is a transformation of Mut. She is the

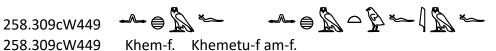
cobra in the south that rises as the kundalini up to the north. They are all transformations of Mut-Hathor.)

258.309bW449



258.309bW449 Aw W. er Pet. Aw W. er Pet em nefu, em nefu.

W. goes to heaven. W. goes to Heaven on the wind, on the wind. (This describes the ascension of Osiris into the sky as an immortal light being. It also represents the rising of the kundalini as a prana wind that blows up through the body. "Nefu" can be breath. The kundalini rides on a certain type of breathing.)



He is the Fool in what he is foolish about. (This is a funny verse. "Khem" is the Fool Trump. This is primordial Baba. The avatar as Osiris further identifies with The word Fool usually has the negation glyph after the phonetics. Baba. the Fool. Here the negation glyph is in front, so the sentence also reads, "He is not the Fool in what he is not foolish about." Thus, it covers both sides of the coin. The T. version adds yet another wrinkle by adding the shrine glyph with what looks like an upraised

hand on it $[]^{\sim}$. This suggests that he is not a shrine in what he is not enshrined in. That is a weaker reading. "Khem" is also an epithet for Menew who is one of the primordial transformations of Baba and usually has one hand upraised in the Ka gesture. The shrine is a shrine dedicated to Menew. If we read the verse as referring to Menew, then we must include the negatives. Menew is the agricultural creative energy that lies behind Osiris. Another reading: "He does not know how foolish he is." One of the transformations of the Chinese Magical Monkey of the Mind is to become a shrine.)

258.309dW449 - → ◇ I → 🏠 ໂฏ 🧻

258.309dW449 Ne hemes-f em Jajat Neteru.

He does not sit in the Grand Council of the Gods. (The avatar is so wise and so foolish that he is above the Grand Council of the Gods. He is transcendental.)

258.309eW449



258.309eW449-450 W. pa, hery w@-f, Semesu Neteru.

This W. is above his Unity, as the Eldest of the gods. (The avatar identifies with the One, the Unity of Undefined Awareness that is beyond all the gods, and is even beyond His Unity.)

258.310aW450

Aw pa jeta-f ar-her hen@ R@. 258.310aW450

His eternal body soars over and above together with the Higher Self Sun. (He identifies with the Sun as the Cosmic Higher Self, the Great Central Sun of the

Universe that is invisible. The sun of our solar system is a visible symbol of that.)

258.310bW450 258.310bW450

Aw @abet sheb-f em New.

His experience interacts with the Primordial Urge. ("New" is the Primordial Urge to create something new. His "sheb" is his experience as an avatar embodiment. The bread and beer "offerings" of the "sheb" represent his physical body. flickers back and forth between his primordial existence of self and the physical embodiment of it that he assumes.)

258.310cW450 258.310cW450



(After each embodiment the avatar retreats back beyond the This W. retreats. Primordial Urge and then emanates forth through it again in a new embodiment.)

258.310dW450

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258.310dW450 Shem-f, aw-f hen@ R@.

He goes and he comes with the Higher Self Sun. (He alternates his appearances and disappearances according to the circadian rhythms of the Higher Self as symbolized by the sun in its daily circuit. He lives and dies, lives and dies, countless times, all in the process of consciously carrying out a plan for the evolution of life in the universe.)

258.310eW450



258.310eW450 He embraces his Mansions. (The Houses or Mansions represent his various incarnations. They also can be the various households that are part of his family, constellations in the sky, or squares on the Senet Oracle Game Board. He embraces them the way Isis embraces with her wings.)

258.311aW450 🛣 🖉 📥 451 💭 UUU 💮 🖍 🛰 UUU 258.311aW450-451 Neheb W. Kau. Nehem-f Kau.

W. integrates with yoga his frequencies, and he delivers the frequencies. (The frequencies are the divine Ka energies of his various chakras. He integrates them with the "Neheb" yogic discipline. Then he "delivers" them with a "nehem" procedure. This word contains the buttock radical. One of the primary root meanings of "hem" is to retreat. This suggests that he "rescues" them from the problems they may have. He releases them from bondage and frees them up so they may move to higher states of consciousness.)

IN IS-IN 258.311bW451 258.311bW451 De-f sejeb. Ader-f sejeb.

He puts up a situation, and he removes a situation. ("Sejeb" can be a misfortune or just simply existence. Here I translate it in a general sense as a life situation. "De" is to place or put something. "Ader" is to remove something. The avatar takes full responsibility for his life and realizes that whatever situation he faces is something that he has created. He then handles it until it is done, finished, gone.)

258.311cW451 Weresh W. Sejer-f. Sehetep-f nu-nu em Wennu.

W. observes and he sleeps. He makes the two adzes in Inner Child City experience. "Wennew" is a name for the nome that contains Khemenew, the city of Thoth. "Khemenew" is Ogdoad City, the place where Thoth creates the Eight Primordial This is the Heart Chakra of Egypt. In the heart lives a little child called Trigrams. "Being". Osiris is often called "The Beautiful Eternal Being", or "Wenen Nefer" because he recovers this Inner Child with the guidance of Thoth and Baba. The two adzes are the two claw-like dipper tools used for the Opening of the Mouth. Thev are the Dipper constellations by the North Pole. They are often associated with Set and Anepu. Osiris has to face the onslaught of Set and a meeting with Anepu, the Death Trump. He passes both tests, and Anepu becomes his pet and good friend. Anepu becomes the little dog that follows the Fool Trump in the Tarot deck because he is really a transformation of Baba the baboon. The two become the playing pieces in the ancient children's game known as "Hounds and Jackals". The hounds are supposed to be baboons. Today we call it "Chutes and Ladders".)

258.311dW451 Ne ja red-f. Ne khesef ab-f.

His foot is not opposed, and nothing restrains his heart. (The scribe plays a little game here. "Red" also means "staircase", the means by which Osiris ascends to heaven. It also codes for Baba, the Transcendent. "Ja" here properly means to oppose or resist as an enemy might do. The idea is that nothing opposes the ability of Osiris to walk. The extension to that is the idea of travel, so the scribe uses the boat radical with "ja". That jumps it over to the idea of traveling. The avatar is free to go wherever he feels like. "Red" is also the Staircase to Heaven.)

259.312aT259

259.312aT259 Jed medu: T. pen pu Asar em Sesu.

Say the word and this T., this Perceptive Faculty, is on Sesew. (This hymn is another edition of hymn 258 that only appears in the pyramid of Teta. The basic meaning is the same as 258, but the wording varies slightly. The reader should refer to the notes on hymn 258 for most of the details and note the differences as they provide insights into the connotations and allusions that occurred in the minds of ancient Egyptians.)

260



259.312cW259-260 Hetem T. pen. Qed-f em Het-f tepy Ta. This T. perishes and sleeps in his house on the earth.

259.312dT260 Serej qesu T. pen. Der sejeb-f. 259.312dT260

The bones of this T. are polished, but his misfortune is erased. ("Serej" means to polish and suggests that his bones are bare of all flesh. The word can metathesize into "sejer", which means to sleep or be dead.)



259.312eT260 N@b en T. pen em Aryt Herew. Der sejeb-f em Jerety Asar. The purification of this T. is in the Eye of the Will. The two Ancient Companions of the Perceptive Faculty erase his misfortune. (In a more objective fashion "Sejeb" can be simply a situation or condition of existence.)

259.312fT260

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259.312fT260 Sefekh en T. pen reweju-f em Ges-sa Sethet er Ta.

This T. releases his cords from the Ties of the Apron Goddess to the Earth. (This version clearly has "rewedu", which means cords, and "gesa" which is falsehood, or a troubled state, with a play on "gesa" meaning to measure with a cord. Thus the verse takes on quite a different meaning from the other version, but one that also makes sense. Death releases the avatar from earthly ties. However, in a surprising move the scribe adds the glyph for Sethet, consort of the Nile cataract god, Khenemu. She is a special creation goddess. She is a form of Isis and was identified with Sirius, lending her name to it via the Greek as Sothis. Her name was also written with the arrow that pierces a hide target. Her apron always shows the strings attached to it. She represents the beginnings of things. This suggests that letting go of these ties is part of a growth and maturing process in which the avatar must learn independence from all earthly ties in order to function as a truly free being. Sethet here may be cast as a mother image, and the avatar must let go of mother's apron strings and grow up to become mature and self reliant.)

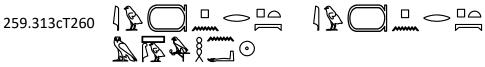
259.313a260

259.313a260 An senet T. pen, Nebet Pe, remet su.

It is the sister of this T., the Lady of the Bindu, who weeps for him.

259.313bT260

Qema en su Khenem-tety. 259.313bT260-261 Qema-ta Asar. The two nursing goddesses mold him. They mold the Perceptive Faculty. (This verse does not appear in the previous hymn. Khenemew is the Cosmic Potter Trump with his Wheel of Fortune on which he shapes the material creations of the world. Following the mention of Khenemu's motherly consort Sethet, we see here the Khenemety mentioned as the two consorts of Khenemu, Sethet and Aneget. These two primeval creatrix goddesses here play the role of two nurses for Osiris. They are really transformations of Isis and Nephthys. Here they act like nurses to mold the broken pieces of Osiris back together and recreate him. "Qema" is to Nurses create children in the sense that they mold their personalities by create. This forms subconscious patterns in the child that he does not their guidance. remember after he grows up, but that affect his behavior. I use the word "mold" because of the connection to Khenemu. "Khenem" also is an epithet meaning It often may mean to "unite" so it can mean they shape Osiris by uniting "friend". with him sexually. "Qema" has a finger-like glyph to indicate the manual aspect of the molding as the Potter's Wheel turns.)



Aw T. pen er Pet. Aw T. pen er Pet me Shewe hen@ R@. 259.313cT260

This T. goes to Heaven. This T goes to Heaven like Shiva and the Higher Self Sun. (This verse is quite similar to 309b except at the end. Here we see the appearance of Shiva and Ra. Shiva corresponds to air and breath. He is the god of prana, so this picks up the idea of wind and confirms that it also relates to the subtler notion of prana. Shiva is the god of evolving life breath prana.)



This T. is the Fool's Shrine in what he is foolishly enshrined. (This version has the Menew Shrine with the signature upraised hand of Menew. Possibly it is a variant form of the Ames of Menew.)

259.313eT261

T. pen pu hery red-f, semesu neteru. 259.313eT261

This T. is above his staircase, the Eldest of the gods. (Verse 309d from 258 is moved in this version and comes after 313e as 313f. In this rendering of 309e the avatar identifies with a state that is beyond the staircase of evolution and that is beyond all the gods.)

259.313fT261 Ne hemes T. pen em Jajat Neter.

This T. does not sit in the Grand Council of the God. (The avatar sits above the council rather than in it.)

259.314aT261

Aw pa jeta en T. pen er-hery hen@ R@. 259.314aT261 The eternal body of this T. soars above with the Higher Self Sun.

259.314bT262

259.314bT262 Aw @[a]bet hetepu T. pen em Nenew. The experiences of this T. interact with the Primordial Urge.

259.314cT262

259.314cT262 T. pen pu nenu Neter.

This T. is the god who retreats. (This T. version plays on the name Nenew as if the avatar retreats backwards in time to become Nenew [New]. See Hour Twelve in the Amduat for a clever depiction of this time reversal.)

259.314dT262





Shem T. pen hen@ R@. Aw T. pen hen@ R@ 259.314dT262

This T. goes, and this T. comes with the Higher Self Sun.

259.314eT262

259.314eT262 Sekhen-f Hetu-f.

He embraces his Mansions.

259.315aT262 الأحالية

259.315aT262 De-f sejeb. Ader-f sejeb. He puts up a situation, and he removes a situation.

259.315bT262 259.315bT262

Neheb-f Kau. Nehem-f Kau.

He integrates with yoga the frequencies, and he delivers the frequencies.



259.315cT262 Weresh T. pen. Sejer-f. Sefekh en T. pen nu-nu em Wenenu. This T. observes and he sleeps. This T. sets free the adzes in Inner Child City. (In this version the adzes are plural rather than dual. There is some ambiguity regarding what the adzes or claws are doing. They may be causing pangs in the heart, since Wen-nu is the heart chakra. There is also play on the name Wenenu and the name Nenu. The contrasting states of consciousness may be alive and dead or awake and asleep. "S-jer" is to make a boundary. Sleep and death form boundaries for wakefulness and life.)

258.315dW451 -▲↓↓ ▲ ఆ 등 ∬ ----- ● ↓ ▲ ఆ 등 ∬ ----- ● ↓ ↓

258.315dW451 Ne ja red en T. pen. Ne khesef ab en T. pen. The foot of this T. is not opposed, and nothing restrains the heart of this T. (Note the play on "red" as the staircase by which Osiris ascends to Heaven and the coding of Baba's name in it.)

NI\$14572 \$10152 260.316aW452

260.316aW452 Jed medu: A Geb, Ka Newet, Herew pa W. aw@ at-f. Say the word and O World, Bull of Cosmic Space, W. is a Will that is the heir of his father. (The verse describes Geb as the Bull of his consort Newet indicating his creative power. This also means he has a strong Will. The avatar identifies with Osiris, son of Geb, and inherits his father's strong Will. Each primary generation of these gods is a transformation of Ra-Horus, the Cosmic Will of the Higher Self. We return again to the text according to Wenas. The upper part of the glyph for Horus is damaged.)

260.316bW452

260.316bW452

W. pa asy, ay, fedu nu en fedu apu neteru.

This W. is a goer and a comer, the fourth of these four gods. (The sequence of the transformations of Ra is Tem, Shewe, Geb, and then Osiris. Osiris therefore is technically the fourth generation, although each is really simply a transformation of Ra, who is a transformation of Thoth, who is a transformation of Baba, the cosmic Baboon Fool from whom man and all the gods descend.)

260.316cW452

| As Marcha Obobastas to as the sade as at as |
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260.316cW452 Anu Mu, de w@b@bet aru hy em khepesh en atu sen.

They bring undefined awareness, and purify the forms, rejoicing in the loins of their fathers. (The "Khepesh" is a bull's haunch, and thus connects back to the Bull image of the first verse. It is also a stand-in for the erect phallus and represents sexual virility. The "fathers" all possess these procreative powers. The "Khepesh" is one form of the Egyptian Lingam. "De w@b@bet" is a variant of "da w@bet", to purify and suggests continuous purification. The Egyptians use "Mu", the glyph for water as a metaphor for pure awareness because water is an excellent purifier that we use daily for bathing.)

260.316dW453

260.316dW453 Amer-f ma@ kheru-f em aryt nef.

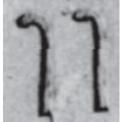
He loves his speaking of truth in that which he does. (He prefers to match his words with actions that validate what he says as truth. The word "aryt" can also be the Eye of Horus and thus may represent what he focuses his attention on.)



Aw wej@ en W. Tefen hen@ Tefenet. Aw sejem en Ma@ta. 260.317aW453 The Adept and his Tapas judge W. The Two Truths listen. (Tefen and Tefenet represent the great yogi Shiva and his Tapas discipline. Budge calls Tefen "Judge of the Dead" [based on this verse]. The two balance perfectly in yoga so that whatever Shiva practices he achieves as a discipline and the power of that discipline becomes These masters judge the avatar in terms of his practice. These are the two his. sides of truth: the stated intention of the adept and the results of his discipline with regard to that intention. When the results match the intention, the two truths balance into a Unity.)

260.317bW453 (\$\$ 154 \$\$ 254 \$\$ 260.317bW453 (\$\$ 260.317bW 260.317bW453-454 Aw Shewe meteru. Aw wej en Ma@ta.

Shiva gives testimonies and the Two Truths decree. (Shiva acts as the advocate here regarding the avatar's performance of his tapas and The Two Truths announce a decision. The word "meteru" is written with a stiff phallus plus two "finger" glyphs. This suggests that the performance is a tantric discipline related to Baba's ancient pranayam techniques. The matching of the two truths, intention and experience, decrees the Truth of Unity. In the Amduat the two Truths turn out to be Isis and Nephthys. The W version has the glyphs shown below to represent the Two Truths.)



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260.317cW454 Pekher nef nesetu Geb. Thesy-f su en meret nef. He encompasses the thrones of the World and he uplifts himself to that which he desires. (This describes the avatar's self empowerment. However, there is also a subtle suggestion of certain aspects of his practice. The backward folding tongue in the practice of kechari mudra is suggested in the first half. The raising of kundalini energy level to uplift consciousness and fulfill desires is suggested by the second half.)

260.318aW454 Demej @tu-f amyt shetau.

His limbs that were in hidden [places] are united. (The body of Osiris was fragmented, and the various parts scattered in various unknown locations. This represents the state of ignorance and confusion in which a person perceives the world as a fragmented jumble with many parts missing or hidden from view. Through the practice of yoga, the adept reintegrates his world, bringing the fragmented parts back together, and the hidden aspects of consciousness come back into view in the full light of wholeness.)

260.318bW454-455 Sema-f amyu New. Reda-f pehetyu kheru em Anu. He unites with those who are in the Primordial Urge. He gives powers to the words that are in Light Tower City. (This verse describes how he unifies his He shifts his attention to undefined awareness. There he finds scattered parts. the undefined nature of all his component parts. Then he empowers them with words from his integrated midbrain, speaking them with bliss as if from his thighs during sex. These words then become realities as if by magic in the same way that semen naturally produces a child when directed properly. Thus, "pehetyu" sometimes is used for "hekau", magic formulas. According to the Yogasutras these magic formulas must be used during samyama, from a state of integrated awareness in order for them to become actual realities. Faulkner alludes to a passage in the **Coffin Texts** I, 19c-20a, that involves the fight between Horus and Set. As far as I can see that passage has no relevance to this verse. The topic here is the reunification of the fragmented parts of Osiris. This verse is an excellent description of Samyama even to the strikingly similar pronunciation of the technical term: "Sema-amyu New".)

260.318cW455

260.318cW455

Sek W. per em heru pen em aru ma@ en Aakh @nekhy. W., ascend on that day in the true form of a living Light Being. (The avatar gains the powers of Baba to manifest from nothingness into a living light being. This light being can project into any reality it desires and in any shape that it desires. We can understand this today in the manner of virtual reality morphing. The whole process is controlled by words of power spoken from samyama, a state of integrated The avatar becomes source over his creations. "Per em heru" later awareness. becomes the title of the so-called Egyptian **Book of the Dead**. It is often translated "Per" means "to go forth" and also means "to ascend". as "Going Forth by Day". "Em heru pen" here can mean "on that day" and means "at the time when he successfully makes use of the magic formulas of creation". Then he awakens his reality as an immortal light being and "ascends" to higher states of consciousness to serve the Higher Self just as the sun ascends in the sky every morning.)

260.319aW455

1120m 115-2° Asej W. @ha. Behen-f khenenu. 260.319aW455

W. expels fighting and he punctures disorder. (The words "@ha" and "khenenu refer to fighting, quarreling, general confusion and disorder. In particular they refer to the fighting between Horus and Set. The avatar uses his skill as a source being to bring fighting to an end. He becomes a peacemaker because he works from the Higher Self and can see that the fighters are simply two viewpoints on a single issue. Viewpoints are easy to shift. From a shifted viewpoint fighting is a big waste of time and energy that can be better spent on creating some really fun and interesting things. Anger is due to very stuck attention and lack of creativity. You create a situation and then pretend that you do not really want that situation, but want something else. It is the other person who wants your prior viewpoint that you have abandoned and now oppose. This is a radical shift of viewpoint. If a person can make such a radical shift of viewpoint, then why not make a different radical shift of viewpoint to one that sees these as two conflicting viewpoints that can be resolved into a new and better viewpoint that integrates the best of both views and maybe something more.)

260.319bW455-456 Pera W. ar Ma@t. Anet-f es as kher-f.

W. goes forth to Truth. He brings Her, as She is, with him. (Through his practice of yoga the avatar has gained the ability to live his Truth. Wherever he goes, Truth goes with him. Thus, it is easy for him to be a peacemaker. "Ma@t", the personification of Truth, is the Tarot Trump of Justice. This is a state of balance between heart and mind. We can say it is a perfect balance in that what you really "Going to something" is the same as "bringing want is what you really get. something". Truth goes with you wherever you are.)

260.319cW456

Ru nef deneju. Pekher nef amyu New @nekh. 260.319cW456

Those who are angry go to him. Those who are in the Living Primordial Urge turn to him. (Those who were stuck in anger find themselves working for him instead of against him. The word for anger has a semantic glyph that is a bull's head with a cobra coming out of the forehead. They are moving kundalini energy but do not realize it. Those who are in the Living Primordial Urge are source beings like him. "Pekher" can also They turn from their endeavors to align with him and assist. mean to circulate around. The avatar identifies with Osiris, who sits or stands motionless at the North Pole. The nearby stars circulate around the Pole. This symbolizes becoming anchored in silence and controlling the activity that goes on all around by giving it a point of focus.)



Aw nehet W. em Aryt-f. Aw meket W. em Aryt. 260.320W456

The security of W. is in his Eye. The protection of W. is in the Eye. (The avatar's unyielding focus of vision is his best security and protection. Nothing can stand up against that. Imagine the night sky as a giant eye with a focal point at the North "Nehet" and "meket" are very similar in meaning, but the former has a Pole.

hexagonal determinative glyph that suggests a fundamental stable structure of sacred geometry. The avatar identifies with Osiris the Wizard, whose special organ is the Eye. The Eye of Horus represents use of willpower to focus attention.)



260.320bW456-457 Aw nekhet W. em Aryt-f. Aw Weser W. em Aryt-f. The Might of W. is in his Eye. The Wizardry of W. is in his Eye. (This continues the emphasis on the importance of the avatar's mastery of attention as the key to his success as a wizard. "Nekhet" is might, and "Weser" is the power of a wizard. The wizard masters death, the most extreme state, and thus anything else, comes easy.)

260.321aW457



A, Neteru Resyu, Mehetyu, Amenetyu, Aabetyu. Meky W., senej 260.321aW457 nef.

O gods of the South, North, West, and East! Behold W. and fear him. (The avatar operates from a transcendental perspective beyond all the gods. Therefore, the hymn exhorts them to look at him and "fear" him. "Senej" here means that the gods can not stop him from his intentions. Therefore, their best bet is to cooperate and support his intentions. "Nej" also means to protect, so "senej" can have the idea of helping to protect someone or generally acting as their assistant or advocate. This adds another aspect to the verse.)

260.321bW457 Hemes nef em het*a h*ewy.

He sits in the Horse of the two halls of the sky. (This is esoteric anatomy. The "Heta" is the hippocampus. The two halls of the sky are the two lobes of the brain. The pineal sits inside the horse's head of the hippocampus ["seahorse" as the Greek technical term of today describes it] in the midbrain. "Het" also is a scorpion because the tail of the medulla as it projects up into the brain to the pineal is like a scorpion's tail. Osiris sits at the pineal as his seat of power in the brain.)

260.321cW458

260.321cW458 Am en then Aakhet. Tu Jenen tut. Mejer-s abu then. The Cobra Samadhi Light Being burns you. You are the form of the Crown Chakra. **She pressures your hearts.** (The avatar's kundalini rises and burns away all old karma. This transforms you into the Higher Self Chakra Light Body and integrates all the lower chakras into the Crown Chakra. The verb "mejer" [sometimes read as "m@jed"] derives from the squeezing of grapes or olives. The glyph depicts the linking of the seventh and eighth chakras or the interaction of right and left brains. The hearts are plural, suggesting that these are your various emotions. The wizard sits in his driver's seat in the midbrain and raises the kundalini fire of Nephthys to join Isis, the goddess of Feeling, and make love with him in his identification with The three hearts are compressed together and make a fine wine. Osiris. This describes the blissful union of Osiris, Isis, and Nephthys after the trials of the relationship with Set. The avatar has to go through a purification process to burn away his old karma. Many emotions may come up in this process as the kundalini clears the chakras of blocked energy. The word for the Cobra is a light being and This refers to the goddess Nephthys as a transformation of means Samadhi. Nekhebet.)

260.322aW458 Awet sen er W. em amy-red. Maye nef, maye nef.

They who have come to W. as lovers come to him, come to him. ("Amy-red" means to be between the thighs. An "amy-red" is a lover. The expression "come to him, come to him" is repeated to show that both Isis and Nephthys come to him. Nephthys rejects Set because of the way he treats Osiris. She wakes up and realizes that Perception is more real than Illusion. She also is the sister and confidante of Isis, the goddess of inner feelings. She joins Isis, and the two become the consorts of Osiris.)

260.322bW458-459

260.322bW458-459 W. pa jes-jes en At-f. Nekhebenew en Mut-f.

This W. is the true self of his Father and the namesake of his Mother. ("Jes" is the "Jes-jes" is the true self, the "self of the self". "Nekhebenew" refers to the self. goddess Mut, who is also known as Nekhebet. The word literally means "its name or title". The father aspect is the true self, and the mother aspect gives it a name as The word "nekheb" also plays on the word "neheb" that refers to the a creation. discipline of Egyptian yoga. "New" is also code for the Primordial Urge. Thus Mut contains the Primordial Urge to practice yoga and regain the state of unity.)

260.323aW459

260.323aW459 Bet W. pu shas em Keku.

This W. dislikes going about in dark conditions. ("Kek" is darkness. It refers to the state of ignorance and confusion in which most people wander. Darkness is one of the fundamental Illusions of Set. "Shas" is to go about or travel. It is very confusing to travel in total darkness. You can not see where you are going. You have no idea what is ahead or when you might reach some reasonable destination. This is how most people live their lives.)

260.323bW459

260.323bW459 - 260.323bW459 Ne maa-f sekhedu.

He does not see those who are upside down. (An enlightened yogi does not see the upside down world of the ignorant. He sees things exactly as they are. Most people are lost in Illusions about what is real. What they think is real is an Illusion, and what they think is fantasy, i.e. enlightenment and immortality, is Real. As a result, they never find satisfaction. This leads to the great song by the Rolling Stones: "I can't get no satisfaction." The reason for this is grasping at Illusions and missing of Reality. The avatar sees Reality just as it is and knows the upside down Illusions for what they are.)

260.323.cW459



260.323.cW459 Per W. em heru pen. Anet-f Ma@t as kher-f.

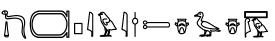
W. ascends on that day and brings Truth as it were with him. (That day is the present moment for an avatar living as Creative Source. Wherever he goes, he brings Truth with him. We see that the phrase "per em heru" that becomes the title of the Book of the Dead really means something closer to Book of the Day of Ascension or Enlightenment. Some translate it as "Going forth by day".)

260.323dW459

260.323dW459-460 Ne redau W. en nes then, neteru.

Do not consign W. to your flame, o gods. (The avatar has already cleansed himself with the fire of the kundalini cobra, so any flames the gods might impose on him can only pale in comparison. "Nes" is also the tongue and can suggest the expression of opinions. Fiery opinions would be very critical and negative ones.)

261.324aW460



Jed medu: W. pa wa wej-th: ab sa, ab Shewe. 261.324aW460

Say the word and this W. is your two decrees: the heart of the son, and the heart of **Shiva.** ("Wa" is an archaic mark of the dual masculine and refers to the two decrees. The first decree expresses the intent of the son. This probably refers to Osiris, or possibly his son, Horus, the Will of Osiris. The heart of Shiva is the intention of the master of yogic breathing discipline and meditation. The avatar masters these two intentions, that of mastering yoga and that of mastering his own intention as the son of Geb, the World Trump. Shiva is the Emperor Trump in the Tarot deck. He represents mastery of life.)

261.324bW460



Wide and expanded is the Power Guide of the Light Beings. "Awy" is wide and "awuta" is expanded. These two words mean the same thing and use the same semantic glyph. They refer to the expanded awareness of the avatar. The basic meaning of "seb" is a jackal. The jackals Anepew and Wep-wawet are spirit guides for the soul. The lion's head is "pehety", and means power, particularly the power of mantras. "Aakhu" are the light beings, here represented as rays or beams of light. They correspond to immortal angels. The light beings can beam across space or travel between dimensions with the proper guidance. In physics the "guide" is a

wave guide that channels radiating waves.)

261.324cW460

461

261.324cW460 W. pa neser em tep nefu er jeru Pet, er jer Ta.

This W. is a flame in the head of a wind to the limits of Heaven and to the limit of (This verse describes the avatar as the fiery cobra energy that rides prana Earth. breath to the limits of Heaven and Earth. The imagery refers to one of the advanced techniques of Baba. This process is depicted in Amduat, Hour Eleven, Upper Register, left side.)

261.324dW461



261.324dW461 Jer Shewet @ henebu em W.

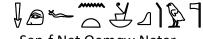
The limit of emptiness is the arm of the thunderbolts in W. ("Jer" is a limit and continues the theme of the previous verse. "Shewet" refers to Shiva, the Emperor Trump and Lord of the Breath of Life. His name here becomes an abstract noun that means "emptiness". Emptiness is the "limit" of the "arm" of the weapons from W. In other words, any tool can only go as far as emptiness. In a true state of emptiness the tool or weapon disappears. The avatar is in the emptiness of Shiva, and from there he handles the thunderbolts of his weapons throughout the range of relative experience. The "darts" that are drawn in the text are clearly the same as the thunderbolts of Indra and Shiva in the Vedas. "Henebu" are darts. The spinal cord is like a bow that shoots thunderbolts of electricity to the various organs.)

261.325aW461

261.325aW461 Shas W. Shewe. Nemet-f Aker.

W. travels upwards, and he strides through the range of creation. (Shiva represents the emptiness of the undefined awareness. Here his name takes on yet another meaning: upwards. The atmosphere becomes thinner at higher altitudes and approaches the emptiness of a vacuum as its limit. This vertical dimension defines density. "Aker", the sphinx with a head at each end, represents the range of the relative world from the dawn of creation to the dusk of dissolution. This "horizontal" dimension defines a span of time. The avatar travels always in emptiness, but his worldly strides can cover the range of relative experience from the beginning to the end of any creation. Of course he can be "wide of stride", "aw nemetet" and this quality of Osiris reflects back to verse 324b.)

261.325bW461



261.325bW461 Sen-f Net Oemaw Neter

He kisses the Red Crown of the Divine Creator. (Net is the goddess of the red crown. The Red Crown represents the delta. The delta is the cunt of Isis. Osiris sniffs and kisses his wife's cunt because it is the breadbasket of all the divine creations of Egypt. The food grown in the delta supports all of Egyptian civilization. The word "senef" also means blood. Red blood represents life, and the menstrual flow of Isis or Net. It has a distinctive smell. This smell promises ongoing life. Taking "senef" as blood we might render the verse, "The blood of Net is the Divine Creator." However, the nose determinative and the crown determinative make the translation I chose more likely. "Qemaw" is the Creator. Note the play between "Net" and "Neter".)

261.326aW461 Wen nef amyu wen-wenat remenew sen.

Those who are in Reality forever open their arms to him. (This plays on the similarity of "wen" as "open" and "wen" as "to be". "Wen-wen-at" suggests also the cobra kundalini goddess. The avatar is welcomed with open arms by all who are living Reality and have opened the kundalini. The duplication suggests a continuous state of existence.)

@h@ W. her ges aabeta en Menew Hewet. 261.326bW462

W. stands up on the left side of the manhood of the Procreator. (Menew is the god of procreation who often stands in an ithyphallic pose. "Hewet" refers to a man's manhood. "Aabet" is the east and the left side. Standing up on the eastern side of Heaven is a frequent term for the sunrise. The left side is the side of the The reference to "Men-hewet", means that male heart. This verse is tantric. sexual energy or "manhood" is involved. The left side tells us that the heart chakra must be open when manhood activates or the result is hedonistic rutting. "Standing up" means that the male has an erection, but also suggests that the energy moves upward into the brain.)

261.326cW462

An nef A@t en Heret. 261.326cW462

He brings the pathway to Heaven. (Menew is a graphic symbol that represents the pathway to Heaven through the techniques of Baba. The name Menew means foundation. This is the foundation of Egyptian culture and the basic technology for ascending to Heaven. A person must enliven his primordial life energy and raise it along a pathway to higher and higher levels of consciousness. This is the path to Heaven. "A@t" also means ascension. The avatar brings to society the practical path of ascension to higher states of consciousness so that civilization may evolve.)

261.326dW462

261.326dW462

W. pa ary wepet neshen.

This W., make a messenger of the thunderstorm. (The theme of this hymn is the identification of the avatar with the winds and lightning of a thunderstorm. The lightning thunderbolts range from Heaven to Earth. This metaphor describes the practice of the Cosmic Kundalini Pranayam Tantra of Baba. The image of a thunderstorm becomes a way of describing the path of ascension through these yogic techniques. Careful observation reveals that a stroke of lightning begins with a step leader of ionized gas that moves in steps down from a thundercloud in the sky. This is the "hand of the god in heaven" reaching down to assist ascension from the When the "hand" from the sky is about 50 meters from the ground, a earth. streamer rises from a sharp point on the earth and travels up to meet the leader. This is the ascending energy that we call the return stroke. Once the handshake is made in midair between the leader from above and the streamer from below, the streamer flashes with intense light and its light then follows the leader up into the The word "neshen" has with it a glyph containing the image of Set. cloud. The avatar makes use of the Illusion of violent energy to achieve enlightenment.)

262.327aW462-463 Jed medu: me Khem W. Neter. Seth thu, rekhet su. Seth su, rekh thu.

Say the word and divine W. is not the Fool. Behold you who know him. Behold (This hymn is a litany that deals with how you can him whom you know. A fool is ignorant, but the avatar can not claim ignorance recognize an avatar. because he exists and you know him, and he knows you, and you are him. The act of knowing belies ignorance. Ignorance is always a form of pretense.)

262.327bP Fr.t, 4



Me red*a* akhem thu P. pen neter. Seth P. pen, rekh thu. 262.327bP Fr.t, 4 Do not ignore this divine P. Behold this P., whom you know. (Because the avatar knows you, your belief systems must overlap. You therefore also know him and can only pretend to ignore him. That is an excuse for not listening to what he has to tell Knowing the avatar is knowledge of self. The W. version of this and the next you. verse is mostly lacking, so I chose the P. and then the T. versions. Here some of the P. version has been recovered from the T. version.)

262.327cT212

Ajed ar sek. 262.327cT212

It is said to go to dissolution. (All is transitory and passes away into dissolution. The act of truly and fully knowing something through direct perception causes it to An avatar's body therefore must grow old and die just as perish, to disappear. Physical immortality of a specific body is not a criterion for anyone else's. recognizing an avatar.)



262.328aW463 Me khem W. R@. Seth thu arekhet su. Seth su, arekh thu. Do not ignore W., O Higher Self Sun. Behold you who know him. Behold him whom you know. (Recognizing an avatar is a glimpse at the Higher Self living with you. He gives you a glimpse at your own Higher Self potential, even though your potential may unfold in a different direction and manner than his. Do not be deceived by his appearance and behavior that may not resemble your idea of enlightenment. The avatar is living proof that a person may align with the Higher Self. Observe carefully, and if he offers you a helping hand do not be afraid to reach up and grasp it.)



262.328bP Me red*a* akhem thu P. pen, R@. Seth P. pen, rekh thu. **Do not ignore this P., O Higher Self Sun. Behold this P. whom you know.** (This repeats 327b but adds "R@" [the Higher Self], instead of "neter" [divine].)

262.328cT213

262.328cT213 Ajed ar Wa Sha Wer, hetemu nebu.

Speak to the Great Ocean Meditation, and erase all." (The "Wa Sha Wer" is the Ocean Awareness Meditation that takes the attention beyond all objects of perception into the unbounded ocean of pure undefined awareness. "Speaking" to this meditation refers to the use of the sacred mantras during the meditation. Pure awareness erases all experience of objects of perception. This connects to the idea of "sek", or dissolution. All creations dissolve in this ocean of awareness. One way to recognize an avatar is to see evidence that he deliberately meditates and transcends all relative creations. The W version is quite different: "Speaking to you, the Great Being that erases all." [Jed ar-k @a hetem neb tem.] The T version makes better sense to me, although the W version is acceptable.)

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262.329aW464 Me khem W., Jehuty. Seth thu, arekhet su. Seth su, arekh thu. **Do not ignore W., O Cosmic Intellect. Behold you who know him. Behold him whom you know.** (The litany continues describing some symptoms by which you can recognize a Higher Self avatar. The poet brings up Thoth as the Cosmic Intellect of the avatar. You can not ignore the cosmic intelligence shown by any avatar. It reflects your own potential, and you are a fool to ignore it. An avatar will display Cosmic Intelligence in some way in his or her life. Ironically, the essential nature of Thoth is Khem, the Fool Trump, so you, the avatar or even both of you may not consciously recognize it.)

262.329bP Fr. A, 5 Me red*a* akhem thu P. pen Jehuty. Seth P. pen, rekh thu. **Do not ignore this P., O Cosmic Intellect. Behold this P. whom you know.** (The

avatar knows who you really are and can assist you to clarify for yourself your true identity. You will be able to see yourself in him. You see the Cosmic Intellect, and you see the Cosmic Fool. The P. version is the most complete although its damaged opening phrase is reconstructed from W. and T.)

262.329cW465 262.329cW465

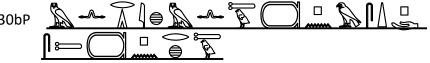


It is said to you: "Experience Unity." (Do not fool around. Experience Unity Consciousness for yourself. Discover your identity with the avatar, the High Priest [Jehuty-Thoth, the Cosmic Intellect], the Sun [Ra, the Higher Self], and the Fool [Khem, Transcendental Awareness]. One simple exercise is to study these Tarot Trump cards in the Senet Tarot of Ancient Egypt.)

262.330aW465 Me khem W. Herew Seped. Seth thu, arekhet su. Seth su, rekh thu.

Do not ignore W., O Alert Will. Behold you, who know him. Behold him whom you know. (The litany continues by bringing up the avatar's alertness of Will. "Herew Seped" refers to deliberate focus of attention on the heliacal rising of Sirius seen in the east of the delta. This marked the beginning of the Egyptian New Year, because, from this sign, the Egyptians knew the Nile would start to rise and begin At this time the Egyptians made their "New Year's their agricultural cycle. Resolutions" with an alert attention to the goals for the year. "Seped" means sharp, Horus represents the power of the Will to accomplish alert, and ready for action. Study the Tarot Trump of the Chariot and observe people with strong will goals. power who are able to actualize their intentions. The T. version has "Do not ignore T. who is in the Twat. Behold him, whom you know." This belongs with W466 below.)

262.330bP



262.330bP Me red*a* akhem thu P. pen Herew Seped. Seth P. pen, rekh thu. **Do not ignore this P., O alert Will. Behold this P. whom you know.** (The avatar knows that you are capable of achieving great things simply by alert focus of the Will.)

262.330cT215

262.330cT215 Jed ar[-k]: Res Weja. **It is said to [you], "The Virile Watcher."** ("Res Weja" is a personification of the deliberate alertness mentioned in the previous verses. "Weja" carries the ideas of health and strength, qualities of Horus. "Res" is to wake up, and "weja" is a condition of strength. We could take the phrase to mean "wake up strong." Every down time leads eventually to a new day, a new life. When you wake up in that new day, you will be strong and refreshed again, ready to continue the adventure of life. The W. version here is quite different. "Jed ar-k: Qesen." It is said to you: "Unfortunate." "Qesen" is something bad or miserable. There is a hint here at the dismemberment of Osiris into many fragments. Fragmentation is his "bad time" when he is reduced to a scattered jumble of bones. Things do happen, but there is always a solution to any problem. "Jed ar" probably should be "jed ar-k", which means "say to yourself" or "it is said to you". See W466-467 in verse 331c below. The W. version supports the "ar-k" reading in both verses.)

262.331aW466

262.331aW466 Me khem W. amy Dewat. Seth thu arekhet su. Seth su, rekh thu.

Do not ignore W. in the Astral Realm. Behold you who know him. Behold him whom you know. (The worst thing in the world that can happen is that you die and lose everything. However, this just sends you to the Twat for rebirth. Therefore, if you are overwhelmed, you can always come back and give it another shot. Harry Palmer comments humorously about life that just as it is probably not possible to live forever, it also is probably not possible to die forever. Observe people when they sleep. Observe your experience of dreaming and sleeping states.)

262.331bP. Fr. A, 6 Me red*a* akhem thu P. pen amy Dewat. Sek P. pen, rekh thu. **Do not ignore this P. who is in the Astral Realm. Behold this P. whom you know.**

262.331cT216 ↓ 🔄 217 🕹 ⊿ 🕅 🥄 🏎

262.331cT216-217 Ajed ar[-k]: Qesen.

It is said to you: "Poor Skeleton." (The T. version has "qesen", which means miserable, bad, evil, or grievous -- literally to be in the condition of a skeleton. See 330c above and my notes to that verse. "Qesen" seems to go better with being in the Twat, because it implies death of the physical body and the need for rebirth -- something many people resist as undesirable. The reversal of the W. and T. versions at 330c and 331c suggest that both versions are correct. Only the proper sequence is uncertain. The W. version has "ar-k" in both verses.)

262.332aW467

262.332aW467 Me khem W., Ka Pet. Seth thu arekhet su. Seth su, rekh thu. **Do not ignore W., O Bull of Heaven. Behold you who know him. Behold him whom you know.** (The litany continues suggesting that you and the avatar both have the celestial energy, or Ka, of the Sun. This represents the creative energy of the Higher Self. This energy may manifest as a strong sexual drive. How does the person manage that and channel the energy?)

262.332bW467 262.332bW467 Me khem W., Ka Pet. Do not ignore W., O Bull of Heaven.

262.332cW467

262.332cT218

514 ~ ~ 54**~***18~~_2 Jed ar-k: Nekhekh pen

262.332cW467

262.332cT218 Ajed ar[-k]: Nekhekh seba pu en Newet

It is said to you: "Fuck this." (The word "nekhekh" has several meanings. lt can mean to grow old or to grow young. It can mean to overwhelm with might. lt is the flail of Menew. It especially means to fuck. In the context following the mention of the Bull of Heaven we know that this is its special meaning here. The word for Bull is Ka. This particularly refers to the second chakra sexual energy. The bull's role is to impregnate the cows with his semen. He is a symbol of powerful creative energy. The connection to the flail of Menew further emphasizes this point. In ancient Egypt there was a cult of bulls that were sacred to the sun. The intention here is to apply creative life force energy to any goal or problem that People who are very successful in life you face, and that may include mating. especially in politics, business, athletics, or the arts - often have powerful sexual drives that lead them into multiple relations. The T. version adds a star glyph after "nekhekh". This suggests that it relates to a star or constellation in the sky. Perhaps this is Taurus. That constellation was just prior to Orion in the sequence of zodiac constellations and Egyptians may have seen it as the precursor of the ascension of Osiris into the form of Orion as "This Aged Star" ["nekhekh" can mean an Aged One]. The T. version also includes the sign for Newet, again suggesting that a constellation or star is meant or that Newet speaks to a star called "Flail" or The inverted "pet" sign may suggest that the constellation is on the "Phallus". zodiac, and may allude to Osiris as the Aged Teacher since stars were the primary ancient teaching materials before the invention of writing.)

262.333aT218



Behold T. who ascends. Behold T. He comes. (Here we see how the ideas of "coming" and ascending continue to develop the themes of the previous verses. "Per" means to "go forth", but also often has the sense of ascending when it relates to heaven or the sky. This may refer to Sah as Orion ascending from the horizon or ascending to sit on his throne at the Pole.)

262.333bT218

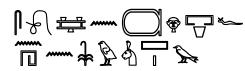
262.333bT218 Ne aw nef as jes-f.

He does not come as himself. (The avatar does not come into this world for his own personal gain even though he appears to be an individual. This is a key criterion for recognizing a true avatar.)

262.333cT219 A we pet u then anet su. Neter kheru sa@ su.

It is that your messengers bring him, Divine Words that cause him to ascend. (The messengers here are the spirit guides, guardian angels, or subconscious signals that you send out. You summon the avatar, whether you know it or not. The other possibility is that he comes on a divine mission. Each person creates his own personal guides and teachers as well as experiences. A true avatar is present only to serve you in some way. Only those who consciously or unconsciously summon him will see or recognize him. Otherwise, he is invisible and has no other intentions toward you other than the service he can render.)

262.334aW468



262.334aW468 Sew*a* en W. hery Per Wesekh-f. Ne*h* en su At Sha Wer.

The passage of W. is above his broad house. A little of him is the vast power of **the Great Ocean.** (This further develops the previous verse, but from the avatar's He passes through the world, but is not of it. viewpoint. He remains transcendental, simply witnessing the whole thing from his transcendental viewpoint. The world to him is a vast mansion, but he passes above it. The "Per Wesekh" can mean the skull housing the brain. The avatar transcends the thinking mind operations of the brain. The "wa" in "sewa" suggests meditation. The Great Ocean of Pure Awareness rises up in huge powerful waves, but the avatar is so undefined that this size, although real, is next to nothing compared to him. If you present him with a very big problem, he simply expands his viewpoint way beyond the scope of the problem until the problem becomes a tiny speck that is easily "Neh[y]" means something diminished in size or number or a little of managed. "At" refers to a violent power, but can also mean simply a single something. moment in time. All of reality is in the single moment of NOW. The reference to the Great Ocean and "passing" alludes to the practice of the Transcendental Ocean Awareness Meditation.)



In the Great Ferry his fare is not accepted. (He gets a free ride on the Great Cosmic Ferry. *"Hemet"* can be food for a journey. Here it seems to be a contribution he should make in order to be a passenger on the ferry. It also represents the bread and beer of the body and blood. The ferry takes people from ignorance to enlightenment. The avatar does not have to pay a fare because he has already crossed over. He is not a passenger, but actually one of the crew. He pays no fare, but instead often receives a salary or some other token compensation for his services. *"Jat"* links to *"Waa"*, the boat that symbolizes meditation. The T. version says, *"The passage of T. in the Great Ferry does not take a fare for it."* This is essentially the same meaning as the W. text phrased a bit differently. You can recognize an avatar

by how effortlessly he lives life. He does not have to struggle to survive. He has a job that he really enjoys working on the Higher Self Plan for the Evolution of the Cosmos.)

262.334cW469

262.334cW469 Ne khesef nef su em @het Hej Weru hery Mes-get Sehed pet. He is not blocked from the White Castle of the Great Ones above the Celestial Pathway of the Astral Realm Immortals. (This verse contains technical terms from Egyptian yoga. The White Castle represents a state in meditation during which there is an experience of pure white light filling the awareness. The state is called a castle because it is very secure and you can not get in unless you reach the required level of Samadhi. Also nothing can harm you when you are in the White Castle. "Aneb Hej" [The White Wall of Memphis] and the Great Pyramid [which was once gleaming white] were part of a huge physical model built by the Egyptians. The White Castle is also the human skull. The Great Ones are great yogis. Only they are "Mes-qet" represents a chamber in which the dead allowed in to this sanctuary. were symbolically wrapped in a bull's hide to guide their souls symbolically to realize the state of a Bull of Heaven. It is also a portion of the sky where the "Mes-khet" constellation is. "Sehed[u]" refers to the region of the Twat, located at the North Pole, and generally represents the deeper levels of the Astral Realm. There is a technical pun between "Mes-qet" and "Mes-khet". The latter is what we call the constellation of the Great Bear. In ancient Egypt this corresponded to the "Khepesh", or bull's haunch. This was a giant phallic symbol in the sky that served as the rotating hand on the celestial clock. It was a favorite tool of Set and reminds us that the Egyptians used secret tantric methods to reach higher states of consciousness. Osiris and his followers are called by the appellation "S@hu", which means "sealed into immortality". It corresponds to a true Sadhu of India. Osiris as "Sah" is the constellation Orion. This is on the edge of the ecliptic by the Milky Way. The Celestial Pathway of the "S@hu" beings is the Milky Way path that Orion and his fellow Osirian immortals follow as they migrate to the Pole. The White Castle in the sky is above the Celestial Pathway and represents a higher state of consciousness.)



262.335aT221 Mek T. peh nef qa aw Pet. Ma en su Henememet. Behold, T. travels the high and wide heaven and seen by him are the ancestors of (This verse continues to describe the high and expanded states of light. consciousness attained by the avatar. He visits with the ancient companions, men and women who dwell forever in the realms of light. These are the "Henememet" light beings. The term "hen" in "Hen me met" is not certain, but "em met" can mean "among the dead" or "as if dead". The glyph \mathfrak{A} means they dwell in a realm of light. They are your enlightened spiritual and blood ancestors. You can recognize an avatar because he is at home with the enlightened ones of the past.)

262.335bW469 470

262.335bW469-470 Maa nef jet-f em Semek-tet. An W. Khen[u] am-s Seen by him is his immortal cobra energy body in the Higher Self boat of the W. brings the sailors that are in it. (The "jet" is immortal, and also is evening. the body. It can refer to the cobra energy of the body as well as the physical The "Semek-tet" is the evening boat of the sun. organism. It represents the meditative and integrative stroke of life. The avatar recruits hands to man the boat. These are people who help ferry others across to enlightenment. The "Semek-tet" boat suggests the idea of meditation and protection. You can recognize an avatar because he recruits crews and passengers for the Meditation Boat of the Higher Self.)

262.335cW470 1 🔊 🖅 🖉 🖉 🖉

Saa nef A@ret M@nej-m@t. An W. peneg-s. 262.335cW470

Touched by him is the cobra in the brilliant Higher Self Boat of the Morning. W. **brings its bailers.** (Egyptian boats probably often leaked and took on water, so they had special crew in charge of bailing out the bilge. This verse repeats the image of a This is the kundalini energy that qualifies a person to ride in the solar boat. cobra. The morning boat is outward going and brilliant, dynamic and creative. The evening boat is inward going, reflective, and conservative. "Saa" is wisdom in the form of The sense of touch is the most direct and primitive form of direct knowledge. The word has a hand glyph to emphasize this point. perception. Again we recognize the avatar as one who recruits crews for creative projects that build enlightened civilizations.)

262.336aW470

262.336aW470 Meter en su Henememet.

The Ancient Companions of Light are witnessed by him. (The avatar sees and meets these immortal light beings. Avatars can recognize other avatars whether they are in or out of the body. You can recognize an avatar by recognizing who he The T. version repeats the previous two verses in condensed form. recognizes. The W version has two finger glyphs that flex to the right. [See photo detail in earlier "witness" verse 260.317bW454.])

262.336bW470-471 Shed en su Shenatu Pet. Sa@ sen W. en R@.

The tempests of heaven carry him away. They make W. rise up to the Higher Self (The avatar engages in dynamic action and converts this into spiritual Sun. evolution. This last verse returns to the thunderstorm theme of the previous hymn. The avatar can ride a storm to heaven. Violent physical events may carry him away, but they uplift rather than destroy him.)



Jed medu: De Sekhenwy Aakhety Pet en R@, ja-f am ar Aakhet. 263.337aW471 Say the word and place the two embraced Horizons of Heaven for the Higher Self Sun so that he may travel thereon to Samadhi. (This hymn is a litany about the morning and evening meditations as the key to Samadhi. Mercer and Faulkner believe that the word "sekhen" refers to a pair of reed floats that presumably somehow buoy the solar boat. There is no evidence to support the idea of reeds or floats. The word has a pair of arms in a gesture of embrace. That is the primary meaning of both "khen" and its causative form "sekhen". "Khen" also has the sense of kissing. The ancient Egyptians saw the two horizons, East and West, as two giant lips that kiss the world. "Sen Ta" means to kiss the earth, and the traditional Islamic deep bow literally involves just that. The Egyptians imagined the mouth expanding to the edges of the sky so as to embrace with the lips the entire world. This is the Cosmic Kiss. The idea is to expand awareness until it embraces the whole earth. The sun passes from one horizon to the other during the course of a dav. Samadhi is the light of the sun on the horizon. It is the state of least excitation that is still within the boundaries of a "day".)



263.337bW471 De Sekhenwy Pet en Herew Aakhet-ta, ja Herew Aakhet-ta am kher R@.

Place the two Embraced Horizons of Heaven for the Will in Samadhi so that the Will in Samadhi may travel thereon to the Higher Self Sun. (The ego-will comes into the state of Samadhi and identifies with the sun as the Higher Self. Egyptians would deliberately salute the sun at dawn and at dusk with rituals, exercises, and meditations as a symbolic gesture of bringing the Will into Samadhi.)

263.337cW471-472 De Sekhenwy Pet en W., ja-f am ar Aakhet kher R@. Place the two Embraced Horizons of Heaven for W. so that he may travel thereon to the Samadhi that is with the Higher Self Sun. (The litany progresses to the avatar. In this way the avatar identifies with the Will in Samadhi and the Higher Self.)



De Sekhenwy Pet en W., ja-f am kher Herew Aakhet-ta kher R@. 263.337dW472 Place the two Embraced Horizons of Heaven for W. so that he may travel thereon with the Will in Samadhi and with the Higher Self. (This verse makes it clear that the avatar identifies with both horizons and that the Will in Samadhi and the Higher

Self are essentially the same.)

8 263.338aW472 Nefer nen W. hen@ Ka. @nekh W. hen@ Ka-f. 263.338aW472 How beautiful is this W. with his Ka. W. lives with his Ka. (The Ka is the electromagnetic energy of the body and is strongest in the second chakra. Samadhi activates, aligns, and uplifts the life energy of the second chakra into the higher chakras, thereby activating and energizing them.) 263.338bW472-473 263.338bW472 🐕 🕄 🕁 🏎 473 **E** Marker J'Al- Sal Ba-f her-f. Ames-f em @-f. @b[eb]a-f em jeret-f. 263.338bW472-473 His Leopard cloak is upon him. His flail is on his arm. His director's baton is in **his palm.** (The leopard-skin cloak is the insignia of Baba, the first-born son of Osiris. The leopard skin is Baba's namesake and represents the earliest emergence of civilization in the form of Baba's ancient techniques. The leopard also represents the solar energy condensed down from the stature of the lion to the leopard. Bastet the cat goddess is a further down-stepping of the primordial energy. The "ames" flail resting on the upraised arm is the insignia of Menew. Menew is Baba as the procreative god. The flail represents the science of pranayam. The director's baton contains in its name the "arm of Baba" plus the "sekhem" power

scepter glyph. The palm is code for the Hermit Trump. He is the yogi engaged in self-cultivation.)

263.339aW473

263.339aW473 Neh en af nef, as er-s.

He grasps his member and rushes toward her. ("Neh" is to grasp a weapon. "Af" is a limb of the body. Given the previous verse, it must refer to the phallus. The avatar grasps his phallus in the manner of Menew and rushes toward something. The pronoun is feminine. The only feminine nouns in the preceding verses are "Pet" and "Aakhet", Heaven and Samadhi. Take your pick. Either one will do.)

263.339bW473

∡III≣≬∡≏‱⊈∔∡I&&&&&III An sen nef fedu apu A α khu semesu, khenet-ty, henesek-ty. 263.339bW473 They bring him those four first-born light beings, chiefs with long hair and beards. (The problem with this verse is to identify who "they" are. These four light beings are the first-born sons of the Elder Horus. Their long hair and beards are also rays of light. They are the ancient "kings" of the four elements: earth, air, fire, and water. They precede the senses, because the sense organs are made from them and there is no point in having a sense organ if there is nothing to sense with it. From Ra, the Elder Higher Self, emanate four elements, and then four senses. He does this by first becoming the Tower, then ejaculating pure energy in the Big Bang. This creates the primordial prana air element of Shiva. Shiva is a transformation of Ra within the

womb of Hathor, the House of Horus. She then becomes his Shakti [Sekhet], and through her Tapas [Tef-nut] with Shiva she contracts to kindle fire and then expels the various forms of water and earth as the other two sons of Horus. Then, for some strange reason Ra decides to "circumcise" himself – an act of self mutilation. From the drops of blood that the operation produces spring the primordial senses, Saa and Hew [Touch and Taste/Smell]. Surely Ra felt the cutting of his foreskin. The blood had a smell and a taste to it. Sejem and Maa [Hearing and Sight] then evolve in an unclear fashion sometime after that. Then come Newet and Geb as Heaven and Earth, and the universe is ready for the evolution of sentient beings within the womb of Newet. Newet's children are Osiris, Isis, Set, and Nephthys. Each is an avatar of a primordial being. Osiris is the Avatar of Ra/Tem/Shiva and represents the Perceptive Insight of the Wizard and the Magic by which he enables the civilization of Egypt to flourish in the midst of a desert. Isis and Nephthys are avatars of Mut: Isis is the Feeling of Love and Compassion; Nephthys is the motivating Kundalini Power of Shakti and the ability to transcend all boundaries. Set is the avatar of Ra's avatar as Aapep [constriction and limitation]. Set represents the Illusion that makes life seem real and solid. The irony of Set is that his punishment for trying to harm Osiris is that he must ward off Aapep, his own essential nature – a rather futile exercise. How can one Illusion stop another Illusion? Nevertheless, Set plays an important role. He sustains the Illusion of Reality. He also provides stubbornly inert forms of matter and conditions of existence that are very useful in the construction of stable civilizations. Thus the illogical creation of Illusion serves a purpose.)



@h@u em ges Aabet en Pet. Jeseru hery ja@mu sen. 263.339cW474 They stand up on the Eastern side of Heaven. The Holy Ones are upon their Ja@m **power staffs.** (The sun rises in the east starting a new day. This also represents a new universe and thus a new set of elements. The "Ja@m" power staff is on the one hand a primordial mantra. It is also a fundamental yogic posture. Only gods may carry it. The four elements literally are "on" or "above" their Ja@m staffs.)

263.340aW474

263.340aW474 Jed sen ren nefer en W. pen en R@.

They speak the beautiful name to this W. and to the Higher Self Sun. (When the elements sit upon their "Ja@m" staffs, they activate the "Ja@m" mantra in a certain way and it transports the avatar into the realm of the Higher Self. "Ja@m", "Rama", and "Amen" are some of the most important mantras that come down from The avatar in his meditation passes through the densities of all prehistoric times. four elemental states of matter and they report his excellent experience to the Higher Self.)

263.340bW474 | 🛵 🖗 | 📖 🦳 🛄 🍰 🗍 💾 🗍 263.340bW474 Saw sen W. pen en Neheb-Kau.

They proclaim this W. to the Yoga of the Chakra Frequencies. ("Neheb-kau" is a personification of the yoga in which the chakras are cleared and opened and then connected to the Higher Self. "Neheb" means yoga [yoking] and "Ka" is the electrical energy of a chakra. It is fundamentally a sexual energy and thus its trigger is in the second chakra. However, it runs various frequencies of energy in the various chakras. The elements stand as witness to the tapas achieved by the yogi and proclaim this to the Lord of Yoga.)

263.340cW474-475 Nej @q W. pen em mehet Sekhetu Aaru.

And advocate the entrance of this W. into the abundance of the Fields of Reeds. ("Nej" is to advocate in the sense of a lawyer advocating the case of his client. The elemental kings testify that, due to the avatar's successful mastery of tapas, he deserves full entrance into the abundant field of reeds. This field contains all the beliefs that are stored in the brain. Many of them are dormant or subconscious. However, mastery of the "Ja@m" techniques of Neheb-kau opens up this vast depository of information and possibilities.)

263.340dw475

263.340dW475 Ja W. em Mer en Kha.

W. ferries upon the Lake of the Delta. (The "Mer en Kha" is code for the third ventricle in the brain. It is like a large crenellated lake in the Delta. It lies in the midst of the Field of Reeds like the ventricle is in the mid-brain surrounded by the crenellated cortex. The pineal gland is the sacred home of Osiris in the delta at Busiris [Pa Asar] and lies near this lake. Ferrying across the Lake of the Delta represents the process of sending hormonal impulses from the pituitary [Isis] to activate the Eye of Wisdom that the pineal of Osiris represents. The pituitary activates when a person learns how to feel direct experience of life. This amounts to ferrying from ignorance to wisdom.)

263.341aW475 263.341aW475

The passage of the ferry of this W. is to the left side of Samadhi. (The repetition of the verb "Ja-t" as a verb and then as a noun echoes the repetition of the mantra, "Ja@m". The "left" side of Samadhi is the side where the heart chakra opens. Samadhi without the opening of the heart chakra is an empty mechanical thing. The yoga of the "Ja@m" facilitates Samadhi, but there is another component needed to open the heart.)

263.341bW475 263.341bW475

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$$Jat jat W. pen ar ges Aabet en Pet.$$

The passage of the ferry of this W. is to the left side of Heaven. (This repeats the previous verse, but substitutes the word Heaven for Samadhi. This tells us that yogic Samadhi is the key to experiencing Heaven.)

263.341cW475 $\sqrt[4]{2}$ 476

264.342aT224

264.342aT224 Jed medu: Wah sekhenwy Pet en Herew, ja-f am ar Aakhet kher Herew Aakhet-ta.

Say the word and place the two Embraced Horizons of Heaven for the Will so that he may travel thereon to Samadhi with the Will to Samadhi. (Hymn 264 is another version of 263 as found in Teta's pyramid. It differs quite a bit from that of Wenas and thus warrants transcription as a separate Hymn. This version starts right off mentioning the Will to Samadhi, or Herew Aakhet-ta. The avatar creates his Samadhi by exercise of Will power, which is the energy of the third chakra. It is his free choice. Thus many traditions hold that the path to enlightenment begins with the third chakra. Horus deliberately appears at the Horizon as the birth of the sun and a new day. The verb "place" has a different glyph, but the meaning essentially is the same. Note other changes in wording by comparing the versions. Recycling the hymn allows us to go deeper and gain direct experience of this cosmic cycle with a slightly different perspective. It also emphasizes the hymn's importance.)

264.342bT224-225 Wah sekhenwy Pet en T., ja-f am ar Aakhet kher Herew Aakhet-ta.

Place the two Embraced Horizons of Heaven for T. so that he may travel thereon to Samadhi by the Will to Samadhi.

264.342cT225



264.342cT225-226 Wah sekhenwy Pet en Shese[m]eta, ja-f am ar Aakhet kher Herew Aakhet-ta.

Place the two Embraced Horizons of Heaven for the Power Sanctuary so that he may travel thereon to the Samadhi by the Will to Samadhi. (The Power Sanctuary, or "Shesemet", represents the Shakti power harnessed by the ego.)

264.342dT226 Wah sekhenwy Pet en T., ja-f am ar Aakhet kher Herew Aakhet-ta. Place the two Embraced Horizons of Heaven for T. so that he may travel thereon to the Samadhi by the Will to Samadhi. (This verse repeats 342b.)

264.343aT227 Weba em Men-@ Mer. Aakha Mer en Kha.

Open is the Foundation Arm Lake. **Blooming is the Delta Lake.** ("Weba" means "open" in the sense that it is filled with water and navigable. The pond determinative ensures we understand this. "Men-@" suggests the upraised arm of Menew triggers the rise of Menew and may suggest the shape of a lake or canal. kundalini from the root and second chakras. Also "Men@" is related to a word for a wetnurse: "men@t". This may refer esoterically to the lower midbrain area where the pituitary is located. It also means that the heart chakra is open. The foundation for the arm is the chest, which is where the heart is located. Opening of the heart and chest region stimulates the pituitary and vice verse. In women, the pituitary plays an important role in governing lactation. Mother's milk is an expression of her love that is right over her heart. A stressed woman has difficulty "Aakha" means that the lake area is blooming with marsh plants and lactating. flowers. The Delta Lake refers to the third ventricle. Viewed from the front in a cross section it is triangular. Geographically it refers to a central region of the Nile Delta. On another level it corresponds to a woman's cunt. As above, so below.)

264.343bT227 8 264.343bT227 Hem meha Sekhetu A*a*ru em Mu.

Indeed the Fields of Reeds are filled with water. (The Fields of Reeds are the memory storage areas of the brain. The reeds are our beliefs. The Nile flood brings the delta to life. This symbolizes the "flooding" of the brain with pure awareness during the kundalini awakening. This nourishes all our beliefs and makes them very lively and realizable.)

$264.344aT227 \qquad \boxed{1} \\ 228 \qquad \boxed{2} \\ 228 \qquad \boxed$

264.344aT227-228 Jat, jatu T. am ar ges pef Aabet en Pet. **The passage of the ferries of T. is there to the Eastern side of Heaven.** (The eastern side is where the sun rises. This represents rebirth, creativity, and qualities of the heart. The ferries go back and forth between the eastern and western shores of the Nile.) 264.344bT228



264.344bT228 Ar bu mesa su neteru am. Meset-f mesetu am m*a*, renepu. **To the place where the gods are born, where he is to be born, new and young.** (The birth here is the rising of the sun in the east. This corresponds to the birth of the avatar because the avatar will represent the sun of the Higher Self in his life on earth. The text says, "Where his birth is to be born." The heart chakra opens, and a person feels refreshed and renewed. The nome of the heart chakra was called the [Inner] Child -- "Wen". Traditionally Khemenu, the capital of Wen was where the primordial Sun of the Higher Self rose to begin the evolution of life on earth.)

264.345aT229 Aw new pen beka heru sen, new en dena heru dew.

This hour comes of tomorrow morning of the second day, the hour of the fifth day portion. (The word "hour" more generally is "time". The avatar is reborn day by day and lifetime by lifetime. Tomorrow is the second day. The significance of the days mentioned here is not certain. One possibility is that they represent the opening of the chakras in a certain order, starting with chakra two, the sex chakra, and then proceeding to the heart chakra [344b], then the throat chakra, probably eliciting screams, moans, or other sounds as the energy bursts through. Thus, each "day" may stand for a particular "aat", or chakra.)

264.345bT229 New en heru ses, new en heru sefekh, new en heru khemen.

The hour of day six, the hour of day seven, and the hour of day eight. (From there you directly open in sequence the other higher chakras -- sixth, seventh, and eighth. This initiates intuition, integration and identification with Higher Self. The avatar goes directly from clearing his sex chakra to opening the higher chakras. This is the rapid road of tantra. However, a secret here is that "Khemen" means "eight" but also refers to the city of Khemenew, which is the "Heart Chakra" of Ancient Egypt and capital of the nome "Wen", the Inner Child. The Heart Chakra is the key to opening the physical chakras and connects directly to the Higher Self via the eighth Chakra.)

264.346aT229-230 Naset ar T. an R@. Dat nef akhet an Neheb-Kau.

T. is called to by the Higher Self Sun and is given possessions by the Yoga of Frequencies. (This confirms that the avatar has opened his physical chakras in the various frequencies [two major Ka frequencies for each of the seven] and linked to the Higher Self via the eighth. When a person dedicates himself to a higher calling,

his necessities of life are all automatically handled through the proper frequencies of energy. He has opened and cleared all these channels, so that the life energy flows unobstructed. "Neheb-kau" is the Yoga of Frequencies that prepares him for that condition and provides all necessities. This verse corresponds to 340b in the previous hymn.)

264.346bT230

264.346bT230 Herew as, Aakheta as.

Like the Will, like the one in Samadhi. (By mastering this yoga the avatar has a powerful Will and is established in Samadhi. This stable condition automatically attunes him to the Higher Self and provides all necessities of life. The verse plays on the name "Herew-Aakheta" [often spelled "Horakhty".)

264.346cT230 Aw new pen bek*a* heru sen, new en heru khem, new en heru fedu. **This hour of tomorrow morning of day two comes, the hour of day three and the hour of the day four.** (This describes the clearing of the lower chakras – sex, solar plexus, and heart. This goes on at the same time as the higher chakras are opening and provides the psycho-physical support system for the higher states of consciousness. The first chakra is assumed as "the first day" and is the starting point. The avatar must be surviving in his physical body with reasonable health in order to initiate the process.)

264.347aT231 Sek T. @h@-f eref me Seb pu ar *kh*er *Kha*t Pet.

Indeed, T stands up on his own like this star that is on the lower belly of Heaven. (The avatar identifies with a star because he has realized his light body. The word "*kher Kha*t Pet" translated as "lower belly of Heaven" also refers specifically to the first chakra soul, the physical body and states that the celestial states of consciousness must "stand" [i.e. "depend"] upon the physical body for their mastery. "*Kha*t" is the technical term for the root chakra [physical body] in Egyptian. It may also suggest the Lower Heaven of the ascending light body that identifies with Sah [Orion].)

264.347bT231-232 Wej@-f medu Neter as. Sejem nef medu Ser as.

He judges words as a god and he listens to words as an elder. (These are the avatar's qualities as a leader. He listens carefully to evidence and makes wise decisions. The Sun God Ra is the Higher Self and the primary Elder. The Osirian avatar identifies with Ra.)

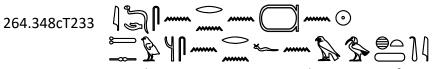
Nas en sen T. An nef sen fedu apu neteru. 264.348aT232

("Them" refers to the T. calls to them and they bring to him those four gods. higher gods, and the four gods that they bring are the four elemental kings of earth, air, fire, and water that are mentioned in the previous hymn.)

264.348bT232

264.348bT232-233 @h@u hery J@mu Pet.

That stand upon the Ja@m scepters of Heaven. (This verse corresponds to 339c in Each elemental holds a "Ja@m" scepter, as the gods in the the previous hymn. Book of the Dead illustrations often do. The "Ja@m" represents a mantra and a yogic technique that they use to manifest their essential divine natures from the state of Samadhi.)



Aied sen ren en T. en R@. Thesu sen ren-f en Herew Aakhet-ta. 264.348cT233 They speak the name of T. to the Higher Self Sun and uplift his name to the Will in Samadhi. (This verse corresponds roughly to verse 340a in the previous hymn and it develops the previous verse. By the "Ja@m" practice, the avatar gains the support of the four elementals. They transmit his "name" through the meditation to the Higher Self and uplift him through his magical name to the state of Samadhi. This is intentional Samadhi because the avatar can enter it at Will.)

264.349aT233 264.349aT233 Ay nef nek. Aw nef nek.

He comes to you. He comes to you. (The Egyptian text has different words for "come" in each case and does not simply repeat the same exact phrase.)

264.349bT233 💭 ∽ 234⊿ 🔊 🛱 🖗 ୧९୧ 🛛 🍯 🏝 🖗 ୧୧୧

264.349bT233-234 Weh@-f gasu. Sefekhekh en thethu.

He is loosed from ties and he is freed from fastenings. ("Weh@" is to loosen or release. The two phrases in this verse mean about the same thing.)



264.350aT234 Aw nehem nef T. m@ Kheret[u]. Ne reda nef su en Asar. He frees up T. from the Masons, and does not give him to the Perceptive Faculty. (The avatar is not subject to death. The Masons here are the funerary masons who will build his underground tomb. Osiris is the Lord of the Dead because he can only witness but can not do anything. His body turns into a vegetable and is completely passive. Horus, the Will, takes over the active phase. The avatar does not have to go through the rigmarole of dying, mummification, interment, and so on. He moves

on as a light body and can create another physical embodiment to suit his needs.)

He does not die a death in the manner as T. has died. (He does not die as T. has died because he never really identifies with T. This is simply a body he uses to accomplish certain tasks. It is a tool. When he is finished with it, or when it wears out, he lays it down and moves on to the next stage in his mission.)

264.350cT235 264.350cT235



He has a light being in Samadhi. He has a stable pillar in the state of Permanency. (Light never dies or even grows old. By identifying with pure light, he becomes immortal and experiences permanent Samadhi. The forms and shapes of the light shift about, but the light itself never ages nor will it disappear. This is the great The mummies and pyramids were just a cover to secret of Egyptian civilization. provide a medium for preserving this secret carved and painted on the monuments. This was the great contribution of the Masons to the world. They carved and constructed the lasting monuments that preserved the knowledge for future generations to share and enjoy. The problem with life is that attention far too easily gets drawn into identifying with physical objects and situations that are completely illusory. This inevitably leads to suffering and forgetting of the truth of life. The monuments draw the attention, and those who are a bit more alert begin to remember the eternal message that they encode. Some choose to step out of the dream and again take charge of reality.)

265.351aP170



265.351aP170 Jed medu: de sekhenwy Pet en Herew, j*a*-f am ar A*a*khet kher Herew A*a*khet-*t*a.

Say the word and place the two Embracing Horizons of Heaven for the Higher Self Sun so he may travel there to Samadhi with the Will to Samadhi. (This is yet another variation on the previous two hymns that occurs in the P. edition. It is different enough to warrant a separate transcription. The content is so important that it is worth repeating a second time in a litany form that repeats within itself. The Will to Samadhi is the means by which an avatar intentionally enters Samadhi. Samadhi can also occur spontaneously. The Higher Self promotes the notion of deliberate Samadhi and exemplifies this in the daily dawning and setting of the sun on the horizon, which is not an accident but an orderly sequence of events.)

265.351bP170



265.351bP170 De sekhenwy Pet en Herew Aakhet[y], ja-f am ar Aakhet kher R@. Place the two Embracing Horizons of Heaven for the Will to Samadhi so he may travel there to Samadhi with the Higher Self. (The Higher Self Awareness and the Will to Samadhi are effectively identified by the way they are woven together in these two balanced verses.)

265.351cP170

265.351cP170-171 De sekhenwy Pet en P. pen jes-f.

Place the two Embracing Horizons of Heaven for this P. himself. (The litany then introduces the avatar as equivalent to the Higher Self Awareness and the Will to Samadhi -- that is, the Aware Will.)



Ja-f am er Aakhet kher R@ kher Herew Aakhet 265.351dP171

He travels there to Samadhi with the Higher Self Sun and with the Will to Samadhi. (These two "tools", Higher Self Solar Meditation and Cosmic Will, are the quickest path to Samadhi.)

265.352aP171





265.352aP171 Weba Men@y, aakh Mer en Kha.

The Foundation Arm Lake is open and the Delta Lake is blooming. (This verse corresponds to 343a in the previous hymn. See the notes there.)

265.352bP171



265.352bP171 Mehy Sekhet Aaru. The Fields of Reeds are full. (This verse corresponds to 343b in the previous hymn. The scribe miswrote "Aaru" as "Jaru".)



265.353aP171 Ja P. jatu ar ges Aabet en Pet.

P. travels and the passages are to the eastern side of Heaven. (This verse corresponds to 344a in the previous hymn.)

265.353bP171

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265.353bP171 Ar bu pu mesesu neteru am.

To the place where the gods are born. (This and the next verse correspond roughly to 344b in the previous hymn.)

265.353cP171



Mes . . a P. am mesut-f hen@ sen Herew as, Aakhet as. 265.353cP171

Where P. indeed is born with them, as the Will and as Samadhi. (The avatar is born like the gods with the inherent ability to deliberately by his Will enter Samadhi Awareness. There is a small gap in the text after the initial "Mes".)



265.354aP171 Ma@ kheru P. pen

Truth speaking is this P. (The avatar speaks truth from the level of integrity, so that when his intention is to deliberately enter Samadhi, then that is exactly what he does.)

265.354bP171

265.354bP171 Hen en P. pen. Hen en Ka en P. pen.

Praise be to this P. Praise be to the Ka of this P. (The avatar is praiseworthy because he has empowered his Ka and lives deliberately from the level of integrity. The word "hen" represents a gesture of salutation that shows respect and loyalty. Part of the gesture includes the Menew form of the "Ka" mudra.)

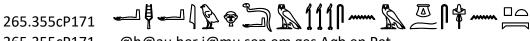
Nas sen en P. pen. 265.355aP171

They are called by this P. (The avatar can summon all the gods. Compare this verse and the previous verse to 346a. Here the poet describes the avatar as already identified with the Higher Self and with his authority. This verse can also be read, "They call to this P." They call out praises to him. However, the next verse makes the first reading more likely.)



An sen en P. pen, fedu apu sewatyu heneseketyu. 265.355bP171

They are brought to this P., these four transitory ones with long sidelocks and **beards.** (This verse corresponds to 348a in the previous hymn and 339b in hymn 263. The elementals are transitory in the sense that they are always transforming from one state to another.)



265.355cP171 @h@au her j@mu sen em ges Aab en Pet. They stand upon their ja@m scepters in the eastern side of Heaven. (This verse is basically the same as 348b and 339c. The "J@m" scepter describes their posture as they stand anchoring the physical world. Actually, this describes the avatar passing

and identifies with the Higher Self.)

265.356aP172 265.356aP172 Ajed sen ren en P. nefer en R@

They speak the name of P., of the beautiful one to the Higher Self Sun. (The avatar passes through the levels of the elementals in his meditation and as if passes his beautiful name to the Higher Self Sun. In this way he identifies with it. This corresponds to 348c and 340a. The avatar has passed through each elemental, so they give a good report on his experience.)

through these elemental levels of density during his meditation as he enters Samadhi

265.356bP172 ₿**Ლ**┤**୲**┉┉

265.356bP172 Wethes sen ren en P. nefer en Neheb-Kau.

They uplift the name of P., of the beautiful one, to the Yoga of Frequencies. (This verse corresponds to 346a and 340b.)

265.356cP172 Ma@-kheru P. per 265.356cP172 This P. is truth speaking.



Praise be to this P. Praise be to the Ka of this P. (This repeats 354a-b.)

Senet P. pu Sepedet. Mesethu P. pen neter Dewau. 265.357aP172

The sister of this P. is Sirius. The one who gives birth to this divine P. is the Morning Star. (This verse is similar to 341c. However, instead of Twat the text has Dewau, which is Venus, the Morning Star. The planet Venus is the celestial vehicle of Hathor. This raises his ancestry from Newet to Mut-Hathor.

265.357bP172 265.357bP172 P. pu ar kher khat Pet kher R@.

This P. goes to the lower belly of Heaven with the Higher Self Sun. (The lower belly of Heaven refers to the descent of the soul from the North Pole as it prepares to be born as the sun in the eastern horizon. Newet gives birth to the sun each morning.)

265.357cP172 Ma@ kheru P. pen

265.357cP172

This P. is truth speaking.

265.357dP172 265.357dP172

Hen en P. pen. Hen en Ka en P. pen. Praise be to this P. Praise be to the Ka of this P.

266.358aP482

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266.358aP482 Jed medu: de Sekhenwy Pet en R@.

Say the word and place the two Embracing Horizons of Heaven for the Higher Self. (This hymn is yet another variant on 263. Altogether, there are four variants:

They each have enough difference to warrant separate transcriptions. 263-266. This version follows the others closely except at the very end, where unfortunately some verses are damaged or lost.)

266.358bP482 Ja R@ am sen ar Aakhet kher Herew Aakhet-ta. 266.358bP482

The Higher Self Sun ferries with them to Samadhi with the Will to Samadhi. (The When sun travels during the day from the eastern horizon to the western horizon. it is on the horizon, it is in Samadhi, a perfectly balanced state between day and night.)

266.358cP483 🗢 🚊 🕢 🏂 🖂 📇 🛲 🥥 🛄

266.358cP483 De Sekhenwy Pet en P. pen.

Place the two Embracing horizons of Heaven for this P. (Establish these two points in space time as ideal for the avatar to enter Samadhi.)



Ja-f am sen ar Aakhet kher Herew Aakhet 266.358dP483 He travels to where they are for Samadhi with the Will to Samadhi.

266.358eP483

266.358eP483 De Sekhenwy Pet en Herew Aakhet-ta.

Place the two Embracing Horizons of Heaven for the Will to Samadhi.



266.358fP483-484 Ja Herew Aakhet-ta am sen ar Aakhet kher R@. The Will to Samadhi travels to them to Samadhi with the Higher Self Sun.

266.358gP484 🗢 🚊 🎧 🏂 🖂 📇 🛲 🔘 🛄

266.358gP484 De Sekhenwy Pet en P. pen Place the two Embracing Horizons of Heaven for this P.

266.358hP484 266.358hP484 Jay P. pen am sen ar Aakhet kher R@.

This P. travels to them to Samadhi with the Higher Self.

266.359aP484

266.359aP484-485 Weba Mer Men@. Am meha Sekhet Aaru. The Foundation Arm Lake is open and there the Field of Reeds is full.

266.359bP485 266.359bP485 Aakh Mer en Kha.

The Delta Lake is blooming.

266.360aP485 266.360aP485 Jat P. pen am jat ar Aakhet kher Herew Aakhet-ta.

The passage of this P. there is on the ferry to Samadhi with the Will to Samadhi.



Let there be brought to this P. these four comradely companions. (These are the four elementals.)

266.360cP486



266.360cP486 Sewa heneseketyu. Who pass by with beards and sidelocks

266.360dP486 ∽ 🕅 🏠 😤 🛄 🖾 1111 mm 🖾 = 🛱] 4 mm 📮 266.360dP486 Hemesu her j@mu sen em ges Aabeta en Pet.

Sitting upon their Ja@m scepters on the eastern side of Heaven.

266.361aP486



266.361aP486-487 Jed then su . . . ren nefer en P. pen en Neheb-Kau. You say it, the beautiful name of this P. to the Yoga of Frequencies. (There is a small gap in the text at the end of 486.)

266.361bP487

266.361bP487 Heny en P. pen. Heny en Ka-f

Praise be to this P. Praise be to his Ka. (The Ka is the energy. The beginning of the verse is damaged, but the intended glyphs are certain.)



266.361cP487 Ma@ kheru P. pen. Ma@ kheru Ka en P. pen kher neter. This P. speaks truth. The Ka of this P. speaks truth with God. (The avatar's testimony is truthful. His words correspond to actual experience.)

266.362aP488



The Higher Self Sun has [taken] him, this P., to Heaven on the eastern side of (The eastern side is the side of the heart and corresponds to the rising of Heaven. the sun. The avatar rises like and with the sun as a part of the natural process of evolution.)

266.362bP488



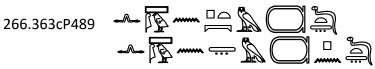
266.362bP488 Herew as pu. Dat as. Seb as pu, wep Sekhenwy Pet. This one is like the Will. He is like the Twat. He is like a star that opens the [two] Horizons of Heaven. (He identifies with Horus, the Will. He deliberately chooses the womb in which he will be reborn in each embodiment. He is like not just the Morning Star, but every heliacally rising star. A special heliacally rising star heralded each dekan [10-day week] of the traditional Egyptian sidereal-solar year. Identification of those stars is an interesting topic of research. The word "seba" also can mean a teacher who heralds each new stage of evolution. The Twat is the realm through which one travels between incarnations. In the illustration to Amduat Hour Five we see Horus gestating with Neheb-Kau in the womb of Isis as the miracle that overcomes the disaster of Seker [the apparent destruction of the phallus of Osiris] and to prepare for the dawn of a new era.)

266.363aP488 266.363aP488

The sister of this P. is Sirius. (The second half of this verse is missing but probably corresponds closely to the similar passages in the three other versions of the hymn that preceded this one. Isis [Sepedet] in the form of a pyramid [resembling the totem glyph of Sepedet] is the central image of the Amduat Hour Five tableau.)

266.363bP489sen.

(This verse is missing except for the last word, which is also them. partially obscured.)



Ne shewe en Pet em P. jet-ta. 266.363cP489 Ne shewe en Ta em P. pen jet-ta. Heaven is not empty of P. forever. Earth is not empty of this P. forever. (The avatar exists in one form or another forever in both heaven and earth and can not be destroyed.)

266.363dP489 266.363dP489-490 Em Wejetu

By decree (This verse is lost except for the first two words.)

266.363eP490 266.363eP490



..... bring this to this P. (The first half of this verse is missing. Presumably, the ferry boat is brought to P., although it could be something else.)

266.363fP490



266.363fP490 Af er khemet then em Awen.

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The member is the third of you [three] in Light Tower City. (The member is probably the phallus of Osiris -- apparently destroyed in the Seker stage. The Seker form of Osiris played a key role at Memphis, the necropolis of Light Tower City. The Light Tower is a phallic image but transforms into a tower of light that fills the whole Thus, Osiris entirely transforms into a phallus and identifies with the Tower of body. This verse differs radically from all the other versions in this set of very Light. It captures one of the great mysteries of the whole Osirian mystery. similar hymns. Osiris gets dismembered and then reassembled, but loses his phallus. Then he reawakens transformed into an eternally erect phallus that makes love forever to Isis. The great pyramid at Giza is an image of Isis, and the great empty sarcophagus within the king's chamber represents the phallus of Osiris forever within his beloved Isis. Anyone who lies down in that sarcophagus like a mummy aligns with that cosmic energy and becomes a party to that eternal lovemaking. "Khemet" also means Based on the mention of Ra and Horakhty [Herew Aakheta] in the hymn, "third". we then take Osiris, or the phallus of Osiris, as the third. The Tower is a phallic symbol. Another rendering of this verse is, "The member belongs to your third one in Light Tower City." This says that the tower belongs to Osiris and they mutually identify.)

267.364aW476 Jed medu: ab-k nek Asar. Redwy-k nek Asar. @-k nek Asar. Say the word and your heart is yours, Perceptive Faculty. Your two legs are yours, Perceptive Faculty. Your hand is yours, Perceptive Faculty. (We return to the W. version. Osiris can be whole again. His key parts are the heart for Feeling [Isis], the two legs for Baba and the staircase of evolution, and the hand for Menew the Foundation and of course as code for the avatar's helping hand. Osiris himself becomes the all-important phallus.)



267.364bW476 Ab en W. nef jes-f. Redwy-f nef jes-f. @-f nef jes-f. **The heart of W. is his own. His two legs are his own, and his hand is his own.** (This shifts the identity to the avatar and tells us he is integrated.)

267.365aW476 267.365aW476 Seget nef Ta Redu er Pet. Per-f am er Pet.

Set up for him is the Earth stairway to Heaven. He ascends thereon to Heaven. ("Seq" is to gather or integrate, hence "set up". The avatar, like Osiris, has a systematic "staircase" to Heaven. He ascends on it. "Per" here means to ascend.)

267.365bW476

Perer-f her het en adet weret.

267.365bW476

He is ascending on the plume of the Great Censing. (The plume of fumes from the incense rises, and the avatar ascends to Heaven on that as if riding on an ethereal serpent. See the illustration for Amduat, Hour Eleven.)

267.366aW476-477 Apa W. pen me aped. Khenen-f me kheperer.

This W. flies like a goose, and he alights like a scarab. (The goose represents abundance, and the scarab represents creativity. They are amulets of the suit of coins [wealth], especially the eight and seven of coins. The Egyptian sign for the coin [earth] suit is "towns" [Nut] or the pentacle sign for the Astral Realm [five-pointed star within a circle] from which you can manifest whatever you want. The goose is also the emblem of the World Trump, which belongs also to "earth".)



Apa-f me aped. Khenen-f me kheperer. 267.366bW477

He flies like a goose, and he alights like a scarab. (This verse repeats the previous verse for emphasis so you do not just skip over it blithely without putting attention on it. The poet wants the reader to understand how an avatar can create unlimited wealth out of apparently thin air.)

267.366cW477 267.366cW477

Em neset shewet amyt Waa-k R@

On the empty throne that is in your boat, O Higher Self Sun. (The N. version is slightly different: "on the empty throne that is in the boat of the Higher Self Sun." The avatar plays the role of the Higher Self. "Neset shewet" means an empty throne or a throne that is lifted up high. The Boat of Ra codes for the Meditation of the Higher Self. This verse alludes to the ancient story about how Isis learns the secret "name" of Ra, which is a powerful mantra. The text of that story says, "Amen en su netery em neteru; wesekh Aset em Waa en Heh Renepet." "The Divine One [i.e. R@] hid himself from the gods; and empty was the Seat in the Boat of Millions of Years." [cf. Budge, Gods of the Egyptians, I.385 as well as my transcription, translation, and detailed commentary on The Story of Ra and Isis.] The mantra Isis learned brought about a state of Transcendental Consciousness that transcends time and space. The name Isis means Seat. The word "Boat" [waa] in Egyptian puns on a near homophone [waa] that means "meditation".)

267.367aW477 ↓ --- ↓ S & ↓ = h --- ↓ S ~ V 267.367aW477 @h@ ader thu. Akhem awet.

Stand up and remove yourself, O one without goose pens. (The goose is a symbol of abundance. Having goose pens represents having a considerable estate on Earth. "Remove yourself" refers to the transcending process during which the ego disappears. During the transcendent state, the "goose pens" disappear. The verse encourages people to practice the Ocean Awareness Meditation. To create wealth you first empty yourself of all your preconceptions, including all the notions about the wealth you may already have. Transcending thought during meditation is the fastest and simplest way to do this.)



267.367bW478 Hemes W. pen em Aset-k. Kheny-f em Pet em Waa-k, R@. This W. sits in your seat, and he rows in Heaven in your Boat, O Higher Self Sun. (The avatar does not need to own and protect an estate on earth because he sits in the Seat of the Higher Self on the Boat of Meditation. "Aset" completes the allusion by using the word for "Seat" that happens also to be the name of Isis and is used in Isis is the High Priestess Trump and represents the secret of Feeling. the story. The "peret em ab" or "ascension of the heart" that is mentioned right after the above quote in the story also links to the beginning of this hymn. Thus, we discover from these allusions in the Pyramid Texts that The Legend of Ra and Isis apparently goes back to the earliest times in Ancient Egypt. The humorous hieratic text of the myth that survives on a papyrus in the Turin Museum must have been transcribed countless times for thousands of years as one of the great treasures of Egyptian culture. We are fortunate that it has survived.)

267.368aW478 ↓ 💭 🛄 🚟 🏠 🛥 🗢 ⊙

267.368aW478 Awed W. pen Ta me Waa-k, R@.

This W. separates the Earth from your Boat, O Higher Self. (The avatar commands the boat and has it push off from the horizon to begin its journey through the sky. "Awed" is to separate or divide. The meditator takes leave of the physical world and all its wealth as he begins his meditation.)



267.368bW478 Seth thu per-k em Aakhet. Seth su sekhem-f em @-f.

Indeed it is you, when you ascend from the Bright Samadhi, indeed he has the Power Scepter in his hand. (The avatar holds the "sekhem" power scepter in his hand and with it commands the Solar Boat to push off from the horizon. The horizon symbolizes Samadhi, and the scepter symbolizes the pole for pushing off. The "sekhem" ego Will acts from Samadhi as the Cosmic Will pilot to guide the Meditation Boat of the Higher Self. The meditation itself is a deliberate act of the Will and trains the Will in the skill of managing its world effortlessly.)

267.368cW478

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Em seged Waa-k, R@. 267.368cW478

In sailing your boat, O Higher Self Sun. (The avatar here is part of the crew or even the pilot or captain. "Sailing your Boat" means to practice the Ocean Awareness Meditation.)



267.369W478-479 A@k en Pet. Hery-k er Ta. Heryt ar hemet, shenejetu. You ascend to Heaven. You are far above the Earth, far from wife and official kilts. (When the avatar ascends to Heaven during his meditation, he leaves behind earthly concerns and responsibilities of family and job. From Heaven he is best equipped to handle those concerns and responsibilities. The kilt was worn by pharaoh or an official.)



268.370aW479 Jed medu: a@ su W. pen. H@a R@. Peseja Pawet Neteru Weret.

Say the word and this W. washes himself. The Higher Self Sun arises, and the Grand Ennead sparkles. (The Transcendental Ocean Awareness purifies the mind of the avatar. When the avatar purifies his consciousness with this Meditation, he aligns with the Higher Self and every aspect of his being, all his organs and biological functions, begin to sparkle.)

268.370bW479 ⊿ 🔊 🎮 🖉 🚔 🏂 🕅 🦳 ໂ⇔ 🕇

268.370bW479 Qa Newebet Set em Khenet Ateret.

Set of the Golden Crocodile City is on high as the Chief of the Shrine. (This verse refers to Ombos, which is in the southern part of Egypt and represents an aspect of the Root Chakra related to fears about survival. The Shrine represents an important power center of Southern Egypt and the lower chakra energies. To function in the world we purify these chakras. This is a spiritual alchemy that transforms the physical world into gold. Gold is a symbol for the transmutation of the Higher Self Sun's light of pure awareness into a glorification of the physical world. The result is that Set brings you wealth beyond your wildest dreams.)



268.371aW479-480 Nehem W. pen P@t me @t am-f.

This W. delivers mankind like it was his flesh and blood. (The avatar treats all men and women as his brothers and sisters. Everyone is part of his family, as if they are his own flesh and blood. His intent is to share his unbounded wealth with the

people of the world.)

268.371bW480 ♀⊖⊖ 1999 1999 1998 ↓ ↓

268.371bW480 Khef@ W. pen Wereret m@ Pesejet Neteru-ta.

This W. grasps the White Crown from the hand[s] of the Double Ennead of Gods. (The White Crown represents the sovereignty of the southern part of Egypt and thus mastery over the physical world. The poet treats the Double Ennead as a collective entity. [Ta] is a sign of the dual case. Presumably the crown is held with two hands.)

268.371cW480 $\boxed{}$ $\approx \frac{1}{2} \boxed{}$ $\boxed{}$ $\boxed{$ $\boxed{}$ $\boxed{}$ $\boxed{}$ $\boxed{}$ $\boxed{}$ $\boxed{}$ $\boxed{}$ $\boxed{}$ $\boxed{}$

Ath su Aset. Seneg su Nebet Het. 268.371cW480

Feeling nurses him. Kundalini suckles him. (Isis and Nephthys represent Feeling from the Heart and Kundalini Bliss Motivation, the two main aspects of Shakti that nourish him and empower him.)

268.372aW480

268.372aW480 Shesep su Herew er jeb@wy-f

The Will receives him onto his two fingers. (The Will is the ability to translate thought into action in order to achieve results. The two fingers represent the easy translation of thought into action. Thus, the Will takes the Perceptive Faculty into The two fingers [index and middle extended together] are used his fingers. especially for boosting the avatar up the ladder to Heaven and are used for secret Tantric mudras.)

268.372bW480-481 S@b-f W. pen em Sha Sab.

He purifies this W. in the Lake of the Jackal. (The Jackal represents Death. The Lake of the Jackal represents the state of consciousness right after death. Death purifies the perception, exposing it to pure undefined awareness. On the Senet Board Game Layout, the Water Square #27 [Mu] is associated with the Lake of the The Transcendental Samadhi mimics this state without the necessity of Jackal. dying and dropping the body.)

268.372cW481

268.372cW481 Sefekhu-f Ka en W. pen em Sha D[ew]ata.

He releases the Ka of this W. in the Lake of the Twat. (The Lake of the Twat is the womb in which the new embodiment of the avatar will take form. Before that can happen the Ka electrical energy must release itself from its past form. Then the purified Ka starts to energize the new body in the Twat. This can mean reincarnation after death or simply a radical transformation of a person's behavior pattern.)

268.372dW481



268.372dW481 Asek wah-f af en Ka en W. pen en jet nef.

Then he grows limbs to the Ka of this W. for his body. (The Ka is the underlying energy body. Once a person defines his Ka out of undefined awareness, the limbs of the new physical body of the avatar grow around it as grosser expressions of the energy to whatever intensity is desired.)

268.372eW481

268.372eW481 Me nu her remenwy R@ em Aakhet shesepu-f.

As that which is upon the two arms of the Higher Self Sun in the Samadhi[s] that he receives. (This verse goes back to the verb of 372a, which speaks of Horus receiving the avatar into his two fingers. Here the Higher Self Sun prepares to receive the newly embodied avatar into his arms in Heaven. The Higher Self is like the sun on the horizon in its samadhi. This makes a stable platform from which the avatar may mount the Solar Meditation Boat welcomed aboard by the Higher Self Sun.)

268.373aW481 □ 🕅 🖹 🚟 482 🖉 🛨 🛰 📽 🧻 🕇 268.373aW481-482 Pesej Tawy. Awen-f her neteru.

The two lands shine and he opens the vision of the gods. (Literally, the text says "face of the gods", but the idea is that he opens up the celestial visual capability for the gods so that they see the two "lands" of Egypt sparkle as if in the rays of bright sunshine. Another reading is that the Two Lands are the backbone of the avatar with the upper and lower chakras distributed along it.)

268.373bW482 Sekhep-f Ka en W. pen en jet-f er Het @at.

He causes the Ka of this W. to come by means of his body to the Great Mansion. (The Great Mansion is like the palace of the pharaoh. Here it refers to the head. The Ka activates the life energy in the body and its electrical impulses go to the brain in the head of the avatar where they are organized so as to administer the body functions properly.)

268.373cW482



268.373cW482 The halls are made by him, and the cords are knotted by him. (The halls are the various main components of his brain. The cords specifically are the seven cords that are knotted into the nervous system to generate the major chakra ganglia along the spinal cord.)

268.374aW482

~<u>|&~~</u>@@<u>~</u> 268.374aW482 Seshem W. pen Akhemu Sekyu.

This W. leads the imperishable stars. (The avatar then ascends to his throne at the North Pole where he leads the company of immortals, who are symbolized by the stars that never set below the horizon. From the crown chakra the avatar's spinal axis extends up to the Pole Star, his unmoving celestial throne from which he leads the cosmos.)

268.374bW482 268.374bW482-483 Ja-f er Sekhet Aaru.

He travels to the Fields of Reeds. (He lets his attention go to the vast collection of beliefs that fills his cortical memory fields. In the sky these are the various constellations that each hold fields of information. The sky of the physical universe is his upper cortical layer. There are higher and subtler layers that govern spiritual life as well as lower and grosser layers that govern physical survival and body functions.)



Khen su amyu Aakhet. Seqed su amyu Qebehu. 268.374cW483

Those who are in Samadhi row him, and the celestial inhabitants navigate for him. ("Aakhet" is the horizon and stands for those who are anchored in Nirvikalpa Samadhi awareness. The "Amyu Aakhet" avatars have a permanent balance between rest and activity. "Qebehu" is the sky and stands for those who are cool, stable, and good at celestial navigation. This is qualitatively different from the Transcendental Samadhi which is a deeply quiescent state. Nirvikalpa Samadhi continues during activity and is not interrupted by any physical or mental circumstance.)

268.375aW483

268.375aW483 Menekh W. pen Menekhet[u]. Ne sa @-f.

This W. perfects the perfections. His hand does not yield. (In Indian yoga an Egyptian "menekhet" is called a *siddhi*, and is the Sanskrit technical term for a type of perfection or special ability. The text here uses the Senet Game Board glyph with its meaning of a stable foundation. The usual "bell" determinative is left out and the word is used as both a verb and a noun to emphasize its importance. In the Amduat, Hours Eight and Nine, we learn that the ceremonial cloth offering determinative was a ritual symbol in ancient Egypt for a spiritual perfection that is attained by a person on the path of enlightenment and the role of the perfections is discussed and depicted in detail. Egyptians provided bolts of linen cloth as gifts to the deceased in order to encourage the spirit of the deceased to continue evolving his perfections in the afterlife. The linen also served a practical end as material for making clothing and other articles of daily life. The avatar's strength is such that his hand does not yield to others, and the glyph "@" is the code word for the quality of It describes his strength, skill, and helpfulness. an avatar in Egyptian. The perfection means that the service mission of the avatar is not interrupted by any circumstance and restates the principle of Nirvikalpa Samadhi using other words.)

268.375bW483

268.375bW483 Khenet W. pen Khenetet. Seper Ka-f eref.

This W. is foremost as a Chief. His Ka comes to him. (The avatar is a great leader. His Ka is his electrical life force. It comes to him strongly so that he naturally The strongly sexual energy of the Ka provides the avatar with a lot of dominates. charisma that manifests as various frequencies of expression in his life -- for example, in his thoughts, emotions, speech, and actions.)

nsiji Bimpiji 269.376aW484 Jed medu: de sej-t. Weben sej-t. 269.376aW484

Say the word, make a fire, and the fire rises up.

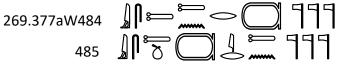


Place incense on the fire, and the incense rises up. (The word for the rising incense plume is often used for the rising sun. The avatar can raise this plume to Egyptians often burned incense in various standard formats to time Heaven. meditation periods and spiritualize ritual activities.



269.376cW484 Ay seth-k ar W., Neter-seth. Ay seth W. ar-k, Neter-seth.

Your fragrance comes to W., O incense. The fragrance of W. comes to you, O (The avatar and the incense are both fragrant. Each sends its fragrance incense. to the other. The word for incense plays on the word for divine and associates with the meditation practice.)



269.377aW484-485 Ay seth then er W., neteru. Ay seth W. ar then, neteru.

Your fragrance comes to W, O gods. The fragrance of W. comes to you, O gods. (This verse transfers the fragrance of the incense in the formula of the previous verse There is a play between the word for god [neter] and the word for to the gods. incense [neter-seth].)

269.377bW485 Wen W. hen@ then, neteru. Wen then hen@ W., neteru. 269.377bW485

W. exists with you, O gods. You exist with W., O gods. (This carries the identification of the fragrances to an identity of being.)

269.377cW485



269.377cW485

@nekh W. hen@ then, neteru. @nekh then hen@ W., neteru.

W. lives with you, O gods. You live with W., O gods. (This verse continues the trope with "life".)

269.378aW485 269.378aW485 Mer then W., neteru. Mer su, neteru.

W. loves you, O gods. Love him, O gods. (This proclaims a deep bond of love between the avatar and the gods. These gods are really the avatar's own organs and faculties.)



The portion comes, and the pellet comes. They go forth from the thigh of the Will. (The peq is a portion or round cake, but it contains a subtle allusion to Peqer, the place in Abydos where the Egyptians brought Osiris back to life each year during the Osirian Mysteries. There is thus a hint at the restoration of the phallus of Osiris. The pellet is the testicle. The thigh of Horus is a subtle evocation that Osiris as an avatar of Horus the Elder will now generate Horus the Younger from his thigh, i.e. from his phallus. This is a deliberate act of the Will that accomplishes a miracle, considering the apparent dismembered condition of Osiris. The "coming" probably has the same extended meaning as in English and signifies that the pecker of Osiris is functional. Faulkner thinks the reference is to the knee and there is a play on the word "paj" as a kneecap. The root word "pad" or "ped" means foot and is the same word as English foot and its variant forms that we inherit via Latin and Greek [pedal, pedestal, pedestrian, and so on]. The word play is that the celestial form of Osiris is called "Sah", which means toe, foot, or leg. "Maset" is the thigh or hip, and tells us that this particular foot is joined to the hip and is thus the organ of Osiris that has to be made functional again via the life energy of Horus the Elder as the Higher Self The thigh is also an image that the poet continues to develop in this hymn Sun. with further sexual nuances.)

269.379aW486

ICIA ICIA INDA INDA 269.379aW486 Ay perau. Ay perau. Ay hefedu. Ay hefedu.

Those who have ascended come. Those who have ascended come. Those who have swooned come. Those who have swooned come. (This describes a state of ecstasy that may also be involved with Osirian tantric rituals. The text here takes on the character of a chant. "Ascension" codes for transcending during meditation and for the resurrection of Osiris from the dead. It also codes for the phallus of Osiris rising up and then swooning at coitus in the vagina of Isis. Faulkner takes the words in the singular [peraw, hefedew], which is also possible.)

269.379bW486

269.379bW486 Ay shewau. Ay shewau.

Those who have become empty come. Those who have become empty come. (The word "empty" is code for Shiva, the Emperor Trump. Emptiness describes a state of deep meditation described in the previous hymn. It also can mean that those who have lifted up come. There may be sexual overtones here as well and we may also take the verse in singular [shewaw] as Faulkner does. Becoming "empty" is a term for transcending during meditation. It also has a sense of ascending.)

269.379cW48

269.379cW486-487 Per W. hery menety Aset. Hefed W. pen hery menety Nebet Het.

W. ascends on the thighs of Feeling. This W. swoons on the thighs of Kundalini. (This is very clearly tantric. The reawakened Osiris makes love to both Isis and Nephthys. Symbolically this means he recovers feeling and his kundalini rises until he swoons in ecstasy. The image of the thighs returns here.)

269.380aW487
$$\swarrow$$
 Nejeru nef at W. Tem @ en W. San-f W

269.380aW487 Nejeru nef at W. Tem @ en W. Sap-f W.

The Light Tower, father of W, takes the hand of W, and he assigns W. (Tem the Tower represents the power of the Big Bang, so he inspects Osiris to see if his orgasm qualifies on the cosmic scale.)



En neteru ap-f Sebegau, Saaau, Akhemu Sekyu. 269.380bW487

To the gods whom he counts to be complete, wise, and imperishable. ("Sebeq" means to be complete. Osiris must not lack any component, especially with regard to the functionality of his male organ. "Saa" refers to wisdom, -- especially that gained through the sense of touch. They are tantric masters who are perfected in the art of physical touch. The imperishable stars are immortal teachers who teach the immortal teachings.)



269.381aW487 Mut W. apy.

The mother of W. is the [divine] tally-keeper. (The mother of the avatar is Newet, or even more likely Mut. She keeps track in her ovaries of the incarnations of the avatars in her Twat.)

269.381bW487-269.381bW487-488 Da en W. pen menej-th pu.

Give to this W. this your breast. (He begins another incarnation.)

269.381cW488 269.381cW488

Ja nef su W. pen tep re-f.

This W. traverses the tip for himself over his mouth. (The avatar does not just suckle, he rubs the nipple with his lips to stimulate it.)

269.381dW488

Seneg W. arethet-th apetu hejat, seshepet, ben[er]at. 269.381dW488

Nurses, W. sucks your milk that is white, shining, and sweet. ("Apet" is a name for the cosmic nurse. It also can mean, "something is considered or counted to be". "Apet" was also a name for the harem. The "Apet Weret" or Great Palace was the name for the temple complex at Karnak.)

Ta pef ashem W. am-f. 269.382aW488

That is the land in which W. moves.

269.382bW488 Ne ab W. am-f. Ne heger W. em-f jet-ta. 269.382bW488-489 W. does not thirst in it. W. does not hunger in it forever.



270.383aW489 Jed medu: res-k em hetep. Her-f ha-f em hetep. Ma ha-f em hetep.

Say the word and you awake into experience. He whose face is behind him He who sees behind him experiences (full reality). experiences. (In order to really experience life you must be wide awake. Those who view life looking into the past must learn to experience their past creations. The two epithets of ones who look behind them refer to ferrymen. The ferryman has to look over the back of the boat often as he works his steering oar. The avatar who ferries people to enlightenment is awake in all dimensions.)

270.383bW489

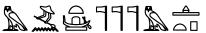




Mekhenet Pet em hetep. Mekhenet Newet em hetep. 270.383bW489 The ferryman of Heaven is in experience. The ferryman of Cosmic Space is in experience. (The ferrymen in this verse refer back to the epithets mentioned in the previous verse. The existence of Heaven or Cosmic Space implies the existence of the past. Newet, the mother of Osiris, represents Cosmic Space and the possibilities of the future. However, the possibility of a future implies experiences that have already happened. Nevertheless, past experience is not the present. The present is the destination of the ferry. People live in the past and keep trying to get to the present, not to speak of the future. However, the ferryboat that can bring them here to the true present requires ferrying across, that is fully experiencing, all events of the past that have not yet been fully integrated. The ferryman looks back to see if anything is still there. If it is, then you are not yet across the abyss. As you can see, the Egyptian idea of Charon [the Greek ferryman on the River Styx] is That explains the weirdness of the epithets they gave their extremely weird. He is not actually taking you anywhere, but he looks back into your past ferrymen.

to see if you have any old karma left to experience. If you do, then his job is not finished. This also explains 379b. Those who have become empty, come to live in the true present moment. Thus when the ferryman looks back and sees nothing, then you have finally arrived in the present and can debark from the ferry. The kundalini ecstatic swoon described in hymn 269 is a method for cleansing the chakras and washing away old karma. Getting intimate with Feeling is the best way to get into experience. Experiencing your creations is the pathway to peace -- the implied Real peace simply means that you no longer keep bothering meaning of "hetep". yourself by continually offering up opportunities to experience things from the past that you have been resisting. The word "hetep" analyzes into "hew" [literally to rope, and by extension to strike, to manage] plus "tep" [what is on top, what is most important, primary].)

270.383cW489



270.383cW489 Mekhenet neteru em hetep.

The ferryman of the gods is in experience. (As long as the ferryman sees experiences, the journey is not over. When he stops seeing experiences, then peace sets in. Then the passenger has arrived. The ferryman is a master guide who specializes in taking people beyond their experiences. For discussion of "em hetep" see the next verse below.)

270.384aW490 270.384aW490



(Experience is a process of integration. It brings things and W. comes to you. people together. We can also read the end of the verse as "with you". "Ay" goes with "em hetep" of the previous verse to form "Ay em hetep", a standard greeting in ancient Egypt that came to mean "Come in peace". It originally is an injunction meaning something like "may you come to have all your primary concerns managed so that you live in peace with the life that you prefer." This phrase became personified and then deified as "Ay-em-hetep" [Imhotep] an incarnation of Baba-Thoth considered to be the son of Peteh, Lord of Memphis and a great physician, architect, and engineer. Peteh is the complementary form of "Hetep" and means to create and is the initial stroke of manifestation. "Hetep" means to experience and is the completion and return stroke of creation from the manifest back to the unmanifest state. We create things from the raw materials of the cosmos in order to experience them. Once we have experienced a creation, we release it and recycle it back into raw materials. "Hetep" is the short form of "Ay em hetep" [Come in Peace; experience life fully in the moment.])

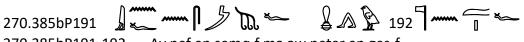


Ja-k su mekhenet-tu. Jaat-k neteru am-s. 270.384bW490 You as ferryman ferry him in that with which you forever ferry the gods. (You are the master who ferries avatars and gods. Did you forget?)



270.385aW490 Ay en W. en ges-f ma awet neter en ges-f.

W. comes to his side as a god comes to his side. (The avatar is naturally drawn to his master as gods are also drawn to their master. The master is beyond all the gods and is the master avatar. The W. version has an extra "s" after the first "ges". This could be read as "ges sef" [the side of yesterday -- that is, the past]. However, "coming to his side" suggests coming into experience of something in the present. The next two verses confirm the reading "his side".)



270.385bP191-192 Ay nef en sema-f ma aw neter en ges-f. He comes to his temple side lock as a god comes to his side. (The hair at the

temple represents closeness. This is a way of expressing that someone comes close and stands beside another. The intimacy and equality of the relationship is emphasized here.)



Ay en W. en sema-f ma awet neter en sema-f. 270.385cW490

W. comes to his temple side lock as a god comes to his temple side lock. (This verse develops the previous verse indicating how the avatar's willingness to get close is like that of a god. Gods are so close they become you. The lock of hair is an expression of the owner of the hair and is part of him.)



Ne serekhu @nekhu ar W. Ne serekhu metu ar W. 270.386aW491

There are no living accusers of W. There are no dead accusers of W. ("Serekh" is to inform, inform against, or accuse. No one, living or dead makes any accusations against the avatar because he has learned how to adapt appropriately to his conditions and behaves in an irreproachable manner. This is a skill in living that in our current world is attained by very few. Although we may still make mistakes, there is always a way to redress them that will answer to any accusations. This verse relates to the "nearness" above. It takes one to know one.



270.386bW491 Ne serekhu *sa*tu ar W. Ne serekhu genu ar W. There are no women accusers of W. There are no male accusers of W. (The words used for male and female literally are geese [satu] for women and bulls [genu]

However, these terms obviously refer to people. Geese and bulls also for men. represent standard funeral or other ritual offerings.)

270.387aW491

270.387aW491 Atem mek ar-k ja W., sethep-f.

If indeed W. does not travel to you, then he travels away. (He either comes toward you or goes away. There is no standing still in the changing world. The avatar will ferry you across to a land free of suffering if you let him approach to assist you.)

270.387bW491

270.387bW491-492 De-f su tep jeneh en Jehuty.

He puts himself upon the wing of the Intellect. (Thoth is the Intellect. The idea here is to get smart and use your intellect to figure it out. If you do not like suffering, why let the ferry leave without you? Well, you can always fly on the wing of your own intellect and figure it all out for yourself.)

270.387cW492

270.387cW492 Sut ja-f W. ar ges pef.

It is he who ferries W. to that side. (After all, who ferries the avatar? Who ferries the ferryman? Ultimately, somebody has to do a little clear thinking to get to the other side and enjoy a life free of suffering. The P. version adds the word "Samadhi" to modify "side". That makes it clear where the destination is.)

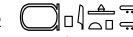
271.388aW492



271.388aW492 Jed medu: W. pa meha Ta per me Sha. W. pa seshesh waj.

Say the word and it is this W. who floods the land and rises like the ocean [tide]. **This W. is the lotus and the papyrus.** ("Waj" is green, but also has the idea of growing and alive. It is also the papyrus plant, symbol of the delta. The green and the ocean fit together to make the Great Green Sea, which is the name of the The whole passage refers to the Ocean Awareness Meditation Mediterranean. ["Wa-sha"]. The universe emerges from pure awareness as if in a gigantic Nilotic flood and then returns there. The meditation gives a direct experience of this return to the ocean and then re-emergence from the ocean. The lotus is the symbol for the south and the papyrus is the symbol for the north. The avatar as pharaoh unites the country as its administrator. The two plants are united by the water of the Nile that the avatar embodies in the first half of the verse.)

271.388bW492





W. pa hetep Tawy. W. pa Semay Tawy. 271.388bW492

This W. experiences the two lands. This W. integrates the two lands. (This verse continues the theme of the previous verse. The two lands represent the lower material chakras and the higher spiritual chakras. In Egypt, they also represent southern and northern Egypt. You "pacify" the two parts. By experiencing diversity, you integrate into wholeness the parts of your life. You gain a perspective on it that makes it a part of your whole life experience. This is true yoga. One term for yoga in Egyptian is "Semay Tawy", Integration of the Two Lands.)

271.388cW492



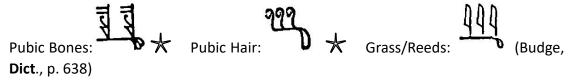
271.388cW492-493 W. pa demejy Mut-f Semat Weret.

This W. joins together with his Mother, the Great Wild Cow. ("Semat Weret" is Newet or the "Mehet Weret". She represents the Greater Cosmos of the universe and is a transformation of Mut-Hathor, the Cosmic Mother, into a Great Cow. The individual tends to think of life as his localized self versus the universe. This creates a sense of separation and alienation. Yoga reunites the son with the mother. The result is a holistic experience. The word rendered "wild" also has the meaning of The idea of "wild" comes from "sem", which means field, "sema", "to unite". "Sem" also means to lead. A leader unites people under a pasture, or grass. "Sema" also links back to the temple locks of the previous hymn. common cause. A "Sema Wer" was a special bull killed as a sacrifice. The wild bull and wild cow were symbols of the forces of nature. All these ideas bubble around in the verses of this hymn.)

271.389aW493



271.389aW493 Mut enet W. Semat Hemet Tepet Dew Sem, Tepet Dew Seh-seh. Mother of W., Wild Cow Lady, the One on the grassy hill, the One on the hill where the birds gather. (The emphasis on Oneness tells us how unique she is. The grassy hill is the "sem" pasturage on which the cow grazes. This plays on the Wild Cow's name and the word for yoga and unification in Egyptian. "Seh-seh" has a bird radical, and the basic meaning is to gather. This suggests the idea of a hill where large flocks of birds gather and also continues the themes of uniting and bringing The grassy hill combines the play on "sem" and the idea of things together. wildness. The W version of the glyph for "grassy field" [sem] has grass or reeds on top and a loop at one end. The loop and the general design call to mind the glyph for Sah [Osiris as Orion] which usually has an stiff phallus with pubic hair or two bone glyphs above it and testicle glyphs at the end. When the constellation of Orion is meant, a star determinative is usually added. The field glyph is read "sah" when it means approaching, a boat reaching land, or success in acquiring something -notions that fit the ferryboat imagery we have just encountered.)



271 389bW493

271 389bW493 @h@ Jedwy. Hay hejetu

The two stable pillars stand. The [three] lands descend to ruin. (The three lands refer to the southern part of Egypt. This represents the vulnerable physical body that will return to the earth at death. "Hejet" means ruin, but also is the name of the White Crown and the cobra of Nekhebet. The two pillars of Osiris represent the two major nerve cords in the upper spine on which the brain is mounted. "Jed-jed" or "Jedwy" is also the name of a city in the Delta that was sacred to Osiris. This represents the higher spiritual values that can outlast the body. Sooner or later the body must be dispersed back into the environment. The wisdom of the Higher Self is effectively immortal.)

271.390aW493

271.390aW493 Per W. hery maget ten, aryt en nef atef, R@.

W. ascends upon the ladder that his father, the Higher Self Sun, made for him. (This develops the idea broached in the previous verse. The immortal spirit of Osiris ascends the ladder of evolution that Ra, the Higher Self makes for all living beings. Thoth designs Ra as the overall plan with the energy to implement it; and Ra formulates the details of the ladder of evolution. Osiris considers Ra his father and also identifies with him. Such is Egyptian spiritual logic. When people pray: "Our Father, Who art in Heaven . . . " the reference is to a spiritual father, not a biological one.)



271.390bW493 Nejer Herew Set em @ en W. Shed sen su er D[ew]at. The Will and Illusion [each] grasp with a hand onto W. and they take him to the Astral Realm. (They help him mount up the ladder to the Twat of Newet. ladder in the sky is the Milky Way. As Orion, Osiris is located on the ecliptic

Constellations on the ecliptic move rapidly through between Taurus and Gemini. the sky as the earth turns on its axis. Orion then climbs from the ecliptic to the North Pole which remains motionless in the sky. There he rules the Twat and awaits his times of incarnation as a son of the sun to carry out the plan of the Higher Self.)

The

271.391aW494

271.391aW494

Ye en-f: "Sa-thu weju nef."

Wink at him: "Be careful of him who is ordered. (This is a big weird joke. One must take care with regard to those who follow orders, because they are not source over their own lives. They are fulfilling the wishes of others. The joke is that the avatar is supposed to become his own boss, which means others fulfill his wishes. Can he trust anyone? The two who help him up the ladder are Horus, the Will, and Set, the Illusory nature of phenomena. Neither one of them follows orders. If the avatar lets them help him up the ladder, then he is following their orders. So who are you protecting yourself against? If you are boss, then you have to keep an eye on those you give orders to and make sure they do what you told them to do. ls this efficient? The whole thing warps into a Zen Koan. Who is winking, and who is he keeping an eye on? Does the real eye of Osiris -- the Faculty of Perception -ever wink?)

271.391bW494 271.391bW494 Weju nef: "Sa thu ye nef."

He orders: "Be careful of him who winks." (This flips the koan around so you see it from another perspective. Some believe that Horus winks and Set orders. On the other hand, Horus is the Will and should be the one giving orders. Set is crafty and sounds more like the one who winks. Also, that wink sets you up for a lot of confusion, which is a typical Settish behavior.)



ler Neter en W. Hemes W. pen Her Aset Weret ar ges 271.391cW494 Neter.

The divine face is revealed to W. This W. sits upon the Great Seat at the side of the god. (The divine face is the face of Horus the Elder, Ra. The avatar sits in the seat of the favorite at the side of the Sun in his solar boat. He is a major executive in the carrying out of the divine evolutionary plan of the Higher Self. When the avatar looks carefully into that face, he sees his own reflection. "Aset Weret" can be taken as Great Isis. The Great Seat would be at the Pole Star.)



272.392aW494-495 Jed medu: Qaat ne demem-s @reretu enetu New.

Say the word and O Lofty One who is not united with the Cobra Gateway of the **Primordial Urge.** (The avatar has moved into very high states of consciousness, but has not yet reached unity. To do that he must pass through the Cobra Gateway of This is the Black/White Hole through which the Cosmos emerges from the New. undefined realm of pure awareness riding on the Cosmic Kundalini Cobra [a huge wave of creative energy].)

272.392bW495



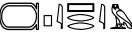


272.392bW495

Av en W. kher-th. Ada aweneta nef nu.

W. comes with you. Cause this to be opened to him. (Let the Cosmic Cobra Doorway be opened for him. You can often see in Egyptian art decorations over doorways. A common theme is an array of erect cobras, or a pair of such cobras, sometimes with an "aten" flying solar disk or with pranic feathers of truth.)

272.392cW495 272.392cW495



W. pa sherer am.

This W. is a little boy there. (Egyptian megalithic architecture is often on such a scale that a person standing in a doorway feels like a tiny ant or a small child. The doorways are often many meters high.)

272.392dW495



272.392dW495 Aw W. pen tep She[m]su R@. Ne W. pen tep Neteru *T*ekh-*t*ekh. **However, this W. is top amongst the followers of the Higher Self Sun. This W. is not the top of the gods of the Chaotic One.** (*"T*ekh-*t*ekh" is an epithet of Aapep, the personification of disorder and prototype for Set. Ra is the Higher Self. He is the highest expression of Thoth as the Cosmic Intellect in the form of an intelligent plan of evolution in the Cosmos. Aapep is the entropy that challenges the orderly evolution of life. However, the Followers of Horus-Ra the Elder make clever use of this chaos. Aapep can only move in giant waves. The solar boat sails upon these waves of energy and sets the Illusion of Set to the task of holding off the chaos of Aapep that is Set's own nature.)



Horus the Elder sits on a throne aboard the Solar Boat. Horus the Younger acts as pilot to steer the boat. Set stands at the prow and fends off the great serpent, Aapep.

273.393T319 ♪↓ੵਗ਼ੵੵੑ ↓↓↓

273.393T319 Jed medu: agep Pet. Ahy sebau

Say the word and the sky is cloudy. The stars are darkened. (The beginning of the verse is missing or truncated in the W. version, so I use the T. version. This is the famous "cannibal hymn". I will discuss what that means after we finish reading it.)

273.393bW497



273.393bW497-498 Nem-nem pejetu. Sed*a* qesu Akeru.

The bowmen rush about and the bones of the Tunnel God shake. (The bowmen represent the muscles in the perineum of the root chakra. The Akeru are a pair of lion gods who are back to back and represent the tunnel between yesterday and tomorrow, the passage of the sun beneath the earth as the earth turns. They often are shown as two lions supporting on their backs the sun on the horizon. That is the sign for samadhi. Thus at each end of the tunnel is a point of samadhi from which the sun can rise into an active state. During the night it is passive as it goes

through the tunnel. The Akeru may represent the span of a thought, or the span of a day, or the span of a person's life. The verse seems to contain information about practices of yoga or meditation during which the system is not fully settled. The bowmen may represent deliberate palpitating of the perineum. The shaking of the Akeru Tunnel God's bones may represent vibrations of Shakti energy coursing through the body. We do not have enough details to give a precise answer. The Tunnel may run from mouth to anus.)

273.393cW498

273.393cW498 Gerer sen genemu.

The servants run away. ("Genemu" are servants. "Gerer" is to run away. The quaking and rumbling energy frightens them away. They do not understand that the motions of the kundalini are natural phenomena clearing the energy pathways just as earthquakes are adjustments of the tectonic plates of the planet that relieve stress.

273.394aW498- 273.394aW498- 499 273.394aW498-499

Maa en sen W. kh@ Ba.

They see W. The Prana Mind rises. (The avatar passes out beyond the Cobra door and then re-enters as a powerful Prana Mind. This stirs the whole cosmos. А mighty rumble occurs as the avatar comes into his power. The second chakra Ka energy rises and meets the sixth chakra Ba energy. It then carries the Ba upward through the crown chakra to identify with the eighth chakra Higher Self and even higher states of consciousness. The servants do not understand what is happening and are afraid.)

273.394bW499 Me Neter @nekh em atu-f, wesheb em mut-f.

Like a god who lives on his fathers and feeds on his mothers. (The avatar swallows all his ancestors in the reversed flow of energy. Time is energy. Reversal of energy flow results in backward flow of time. In forward flow of time, his ancestors give birth to him, excreting him into the world from a lower orifice. In backward flow of time, he as if opens his mouth and swallows them, so his "ancestors" no longer exist. This is the first strong hint at what some Egyptologists call "cannibalism".)

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273.394cW500 W. pa Neb Sabut. Khem en mut-f ren-f.

This W. is Lord of Wise Ones. His mother knows not his name. (The "sab" is a jackal, and a judge, because Anepew the jackal is involved with the judging of the "Sabut" means wisdom, and may be the origin of our word savvy [sab = dead. The deeper root is Sa, Lord of Wisdom. "Khem" is the term for the Fool wise].

Even his mother does not know his real name. Trump. This is funny because mothers are usually involved in the naming of a child. However, this avatar goes way beyond his mother in terms of his true identity. We have here covert references to Baba and his avatars as Sa, Lord of Touch and Wisdom, or Menew, who is also called "Khem" the Fool.)

273.395aW501

273.395aW501 Aw Shepesu W. em Pet. Aw Weser-f em Aakhet. The Honor of W. is in Heaven. His Wizardry is in Samadhi. (Heaven is just an honorable status. Real wizard power comes from deep Samadhi.)

273.395bW502 Ma Tem atef, mes su. Aw mes nef su, Weser su eref.

Like his father, the Tower, who begat him, he has begotten him who is more wizardly than himself. (This is the skill of a true wizard. He can give birth to or train a wizard who is more powerful than he is. Wizards who withhold some of their higher secrets so they may stay superior to their students can only produce second level wizards who are inferior. This inevitably results in decadence and loss of knowledge. This is not the true way of the wizard. True wizards strive to create those who will go way beyond them. Only this can lead to evolution. The potential of such wizardry is unimaginable. The Master Wizard must let go of his own ego trip and realize that he is simply serving the greater cause of developing a more enlightened civilization. His contribution, though important, will pale compared to those who come after him. Tem produces Osiris, and Osiris becomes a greater wizard than Tem. In Arthurian legends we encounter the story of how Merlin trained Nimue [or in some versions Morgan le Fay or Vivian] in his wizardly arts and then she betrayed him and entrapped him forever in a cave.)

273.396aW502 273.396aW502-503 Aw Kau W. ha-f. Aw hem-setu-f kher redwy-f.

The Ka's of W. are his back, and his attributes are under his feet. (The Ka's are his various frequencies of chakra energy. Usually they are projected in front. His are behind because he has moved ahead of them. The point of this verse is to describe how the avatar transcends his energies and qualities. The "Hem-setu" are The plaques with crossed arrows 🕱 associated with this attributes or qualities. word are symbols of Net. These are mental beliefs that form the identity of the avatar. However, he is not in his head, so he rises above what is in his head until it is under his feet. He stands above his own attributes. The "redwy" also are code So also are the Ka energies. With the technologies of Menew and Baba for Baba. the avatar has transcended the particularities of his physical and mental identity.)

273.396bw503 () 17 - 2 () 273.396bw503



Aw neteru-f tep-f. Aw a@retu-f em wepet-f. 273.396bW503-504 His gods are his head. His Cobra Ladies are upon his crown chakra. (The avatar has a company of gods that represent the faculties of his brain. His kundalini

energies are awake, so that his Eye of Wisdom is open and the Cobra energy flashes upward from the top of his head.)



273.396cW504 Aw seshemetu @rat W. em hat-f. Peteret Ba, Aakhet neth bes. The Leading Cobra of W. is on his brow, the one who sees the prana Mind, its **brightness flaming.** (The main cobra energy opens the eye of wisdom so that the avatar intuitively knows the right direction in life. He also reads clearly his own thoughts and those of others [prana thoughts] with the flaming brightness of this laser-sharp vision. "Aakhet" also means that he lives in a permanent state of Samadhi. "Hat" may also be the heart.)

273.396dW505

273.396dW505 Aw Weseru W. hery me ket-f

The Wizard powers of W. are far above his small identity. (Faulkner thinks this verse says, "The king's neck is on his trunk" which does not make much sense. Allen says it means, "W's powers are on his torso," which seems to contradict the previous verse. Mercer says, "The might of N. is for his protection," which is an odd way of speaking since someone with real power would not need to fear anything or require protection. The avatar's wizard powers derive from his attainment of Samadhi as a foundation. "Ket" means to be small and timid. Its other possible meaning is "other". "His other" does not make sense. A wizard has a physical body with an individual personality just like anyone else. However, his wizard powers are way above that.)



273.397aW505-506 W. pa Ka Pet, nehed em ab-f, @nekh em kheper en neter neb. This W. is the Bull of Heaven, bold in his heart, who lives in the creation of each god. (The avatar is the Ka of Heaven. This is bull-like creative energy. His energy is celestial, high above the mundane. "Nehed" here almost certainly is shorthand for "nehed-hed", which means bold and courageous. To say that he suffers need or want or sits around complaining, as the word "nehed" would suggest, simply does not make sense in this context. However, it is from the experience of such things that a person sometimes will make up his mind to break out and live boldly. The avatar creates all the gods. How could he have any wants or needs?)

273.397bW506

Wenemu semu sen. Awu meh khat sen em Hekau.

They eat their own forms. They come to fill their bellies with magic mantras. (This verse describes deep magic. The secret of experience is that it is like eating. You have to completely get into and absorb a creation into yourself. The greatest magic is when a person eats himself. When you finish dinner, dinner is gone. When you finish eating yourself, you are gone. This is great magic. "Hekau" are mantras. These are the mantras used in the Ocean Awareness Meditation. When you meditate with these mantras, your devour yourself and disappear into undefined awareness.)

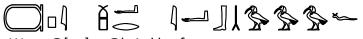
273.397cW506 273.397cW506



In the Island of Fire. (The "Aa en Sasa ' or "Aa-neser-neser", is a mythical island of fire in the kingdom of Osiris. It represents purification of the mind and body by fire, and probably points specifically at the stomach, which is a key to this hymn. The stomach burns food with acid to break it down into component parts that the body can absorb.)

273.398aW506-507





273.398aW506-507 W. pa @[pe]r a@b Aakhu-f.

This W. is equipped, and he meets with his Light Beings. (The avatar has all the tools that he needs, and he has a group of like-minded avatar companions who will work with him. They are all transcendental Light Beings who operate from beyond space/time.)

273.398bW507

273.398bW507 Aw W. kh@ me Wer Pu, Neb amyu Asetu @u.

W. rises like that Great One, lord of those who are in the seats of the avatars. (Rising suggests that he is like the sun rising in the east. The same word has the idea of a pharaoh ascending his throne at his coronation. It means that he assumes a leadership role. The glyph "@" represents a hand or arm. Those in the seats of "hands" are divine helpers or authorities who will assist him in his work. They are the avatars. In Buddhism the usual term is Bodhisattva. The T. version adds divinity radicals to indicate the plural and that the "helping hands" are divine helpers.)

273.398cW507 ⇔ I ⊷ I ⊷ I ⇔ I ↔

273.398cW507 Hemes-f. sa-f ar Geb.

He sits with his back to the World. (Geb is the World Trump and the father of Osiris thus sits in front of his father as the heir of his father's kingdom, the Osiris. World. His vista extends far beyond the world.)

273.399aW508 273.399aW508

W. pa wej@ medu-f hen@ amen ren-f.

This W. weighs his words with the hidden one who has no name. ("Wej@ medu" Thus, we is to weigh words or make judgments. The word for hidden is "amen". know that this refers to "Amen-Ra", the hidden aspect of the Higher Self Sun. lt is hidden because it is the undefined aspect of reality. The odd thing here is that something that is undefined can not judge or be judged. This means that his judgment is beyond judgment. "Amen" is the great mantra of Amen. When you speak the truth and utter this mantra, it becomes reality -- you and the world disappear into the undefined awareness. For the details of the myth about Amen-Ra and his secret name, see my little book, The Story of Ra and Isis. My translation and commentary on the story is the only one that reveals the hidden secret of Amen.

273.399bW508

273.399bW508 Heru pu en rekhes semesu.

This day is for the sacrificial killing of his firstborn ones. (This reminds of Abraham called upon to sacrifice Isaac, and the general theme of sacrificing firstborn fruit in the Bible. Interestingly the heir of Osiris turns out to be Horus, who is his second Actually he is the third son if we count Anubis whom he sired with son by Isis. Nephthys. His firstborn son, Baba, becomes a reclusive yogi. In a sense Baba is "dead", or "sacrificed" to the world. There may have been a symbolic ceremony in which Osiris disowned Baba legally as the crown prince and thereby released him from that obligation. In the ceremony he would be "killed" symbolically. During his meditation practice he "kills" himself by disappearing into his "Baba-cave".)

273.399cW508



273.399cW508

W. pe Neb Hetepet. Thes @qa.

This W. is Lord of the Experience. He ties the cord. (The cord fastens the victim to be sacrificed. The avatar is the master of experience. He knows the nature of The "@qa" is a towrope for pulling a bier. It also plays on the notion of offerings. correctness and uprightness. Experience "kills" a creation. In one of his avatars Ra takes the role of "Hetem Khefetu", the Slayer of Opponents [Litany of Ra, Avatar He becomes a "prisoner" with his hands bound to a stake behind his back in #8]. preparation for execution. This is Baba's secret pose for yogic meditation. Ironically it is also the pose assumed by a prisoner as he is about to be executed.)

273.399dW508

273.399dW508 Ary awet khet-f jes-f.

He makes the offering himself. (The offering is specifically bread and beer. These represent the body and blood, just as in the Eucharist. The bull is offered also. The avatar is serving himself up for dinner. This is the full experience of his physical reality. The term "awet" suggests expansiveness. His awareness expands beyond the boundaries of a restricted being in a physical body.)

273.400aW509

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273.400aW509 W. pa wenemy Remeth, @nekh Neteru.

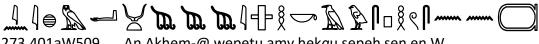
This W. eats people and lives on gods. (Scholars call this hymn the "cannibal" hymn, because the avatar seems to devour both men and gods. This language describes the cosmic stature of the avatar and the nature of his experience. Read how Krishna describes his cosmic reality in chapter 11 of the Bhagavad-gita. There he points out that as Cosmic Time he devours everything, including all men and gods The point is that the avatar has a transcendental viewpoint that swallows up alike. everything like a cosmic black hole. "Cannibalism" is simply a poetic hyperbole to make the point.)

273.400bW509

Neb Anu, Khayu Wepetu.

He is the Lord of Bearers, Weighers, and Messengers. (These people represent his staff of servants, weighers, and messengers. The "weighers" handle logistics weighing and apportioning supplies.)

273.401aW509



273.401aW509 An Akhem-@ wepetu amy hekau sepeh sen en W.

By means of The Unknown Hand the messengers who are in the magic mantras are **bound for W.** (This is a very strange verse, but we can see images of this tableau on several pylons. The pharaoh stands in wide striding mode and holds the "hej" mace over his head horizontally with the club portion right over his crown. With his other hand, he grasps the hair of a group of men and holds it in a bundle bound over their In the center often is a vertical pole that the pharaoh grasps as he crown chakras. holds the men's hair. The men kneel and salute the pharaoh with the "henu" gesture to show their recognition of his authority and leadership as well as their loyal service to him. Most scholars think these are prisoners to be killed as sacrifices. All around the pharaoh men kneel with their hands tied behind them. They assume the "prisoner pose". I believe that such a tableau represents an elaborate meditation ritual that the Egyptians held at major spiritual centers with guests from all over the world. These men voluntarily submit themselves as "prisoners" of the Higher Self. The solar disk is above the pharaoh's head and the mace to tell us that Standing opposite the pharaoh and the pharaoh represents the Higher Self Sun. watching the ceremony often we find Amen Ra or Menew, "Khem", the Unknown or He extends his hand toward pharaoh to show his support. Fool. This is the "Akhem-@" Gesture of Khem. The poses the men take are important yogic positions. The prisoner pose is a key to rapid transcending and opening of the heart chakra. The magical mantras are used in the meditation practice. For some good examples of such convocations, see pylon seven at Karnak erected by Hatshepsut that shows Thutmose III in this classic tableau. Another famous example is the first pylon of Rameses III at Medinet Habu. Of course such tableaus also carried a political message to foreign visitors that their governments should not try to cause trouble for Egypt. However, because the tableau was so stylized and remained

virtually unchanged throughout Egyptian classical history from the first to the last dynasty, we can be certain that there was a much deeper ritual and spiritual significance than simply a display of martial bravado. Egyptian culture was far more subtle than that.)

273.401bW510[T323]

273.401bW510[T323] An "Jeser-Tep" Saa sen en T., khesef nef sen.

By means of The Serpent of the Glorious Head they are protected by him [T.], and he meets them. (This refers to the Cosmic Kundalini Cobra. The glorious head is the expanded cobra hood and the head of the leader from whom the cobra arises. The word "Saa" means protection and also wisdom. Its endless knot configuration resembles the labyrinth serpent "Nemeh" [aka "Mehen"] whose role is to protect the Higher Self. The serpent energy acts as his representative. The men take refuge in the protection offered by the virtually infinite cobra kundalini life energy. These verses hint at the deeper meaning of the "prisoner" tableaus.)

273.401cW510[T323]

273.401cW510[T323] An "Hery Therut Neter" qas sen en T.

By means of "Upon the Divine Painting" they are bound by him [T]. (This makes clear some of the magic that is occurring here. The artist draws the tableau on a wall or a papyrus scroll. The curving lines of his brush strokes represent the serpent The line of the drawing thus binds the gods and men onto and the binding cords. Sometimes the drawing is then chiseled into stone on a wall. the painting. This binds them even more firmly. They will then be held there in stasis for thousands of The binding links back to 399c. Thoth originates the technology of drawing vears. and writing to bind certain ideas into lasting forms.)

273.402aW510

273.402aW510 An "Khenesu Medes Nebu" jad-f sen en W.

By means of the "Moon God Knife of the Lords", he cuts their throats for W. (Thoth also established the calendar and is thus closely connected to the moon. The moon waxes and wanes to indicate the passage of time. When it becomes a sickle moon, it is like a curved knife, scimitar, or sickle. This knife cuts the throats of the sacrificial victims for the avatar. In other words, time is always on the side of the avatar because he lives beyond time. This verse is very similar to the language of Krishna when he calls himself time that devours everything [Bhagavad-Gita, Chapter 11]. This lunar image is another form of Thoth.)

273.402bW511

273.402bW511 Shed-f nef amyt khat sen.

And he examines for him what is in their bodies. (Thoth is the Intellect. The Intellect understands everything. The knife becomes the tool of analysis. Thoth examines the entrails and organs of his victims. In other words, time reveals all the deep secrets that people hide in their bellies, and Thoth can read them like a book. He is the master of language and the decoding of mysteries. This is no wonder, because he concocted them all. "Shed" can also mean to grab or dig out.)

273.402cW511

273.402cW511 Wepet pu habu-f er khesef.

This is the messenger that he dispatches to the meeting. (The pronoun reference is not exactly clear here. Is it Thoth/Khonsu or is it the avatar? It makes sense that the avatar dispatches Thoth as his messenger to the meeting to act as a negotiator or ambassador. The avatar sends someone who will "disembowel" them and discover all their secrets.)

273.403aW511

273.403aW511 An Shesemu rekhes-f sen en W.

By means of The Divine Executioner he executes them for W. ("Shesemu" is a divine lion who serves as an executioner. He even slices up Osiris for Set. The root "shes" means "cunning" and "intelligent", and "mu" is "water". The Moon controls the tides of the ocean. Hence, there is a hint here that Shesemu is Thoth in disguise. That means that Thoth in his role as executioner "kills" Osiris, and then later, in his role as healer, he brings him back to life again. This is the ebb and flow of life and death. The avatar lives beyond such things, and one of the main lessons for Osiris is to learn by experience the full range of life and death. Only then can he become a true Wizard. Thoth teaches him in this way.)



Feses nef akhet am sen em ketatu-f mesherut. 273.403bW511 **Cooking for him a meal of them in his pots of the evening meal.** ("Akhet" is a meal, and "mesherut" is an evening meal. "Ketat" is a cooking pot.)

274.403cW512

274.403cW512 W pa wenemy heka[u] sen, a@m Aakhu sen.

May this W eat their Magic Mantra[s] and swallow their Light Bodies. (Hymn 274 continues the "Cannibal Hymn" of 273. The T. version divides it into a separate hymn, adding "Jed medu". The W version takes the two together as a single work. The avatar "eats" magic mantras and light bodies. They obviously go together. Here the light bodies are probably sacred yantras. In other words, the avatar identifies with the ancient mantras and yantras as a key part of his meditation Similar practices have survived with varying levels of understanding and practice. efficacy in India, Tibet, China, Japan and other cultures. "Eating" means that he fully experiences them in the transcending process, and they disappear.

274.404aW512



The Great Ones of them are for his morning meal. (He eats the Great Gods for breakfast. "Ashet" is the same as "akhet" and is a meal. The glyphs for "Day two" with the word for dawn means the next morning.)

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274.404bW512 Aw hery-abu sen en mesherut-f

The mid-sized ones are for his evening meal. (The hymn starts to take on the style of Goldilocks and the Three Bears. This is obviously humorous hyperbole.)

274.404cW512 Aw shereru sen en ashet-f Khew.

And the little ones are for his night meal. (The little ones make a nice midnight The W. version again uses "ashet" for meal, and the T. version uses "akhet". snack. "Ashet-f Khew" is the avatar's midnight snack or late meal. It has a mansion radical and a night radical.)

274.404dW513 Aw aau sen aatu sen kapetu-f

Their old men and their old women are for his incense sticks. (He burns these skinny elders as incense sticks. An alternate reading takes them as kindling in his oven.)

274.405aW513

274.405aW513 An @a Mehety Pet wedu nef sejet.

By the Powerful One the Northern Quarter of Heaven is laid for him as a fire. (The Powerful One is a fire god. The North of Heaven is the circumpolar region. He uses the circumpolar stars as a campfire for cooking his night meal.)

274.405bW513

274.405bW513 Ruhatu kheret sen em khepeshu nu semes sen.

The pots are under them with the thighs of their eldest offspring. (There may be sexual innuendos here. The pots may be constellations. The "Khepesh" was a "Bull's Haunch" constellation in the circumpolar region. It may suggest the phallus of Osiris that Set had cut off and thrown away.)



274.406aW513-514 Aw pekher amyu Pet en W.

Those who are in Heaven go around for W. (The avatar has become Osiris and sits on his throne at the North Pole. All the stars revolve around him. The circumpolar

stars are naturally handy midnight snacks within easy reach of his polar throne.)

Sheseret nef ketatu em redu nu hemetu sen.

274.406bW514

The cooking pots are designed for him from the thighs of their ladies. (The sexual innuendos are getting stronger here. The "khepesh" of 405b is a phallic symbol, and the cooking pot is an obvious symbol for the female cunt. Putting the haunches into the pots to cook is an image of hot sex. The word for "design" is actually written with the homonym for an arrow or shooting. This suggests the raunchy "haunches" are "shooting" into the "pots" like arrows.)

274.406cW514 Aw deben nef Petwy tem-ta, aw pekher nef adebwy.

He completely circumnavigates the two Heavens and he goes around the two (The two banks of the Nile comprise all of Egypt from Nubia to the Banks. Mediterranean. He goes completely around the celestial Nile Milky Way that girdles the sky dividing it into two "banks". The word "completely" uses Tem, and is an allusion to the Tower Trump. This recalls the Big Bang and its sexual connotations and further expands the hyperbole.)

274.407aW514

274.407aW514-515 W. pa Sekhem Wer, Sekhem em Sekhemu.

This W. is the Great Ego Power. He is the Ego among all Egoes. (This hymn is an exercise in hyperbole, and the ego loves to inflate itself. The "sekhem" is the scepter that represents the third chakra and the small ego of the individual. The avatar's ego is so inflated that it is the ego of all egoes. It has become a super-ego and transformed into the Ego of the Higher Self, but depicted with an exaggerated form of the small ego so we see how ridiculous that aspect of individuality is.)

274.407bW515



274.407bW515 W. pa @shem. @shem @shemu Wer.

This W. is the Idol; the Idol of the Great Idols is the Great One. (Idol worship is a projection of ego worship. The avatar creates himself as the Idol of all Idols. He is like the King of Rock and Roll, the Ultimate Cosmic Image of Elvis Presley turned into The "@shem" can be any totem or idol that is raised to divine status. This a god. verse shows that the ancient Egyptians were well aware of how ridiculous idol Nevertheless, they also recognized its usefulness as a communication worship is. device for talking about higher states of consciousness and the evolution of consciousness. The avatar becomes the Great One who is beyond all forms and therefore can not be represented with an idolization. This fits the modern spiritual understanding of God held by Islam, Christianity, and Judaism. However, the ancient Egyptians understood that the avatar of the Great One is YOU, which is probably something you are not ready to swallow if you are a modern Muslim, Christian, Jew, or even an agnostic or atheist. Your idea of YOU is an idol that you worship on a daily basis and imbue with a strongly fixed belief in its reality.)



274.407cW515 Gemy-f em wat-f, wenemy-f nef su mumu.

Whatever he finds on his way, he eats it as he goes along. (The meaning of "mumu" is not certain. Mercer's "bit by bit" and Faulkner's "piecemeal" will do. "As he goes along" seems to fit the context better. Whatever he encounters he eats. Eating here is a metaphor for completely experiencing a creation. Once it is fully experienced, it disappears. "Mu" means "water" and is a collective noun with no fixed boundaries and thus a good image for undefined awareness, especially since it is what we are mostly made of.)



274.407dW515-516 Aw meket W. em hat S@hu nebu amyu Aakhet.

The security of W. is being in front of all the immortals who are sealed in Samadhi. (Samadhi is the ultimate form of security. The avatar has a samadhi that is deeper and more expanded than that of any of the other immortals who are sealed into The seal glyph means that they are fully attested as their Samadhi states. immortals. The avatar is their leader. "Em Hat" also means "in the heart".)

274.408aW516



274.408aW516 W. pa neter, semes er semesu.

This W. is a god who is older than the oldest. (He has ultimate seniority because he is beyond space/time and therefore has no age.)

274.408bW516

274.408bW516 Aw pekher nef khau. Aw weden nef sha[n]tu.

Thousands go about for him, and hundreds make offerings to him. (The whole universe revolves around him and everything that happens is an offering for his benefit. There was probably a medial "n" in "shat" [hundred].)



A degree in Grand Egoship is given to him by Immortal Orion, Father of the Gods. (Here the "@" is a certificate or diploma. It codes for an "Avatar Diploma". He gets an honorary degree in One Upmanship. "Sekhem Wer" is Grand Egomania. "Sah" is the constellation Orion and the leader of the immortals. The word "sah" also puns on the word for toe. This vast father of all the gods is still like a Cosmic Toe. This is Egyptian humor at its finest while still teaching the deepest spiritual

truths.) AZIS TESSE ASTILLAS 274.409aT328W517

274.409aTW517 Aw wehem en T. kh@u em Pet, aw T. seben me Neb Aakhet. It is a replay of W rising in Heaven. T is crowned as Lord of Divine Samadhi. (The avatar is like the sun rising in the east. As the sun, he is the Higher Self. Rising on the horizon as Orion, he is like a pharaoh at his coronation. In his stability, he is crowned as Lord of Samadhi. The W. version is clearly corrupt. The particle "aw" that initiates the second phrase the scribe wrote wrongly as "af", which makes no sense. It should be "aw" to maintain the parallel syntax with the first half of the verse.)

274.409bW517 Aw heseb nef thesu be gesu

Reckoned by him are the spells of the components. (There is some controversy about the meaning of this verse. "Heseb" is to reckon or calculate. "Thesu" are They may also be ligaments. "Begesu" is uncertain. "Qesu" is the usual knots. term for the "bones" of Osiris. "Be gesu" can be the location of the bones. They are gathered together, counted, put in their proper places, and then reassembled, and tied or sewn together into a whole body. "Begesu" could possibly be metathesis of "qebesu" with the sense of tying. The determinative glyphs for the W. and T. version show objects that could possibly be individual vertebrae, but are clearly not "qesu" bones. Nevertheless "beqesu" can mean the bowels or lower abdomen and sometimes has a determinative that resembles the spine. "Begesu" can also mean a scale. The objects may be tokens used to balance a scale. The heart is in the scale and the avatar as judge counts the number of tokens that it takes to balance the heart. The "Thesu" may be the seven magical knots or amulets that protect a person and that have corresponding assisting gods in the judgment. [Budge suggests "armlets", but that sounds like a guess. I think they may represent the seven chakras. Each chakra is a ganglion or knot in the nervous system. Each has an appropriate mantra spell and yantra amulet. Also, the word "thes" is used because the amulets were often tied on as jewelry. Each of the seven major chakras is to be evaluated. The heart chakra is the most "important" one.)

274.409cW517

274.409cW517 Aw ath nef hartu neteru.

Grasped by him are the hearts of the gods. (The reference to hearts in this verse supports the idea that a heart is weighed in a scale against a set of standard tally weights. The avatar weighs the hearts of all of the gods. As Osiris he is the chief judge. This links back to 407d.)

274.410aW518 Aw wenemy nef Desheret. Aw @m nef Wajet.

Eaten by him is the Red Crown. Swallowed by him is the Green One. (The Green One is a crown, but also represents the risen cobra kundalini energy. These are crowns associated with the Nile delta. Red and green are complementary colors.)

274.410bW518

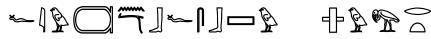
274.410bW518 Wesheb W. em Semau Saau.

W. consumes the unifications of the Wise Ones. (Saa is the god of wisdom. He is People who stay in touch with the world generally become wise Lord of Touch. They integrate the physical and the spiritual. The Egyptian word for this ones. integration is "sema". It also means yoga. The avatar swallows all the integrations and unifications achieved by the wise yogis in a single gulp. This is much more efficient than handling issues one at a time. Sethe followed by Mercer and Faulkner take "sema" as "lungs", but without any justification. The words for lung in Egyptian are "ahet" or "wefa". The T. version includes the flesh radical, which suggests that "sema" here has to do with the physical body. I think "sema" signifies the sexual unions of the Wise Ones who have mastered the sense of touch. Sexual union is the pinnacle of touch experience in the physical body. The avatar swallows all their coital ecstasies in one big gulp. Why not?)

274.410cW518-519 Hetep-f em @nekh em ha[r]tu, Hekau sen aseth.

He experiences through the life that is in hearts and their Magic Mantras. (The avatar lives from the heart and experiences the hearts of others and the magic that is deep in each person's heart as they go into Samadhi during meditation. He swallows all possible meditations and Samadhis in one gulp. The word "aseth" at the end of the verse adds emphasis.)

274.411aW519



274.411aW519 Faw W. neseb-f sebeshu, amyu Desheret.

W. is happy to lick the secretions that are in the Red Crown. (The Red Crown stands for the cunt of Isis. She is the fertile Delta of Egypt. Osiris licks her cunt and swallows her cum. "Faw" suggests that he is uplifted. This suggests that he gets an erection. "Neseb" is to lick and to swallow. The tongue is a metaphor for a tongue of flame. The Redness of the crown amplifies the fire image. "Sebeshu" is something emitted from the body. In the case of a cunt it must be female secretions of Isis that Osiris is licking and swallowing. This is part of their lovemaking that makes the crops grow in the Delta. The phallus of Osiris is the stalk of grain that grows in the delta by licking up the moisture from the Nile in the soft delta soil.)



T flourishes when their Magic Mantras are in the belly of T. (The nutritious elements in the secretions of the cunt of Isis magically bring him back to life when he The Magic in the soil of the delta makes the swallows them and digests them. seeds germinate and grow lushly in the delta. Isis is the High Priestess Trump and knows the most secret mantras of Amen Ra. Osiris is a plant deity, and the glyph for "wakh" is the sign of the Nile bringing vibrant plant growth with its water. I follow the T. version again here because the scribe of the W. version makes the same transcription error here that he does in 409a.)

274.411cW510 📩 🕁 🖾 🗍 🛶 🖇 🂭 🖾 🚍

Ne nehemem s@hu W. em @-f. 274.411cW510

The immortal qualities of W. will never be taken from his hand. (The "s@hu" are the qualities of immortality that are sealed for him. This is like receiving a seal of office from the pharaoh. It grants authorities and privileges to the person who The Egyptians then transmuted the idea to the immortals. carries that seal. "Nehem" is to take away something. "S@hu" can also be thought of as "honors". But the main honor of an immortal is that he lives forever and does not have to suffer death. "Hand" is more avatar code.)

274.411dW520

274.411dw520 Aw @m nef Saa en Neter Neb.

He swallows the Wisdom of each god. (This verse is similar to 410b. The avatar is beyond wisdom. The wisdom is a physical experience on the level of touch. Thus he can "swallow" it.)

274.412aW520-521 @h@u pa en W. neheh. Jer-f pa jet-ta.

This lifespan of W. is eternity. Its limit is forever. (The W. version has "jeten", which is a mistake for "jet-ta" as shown by the T. version.)

274.412bW521 Em S@h-f pen en merer-f, ary-f, mesejej-f ne ary nef. In this, his immortality, whenever he likes [something], he does [it], and whenever he dislikes [it], he does not do [it]. (In other words an immortal has mastered the art of living deliberately. He does not work at cross purposes to his own wishes.)

274.412cW521



274.412cW521 Amy jeru Aakhet, jet-ta er neheh.

He who is in the boundaries of Samadhi is forever and to eternity. (This verse makes it clear that the Egyptian idea of the sun on the horizon represents the yogic state of Samadhi. In that state the yogi transcends space and time. When he stabilizes this state, he becomes an immortal. This is enlightenment experienced within the boundaries of an individual living at a moment in space and time.)



Sek, Ba sen em khat W, Aakhu sen kher W. 274.413aW521 See, their Prana Minds are in the belly of W. Their Light Bodies are with W. (The avatar breathes from what the Chinese call the "lower cinnabar field", the Sea of Then the Light Bodies of all the immortal Light Beings become his Prana. They play throughout the cosmos as they carry out the companions forever. evolutionary plan of the Higher Self, creating enlightened civilizations on planets in various galaxies. All the civilizations scattered throughout the countless galaxies are Light photons are bosonic and thus can unify. Fermions retain an in his belly. illusion of mutual separateness.

523 **523**

274.413bW522-523 Em ha[u] khet-f er neteru, gereret en W. me gesu sen. And he adds to this that the offering dinner consists of gods baked for W. from their bones. (Another reading based on the W. version has "Em hakhet . . . " "Hahad" is an oven. The spelling "hakhet" may be a variant, but is "Em hau-f akhet er neteru" takes the expression as probably corrupt text. something like "And in addition a meal is made for him of gods. . . . ")

274.413cW523 Sek, Ba sen kher W. Khaybetu sen m@ aru sen.

See, their Prana Minds are with W., and their Shadow Souls are together with their **divine forms.** (The Prana Mind is the breath and the thought that accompanies the It corresponds to the Brow Chakra. The Shadow Soul is the meditative breath. process that integrates all thoughts and beliefs and connects them to the Higher Self. It corresponds to the Crown Chakra. These are the two highest chakras in the body. The avatar swallows all these higher chakras of other beings and their forms.)

274.414aW524



274.414aW524 Aw W. em nen kh@, kh@, amen, amen.

W. is that which dawns and dawns, sets and sets. ("Kh@" is the sun rising in the east at dawn. "Amen" is the sun disappearing in the west at dusk. The immortal avatar comes and goes day after day, lifetime after lifetime, incarnation after His specialty is that he does not lose sight of who he is or what he is incarnation. doing during these transformations. This is the nature of his "immortality".)

274.414bW524-525 Ne Sekhem aru arytu em khebes.

There is no making of forms of the ego in the plowing ceremony. (The hymn

finally gets serious in the last couplet and points out that the avatar serves society and must let go of all forms of ego. The plowing ceremony represented the pharaoh's commitment to the economic well being of the populace. This deals with the physical aspect of life and is the expression of responsible love for all mankind. The T. version includes the "mer" digging stick determinative that makes clear the allusion to the plowing ceremony and carries the connotation of love. "Khebes" with a fire radical means a lamp, and with a star radical means a star. The notion of constellations in the sky is a human notion. Stars are really just stars, and images illuminated by a lamp are just things as they are and not the things an ego imagines must be illuminated. The Pyramid Texts are the same, and the Egyptians sealed them up for thousands of years with no regrets to see if we could understand that when we finally rediscovered them and shone the lamp of Egyptology and modern science on them. China and other societies had traditions of the ruler ritually starting the agricultural season by plowing a furrow.)

274.414cW525

274.414cW525 Aset Ab W. em @nekhu em Ta pen, jet-ta neheh.

The Seat of the Heart of W. is with the living on this earth, for ever to eternity. (This final verse of the hymn points out that the real point of incarnating on earth is to experience the spiritual values of the heart among the living people and other sentient beings. This is the eternal quest of the true avatar, not life in "Heaven".)