

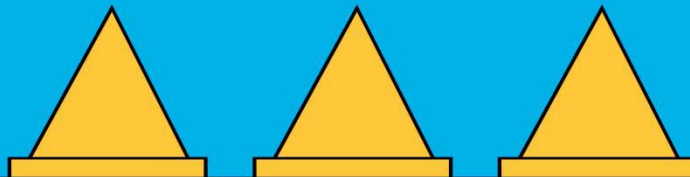
Avatar Wizards of Eternity

The Pyramid Texts

A New Age Translation

with

Detailed Commentary



Book III

Hymns 438-531

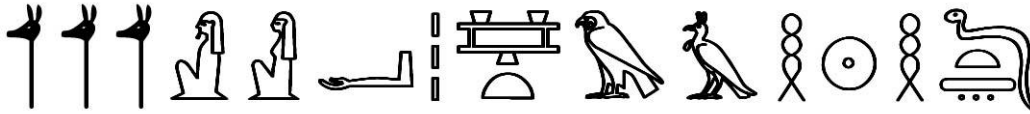
Douglass A. White

Avatar Wizards of Eternity

Weseretu

Au-Wat-Herew

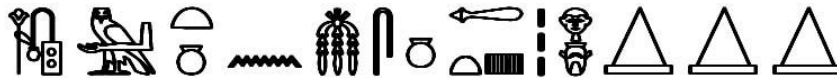
Neh-Heh Jet-ta



Texts Inscribed by Masons
within

Pyramids [of Love]

Seshu Matenu en Mesenu Aatu herab Meru



The Pyramid Texts

Translated with Detailed Commentary

by

Douglass A. White

Book III, Hymns 438 - 531

A Delta Point Educational Technologies

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The Pyramid Texts

Book III

Hymns 438 - 531

Translation and Commentary

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(For the hieroglyphic text go to <http://www.etana.org/abzu/abzu-search.pl>, and search for **Sethe, Kurt.**)

Die Altaegyptischen Pyramidentexte nach den Papierabdrucken und Photographien des Berliner Museums. Erster Band. For Hymns 469 and later select Zweiter Band.

438.810bN44

438.810bN44 Ma @nekh Herew Khenet Khem.


Just as the Will, Chief of Khem, lives. (First we must introduce “Amesew”, the Nome of Menu [or Min], Lord of Procreation. The sacred site there was also called “Khem”. This is a code word for all of Egypt. The sacred site was located at present-day Akhmim in the ninth nome of Upper Egypt, a bit north of Abydos but on the Eastern side of the Nile. The site may have had the largest temple in the world – according to some reports even larger than Karnak. The Temple of Min [Menew] was the central attraction. This site corresponds to the lower part of the Sea of Prana in the lower abdomen. The Will operates the creative energy from this location deep in Manipura chakra and just above Swadhisthana chakra. Fortunately, Akhmim is a small town, and recently the Egyptian government has been taking steps to shift the cemetery and other modern structures so that archaeologists can proceed to study the site. Already a 43-foot statue of Rameses II [broken into several pieces] along with a large statue of Princess/Priestess Merty-Amun [beloved Lady of Amun], daughter of Rameses, has emerged. Other amazing finds may emerge from the digs depending on how much remains after the depredations of Romans, Christians, and Muslims over the centuries. Horus, Chief of Khem, here refers to the Greek town of Letopolis [anciently called Khem or Sekhem] located at the tip of the delta on the western side of the Nile opposite to Heliopolis. This site was sacred to Horus, but had a subtle connection to the sacred temple of Khem in the south.)


438.810cP85 

Opened by him is the Great Mouth of God of the Light Tower City. (Anew, known to the Greeks as Heliopolis, was the City of the Sun, the seat of the Higher Self within Egypt. The Light Tower symbol represents the corona radiata at the top of the spinal column where the nerves radiate out to the cortex. This is the flame on top of the tower. It suggests the Higher Self Sun even though it is still part of the brain physiology. The Mouth of God [Thepehet] is at the base of the skull in the rear just below the occipital protuberance. “Thep” is probably a variant of “tep”, which means top or most important and properly is written as a head glyph. “Het” is a mansion or temple. Egyptologists translate this as a grave hole for Horus. “Tepehet” or “Thepehet” is a cavern, especially a source such as the source of the Nile. It clearly is an important shrine. There is a large hole in the skull where the spine enters. Important acupoints straddle this spot. This is the point from which the Higher Self core beliefs quietly guide the operation of the Will. Thus, it corresponds to the eighth chakra projected by folding onto the rear of the body where it influences the instinctive subroutines in the medulla. There must have been a special shrine to Horus the Elder there, but it is long gone. The Thepehet Mouth of God sacred site should be to the west of ancient Anu, Heliopolis to the Greeks, in the modern Ausim, anciently known as Khem or S-khem, and called Letopolis by the Greeks. Like the southern site at Akhmim this sacred site had the symbol of Khem the Fool, but was especially sacred to “Khenety Arty” [Chief of the Two Eyes], a form of Horus the Great. The full name was actually S-khem Nut [City of the Sekhem or Fool-Maker], which links it to the lioness goddess Sekhmet form of Amenet-Mut-Hathor, although the word in this case is really a causative form of “Khem” the know-nothing Fool Trump. Reputedly Horus at this site took the form of a solar lion instead of a hawk.)

[illegible]



438.811aP86 Weret Kharepet Kar, Wer@ Kar na Khenety Amenety.

The sedan chair of the Great Priestess, and the sedan chair of the High Priest of the Chief of the Hidden Realm. (“Kar” is a type of sedan chair car for carrying the image of a god or goddess or an important person. “Weret Kharepet” seems to be a title of a high priestess. It may signify the goddess, Sekhmet, ruler of the third [ego] chakra power. She expresses the Will power for mind to influence matter in dynamic action, especially with the hands. Osiris has the title of “Khenety Amenety”, Chief of the Hidden Realm in the West. The Hidden Realm was in the West because that is where the sun sets and night begins. “Wer-@” or “Hand of the Great One” is a title of an important priest, apparently here involved in the Osirian tradition. The Perceptive Faculty perceives, and the ego then grasps. The priest’s title describes the way Sekhmet exerts mind over matter through use of the hand and is code for the avatar tradition of service to society. The N version writes the final glyphs of the verse as  , Khenet Amenety.)

438.811bP86 


438.811bP86 *Da-s nek Mu ar Tepyu Abedetu, ar Tepyu Semedatu.*



She gives you Awareness on the beginnings of the month and the beginnings of the half-month. (“She” refers probably to Sekhmet. “Mu” is literally water, but it stands for primordial energy of the universe. We can also call it awareness. The month is a lunar cycle. The beginning of the month is the new moon. The beginning of the half-month is the full moon. The deities at the poles of the lunar cycle give you awareness during wakefulness and sleep, the two poles of waking consciousness. The pronunciation of the half-month term is uncertain. The N version puts “beginnings” in the plural so the grammar explicitly agrees.)

86
P. |  

438.811cP86  

438.811cP86 *Da-k en Werau, seshem-k shereru.*

You yield to the Greater Gods and you guide the lesser ones. (This refers not only to the gods as creative faculties, but also to people. You serve those above you and guide those below you. There is an extra bird glyph  at the end of the verse.

The N version has a strange abbreviated bird glyph . The usual determinative is  for an immature child.)

438.811dP87 

438.811dP87 Shebety nek hery nemet Khenet Amenety.

Your pair of ribs is on the chopping block of the Chief of the Hidden Realm. (The determinative for rib also can mean a stride and in the P version looks like the sign for the crescent moon. The moon strides across the sky each month. The Egyptians “chopped” the moon into phases, dividing it into the days of the lunar month and even finer components that made up their system of fractions. The West represents evening when the sun sets and the moon rises. “Sheba” or “shebet” means a meat offering. “Sheb” also refers to calculating times and seasons. A “shebet” is a clepsydra, and this takes us back to the idea of adding water at certain times of the month. A large clepsydra may have run for half a month after which it required refilling.)

438.811eP87 

438.811eP87 Ar sewen-k en nebu amakhu

For you to sell to the lords and vassals. (The avatar is a Time Lord who divides time into parcels and “sells” it to the various components of his universe. This is an exchange of service. “Lords and vassals” continues the idea of great ones and lesser ones mentioned earlier in 811c. We can also interpret “amakh” as “honorable” and then it describes the lords. Interestingly the glyph for “amakh” is a complete rack of ribs with a spinal cord sticking out, suggesting perhaps that the sense of honor depends on one’s behavior over an extended period of time, a single rib representing a certain period of time like a month.)

439.812aP90 

439.812aP90 Jed medu: P. pu Sethet, athet Tawy.



Say the word and this P. is the Shooting Goddess who takes over the Two Lands.

(“Sethet” or “Setet” is the principal consort of Khenemew, the Cosmic Potter who controls the Nile flood. Her home is the first cataract on the Nile, and she represents the Shakti power that shoots forth the flood from the source of the Nile. The flood passes up over both South and North, unifying Egypt with its vivifying waters. Aneket and Sethet are counterparts of Isis and Nephthys. “Sethet” [possibly a female counterpart of the consort of Set/Seth – i.e. Nephthys] is the upward and outward pulsing of Kundalini energy. Her power comes from the Golden Source in the golden land of Nubia.)

439.812bP90

二 人 山 半 五 半 一 手 三 八

439.812bP90 Rekehet, shesep Adebwy-s.

And The Parched Goddess who receives [the waters] along her two banks. (The “adebwy” are the two sides of the Nile that the floodwaters reach. This includes the whole length of the Nile. “Rekehet” is the hot parched land before the flood arrives. “Rek” means to kindle a fire, but also refers to a time or age and “rekeh” is fire. “Shesep” is to receive, but also has the idea of receiving seed and thereby conceiving. The flood allows Egypt to have an abundant agricultural harvest. The esoteric reading takes this as the relief from the heat of stress that the influx of creative kundalini energy brings. The glyphs  should probably be .)

439.812cP90 

439.812cP90 Per en A-P er Pet.

Dear P ascends to Heaven. (This kundalini arousal takes the avatar up to Heaven. The extra “A” in front of the P cartouche may be an endearment prefix. It is not in the M and N versions.)

[illegible]

439.812dP91 Gem nef R@, @h@, kheseḥ am-f.

He finds the Higher Self Sun, stands up, and approaches him. (“R@” is the Higher Self. The avatar ascends to Heaven, stands before the Higher Self, and approaches him.)

439.813aP91 

439.813aP91 Hemes ye-f hery remeny-f.

He sits down at his side. (“Remen” literally means arms or shoulders. Here it just means that he sits by the Higher Self.)

439.813bP91 Ne reda en R@ wah-f su er Ta.

439.813cP91



As if He knows he is greater than Him. (The Higher Self knows that the avatar is greater than even the Higher Self. The avatar is transcendental, and his true nature is beyond even the Higher Self of the universe. Thus, the Higher Self treats the avatar with great respect, knowing that the avatar is the Source of even the Higher Self. The P version is clear on this. The M and N versions seem somewhat confused about the situation.)

439.813dP91 Wenen P *Aakh* ar *Aakhu*.

439.813eP92 

More perfect than the perfected ones. (This continues in the same vein. A perfected one is what in India they call a *Siddha*. He is the *Siddha* among *Siddhas*. He is the Source of all *Siddhas* and their *Siddhi* perfections.)

439.813fP92 Jed P ar Jededu.


439.814aP92 

P celebrates the Lady of Experience. (“Heb” is a feast or festival. As a verb it means to celebrate a festival. The “Seh” glyph represents a ritual booth for the celebration. Life for an avatar is a constant festival celebration of life. “Hetep” is experience. The poet personifies experience as a Great Lady. Experience also refers to the offerings made at a festival. Experience is Shakti and the avatar plays Shiva to his Shakti and celebrates her amazing beauty with all his heart. She is his dream come true.)

439.814bM121-122 @h@ en M. hery Mehet en Pet hen@ Ta.

7

439.814cP92

P takes up the two lands as King of the Gods. (The avatar takes charge of the upper and lower chakra energies as ruler of the universe. The sign at the end seems to be shorthand for , a divinity sign at the end of the hymn.)

440.815aP93

Say the word and if you like your life, O Will, Chief with his Staff of Life, that is Truth. (Horus is the Will. The Will governs the behavior of all living things in the truth that makes them real. A person is real to the extent he behaves according to his Will. That is, he follows his intention. Pretense is trying to be something other than what your Will is actually creating. This contradiction reduces the truth of a reality. If you really value your life, live in truth. Let your experience honestly match your intention.)

440.815bP93


Seal not the Double Doors of Heaven or resist her resisting doors. (The Double Doors of Heaven are the labia of the vagina. Resistance is the basis of experience. Lovemaking involves both parties resisting each other while at the same time clinging together and attempting to become one. The result is a clumsy humping movement. In her heat, Heaven makes as if to shut her doors, but they are ready for penetration and will grab you and pull you in with the right touch. The secret of love is to understand the paradox of resistance. Relationship is not possible without resistance, for without resistance there would be perfect union and no more relationship. The trick is to get very close to perfect union but leave just enough resistance to maintain a relationship. The M and N versions lack the door glyphs at the end of the verse.)

440.815cP93 

As soon as you deliver the Ka force of P to this Heaven. (The Ka is the powerful electromagnetic energy of the body, especially the energy of orgasm. When the avatar gives his consort a full body cosmic orgasm, he takes her to Heaven. He goes too. “Deliver” is written with the code word for the ancient Egyptian elite “Shedy” training program.)

440.815dP94

Know the Divine Honorable Ones of the Divine Beloved Ones. (Then you know both “sexually” and socially the divine companions, the beloved immortal ones who are always with you, your guardian angels, and those who eternally watch over you. You meet them, know them, and become their boon companion.)

440.816aP94 

440.816aP94 Tewau hery Ja@mu sen, Men-nehesu Ta Shem@.

The Uplifters are on their Jaam scepters, Watchers of the Land of the South.

(The power scepter with the mantra “Ja@m” awakens the divine and uplifts [tewa] consciousness to the celestial realms. “Men-nehesu” or “nehesu” means “those who are established in the state of wakefulness”. These gods watch over certain aspects of reality from the background. The South Land is the lower chakras. By wordplay the “Nehesu” are also the black Nubians and Sudanese who live in the south. This is an important word play that Sen-Weseret III later uses in his Stele of Semna. See the text and my commentary on it at my website.)

440.816bP94 

440.816bP94 Hebesu em Wemat, @nekhu em deb.

Clothed with a divine bandlet, and living on figs. (“Hebes” is clothing. Here it seems to be a past passive participle. “Wemat” is a cloth girdle or belt, perhaps a loin cloth. It also can mean “thick” or “phallus”. By extension, it indicates status as a chief, leader, and man of substance. The determinative for divinity connects to the earlier reference to the gods and the divine Ka. The fig is a fruit that looks like a scrotum bag and thereby adds a flavor of manliness.)

440.816cP94 

440.816cP94-95 Seweru em Arep, Werehu em Hatet.

Drinking wine and anointing themselves with fine cedar oils. (This verse continues the description of the divine sensual enjoyment, here extending it to imbibing wine and massage with fine oils.)

440.816dP95 

440.816dP95 Medu-f Hery-jaja P kher Neter @a. Sa@f P en Neter @a.

The Head Chief P speaks to the Great God, and he ascends to the Great God.

(The Great God is the Higher Self, Ra. Ra also represents the physical brain. The avatar directs his attention to the brain as the main computer for the body.)

441.817aP95 

441.817aP95 Jed medu: Khebes nek Ta. Seq nek wedenet, Tepy @wy-k.

Say the word and you ceremonially plough the earth. You gather offering cakes

upon your two hands. (Ritual plowing was an agricultural ceremony performed by the pharaoh [and later by Chinese emperors]. The head of state ritually plowed a furrow of land to initiate the agricultural year and then offered bread to symbolize a bountiful harvest. The plowing also refers to lovemaking and the bringing forth of healthy heirs. “Nek” means to make love as well as “by you”. Thus the first half of the verse can mean that “Ritual Plowing is making love to the Earth.” The “Tepy @wy” also can mean the Primeval Avatars. [There is an extra “u” in the P text at the end.] The second phrase thus can represent offerings to the Primeval Avatars. “Seq” with a mace radical means to strike and is Egyptian slang for practicing meditation.

“Weden” is code for Baba as the baboon scribe totem and secret Master of Yoga. The flower can be a budding lotus, symbol of yoga. The verse then takes on the esoteric meaning of “returning to your Primordial State through tantra and meditation”.)

441.817bP95  96  

441.817bP95-96 Shem-k her Wat-f, ashemet neteru am-s.

You travel upon His path on which the gods traveled. (“His” refers to Ra, the Higher Self Sun. This is the Great God with his Divine *Ka*. Thus the path is the “@ Wat Her”, or path of the immortal avatar, The Path or Journey of Horus the Elder from Beyond the Beyond to Beyond the Beyond. This journey of Horus takes place in the eternity of “Right Here and Now” [@a Wat (Herew) = The Greatness of the Way (of Horus) or the Helping Hand of the Way of the Will]. “Wat” [The Way] is often used as a nickname for Horus-Ra, the Higher Self Sun. All the immortals travel this amazing journey. There is a pun on the words “her” and “Her”, both of which represent the sky god as a face. Horus the Elder is the "Tepy @wy" or primordial avatar, so there is also a pun on "@" in the sense of a hand [avatar] and as a Great One.)



@ Wa[t] [Her], The Powerful way of the Hero.



her

“Her[y]” means face, chief, upon, above, the sky, distant -- depending on context.

441.818aP96    

441.818aP96 Pekher thu, maa-k pekher Khet pen

You turn, and you see this bread and beer offering turn. (The P and N versions spell “pekher” with a variant spelling “pesher”. This verse makes it clear that the real offering is the physical body we create to experience with. If you turn about, you will see your body and blood turn. By relativity, this can also mean that you stand still and turn the whole universe. We find recorded thousands of years ago in this verse of the **Pyramid Texts** the secret of the Sufi whirling dance. The Sufi whirling brings you into the moment. Living in the moment is the essence of an avatar’s existence. Thus, the turning exercise is an excellent way to develop awareness of the moment and of the primacy of the Self over all of creation.)

441.818bP96    

441.818bP96 Ary en nek Suten. Ary en nek Khenet Amenety.

The Sultan makes it for you. The Chief of the West makes it for you. (The “Su[l]ten” is the king. There is a word play on ‘sut’, which means to travel or walk about. “Khenet Amenety” is the Chief of the Hidden Land of Resting in the West. When the observer comes to a full state of rest, observables become invisible. The sign for West is very subtle with several relevant components. On top is a hawk. This is “bak”, and plays on “ba-k”, your Pranic Soul. In front of the hawk is the feather of Shewe, a transformation of Ra, the Sun God as *Prana*. The feather represents truth, and means empty or a shadow. Under that is the sign for the solstice. By itself, the solstice sign is “hep”, and means a turning because the

441.818cP96 

You travel to these his gods who live in the North, the Imperishable Stars. (The gods of the North are the circumpolar constellations and stars that never set. They are the Imperishable Stars. They also turn around and around the Pole Star but never go below the horizon. “Akhemu” means those who do not know. “Seku” means perishings. The phrase means “those who do not know perishings.” This also refers to “Khenet Amenety”, who is actually Anepew, Lord of Death. Osiris also takes this title and becomes the Chief of the Land of the Dead. His throne is at the North Pole and represents midnight. Anepew sits by the throne. The North Pole is the Dewat and represents the turning point from which night begins to become a new day and death becomes a new life. Thus, Osiris is the Lord of Resurrection. The association of Osiris with the West derives from the setting of the sun. West is the entry into the pathway of night and death. East is the direction of dawn. South is the direction of mid-day on the ever-turning Egyptian Celestial Clock.)

442.819aP97

Say the word and that Great Staff falls on his side. He who is in The Place of Bondage is overthrown. (“Nedat” is the place near Abydos where Set slew Osiris. The name derives from “ned” to bind, and “neda”, to overthrow and was probably so named because of the binding and overthrowing of Osiris that occurred there. The Great Staff is the backbone of Osiris that fell on its side. This recapitulates the loss of integrity and wholeness. The “*Ta-Wer*”, or Great Staff may be an alternate writing of the name of the Nome that contains Abydos. “*Ta Wer*” can also be read as a pun on “Great Land”. Osiris is fundamentally an agricultural deity responsible for the annual crops. The falling of the Great Staff also represents the withering of the crops in the summer drought. Osiris therefore must also embody Menew, the god of fertility, with his erect phallus. When Osiris revives, his restored phallus again stands erect.)

442.819bP97



11

hand indicates the physical action of getting up or of helping someone to get up, and the head indicates lifting of consciousness restoring a person to wholeness and higher levels of attainment. The “tep” is the top priority, the primary intention. The gods cooperate to support the creation of the primary intention. Ra also is the brain that operates the head and all the gods that form the faculties and functions of the body. The hand is for action, and the head is for thinking, both activities governed by the brain’s computer.)

442.819cP97 


442.819cP97-98 Mek su ay me Sah. Me[k] Asar, ay me Sah.

Indeed, it is he who comes as the Enlightened One. Indeed the Perceptive Faculty comes as the Enlightened One. (Osiris not only resurrects, he ascends to become Orion, the Enlightened One, or perfected one. In Sanskrit, this is a *sadhu* or *siddha*. He gains immortality as well. The word “sah” originally means toes. This may mean that what you see of “Sah” is actually like just seeing his toes because he is so vast in stature. There is also a word play on “s-Aakh”, making a light being, “Saa” Lord of Wisdom, and “s@h” someone sealed into immortality.)

442.820aP98 

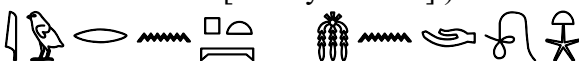
442.820aP98 Neb Arepy em Wag.

The Lord of Wine at the Shouting Festival. (The Wag Festival was on the 18th day of the first lunar month of Thoth that began the Egyptian year. “Wag” means to cry out or shout. The determinative shows a tavern table with three bowls. Some texts also include a hand holding a bowl. This festival involved a deal of drinking and a raucous celebration similar to and climaxed by the Tekh drinking festival that came right after it on the 20th day of the month. In other words the three bowls probably were for a three-day drunk. The three bowls also recall New, the god of the primordial energy of the cosmos, because the festival came when the Nile began to flood, reviving the lands of Egypt from the summer drought. The “Wag” and “Jehutet” (Thoth) festivals were both associated with Osiris and his sacred site of Abydos. “Tekh” is a name associated with Tekhuti/Jehuti/Thoth. Osiris had another important role in Egyptian society as the God of Wine.)

442.820bP98 

442.820bP98 “Nefer”, jed en mut-f. “Aw@”, jed en at-f.

His mother says, “Beautiful.” His father says, “Heir.” (This verse gives us two perspectives. His mother sees how beautiful he is, and his father sees him as an heir to the throne. This difference in viewpoint between the mother and father of Osiris emerges right from the beginning of the **Pyramid Texts** with the lines inscribed on the sarcophagus of Pharaoh Teti [see Hymns 1-7].)

442.820cP98 

442.820cP98 Awer en Pet. Mes en Dewat.

Conceived by Heaven and born by the Twat. (Newet, the Cosmic Space of Heaven conceives Osiris, the Perceptive Faculty, in her womb twat at the North Pole in the sky. The earth’s magnetic field happens to be near the poles, and it causes charged particles to tend to enter from the pole flowing downward to the planet. The Northern Lights are visible evidence of this process. The ancient Egyptians believed that living souls enter the planet’s atmosphere in this way and then proceed to the womb they have selected as their vehicle of incarnation. The Northern Lights

presage the coming of dawn. “Dewa” has the additional meaning of adoration and dawn. Thus, the pole star transforms into Venus, the morning star, at dawn. The planet Venus [Neter Dewaw] is the “space vehicle” for Mut, the Goddess of Motherly Love and Adoration, Empress of the Tarot deck. The Egyptians could not see Northern Lights from Egypt, but undoubtedly knew of them from travelers who visited northern countries.)

442.820dM68 

442.820dM68 Ha M, awer thu Pet hen@ Sah.

O, M, Heaven conceives you together with the Enlightened One. (Enlightenment is a property of the gods in ancient Egyptian culture. Although the myths describe them in various stages of existence and personal characteristics, each stage is actually immortal. Thus, Osiris as a child conceived in the womb of Newet at the North Pole coexists with Osiris the resurrected and enlightened immortal constellation of Orion as well as Osiris passing with the setting sun into the Invisible World of the West, and Osiris ruling the afterworld from the Dewat. The M version is the only one that has the exclamation, “O, so-and-so”.)

442.820eN50 


442.820eN50 Mes-th N em Dewat hen@ Sah.

You are born, N, in the Twat together with the Enlightened One. (This verse reprises the previous verse and emphasizes the point that it makes about the simultaneity of the stages of Osiris. The baby and the enlightened sage coexist. This is true for you, too.)

442.821aP99 

442.821aP99 @nekh, @nekh em weju en neteru @nekh-k.

Live, live! In giving commands to the gods, you live. (By making decisions and issuing commands a person lives. Someone who passively accepts commands from others is not truly alive. This is the power of freedom to express one’s own Will. Material objects have no Will, so we think of them as inanimate objects. Governments that control the lives of their citizens treat them as inanimate objects rather than human beings. You can tell the level of humanity in a government by the amount to which it controls its citizens. People who only follow orders are like robots. People who decide for themselves and take responsibility for those decisions are true living beings. They enjoy freedom and self-respect.)

442.821bP99 

442.821bP99 Perer-k hen@ Sah em Aabeta en Pet.

You repeatedly ascend together with the Enlightened One from the East of Heaven. (The constellation of Orion rises in the East just like the sun. This represents the beginning of the nightly journey of Orion across the sky. The avatar flies with Orion because he has attained the same status of consciousness.)

442.821cP99 

442.821cP99 Haa-k hen@ Sah m@ Ameneta en Pet.

You repeatedly descend together with the Enlightened One from the West of Heaven. (The constellation of Orion sets in the West. This is the end of the nightly journey of Orion across the sky. Orion returns to his palace in the West.)

442.822aP99 

442.822aP99-100 Khemet nu then pa Sepedet. W@bet Asetu

This third with you two is Sirius, who has purified the Seats. (The two are the avatar and Orion with whom he identifies and attains companionship. The third is Sirius, the star of Isis. As the star Sirius she heralds the onset of the flood that will purify all the places in the land where Osiris may sow his seed when she has her heliacal rising. This purification guarantees the annual harvest. Isis is the consort of Osiris.)

442.822bP100 

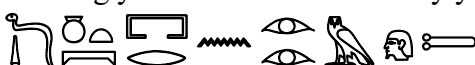
442.822bP100 Setet Seshemu then ar Wawet Neferut amyt Pet.

She is your Guide along the Beautiful Pathways that are in Heaven. (Isis is a celestial guide along the pathways of love. She awakens in the avatar his sense of a life mission. This gives meaning to life. In the human body, she represents the vagina as the divine pathway of love that guides the phallus of Osiris and the pituitary that governs the hormonal secretions of various glands throughout the body, guiding your subtle emotions. Your mission is what you truly love to do and it guides all your actions for a fulfilled and beautiful life.)

442.822cP100 

442.822cP100 Em Sekhet Aaru.

In the Field of Beliefs. (The “Sekhet Aaru” is the Field of Reeds in the Delta. This is the land of Isis. She is your secret mission, and she hides in the reedy marshes of the Delta nourishing the baby hero of the Will. The reeds are the cells of the cortex and represent the neural network of beliefs that a person holds. A person’s life emerges from a vast set of beliefs. The sum total of these beliefs forms the pathway a person will take through life. Hidden among all the knowledge, memories, dreams, and other beliefs is the unique mission of that person. Once a person finds Isis hidden in the swamp of the mind as the deep feeling of purpose, the path of life becomes clear to that person. The beliefs are not actually stored in the brain. The brain acts as a receiving device and a processor much like the way your computer accesses data from the Internet and databases and then processes it according to your specific preferences and intentions. Data is just data and has no meaning. It exists in undefined awareness as potential or actual information, but has no specific location until and unless we assign one to it. Any interpretation or significance is something you define for the data by your preferences.)

443.823aP100 

443.823aP100 Jed medu: Newet per en arety tep-th.

Say the word and Cosmic Space Goddess, there is the ascension of the two eyes of your head. (Newet is Cosmic Space and the neural net of the cortex. As Cosmic Space her two eyes are the sun and the moon. Her son, Osiris is Lord of the eyes, so he governs the optic nerve that grows from the rear of the cortex to the front of the head and terminates in the two eyes. However, the two eyes written in the text are one over the other rather than next to each other. This suggests two other special eyes: the eye of the pineal and the eye of the prostate. One is Osiris, and the other is Set. Each is actually a special type of gland involved in higher modes of consciousness rather than simple physical viewing. Osiris is the Eye of Wisdom, and Set is the Eye of Illusion. Osiris has a pineal spiritual eye and two eyeballs in the upper body. Set has a prostate spiritual eye and two testicle balls in the lower body. In humans, Osiris and Set often seem out of harmony. However, when the two come back into harmony, cosmic vision returns. The two sons of Osiris and Isis, Horus as the sun above and Baba as the moon below, play a key role in bringing this

443.823bP100



You have taken the Will and his Great Goddess of Mantras. (The “Wer Hekau” is a magic wand power scepter used during initiations by the Sem priest when he touches the mouth of the initiate with the wand and teaches him the mantras. The term means Great Mantras and thus refers to the mantras as well as the wand. The mantras facilitate meditation, the opening of higher energies, higher faculties of perception, and skill in reality modulation. “Weret Hekau” is the goddess charged with these mantras. The logical choice for this Great Keeper of Mantras is Isis, who is the mother of Baba the Yogi and Horus the Will, as well as being the wife of Osiris. She is Feeling. You have to Feel the Magic of Life in a certain way, and then it becomes real.)

You have taken Illusion and his Great Goddess of Mantras. (The previous verse celebrates identification of the self with the Will and a set of mantras for the Will. This verse celebrates the identification of the self with Illusion and a set of mantras for experiencing Illusion. In later times, people turned Set into a demon. Actually, Illusion is not a demon, but is a key to the awakening of pure awareness and higher states of consciousness. The avatar awakens as Aware Will, a state of undefined being that can make decisions and act deliberately. The acceptance of Illusion without judgment easily takes one into the state of pure awareness. All possibilities coexist in awareness as a gigantic Illusion. Thus, Set can represent the ultimate reality. The goddess here is Nebet Het [Nephthys], the spouse of Set and sister of Isis. She represents Kundalini energy and governs another powerful set of mantras.)

443.823dP101

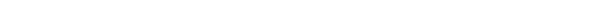
Cosmic Space, you have counted your children in your name as “Sedan Chair of Years for the Light Tower Cities.” (Newet as cosmic space is like a gigantic “car” in which the sun, moon, and planets ride. “Repet” is a year, but also can be a Great Lady or Goddess, the image of such a Goddess that was transported in a special vehicle or sedan chair that was sometimes also called a “Kar”, or the vehicle itself. In Asia such sedan chairs are still used during festivals for transporting the images of deities. Similar vehicles transported important people. Heliopolis [Cairo] was the city of the Light Tower. The P and M editions have the Light Tower City in the plural. This suggests that each of Newet’s children is a Light Tower. The Light Tower is the spine with the corona of the brain on top of it. The throne uniting Osiris and Isis lights up the top of the tower. Their love is the light that the Tower generates.)

443.823eP101

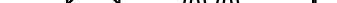
You count this P as alive. In him is no perishing. (The avatar identifies with Osiris, so he is not only alive he is also immortal and will not perish. “Sek” refers to



444.824P101

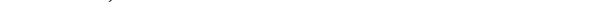
102

444.824bP102 

444.824cP102

444.824dM90 

445.824eP102  

446.825aP103 

16

446.825bP103 Sedekh-s thu m@ khet neb dewet.

She protects you from everything evil. (This verse asserts that the entire nature of the universe is good. Cosmic Space protects you from any evil. Any evil that you might find is due to your own imagination and is not inherently so in this universe. Each creation is just what it is with no particular value. We place value judgments on creations for various reasons such as to prioritize or resist certain experiences.)

446.825cP103 Khenem en ku Newet m@ dewet neb.

Cosmic Space nurses you from all evil. (Newet is like a cosmic nurse, good friend, or guardian angel. She cares for you as her child. She will not let anything evil happen to you. This continues the idea of the previous verse, repeating the idea for emphasis.)

446.825dN72 Thut Wer am Mes[u].

You are the greatest of her children. (Osiris is the first and greatest of the children of Newet. The other faculties could not function without Perception. By identifying with Osiris the Greatness carries over to you also.)

447.826aN72 Jed medu: As as kher Ka-f. As Asar kher Ka-f. As Setesh kher Ka-f.




Say the word and motion moves by its energy. The Perceptive Faculty moves by its energy. Illusion moves by its energy. (This verse points out that the whole of life is an electromagnetic light show much like a movie. Both Perception and Illusion operate through the same electromagnetic energy. The difference is that Osiris represents Direct Perception, whereas Set represents Perception distorted by overlapping images that interfere to produce Illusions contrary to what a person thinks he intends. This can lead to confusion, doubt, struggle, and other such phenomena. The Ka is essentially the second chakra energy. Living organisms tend to filter it strongly as sexual. It actually is the pure blissful passion for the marvel of life. Thus, living organisms often set their priorities primarily by means of sexual energy without realizing its deeper aspects. This puts a high priority on physical species survival through the instinct of procreation. Tantra sublimates this automated instinctive energy back into its pure form as creative energy that is not limited to sexual reproduction but can move in an unlimited number of ways. Tantra liberates the individual organism from slavery to his or her sex drives. Set puts a high priority on sex. Osiris learns to see beyond this and ironically ends up with a much better sex life.)

447.826bP104 As Khenet Arety kher Ka-f. Aset Jed-k kher Ka-f.

The Chief of the Two Eyes moves by his energy, and your Spinal Column moves by his energy. (This verse is clearly tantric. The two eyes, one above the other mean the eye of the prostate gland and the eye of the pineal gland, Set and Osiris. The previous verse already hinted at this. Osiris is the Chief of the Two Eyes of Horus, so he has ultimate control over the Illusions of Set. The Jed pillar spinal column stabilizes the energy in the body and forms the passageway for sending second chakra energy to the brain. During ecstatic orgasm, the lower chakras and

447.827aP104 

O this P., your need does not come. (“*Gau*” is need, want, a lack of something. An avatar has everything he needs. The repetition of “ay” emphasizes the problem of needs that keep arising over and over.)

447.827bP104  105  

Your mother comes and you lack not. Newet [comes], and you lack not. Cosmic Space can provide anything a person might ever want. Unlimited energy resources are available in the zero point of the vacuum state. The avatar knows how to extract whatever he wants or needs from Cosmic Space. All things coexist always. This verse implies an effortless process of simply letting go of all that you do not prefer so that what you want remains. Space is like a loving mother and will always provide whatever you need so long as you give her a clear signal of what you need. (See 834b.)

447.827cP105

Nurse of the Great One [comes], you shall not want. Nurse of the fearful ones [comes], you shall not want. (“Khenemet” is a nurse. Newet is the nurse and mother of Osiris, the Great One. The fearful ones are people who are still like immature little children and require the attention and protection of a nanny. “Nej” is to protect. “Nejesu” are children or small beings that need protection. “Seneju” are fearful persons who create for themselves the need for protection. Fear comes from identification with a state of being that seems too small or weak to be able to handle a situation. It arises primarily from the first chakra as fear of death and the need to “survive” and spreads its shadow onto second and third chakra energies as fear of being unloved and fear of failure and non-acceptance. See 834cP77 for a more complete version.)

447.828aP105 

She protects you and she shelters you from your needs, and she places your head for you. (When a person lives in a state of fear, he loses his head and is unable to think rationally or to formulate a purpose for his life. He lives in response to others and his environment. This is not necessary once we understand how easy it is to get whatever you need from Cosmic Space. She protects from danger, provides for your needs, and keeps your head on your shoulders. The head is a symbol for a top priority.)

447.828bN105

She presents to you your bones. She unites for you your [severed] limbs.
(Cosmic Space embraces all, so nothing can ever get lost. By her nature she always

447.828cP105 

She brings to you your heart in your body. (This important verse brings in the heart. There is a nice pun here between body [*khat*] and one reading for the word heart [*hat*]. This verse alludes to Hymns 4 and 5 that are carved on the stone sarcophagus of Pharaoh Teta.)

447.829aP106

447.829bP106 



You command with words to those who are after you. (This verse is in parallel contrast to the previous verse. The ancient codes of 829a precede you. Once you master them, you can master all those that follow you [829b]. These are your subordinate beliefs, current beliefs, and beliefs that you want to believe so they become experiences. It can also refer to leadership over others, but the reference to the heart [in 828c] makes it clear the text refers to the belief system a person holds.)

447.829cP106

You make your house prosper after you. You protect your children from grief. (This verse expands the meaning to include explicitly the avatar's family and descendants. His mastery leads to their living lives of prosperity and health, with a lack of grief and sorrow.)

447.829dN74

Your purity is the purity of the gods who function according to their energies.

447.829eP106 


Your purity is the purity of the gods who are completely happy wherever they go. (The text says “nujem”, which must be a variant spelling of “nejem” based on its sweetness determinative. The idea is that “purity” means that the avatars and the gods always live in a state of sweetness, love, and happiness even when things seem to get extremely boisterous. Sethe’s transcription has the “sweetness” determinative tilted on its side and placed under the letter “j”. The M and N versions place it after the “j”.)

Say the word and, Intelligence, I approach P. He lives. (Thoth is the Higher Intellect that integrates life. He reintegrates Osiris, healing him and restoring him to life. Intelligence is the orderly foundation of life. It directs the creative energy of the Higher Self [Ra] into evolutionary forms and pathways. Purification leads to awakening of the Higher Intellect. The Cosmic Intellect facilitates approach to the state of an enlightened avatar. The pronouns shift from first to third person here. The “he” may refer to the avatar living through the awakened intelligence of Thoth. The M and N versions are a bit different: “Intelligence, approach him.”)

He completes what he does. Intelligence places for him the Focus of the Will. ("Aryt" in the first phrase plays on "Aryt" in the second phrase. We could translate the first phrase as "Wholeness is his Focus" -- an apparent oxymoron. Intelligence activates Will as a creative possibility within Awareness. This allows Thoth or any avatar to follow through and complete whatever he does. "Aryt Herew", the Eye of Horus, is a symbol for the sun in the sky. Thoth restores the apparently wounded lunar eye of the moon to the same wholeness as the sun. The moon never loses its wholeness, but only seems to as the shadow of the earth passes over it. "Aryt Atem" can also be the sun completing the night at the dawn or completing a day at dusk. The sun represents the Higher Self. The avatar completes his mission in life as a representative of the Higher Self by bringing happiness, health, and prosperity to those around him in his own unique way. The ability of the Will to focus Awareness on something specific allows that object of focus to become a reality within the unlimited potential of Awareness. This is the connection between "focus" and "doing". Focus of Awareness is the essence of "doing". Absence of focus renders meaningful "doing" impossible. Intelligence helps put the focus in a useful direction relative to a purpose that benefits self and others.)

Say the word and Will that is in P's Perceptive Faculty, illuminate the Focus of

450.832aP107 

108 

Say the word and motion moves by its energy. The Perceptive Faculty moves by its energy. Illusion moves by its energy. (This verse is a repeat of 826a, q.v.)

450.832bP108 *As* Khenet Arety kher Ka-f. *As* P kher Ka-f.

450.833aP108

O this P, you go and you live. You do not go as if you are dead. (Wherever the avatar goes, he is alive. He never dies, but simply transmutes his awareness. The ability to move deliberately is a sign of life. The key is the ability to focus Awareness through the Will into a flow of attention that deliberately causes a change in experience. “Death” is simply the belief that it is impossible to make deliberate changes to experience. To overcome death, you simply stop holding on to such a belief.)

109 

You go and your Light Being is the Chief of the Light Beings and your ego power is Chief of the Living Beings. (The avatar becomes the creative source of light and thus the leader of all light beings. His “sekhem” ego opens to its full power as a leader of living beings. The light body is the eighth chakra of an individual. The ego body is the third chakra. The former governs affairs in Heaven among the immortals, and the latter governs affairs on Earth among mortals.)

450.833cP109 *Aba-k Ba-t[a].* *Wa Sha-k Wa Sha-ta.*

21

on one or more local waves or drops of water. The waves and drops are individuals and their thoughts. Each person experiences the same vast undefined Ocean as his or her own Ocean of Awareness. At that level of experience, all realities overlap and merge into a single wholeness.)

450.834aP109 

450.834aP109 Ay ne gau-k

Your need comes not. (In other words, you will have no needs or wants from the level of Undefined Awareness. This is essentially 827a, but the inclusion of 833c before this verse opens the text to a much deeper level of interpretation.)

450.834bP109 

450.834bP109 Ay nek mut-k. Ne gau-k. Ay nek Newet. Ne gau-k.

Your [Cosmic] Mother comes to you and you lack not. Cosmic Space comes to you and you lack not. (This verse is a more complete version of 827b.)

450.834cN77 

450.834cN77 Ay nek Khenemet Weret, ne gau-k. Khenemet seneju, ne gau-k.

The Nurse of the Great comes, and you shall not want. The Nurse of the Fearful Ones [comes], and you shall not want. (This is a more complete version of 827c, q.v. The avatar can get from the universe whatever he needs or wants because the universe exists for his welfare. As its source, he actually creates it, so paradoxically the avatar is the creator of his own mother. In the same vein, Hathor/Mut is the mother, wife, and daughter of Ra.)

450.835aP110 

450.835aP110 Shenem-s thu. Khew-s gau-k. De-s nek tep-k.

She surrounds and protects you and she shelters you from your needs, and she places your head for you. (This is a more complete version of 828a. “Tep” [head] is also a primary mission.)

450.835bP110 

450.835bP110 A@b-s nek qesu. Dem[ej]-s nek @tu-k.

She presents to you your bones. She unites for you your limbs. (This is a repeat of 828b.)

450.835cP110 

450.835cP110 Anet-s nek ab-k em khat-k.

She brings to you your heart in your body. (This repeats 828c.)

450.836aP110 

450.836aP110 Wen-k Khenet Tepy Redwy-k

You become the Chief of your most Ancient Laws. (This repeats 829a.)

450.836bP110 

450.836bP110 Weju-k medu en amyu bah-k.

You command with words to those who are your offspring. (This repeats 829b except that the end of the verse instead refers to “those who are in front of you” as

“offspring”. The meaning is the same.)

450.836cN78 




450.836cN78-79 Serud-k per-k em-khet-k. Khew-k mesu-k m@ aakeb.

You make your house prosper after you. You protect your children from grief.
(This repeats 829c.)

450.836dP111 

450.836dP111 W@b-k w@b neteru.

Your purity is the purity of the gods. (This repeats the first half of 829d.)

450.836eP111 

450.836eP111 Nebu Kheret ashemu kher Kau sen.

The Lords of Destiny operate through their energies. (This is the second half of 829d with the further elaboration of the “gods” as the Lords of Destiny. “Nebu Kheret” are lords who are in charge of what a person possesses in the way of property, substance, daily needs, affairs, conditions, desires, and so on. These lords are the organs and faculties of a living being. The avatar manages them, and they operate by means of electromagnetic energies of various frequencies and modalities. The result is the creation of a destiny as a life experience.)

451.837aP111 


451.837aP111 Jed medu: ha P. pu. Res. Thes thu.

Say the word and O this P., wake up and uplift yourself. (“Uplift” here can mean the avatar wakes up and arises from his bed of sleep or his bier of death. It can refer to awakening the phallus of Osiris. It can also mean that he should raise his own level of consciousness to a higher level.)

451.837bP112 

451.837bP112 @h@. W@b-k. W@b Ka-k.

Stand up, purify yourself, and purify your Ka energy. (This refers to the avatar standing up, his phallus awakening and standing up, and to the purification of all his energies, and specifically his sexual energies of the second chakra so that he may rise to higher levels of consciousness. On the path of tantra an adept deliberately transmutes sexual energy into higher states of consciousness. The reference is to the restoration and revivification of the phallus of Osiris under the guidance of Thoth and Baba.)

451.837cP112 






451.837cP112 W@b Ba-k. W@b Sekhem-k.

Purify your *Prana* Body and purify your Ego Power. (The Ba is the *Prana* Body of the Mind that activates in the brow chakra and governs our flow of thoughts that we call consciousness. It follows the breath. The breath arises in the chest by the heart under the control of the diaphragm and belly in the third chakra and works with the heart chakra to circulate its energy through the body. The Sekhem is the Ego Power centered in the third chakra Solar Plexus. It governs the digestive system and controls our breathing through the manipulation of the belly muscles and the diaphragm. The adept arouses sexual energy and purifies it. This then courses through the body to open the Eye of Wisdom in the brow [*ajna*] chakra and to empower and uplift the ego in the belly [*manipura*] chakra. Managing the breath is

451.838aP112

Your mother comes for you, Cosmic Space comes for you, the Great Nurse. (Newet is the all-encompassing Cosmic Space that nourishes all creations. The P version has the variant spelling “Shenemet” for the nurse, “Khenemet”.)

451.838bP112 S@b-s thu, P pu. Shenem-s thu, P pu.

451.838cP113     

She is as one who protects your needs.

451.839aP113 *Ha* P. pu. W@bet, w@b Ka-k.

451.839bP113

Purify your Ego Power among the Light Beings. Purify your *Prana* Body among the gods. (Once the second chakra clears, the third chakra starts to clear. You no longer motivate your actions purely by egoistic desires and needs. The light begins to shine from the individual and he joins the company of light beings. He shifts from a third chakra motivated person to an eighth chakra [Higher Self] motivated person. The rising purified sexual energy clears the *Prana* Mind so that the sixth chakra Eye of Wisdom opens and we think clearly and see things just as they are instead of biased by unbalanced emotions and cravings. One of the fastest routes to this is the practice of Baba's Cosmic Cobra Breath. When the sixth chakra clears, a person joins the company of the gods. He uses all his faculties in service to the Higher Self.)

451.840P113-114 *Ha* P. pu.

451.840bP114

Gather together for yourself your bones, and take to yourself your head: so says

451.840cP114

He removes the dirt that is onto you, this P: so says the Light Tower [Orgasm]. (Tem is the god of breakthroughs and represents the ecstasy of orgasm. This bliss is a blast of energy that can quickly purify the system, removing any impurities.)

452.841aP114

115

Say the word and O this P, stand up, purify yourself, and purify your Ka energy. (This verse is essentially the same as 839a and exhorts the avatar to use second chakra energy to purify his whole body, mind, and soul.)

452.841bP114 

The Will makes you pure in Cool Heaven. (The word “Qebehu” plays between its two major meanings: a cool shower and heaven. A rain shower has a cooling and purifying effect on the earth. The point of this verse is that the adept deliberately moves the second chakra energy upward to purify the higher chakras. This cools the heat of desire and transmutes the sexual energy into spiritual insight and intelligence. Along the way it also strengthens the use of the will.)

452.842aP115

Your purification is the purification of Emptiness. Your purification is the purification of Tapas-Emanation. (Shiva is the principle of emptiness. The *prana* of the universe manifests from pure emptiness. This is a potential of all possibilities. It initially forms a gas that rapidly expands to form space. As it cools in space, it condenses and contracts to form hot stars that burn by nuclear fusion [Tefenut]. This heat builds up [Sekhet = Shakti] and then spits out the various elements that take shape as planets and life forms. The process of compression and fusion is the principle of *Tapas*. By performing *Tapas* on Emptiness, all things are possible. The purification of consciousness proceeds until the fundamental creative process of Shiva and Shakti fully purifies. The avatar may then create on a cosmic scale.)

452.842bP115  

Your purification is the purification of the four Light Beings of the Mansions.
(The “Aakhu” are the light beings that manifest at the eighth chakra and beyond.)

The leaders of the “Aakhu” represent the four directions and are the four Living Beings [called “Khayot” in Hebrew] often depicted on the four corners of the traditional Tarot Trump cards of World and Wheel of Fortune. They appear several times in the Bible, and in Qabbalistic angelology, they form the four guardians of the Throne of God. We can think of them as your personal guardian angels, or we can think of them as representing the 8th, 9th, 10th, and 11th chakras. This covers all life in our galaxy and countless other galaxies in the universe. They also generate the four traditional physical elements of earth, water, fire, and air. The 12th chakra is cosmic in scale.)

452.842cP115  116 

452.842cP115-116 Henana sen em Pe. W@b ar-k.

They rejoice in the Bindu Point when the purification reaches you. (Pe [Greek name, Buto] is the city that represents the Bindu Point of the Crown Chaikra. When the purification reaches the Bindu Point, the avatar links up with the Higher Self and operates deliberately in service to humanity and all of creation.)

452.842dP116 

452.842dP116 W@b thu mut Newet, Khenemet Weret. Khenem-s thu.

Your mother Cosmic Space, the Great Protectress, purifies you and she protects you.

452.843aP116 

452.843aP116 Shesep nek tep-k. A@b nek qesu-k. Kher Geb.

Take to yourself your head and gather to yourself your bones. So says the World. (This is a repeat of 840b. Geb represents the integration of all forms of matter.)

452.843bP116  117 

452.843bP116 Hetem dewet aret P pen. Atem dewet aret-f. Kher Tem.

Destroy the dirt that gets on this P. He terminates the dirt that gets on him, says the Light Tower God. (There is multiple punning on the name Tem. “Hetem” contains the name Tem, and “Atem” contains the name Tem. “Hetem” is to destroy and “Atem” is to be or become without something. “Tem” represents becoming without a property by sublimation of it or breakthrough to a new space beyond it. Hence, “Tem” is the god of orgasm. Tantra uses deliberate and controlled orgasm as a means to flush the system clean of old programming and restore it to pristine bliss. The meanings of wholeness and completion in the name of Tem lead him to become the end of creation as well as its beginning -- which of course was the end of what existed before.)

453.844aP117 

















453.844aP117 Jed medu: ha P pu. @h@ ar-k.

Say the word and O this P, stand up for yourself. (To make sense we must take this verse as reflexive. The avatar learns to stand up and take responsibility for his life. Stand up also means to have a stiff erection.)

453.844bP117 

453.844bP117 Wenekh nek Aryt Herew. Shesep nek es hery-k.

Gird onto yourself the Focus of the Will. Take it onto yourself.

453.844cP117                

453.844cP117 Demas er-k. Demas er af-k.

It sticks to you; it sticks to your flesh. (This is not just imaginary poetry. The Eye of Wisdom is a permanent part of your functioning physiology.)

453.845aP117   

453.845aP117 Per-k am-s. *Maa* thu neteru. Jebat am-s.

You ascend with it. You see the gods. You are adorned with it. (This verse continues to clarify that the Eye becomes functional and enhances vision. It also enhances the aura of the wearer. People who have opened the Eye of Wisdom have a brighter, clearer aura about them. Others can sense this. “Per” can also have the idea of ascending to higher states of consciousness.)

453.845bN105

453.845bN105 Ath nek Wereret @at kher Pesejet @t Anew.

“You take up the Great White Crown,” say the Great Ennead of Gods of Light Tower City. (This further explains the aura enhancement. The White Crown is an extension of White Light that goes from the crown chakra to the Higher Self. It manifests the Tower Trump. The Light Tower City is the brain atop the brain stem. The Ennead is the company of gods that operate the various brain functions.)

453.846aM105 

453.846aM105 *Ha* M. pu. (@nekh er-k

O this M. May you have Life! (We understand that he lives forever beyond the reach of death. The second phrase is something like “long live the king!”)

453.846bP118


453.846bP118 An nek Aryt Herew. Ne hery-s er-k en jet jet-ta.

Bring to yourself the Focus of the Will. It will not depart from you forever and ever. (This verse makes it clear that the Eye, once established in an individual, is permanent and lasts forever because it bestows immortality.)

454.847aP122

454.847aP122 Jed medu: Asar P. pen. Shen nek neter neb em-*khenu* @wy-k.

Say the word and this Perceptive Faculty of P., you encircle every god within your two arms. (Since this is the inherent condition, a person need only make a shift of viewpoint to see all the gods within his embrace. This follows logically from the previous verse. The Will controls the area of focus. The arms encode for the spirit of avatar.)

454.847bP122 

454.847bP122 Tau sen aseth, ashet sen neb aseth.

Their lands are as yours, and all their assets are as yours. (The lands and assets of the gods are their organs and their various capabilities and functions. They all belong to the avatar as the creator and owner of the entire organism.)



454.847cP122 

454.847cP122 Asar P. wer-ta. Deben-ta me deben pekher Ha Nebu.



455.849cP124-125 Nether em semen em bed

455.850aP125

455.850bP125 

455.850cP125  126 

455.850dP126 

455.850eP126  127 

455.851aP127

29

455.851bP128 

455.851bP128 Aryt en newet-k new ar-k. Em @b Aakhu-k.

456.852aN656 

Say the word and Greetings to you, Great One, Son of a Great One. (This probably refers to Osiris, son of Geb. Possibly, it refers to Horus son of Osiris. However, it is a nice greeting to anyone. For a woman, change “*sa*” to “*sat*” and “*wer*” to “*weret*”.)

456.852bN656 Sekhes nek Sau Per Wer.

456.852cN656 

You travel to the House of Fire. (“Rēw” can have the sense of travel, and that makes sense from the parallel symmetry with the previous verse of this couplet. The “Per Nēser” means a House of Flame or Fire, and is probably located in the nether region. It is a type of “Hell”.)

456.852dN656 Wen-k Thepehetu Peteryu

30

456.852eN656  657 

You loosen the strides of sunbeams. (The parallel structure of this couplet helps us grasp the meaning. Osiris rules the Pole by night and identifies with the sun by day. Thus, he also manages the sunbeams. The first verse of the couplet describes his permanent witnessing. The second describes his management of active life on earth. He accomplishes this simply through his beams of attention. The glyph for “*aakhu*” explicitly shows the solar disc with sunbeams radiating from it. Osiris identifies with Ra to gain access to the daylight hours.)

456.853aN657 Anej hery-k w@ ajed-f heru neb.

456.853bN657 


The Will comes, and he comes long of stride. (Pharaoh often stands in a pose that indicates a long stride. The ascended Osiris who becomes the constellation Orion [Sah] also has a long stride. Horus has the same unbounded vigor, especially when he assumes his Behudet form.)

456.853cN657 Aya Sekhem em Aakhet, Sekhem em neteru.

456.854aN657

Greetings to you, Divine *Prana*, that is in his blood. (The *prana* is the soul of the breath that forms our thoughts. We breathe oxygen into the lungs, and from there it transfers into the blood. This verse means that he practices *pranayam*, and his blood has a rich mixture of *prana*. This is not merely oxygen, but includes also subtler life energy. Osiris is very much alive. The flow of *prana* as thoughts in the mind becomes consciousness. The symbol in front of the Ba bird glyph is an incense pot, also read “ba”.)

456.854bN657

The Unique One spoken of by his father is the Divine Wise One spoken of by the gods. (This verse recalls how Geb, the World Trump, praises Osiris as his unique eldest son and heir. *Saa* is the Lord of Wisdom. He is also Lord of Touch, and this relates nicely as testimony to him having fully experienced the physical world. *Saa* is also a play on the name “Sah” that represents Osiris ascended as Orion. The glyph probably belongs after “jed” and is shorthand for ,.)

456.854cN657 Shesep Aset-f em Wepet Pet em bu hetep en ab-k am.

456.854dN657 

Your Heavenly stride is more than your [Earthly] stride. (When Osiris ascends to Heaven, his stride is vaster than when he walks on Earth. He expands and moves on phase waves. He can stride across light years in the blink of an eye. This stride goes east to west.)

658 

You travel north and south in your travels. (The point is that he covers all of Egypt, both north and south and, symbolically, all the world. North is the pole at midnight, and south is the solar zenith at noon. This parallels on Earth the Heavenly travels.)

456.855aP138 Rekh su reu pen en R@.

He who knows for himself these speeches of the Higher Self Sun. (The “mouths” are the speeches of the voice of conscience, the advice of the Higher Self that always urges in the direction of evolution.)

456.855bP138 Ary-f sen Hekau apen nu Herew Aakhet.

32

456.855cN658 

456.855cN658 Wen-en-f me rekha en R@.

He exists as an intimate acquaintance of the Higher Self Sun. (The M version has “rer” which means he becomes a “man” of the Higher Self, but there is a hiatus in that text and it appears corrupt. The N version has “rekha”, which means a close acquaintance of, someone well “known” to the Higher Self. This of course refers to the avatar and Osiris.)

456.855dM391 

456.855dM391 Wen-f me Semer Neter en Herew Aakhet-t[a].

He continuously exists as a Divine Companion of the Will in the Two Samadhis. (This completes the parallel structure. A “semer” is a companion. It also is a title of nobility. The avatar lives in the state of samadhi. In samadhi the Will manifests as an immortal light body. The Two Samadhis are symbolized by sunrise and sunset. Sethe did not notice that the “t” [𓂏] at the end of the M version is part of an archaic dual suffix “ta” 𓂏, so he put the “a” at the front of the next verse. The dual was later written as “ty” [𓂏]. The M version also reduplicates the “n” in “wenen” to indicate continuity and/or repetition.)

456.856aN658 

456.856aN658 (a) Rekh su N re pen en R@.

N. knows for himself the mouth of the Higher Self Sun. (This says the same thing as 855a in slightly different wording. He intuitively knows what the Higher Self wants done. The “a” at the beginning of this verse probably belongs at the end of Aakhet-t[a] in the previous verse.)

456.856bN658 

456.856bN658 Ary N. Hekau apen nu Herew Aakhet-t[a].

N. performs the magical deeds of the Will in Samadhi. (This is almost the same as 855b. Action from Samadhi is like performing magic. Here the final “a” is left off the dual suffix.)

456.856cN658 


456.856cN658 Wen-en N. me rekha en R@.

N. always exists as an intimate acquaintance of the Higher Self. (This is almost the same as 855c.)

456.856dN658 

456.856dN658 Wen-en N. me Semer Neter en Herew Aakhet.

N. exists as a Divine Companion of the Will in Samadhi. (This repeats the sentiment of 855d. The final “a” shows up at the beginning of both the M and N versions below. Often a letter that ended a word and then also began the next word was only written once.)

456.856eN659 

456.856eN659 A-nejer @ en N ar Pet mem shemesu en R@.

The Hand of N is taken to Heaven among the followers of the Higher Self Sun. (The pharaoh ascends to Heaven by virtue of his good works for Egypt as a doer of the works of the Higher Self. He works in service for the benefit of all. “Hand” represents all that he does and the idea that he is greeted with a handclasp and guided up to Heaven. It is the **Pyramid Text** code for the service of an avatar. The M

[illegible]

Say the word and experience possessions like ponds that are lakes. (There is a complex word play here. “Shau” are ponds, but also suggest the idea of possessions. “Aakh” is a pond or canal, but the word puns on the light body that appears in Samadhi. “Mer” is a lake, but puns on the word for love. Every object is an embodiment filled with love and light. The verse encodes the daily experience of the Ocean Awareness Meditation and the sense of abundance and fullness that it brings.)

457.857aN885 

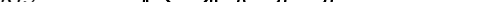
For this N on this day. (This verse emphasizes that the experience happens now, in the present moment. It always and only is fully real in the present moment.)

[illegible]

He gives a Light Body to him[self]. He gives Ego Power to him[self]. (When the Will is fully awake, the “sekhem” Ego Power of the third chakra fully awakens and rises to do the work of the Higher Self. He then realizes his nature as a light being and attains immortality. The word for light being echoes the earlier word for pond. The Avatar gives the eighth and the third chakras to himself. He builds them into his very being as he creates it.)

457.858a N885

Raise yourself up, this N, and take your Pure Awareness to yourself and gather your bones to yourself. (The avatar identifies with Osiris, so he is encouraged to raise himself from the dead, re-energize himself and re-integrate himself as Osiris does. The bundle glyph is the bundle used to carry the pieces of the dismembered Osiris. The glyph for “Pure Awareness” literally means water, the stuff of life. This recalls 857a above. Its true nature is love in the form of pure potential energy. It integrates all of life back into a living wholeness.)

457.858bN885 

Stand up for yourself on your feet as the Samadhi Light Being who is Leader of all Light Beings. (The avatar as the heir of Osiris is enjoined to become the leader of the gods by establishing himself in Samadhi. The feet encode Baba's name and the ladder to Heaven.)

457.859a N885 


Lift yourself to this your bread which can not get moldy. (The word for bread is code for the World Trump. The avatar raises himself to the level of a World in which nothing decays, including his own physical body. This is the World of Enlightenment.)

are like they are already dead. First clean up your act. Then open your mouth, and you will get what you want. Allen's translation of this verse is complete nonsense.)

458.861aP143 

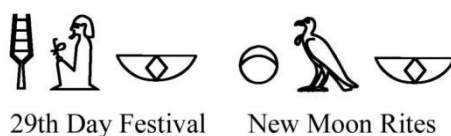
458.861aP143 @h@ nek Menew, aryu nek Heb Pesej netyu.

You set up a shrine, and you perform the New Moon Rituals. (The Menew is a type of shrine that symbolizes a foundation and refers to the generative god, Menew. The “@h@ ary” is the festival of the 29th day of the lunar month, the feast welcoming

the new moon. “Heb Pesej nety”  was the festival of the new moon. Sethe's glyph text represents the new moon with a very small circle. Usually the glyph for “pesej” is used because it resembles a thin crescent moon. (See glyphs below.) Ra-Horus is the Higher Self Will. The shrine is the physical form of the body. Through this vehicle, a person performs his celebration of the Will's Higher Self, the Higher Will. The new moon marks the beginning of a new month, a new cycle of creation. The glyph at the end of the verse is “neb” but should be read “heb” [festival]. This verse somewhat resembles 437.794b. There are several instances of “neb” occurring in the transcript as a possible copyist error. It is not certain whether this is Sethe's error or that of the ancient copyist who carved the text.)



Menu Shrine



29th Day Festival New Moon Rites

458.861bP143 

458.861bP143 Aryu nek Heb Tepy Abedet. Kheper nek Heb Tepy Semat.

The festival of the first of the month is performed for you, and the half month festival happens for you. (These festivals are key points in the lunar cycle, new moon and full moon.)

458.861cP143 

458.861cP143 Aryu nek Seset Heb. Kheper nek Heb At, Heb Wer as Khenet Awnew.

The Feast of the Sixth Day is performed for you. The Festival of A[p]t, the Great Festival is held for you as the Chief of Awnew. (The second festival reference is missing. The first is the sixth day festival. This is the eve of the first quarter and precedes the “dena tep” on the seventh, marking a waxing half moon. The missing festival may be at the three-quarter stage of the month marking a waning half moon. New moon, full moon, and the two half moons were the major feast days of a lunar month. They correspond to the four bigrams in the Chinese Book of Changes: two yin, yin plus yang, two yang, yang plus yin. The importance of the sixth day may derive from the six components of the lunar eye. If one was assigned to each of the

458.863bP144

458.863cP144 Jesu nek Amentet Nebet Het as. Herew as Nej nef at-f Asar.

The Hidden Form of the West addresses you as Kundalini; and as the Will protects his father, the Seat of Perception. (This verse continues in parallel with 863b above.)

459.864aN691

459.864aN691 Jed medu: *ha* N. pu.

Say the word and O this N.

459.864bN691

459.864bN691

459.864bN691 Shesep nek Mu-k apen w@bu peru em Abew.

Take to yourself these your Pure Waters of Awareness that go forth from the Fortress of the Root. (The fortress of the root is Elephantine in the very south of Egypt. This is where the Nile cascades into Egypt through two channels controlled by Khenemew. A fortress there guards the border. It represents the muscles of the sphincter and urethra. The waters of the Nile are the potential energies of Pure Awareness. As the avatar exercises his virility, he gently directs the energies upward from these two muscles using *aswini* mudra and *vajroli* mudra. This controls the root chakra. The name “Abew” plays on the sound of “ab” for the heart and uses the glyph for “mer”, a word that can mean love or pain.)

459.864cN691

459.864cN691 Mu-k em Abew. Nether-k em Arew.

Your Pure Awareness is in the fortress of the root chakra. Your natron is in the eighth chakra. (“Mu” represents the primordial waters that form the physical universe. The body is mostly made of water, so the root chakra is the place where the water gathers to form the physical body. Geographically this is Elephantine at the southern border of Egypt, the source of the Nile for Egyptians. Natron represents the divine nature that is immortal. It is beyond the northern boundary of Egypt in what is now the peninsula and islands of Greece. The Egyptians called that place “Arew”, the place of the Eye. This name is shorthand for “Arewena” [Greek: Ionia] and refers to the Eye of the Higher Self. Its classical location is above the crown chakra. This verse informs us that the Egyptians from very early times had contact with the Greeks. The Egyptians did not seem to harbor bad feelings against political domination of their country by the Greeks during the twilight years of classical Egypt and traditionally had good relations. The Greeks respected Egyptian culture and many of their greatest scholars studied there. On the other hand, the Egyptians were very unhappy during the two Persian occupations. In the minds of the Egyptians Alexander the Great liberated them from the Persian yoke, developed the great city of Alexandria with its famous library, and did not abuse and oppress them like the Persians and later the Romans did.)

459.864dN692

459.864dN692 Hesemen-k em Wab. Senether-k em Ta Set.

You sit upon your iron throne. (Iron suggests great value and firmness. The throne suggests administrative power.)

Your fore part is in the form of a jackal, and your hind part is in the form of a hawk. (The jackal is the totem of the deities Anepew and Wep-wawet. These are the two lobes of the cerebellum. This part of the brain serves as a navigational guide, maintaining our sense of balance as we walk. The hawk corresponds to Horus. This is the Will. It resides in the breast, but manifests through the Eye of Horus, the opening of the pineal in the third ventricle. Oddly, the cerebellum is in the rear of the head and the breast is in the front of the body, reversing the fore and hind parts. The Egyptians often drew a god with two heads, that of Set and that of Horus. The problem is that Set's totem animal is not really a jackal, but resembles more a wild ass or mule. Putting Set first suggests that Illusion and Instinct first dominate our lives, and then later we develop Will Power and Decision-making Skills. This verse requires more research, since the combination of the hawk and jackal is strange, perhaps pairing the notions of life and death.)

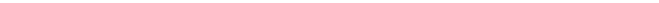
You reach out for the meat on the chopping block of the Perceptive Faculty and the pair of ribs on the chopping block of Illusion. (This verse has a parallel structure that echoes the previous verse. The key players here are Osiris and Set. Although Set is the nemesis of Osiris, we usually see him pitted against Horus. We more often see Osiris paired with Anubis [Anepew] in text and art. Maybe there is a

459.866aN693  

459.866bN693

A sequence of Egyptian hieroglyphs: a crossed staff and bow, a bowl, a falcon, a seated man, a vertical staff, another falcon, two lotus flowers, a seated man, a bowl, three falcons, and a scepter.

459.866cP146 (N693) 


459.866dN693 

459.867aN694  

40


459.867bN694

460.868aM193 

460.868bN1026 

460.868cM193

460.869aN1027  

460.869bM193 

460.869cM193 

460.870aN1028 

460.870bM193

460.870cP168 

461.871aN948

461.871bN948 


461.871cM395 

42

emergence of creation from its potential state. The power of the avatar is so great that it encompasses the most primordial powers of the universe. Thus, even the Eight Primordial deities such as New are in awe of him.)

461.871dN949 


461.871dN949 Weju-k medu en Aakhu.

Your commands are addressed to the Light Beings. (The avatar leads the immortal light beings and thus manages his universe from beyond space and time.)

461.872aM396 

461.872aM396 Sebeh nek Aset. Jesu nek Nebet Het.

Feeling laments you, but Bliss greets you. (“Sebeh” means to lament. Isis represents the feelings. These teach us how to experience life. Nebet-Het as the blissful energy of Kundalini rises to greet her sister Isis who is lamenting the “death” of Osiris and together they bring Osiris back to life as the witnessing Eye of Wisdom.)


461.872bM396  397 

461.872bM396 Hew nek Menat Weret sejob.

The Great Pacifier strikes down misfortune for you. The “Menat Weret” is the Pacifier of Hathor. It represents the loving care of a mother. Such love overcomes what may appear to be any misfortune or calamity. The text has the mooring post determinative that usually indicates “menat” and means a dead person [Faulkner’s reading]. However, the N version adds a divinity glyph, and the M version adds a goddess glyph that often goes with the Morning Star and can suggest the Great Dove form of Isis [equivalent to the Christian Holy Spirit]. The poet plays several levels of meaning at once. One level refers to the mourning of Isis over the death of Osiris. On the other level Hathor tells us that there is no reason to be sad when all is just an expression of love. The notion of feeling sad about death is an immature viewpoint. Isis/Hathor provides the Cosmic Nipple of her Great Pacifier, Mother’s Love.)

461.872cN949 

461.872cN949 Asar as em Aset @wy-f.

The Perceptive Faculty is as if in his two arms of Feeling. (Feeling is Isis, wife of Osiris. Osiris embraces Isis with his two arms, and it is as if he has Feeling in his two arms and two hands. The “@”  glyph is code for the avatar. The loving embrace of Osiris and Isis is also a key principle in the **Pyramid Texts**.)

461.872dM397 


461.872dM397 New, New, *sa* thu Sha Wer.

Primal Urge, Primal Urge, may you protect the Great Ocean. (The Primal Urge is “New”, the god of the first impulse of creation. He represents the first stirring of creativity within the ocean of potentiality in Pure Undefined Awareness. When creation emerges from the Great Ocean of undefined potential, the Great Ocean itself is never actually disturbed. Thus, it seems that New in some magical way “protects” it from losing its integrity.)

461.873aN949 

461.873aN949 Hemes er-k hery khened-k pe baa.



Sit upon this your iron throne. (This is basically the same as 865a above.)

common bier determinative for “sejer” .)

462.875bP152 

462.875bP152 Bena er-k benew.

Your sweetness is the “sweet” phoenix. (There is complex word play here. “Ben[er]a” is the sweetness tasted after eating a sweet type of date. The determinative given in the P version makes the meaning clear. However, “ben” means to make love, so “benew” could be copulations. “Benew” is also the name of the phoenix bird of immortality. The sweetness is like a lovemaking that lasts forever. The phoenix is a symbol for the penis that periodically burns itself out in lovemaking but then is reborn again to make love another day. The P version uses the sweetness determinative in the second half of the verse, which does not make much sense. We do not have a determinative in the N version and Allen’s online **Concordance** is missing Hymn 462. So questions remain.)

462.875cP152  153 


462.875cP152 Thes thu P pu. Ne met-k.

Uplift yourself, this P. You do not die. (This continues the wordplay about Osiris and his famous phallus. We should probably read the word “met” for death as “mert” and consider it the source for our root “mort” meaning dead.)

463.876aP153  154 

463.876aP153-154 Jed medu: wen nek @wy Pet. Asenesh nek @wy Qebehu.

Say the word and you open the double doors of Heaven and you open the double doors of the Cool Sky. (This is the same as 873c. I have made the utterance more proactive rather than using “for you” or even “by you”.)

463.876bP154 

463.876bP154 Apu kheseftu Rekhetu.

Even those repulsed people. (“Apu” is a plural demonstrative pronoun. “Kheseftu” is to hold back, resist, repulse, or prevent. “Rekhet” are people. The verse means that even the common people, who are ordinarily separate from high society, can go to Heaven, gain immortality, and enjoy bliss. These values of life are not just reserved for the privileged rich but are open to all under the right circumstances.)

463.876cP154  155 

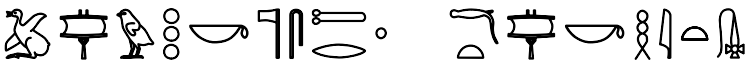
463.876cP154-155 New aw nek Menat. Jesu [a]w nek Henememet.

The Pacifier adores you, and the people of bygone ages greet you. (Hathor is the Pacifier, the great light in the sky. She is pure love and of course always adores you no matter who you are. When you ascend to the world of immortals, the enlightened ones who have already gone to Heaven before you [Henememet] come to meet you. They are your companions in eternity. Isis as the Pacifier often takes the form of a dove. The determinative given is that of a mooring post.)

463.876dP155 

463.876dP155 @h@ nek Akhemu Seka[u].

The Imperishable Stars stand up for you. (The circumpolar stars that never set honor you.)

463.877aP156 

463.877aP156 Thau-k senether. Mehet-k hat.

Your breath is incense. Your north wind is a flame. (There are multiple meanings here. “Thau” means a wind or the breath. The pellet determinative added by P’s scribe however suggests beads on a necklace, perhaps made of a fragrant resin. The “Mehet” is the north wind. However, the “Mehet Weret” is the divine cow of the sky, and Mehit also means the full flood of the Nile. “Hat” is flame, but the primary meaning is rain or the teardrop of Isis that starts the Nile flood. So there is a play among the elements and the idea seems to be a subtle influence that starts a major shift of energy.)

463.877bN786 

463.877bN786 Thut Werer-ta em Ten.

You are forever great in the Nome of Ten. (The Nome of Ten or Thinite Nome is the sacred area of Osiris in the south. Abydos is the main center with its temple of Osiris. “Ten” refers to the ancient name of Osiris: Tenu, Tenen, or Tatenen. “Ten” in Egyptian is the source of the English word “ten”. The number ten in Hebrew is OSR and derives from the name of Osiris. Ten is the number of completeness and fullness. The avatar identifies with Osiris, so he is “forever great” in this place. Sometimes “thut” [you] means a crown. This also makes sense here, because the Nome sign includes the crown of Tenen.)

463/877cP157 

463/877cP157 Thut Seba pu w@-ta em ges Aabeta en Pet.

You are this First Star [of Evening] that always ascends [first] in the Eastern Side of Heaven. (Stars rise in the East just like the sun. Osiris as a star is the constellation of Orion, called by Egyptians “Sah”. This verse also begins with “thut”, so the notion of a crown, especially the white crown is present. This suggests that the star referred to represents the crown of Osiris-Sah. Bellatrix may be the white crown, and Betelgeuse may be the red crown. “Seba W@-ta” is a name for Herew Behudet, Horus of the Two Thrones in his form as the Morning and Evening Star. “Seba W@”, associated with the east, therefore is the Morning Star. It is “The First Star” that appears before any other stars are visible in the evening, and it is the last star to go in the morning when it arises in the East just before the Sun. It is actually the planet Venus.)




Drawing of the Egyptian god of Venus (Budge, **Gods of the Egyptians**, Vol. 2, 303.). He has two heads, is associated with Osiris (and obviously Horus), and called “Dewaw” (the Dawn Star) in the morning.

463.877dP158 


463.877dP158 Ne aw-ta reda nef jet-f en Herew D[ew]at-ta.

However, he does not give his body to the Will of the Twat. (Mercer and Faulkner take this to mean surrender to “Herew Dewat”. The Morning Star is Venus, the

464.878aP158 

159 

Say the word and the Great Exalted One among the Stars that are Imperishable. (The Great Exalted One is the avatar identified with Osiris. He ascends among the immortal circumpolar stars and becomes their leader. The “jed” glyph at the beginning of the verse is just a phonetic added by the calligrapher for the first word: “Jed”. The scribe puts it inside the “jed medu” compound.)

464.878bP159 

Shall not perish forever. (Osiris “The Seat of Perception” avatar is immortal like the circumpolar stars that never set.)

[illegible]

Say the word and O these gods are Light Beings in Samadhi and are at the limit of the Way. (“Limit of the Way” means at the horizon, but also far distant at the edge of the universe. There is a play here on the word for avatar [@ Wat Her] and “heryt”. This literally means “over the road” and suggests distance. The technical term “avatar” refers to the path of the sun as a symbol of the Path of the Higher Self in service to all of life. “Heret” also puns on the word “Ha[r]t”, which is the same as the English word, “heart”. The sun on the horizon symbolizes the state of Samadhi for Egyptians.)

465.879bP161

If you love the life of the Big Bang Tower, (Tem is the Big Bang, the orgasmic explosion of bliss that creates the universe. The light beings live in the pure bliss of the cosmic orgasm of Tem the Tower's Big Bang because they have expanded awareness and thereby compressed the expanded physical universe back into a small space.)

465.879cP161

You anoint with unguent, and you gird with raiment. (This expression represents the special preparation of the body for the Maithuna rituals to stabilize the bliss of the Big Bang. “Maithuna” is a technical term in Sanskrit that derives from the Egyptian technical term “M@thene”, the “Road” to or “Way” of interpersonal intimacy.)

465.879dP161

You take up your offering cakes. (The multiple offering cakes and breads are another aspect of the ritual. This represents a variety of physical experiences.)

465.880aP161

You take to yourselves the hand of this P. (The divine immortal companions greet the new avatar as he enters the realm of Heaven through the Maithuna rituals. The “@” adds the hand code that completes the name of the avatar introduced in 879a, as code for Horus, the god of active service. “M@thenu” are secret initiates of the Tantric “Pathway” who form a band of Aakhu immortals in the retinue of Ra. They are sometimes called “bodyguards” of Ra because they travel with him. “M@then” is a road or path. “M@tha” is a phallus, and “M@tha Aw” is an epithet of Osiris that means the one of the “Expanded Phallus”. The Sanskrit technical term “maithuna” that is used in Tantric Yoga almost certainly comes from this ancient Egyptian tradition.)

465.880bP161 De then su em Sekhet Hetep.

465.880cP161

His Light Body among the Light Bodies is given by you. (This initiation guidance by the companions awakens the avatar's light body. "Then" is a plural "you" and it refers to the companions. As a singular you, it refers to you.)

465.880dP161 Reda en then Sekhem-f mem neteru.

465.880dP161

162











He makes for you abundant offerings and great meals. (There is reciprocation here. The avatar moves into service. These words are usually associated with sepulchral rituals, but need not be restricted to such.)

465.881aP162

465.881aP162 Khenes-f Pet. Seshem P amyu gregut.

He travels about Heaven. P leads those who are in the pioneer regions.

(“Gereg” is to found a settlement. Its usual glyphs are , , or , suggesting the breaking of ground for a settlement. “Khenes” is to travel and becomes an epithet for the moon. The avatar explores the realms of Heaven and himself becomes a guide on the path of personal growth. He founds new communities for people to experience new aspects of life. He is a leader and an explorer roaming freely about the universe establishing and uplifting civilizations.)

465.881bP162             

465.881bP162 Ath P Wereret am mar Herew, sa Tem.

P takes possession of the Great Crown in the manner of the Will, son of the Cosmic Tower. (In the cosmic scheme, Pure Awareness includes all possibilities as an undefined potential. One possibility is the potential to move and grow. This involves making a decision and causing the Ocean of Awareness to start flowing. The first step is the Breakthrough, also known as the Big Bang of Tem the Tower. It is the first creative impulse. This transforms Awareness into Will as Horus the Elder. As a backward reflection, Awareness becomes the Cosmic Higher Self – Ra. [A]Tem then spews forth his seed as the countless atoms that make up the physical universe. Each in its own way replicates the original Big Bang. Shiva [Shewe] and his sister, Tapas [Tefenut] provide the pulsation of *prana* energy that keeps the whole creation going. Shiva breathes in, and Tefenut spews out. She is a reduced replication of Atem that has now become *shakti* energy. The Great Crown is the Crown of Atem [Adam/Atom], the Big Bang. This is rulership of the universe from the level of pure bliss. Of course, it refers specifically to the Crown Chakra and its link to the Higher Self. This is the gateway to the higher states of consciousness. In the same way that a crown prince inherits his father’s crown, the avatar inherits the crown of bliss from Tem. The avatar recovers his true nature as the Creative Source of the Universe. You can see the huge crown on the traditional Tarot Trump card of the Tower.)

466.882aP162             

466.882aP162 Jed medu: ha P pu.

Say the word and O this P.

466.882bP162             

466.882bP162 Thut Seba pu @a. Remenu-ta Sah.

You are this Great Star. You are side by side with Orion. (“Sah” is Orion. The avatar ascends to Heaven as a star [constellation] with the status of Orion. Osiris becomes Orion when he ascends to Heaven.)

466.882cP162             
            

466.882cP162 Nehem Pet hen@ Sah. Khen D[ew]at hen@ Asar.

You traverse Heaven with Orion, and ferry through the Twat with the Perceptive Faculty. (Osiris as Orion proceeds up the Milky Way Nile of Heaven to the Pole Star. This marks the entry to the Twat [Astral Realm] in the sky. There is an Astral Nile in the Twat. There he impregnates Isis to give birth to Horus, and also gestates in the womb of Newet, his mother. The throne of Osiris in the sky is the Pole Star. As Orion the Hunter, he ranges at the ecliptic, traveling with the zodiac. In Egypt, the

sacred site of Osiris in the south is Abydos. In the north, his sacred site is at “Per Asar” [Busiris]. That site represents the Pineal gland, seat of the sixth chakra. Abydos represents the second chakra. The Pole Star never moves. This is a quality of the Perceptive Faculty. Life proceeds forth from the unmoving pivotal point that marks the undefined Self as it takes a viewpoint from which to experience.)

466.883aP162 

466.883aP162 Per P pen em ges Aabeta en Pet.

This P ascends from the Eastern Side of Heaven. (This is the avatar identifying with Osiris as Orion. In this particular motion, the constellation rises in the east and moves across the sky as the Earth turns on its axis.)

466.883bP162 

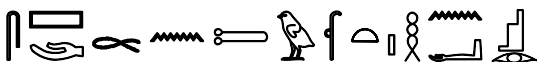
466.883bP162 Mat rer renepy-k, reneput em new-k.

Renewed beyond your youth, rejuvenated in your moment. (“Mat” means to be renewed. “Rer” is a comparative. “Renepy” is a youth or youthfulness. “Reneput” is to rejuvenate. “New” is time or an hour and represents an interval of time. This verse tells us that the avatar is able to reverse aging and run the clock in any direction he pleases. As an immortal, he can return to his youth or beyond any time he likes.)

466.883cP162 

466.883cP162 Mes en Newet P pen hen@ Sah.

This P is born of Cosmic Space together with Orion. (“Sah” is Orion and is really Osiris in his ascended form. The avatar identifies with him as a son of Newet.)

466.883dP162 

466.883dP162 Seshed en thu Terat hen@ Asar.

Time is cycled by you together with the Perceptive Faculty. (This verse continues the discussion of the relation of the Perceptive Faculty to time. As pure Perception Osiris simply witnesses from an unmoving viewpoint. The symbol for this is the Pole Star. Orion represents Osiris as the divine actor. He leads the divine retinue as they cycle along the ecliptic, marking the days and seasons of the year.)

466.884aP162 

466.884aP162 Reda nek @wy. Ha nek rewet. Reda nek khifat.

Two hands are given to you; you descend for departure and a feast is held for you. (The verse sounds like a wake is being held for the Osirian avatar. The two hands mean he is an avatar in service. Descent for departure is going down to the quay and boarding a boat. The hands steady you as you board the rocking boat. The feast celebrates the departure. The determinative glyph must be representing hands grasping onto railings or the sides of a boat. Similar phrases occur at Hymn 458.863a-b.)

466.884bP163 

466.884bP163 Sebeh nek Menat Weret. Asar as me Aset @u-f

The Great Dove Pacifier laments for you just like his Assistant Priests for the

466.885P163

O this P., you sail over, arrive from, and are ever protected by the Great Ocean. (This is Isis comforting the avatar by reminding him that the Great Ocean of Pure Awareness is totally undefined, so that wherever you go you sail upon it and are protected from harm by it. It is impossible to NOT exist, because even non-existence is simply one of the infinite possibilities of undefined awareness. As such, it exists as a possible belief in awareness. “*Sa*” is an endless knot that simply keeps looping about. In the same way, the Perceptive Faculty simply loops about in various states of awareness while never actually leaving it. The avatar learns to navigate deliberately in this Great Ocean of Awareness.)


466.885P163 

Say the word and O Higher Self Sun, these are things of which you spoke, Higher Self Sun, O Lord of Taste, son of your father, the Higher Self Sun. (There is a word play here with “Hew” and “Sa”. It turns out that Hew and Sa were two sons of Ra. They represent the senses of taste and touch. “Sa” and “Sa” sound the same.)

467.886bP163  

51

467.886cN854 Any @wy. Wesekh en nemetet.

Two hands that carry, and wideness of stride. (This is the stride and pose of Osiris as Orion in the sky. The pharaoh often assumes this pose of wide stride as a ritual gesture. It represents an expansive and dynamic consciousness performing in the field of action that results from the meditation practice of “Waa Sha”. The M version adds with “nemetet” a glyph of two outstretched arms showing the notion of wideness: )

467.887aN854 855

467.887aN854-855 Mek N R(@). N pu sa-k.

Verily N is the Higher Self Sun, and N is your son. (The avatar identifies with both the Higher Self and his “son”. The son is Hew/Sa and Osiris.)

467.887bN855        





467.887bN855 Ba N. Wa Sha N. Sekhem N.

Thought is N. The Oceanic Meditation is N. Will Power is N. (The avatar manifests each of these three capabilities as inherent parts of his nature and thus qualifies as a son of the Higher Self. Each of the chakra energies and the Ocean Awareness Meditation itself is a son of the Higher Self. When the avatar practices the Ultimate Process of this Meditation successfully, he inherits the Great Crown of the Higher Self.)

467.887cN855 

467.887cN855 Any @wy N. Wesekh en nemetet.

Two hands that carry are N's, and wideness of stride. (Meditation is preparation for action. The avatar has the expanded qualities of Osiris as Orion in his field of action, whatever his chosen career. The constellation of Orion has a wide stance symbolizing this dynamic energy. The P version also has the outstretched arms glyph to indicate wideness. The two arms and the strides belong to the avatar engaged in service to humanity and civilization. This is basically the same as

467.886c. Sethe and/or the ancient scribe here metathesizes   as  . I correct it.)

467.888aN856 

467.888aN856 Pesej N em Aabet mar R@.

This N shines in the East like the Higher Self Sun. (The East stands for the direction from which the sun rises at dawn. I chose the N version, because it has a determinative glyph that clearly shows the shining of the sun that applies to the “aura” of the radiant avatar as he engages in his world mission. This refers to the dawning of enlightenment in the avatar’s awareness and a dawning age of enlightenment in a civilization. The Higher Self comes into his conscious awareness like the sun bearing the light of dawn. The expression “ma[r] R@” is read “R@-ma” out of respect for the Higher Self. [For example, see Hymns 9 and 10, and my comments.] Rama is also the name of an ancient Hindu hero deity, one of the most famous avatars of the Higher Self. The name in Sanskrit means bliss.)

467.888bP163  

467.888bP163 Seja-f em Amenet ma Kheperer.

He sails in the Invisible Realm like the Creator constantly does. (The

467.888cP163

This P. lives as the Life of the Will that is Lord of Heaven, and as the Command of the Will that is Lord of Heaven. (Here it is clear that the Will is Horus the Elder, Lord of Heaven. The avatar identifies with the Will of the Higher Self.)

467.888dP163 W@b P pen R@.

467.889aP163 

This P descends from his throne. (The avatar descends into an incarnation to rule the physical world. The “Neset” is the throne of the pharaoh on Earth or of Osiris in Heaven. We can also read the verse as follows: “O this P is on his throne.”)

467.889bP163-164 Shesep P pen em @u hemy-f.

467.889cP164 

This P pilots the Higher Self Sun in his striding of Heaven. (The avatar actually guides the Higher Self. The Higher Self takes a pose as if striding dynamically, but it is the angle of the oar that guides the boat. The avatar as Horus the Cosmic Will is the true pilot. The arching glyph for the stride depicts the hyperspace trajectory leaps by which the ships of the Higher Self can move about the universe.)

467.889dP164 Sehed en Neweb seshed Ka Aakhu.

53

Golden Twat of the Cosmic Mother. The axis of the World extends up into the Twat at the Pole Star. The “Sched” is the lower Astral Realm that leads to incarnation in a physical form.)

467.889eP164

467.889eP164 Sen en Neweb ar en Nemet Pet.



The Golden Companion is for him who strides Heaven. (“Sen” is a brother or a companion. The avatar is like a brother to Osiris/Sah, the Strider of Heaven.)

467.890aP164

A sequence of eleven small, stylized icons arranged horizontally. From left to right: a square, two birds facing each other, a square, two birds facing each other, a square, two birds facing each other, a horizontal oval, a rounded rectangle, a bird-like figure, a vertical rectangle, and a horizontal rectangle with internal details.

467.890aP164 Pa, pa, pa er-f P m@ then R[em]eth.

He flies, he flies. P flies from you people. (The avatar is like a hawk and flies ascending higher and higher, and leaving behind the common folk who resist expanding their consciousness. The N version has simple glyphs representing males

and females of the population  or . The phonetic spelling elides the medial “m” in “remeth”, a common calligraphic convention.)

467.890bP164

467.890bP164 Ne su ar Ta. Aw P ar Pet.

He is not of this Earth; P belongs to Heaven. (The avatar lives in the celestial realm. This means his consciousness is expanded and refined. His immortal essence is spiritual rather than material, pure light energy rather than atomic matter.)

467.891aP164

467.891aP164 Neter-f newety-ta. Ka en P pen ar jeb@wy-k.

His god is your urban world. The Ka energy of this P is at your fingers. (Although the avatar is celestial and transcendental, he operates through the practical and physical world. The urban world is the world of commerce. The electrical sexual energy of the avatar works through your fingers. This means using the fingers to do things. This suggests both handicraft and sexual play.)

467.891bP164

467.891bP164 Gep en P pen ar Pet em @hu.

The rainstorm of this P belongs to Heaven with the crane. (There is a subtle word play here. “Gep” is a rainstorm. “Shenat” is also a rainstorm. “Shenat” is also a kind of heron or crane. There may be a play also on the “Benew” bird or phoenix, because “shenat” also means a cycle or loop that goes on endlessly. The phoenix lives and dies and is reborn again consciously many times. The Egyptians drew the phoenix so it looked very much like a heron or crane. “@hu” is very close to “@h@”, the word often used playfully to encourage the phallus of Osiris to stand up. The Penis is the Phoenix.)


467.891cP164 

467.891cP164 Sen P pen Pet me bak.

This P kisses Heaven like a hawk. (“Bak” is a hawk, and “ba-k” is your mind, soul or *prana*. The hawk flies high in the sky as if kissing Heaven. This refers to the way the avatar ascends to higher and higher states of consciousness, kissing the celestial realms. Of course, tantric lovemaking also involves celestial kissing between love partners.)

467.891dP164 

467.891dP164 Peher en P pen Pet me Herew Aakheth, ney R@

This P traverses Heaven like the Will in Samadhi endlessly. (The “Nenyu” are timekeepers in the “Dewat”. They are like biological clocks and other natural clocks. Keeping of time requires a base from which to modulate. This baseline is Samadhi. Egyptians used the horizon to represent that baseline or zero point. The M and N versions have a locust [senehem ]. The image then becomes that of a mass of locusts flying across the sky. That image is vivid, but not as accurate to the sense. Actually, “senehem” means “to rescue”. P travels about Heaven rescuing beings. The previous verse refers to a hawk, and Horus has a hawk totem. “Ney R@” or “nen r@” means “endlessly” in the sense of cycling over and over. The avatar is in a dynamic Samadhi that some call Cosmic Consciousness. All that he does is in service to Higher Self and in support of evolution to ever better quality of life.)



467.892aP164 

467.892aP164 Ne sheneth P pen Suten.

This P does not revile the king. (The avatar lives in service. The king also lives in service to the people, so the avatar serves the king, and through him, serves the nation and all the people. He may not directly be involved in government, but he is never hostile to the government. This verse relates to government service.)


467.892bP164 

467.892bP164 Ne Sem-f Basetet.

He is not a Sem priest for the Cat Goddess. (“Basetet” is the cat goddess. She represents the sexual energy. Her name derives from the secretions of the female genitals when they are aroused. These are sacred unguents. They are “her breath” [Ba-s]. The first “t” turns “Bas” into an abstract noun. The second “t” makes it a female deity. We can also analyze it as “bas” [leopard] plus “tet” [form]. The Sem priest represents Baba in the initiatory rites that guide disciples on the path of awakening. He wears the panther skin [ba] to represent the primordial energy of Basetet. The Basetet rites included sexual initiations into the art of Tantra. The avatar has gone beyond this level as well. This verse represents the priesthood and religious service. The avatar becomes Bas, the consort of Basetet. The text has a metathesis of  to .)

467.892cP164  165 

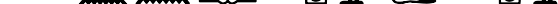
467.892cP164 Ne ary en P pen ahabu em Wer @.

There is not a sistrum dance as [or “in the presence of”] a “Great Arm” that is performed by this P. (The “Ahabu” is a sistrum dance. “Ahabu” are also a class of workers that may include female singers and dancers as well as male sedan carriers and porters and so on. “Great Arm” suggests a porter or sedan carrier. However, “Wer @” may also be another term for the king. The P and N texts both have glyphs that look like sedan chairs . The sistrum dance suggests temple rites.)

467.893aP165 

467.893aP165 An wen Sa R@ ary-f Aset-f. Ary-f Aset P pen.

If it is a Son of the Higher Self Sun for whom a Seat is made, this P makes the Seat. (This tells us that the service of the avatar is not to the political or religious powers or social activities, but to the Higher Self embodied as pharaoh or any enlightened leader. “Son of the Sun” was a title for the pharaoh, the highest public

467.893bP165 

If it is a Son of the Higher Self that he empowers, then this P empowers. (The role of the avatar is to empower “Sons of the Sun”. These are other avatars who serve life in the path of the Higher Self.)

467.893cP165  

If he hungers, this P hungers. (This means that the avatar compassionately feels any suffering or need and strives to empower the satisfaction of that need for he also is subject to such physical needs.)

468.894aP165

Say the word and The Great Watcher is with his *Ka* energy. Opened for him is this Greatness by means of his *Ka* energy. (“Werasha” or “Weresh” is a watcher. This can be a watcher of the skies or an astronomer. The deeper meaning is a divine watcher. The gods and avatars watch forever from pure awareness. This describes the state of fully expanded Awareness. The Great Ocean [Sha Wer] is the unbounded ocean of undefined awareness. The avatar harnesses the tantric sexual energy of his *Ka* to assist in expanding his awareness to its fullest. This opens up the cosmic awareness. He can use several techniques. The Great Ocean Awareness Meditation [Wa Sha Wer] is one. However, in this case he enhances *Ka* energy with Tantric techniques. This is a very powerful and fast path. “Ab-ba” is to open. Literally, it means “heart *prana*”, or breathing from the heart chakra. The *Ka* is the second chakra energy. The combination of *Ba* and *Ka* energies activated in the proper way gives rapid access to a powerfully expanded awareness. It is very important when opening up these powerful energies to maintain a fully expanded witness awareness that accepts whatever happens just as it is totally without judgment and from a viewpoint of unconditional love. Things can get pretty wild. “Ab-ba” can also mean to fill with strength and to marvel.)

468.894bP165

This P is a Watcher with his Ka energy opened for him. This P is with his Ka energy. (This verse is similar to the previous verse, emphasizing how important it is that the avatar maintains Witness Awareness, especially during the opening of his Ka energy.)

468.894cP165  

This Great One is Awake, this P is Awake. (Here the key word is “res”, which also means a Watcher who is wide awake. These "resu" watchers became the Rishis of India. They watch as witnesses from pure awareness.)

468.894dP165 

56

468.895aP165

O this P uplift your self and stand up. (This is like a refrain for the re-awakening of Osiris and his phallus.)

468.895bP165

The Great Ennead of gods that is in Light Tower City assigns you to the Great Seat. (Higher Self City is Heliopolis in the Delta. It represents the corona that integrates the brain. The Great Seat is the throne of the Pineal where Osiris opens his Eye of Wisdom.)

468.895cP165 

This P, you sit as leader of the Ennead of gods. (From his throne in the Great Seat Osiris rules over the Ennead of gods in the brain.)

468.895dP165  166 

Like the World, Prince of the Gods, like the Perceptive Faculty, Leader of the Ego Powers, and like the Will, Lord of Men and Gods. (The avatar acquires the status of all three of these great deities -- Geb, Osiris, and Horus.)

468.896aP166

O this P. who keeps his form secret, like the Lord of Death. (The avatar identifies not only with Osiris, but with Anepew, Lord of Death.)


468.896bP166

Take to yourself your face as the jackal. (The wizard takes up the Wizard [wesor] scepter with the head of a jackal. This symbolizes his mastery over the mystery of Death. This is the traditional staff of the true Wizard. The face is on the staff, not on the Wizard, although jackal masks also have been found that were used by Egyptian wizard shamans.)

[illegible]

57

The Shrine [Protector], the Chief of the Two Shrines stands before you as Death, Chief of the Divine Hall. (The “Aterety” are special shrines for the two tutelary deities of North and South Egypt. “Anepew” is in charge of the Hall of Judgment where the Weighing of the Heart takes place. This is at the Heart chakra, symbolically in the middle of Egypt, probably at the sacred site of “Khemenu”. The N version has a feather of truth on the back of Anepew, signifying that he tests the truth-value of the heart. The feather on Anepew’s back also may link him to his

468.897aP166 

You cause the Followers of the Will to generate experiences. (The chief followers of Horus are the four elements. Later they become the Masons, artisans who build the physical infrastructure of high civilization out of physical materials. Osiris directs the Will, and the Will directs the elements. The elements produce physical experiences in a balanced way that leads to wisdom and peace.)

468.897bP166


The Will protects you, this P, and the Will causes you to experience, this P. (The second half of the verse is more complete in the N version, but does not really add anything. The M version agrees, but is slightly corrupt. Translators tend to take “anej” as avenge, referring to the way Horus fights with Set to avenge the apparent murder of his father. A more general translation is to render it as protecting. The Will looks after the interests of the Perception. Perception can be fragmented, but never actually destroyed, since its ultimate nature is pure awareness. Therefore, the motive for revenge is an immature expression of the Will associated with Horus the Younger, not Horus the Elder.)

468.897cN833 834

Experience your heart, this N therewith on days of the full moon and days of the half moon. (Only the N version survives in the next three verses. The purpose of experience is to feel fully the heart, the transcendental core of existence. The practice extends to include both days of fullness and days of emptiness. The dark new moon and bright full moon symbolize the two extreme poles among the oscillations of relative experience.)

468.897dN834

The Joyful One rejoices for you as Death, Chief of the Divine Shrine. (“Anepew” is the Lord of Death, the Death Trump. Because Osiris masters Death, Anepew and his companion “Wep-wawet” become the chief pets of Osiris. “Hena” is a salutation showing loyalty and respect. It also signifies achievement of a high state in yoga. The person touches his heart with his right hand and raises his left

hand in a Ka gesture . Egyptian art shows jackal-headed deities performing the “hena” salutation. In this verse Anepew again has an ostrich feather of truth on his back.)

468.898aN834  835 

468.898aN834-835 Sebeh nek Aset. Jesu nek Nebet Het. Herew as nej at-f Asar.

Feeling laments for you and Bliss calls out to you as the Will protects his father, the Perceptive Faculty. (When perception is fragmented, the Will fights to protect wishing for revenge; the Feelings are hurt, and the Kundalini life force of Bliss calls out from a distance as just a shadow of her true self. This describes the family situation when Set dismembered Osiris.)

468.898bN835 

468.898bN835 Nej en sa at-f. Nej en Herew N. pen.

The son protects his father; the Will protects this N. (This continues the theme of Horus protecting Osiris. The Will protects Perception from Illusion. The mature Will does so simply by deciding how it is going to be and then accepting no other alternatives. The immature Will starts to fight with Illusion. Such struggle simply generates more Illusion. Thoth [Intelligence] overcomes Illusion by demonstrating that Death itself is not a problem. He revives Osiris by a simple shift of viewpoint. The grammar of the verse is a bit passive: “The father is protected by the son. . . .” I put in a more active expression.)

468.899aP166 

468.899aP166 @nekh Asar! @nekh Aakh amy Nedat. @nekh P pen.

Perception lives! The Light Being in the Place of Bondage lives! This P lives! (Osiris revives and is not dead after all. Furthermore, he is immortal. It is all an Illusion. He is a light being. “Nedat” is the “place of bondage” near Abydos where Set and his minions apparently slew Osiris. The avatar identifies with the ability of Osiris to resurrect and live forever.)

468.899bP166 

468.899bP166 Ha P. pen. @nekh ren-k Khenet @nekhu.

O this P, your name lives, Chief of the Living. (The avatar identifies with Osiris who is immortal. An immortal naturally is chief among the living.)

468.899cP166 



468.899cP166 Aakh-k P pen Khenet Aakhu. Sekhem-k Khenet Sekhemu.

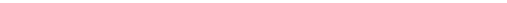
Your Light Body, this P, is Chief among the Light Beings. Your Ego Power is Chief among the Ego Powers. (The Ego Power is the lower self centered in the third chakra. The light body is the Higher Self centered in the eighth chakra. The avatar is chief over both. These represent the lower and higher aspects of the Will.)

468.900aP166 

167 

468.900aP166 Ha P pen. Sh@t-k pu Aryt Herew Wejat.

468.900bP167

468.900cP167 

468.900dP167

468.900eP167

[illegible]

(The text continues now to activate the Red Crown of the upper chakras. The Red Crown stands for Lower Egypt and the upper chakras. It is female energy. This female love must surround and embrace the male creative energy so that we can appreciate every creation.)

468.901bP167 

468.901bP167 Weret Bayu. @shat Wenu.

It is great in Prana Minds and varied in its states of existence. (*Prana* Minds refers to the sixth chakra. The “Bayu” are breaths and correspond to mental states and thoughts that are possible in minds. The “Wenu” are abstract states of existence. These refer to subtle astral and more refined states governed by the energies of the higher chakras 5 through 8 and even higher. The breaths also refer to the higher stages in the practice of the Cosmic Cobra Breath.)

468.901cP167 

468.901cP167 Anej-s thu P pen, ma nej-s Herew.

That it may protect you, this P, as it protects the Will. (The Red Crown embraces and protects with unconditional love. The higher chakras ensure that the Will operates in accord with the Higher Self, whereas the lower chakras provide for the individual on the instinctual level of survival, procreation, and eating. The male White Crown activates the kundalini in the lower chakras. Horus is a protector, but Isis and Hathor protect him.)

468.902aP167 

468.902aP167 Da-s Bayu-k P pen, Khenet Pesejety Neteru.

It gives you your prana breaths, this P, as leader of the Double Ennead of Gods. (The female Red Crown activation raises the kundalini through the higher chakras and gives the avatar leadership over all of his divine organs and functions. Key to this activation is the opening of the heart, the gateway to the higher chakras. The breaths are all the possible thoughts and states of consciousness with their various physiological modes of operation.)

468.902bP167 


468.902bP167 Em Wetety Amy-ta Hat-k.

In the two cobra energies that are in your heart and brow. (This makes it clear that the activation by the practice of the Cosmic Cobra Breath opens the energies of the two cobras in the brow chakra. The brow is the *prana* chakra. They are the Ida and Pingala energies. They also represent the energies of upper and lower Egypt, the lower and upper chakras. “Hat” also means the heart and the brow chakra. The heart moderates the brow’s wisdom with compassion.)

468.902cP167 

468.902cP167 Thes sen thu, P pen.

They uplift you, this P. (The kundalini cobras uplift your consciousness to higher states. The sexual joke is there also as well as the resurrection imagery.)

468.902dP167 


468.902dP167 Seshem sen thu kher mut-k Newet. Nejer-s @-k.

468.903aP168

Thereby you have no needs. Thereby you will not have reasons to cry. Thereby you will not be of the burned. (The expanded awareness embraces everything, so there are no needs. It is immortal, so there is nothing to cry about. Expanded states are cool, so an expanded person does not burn from excessive passionate desires that are frustrated.)

468.903bP168

The Will places your Light Body as Leader of Light Beings, and your Ego Power as Leader of the Living Beings. (This is like 899c. Both lower and higher aspects of Will activate.)

468.903cP168 

How beautiful are the actions done by the Will for this P. (The Will makes decisions and takes actions. The actions of an enlightened avatar are all beautiful because they accord with the Will of the Higher Self.)

468.903dP168 

Because this Light Being is born of a god, is born of two gods! (The two gods are Geb and Newet, Material World and Cosmic Space, World Trump and Star Trump.)

468.904aP168 

O this P, your Mind is as the thoughts of the Light Tower Town. (The sixth or brow chakra is the *Ba* or *prana* center. The avatar's *Ba* is illuminated like the *Ba*'s of the corona in the midbrain. Light Tower City is Heliopolis [Anew] and represents the midbrain mounted on the spinal column.)

468.904bP168          

Your Mind is as the Thoughts of Baby Town, and your Mind is as the thoughts of the Bindu Town. (“Nekhen” is in the south, a sacred site of Horus the Elder as a baby born to Mut, the Mother Vulture Goddess. Buto is Pe, the site of the Bindu Point in the northern Delta. It is the site of a mature mind linked to the Light Body and Higher Self. Both are sacred. Pe is sacred to Wajet, the Green Cobra Goddess. The Cobra *Prana* activates each of these.)

468.904cP168 

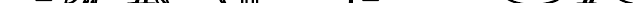
468.904cP168 Ba-k Seba (@nekh as, Khenet Senu-f.

Your Mind is as a Star of Life, Leader of his Companions. (The companions are immortal avatars. Each may choose to operate in a particular star system somewhere in the universe. They all stay in touch via Source Awareness which is common to all. A star is also a great teacher.)

468.905aP168

468.905aP168 *Ha* P pen. Nuk Jehuty. Hetep *da* suten *reda* nek *ta*-k heget-k.

O this P, I am the Higher Intellect and bestow a royal experience on you as bread and beer. (The Higher Intellect is Thoth. The N version has Horus, the Higher Will. The royal experience as flesh and blood incarnates as a pharaoh. Symbolically it is an offering of bread and beer.)

468.905bP168 

468.905bP168 Pajety-k apen. Peru kher Herew amy Wesekh.

This is your flying ship with a double disc. It goes forth under the direction of the Will in the Great Hall. (These “Pajety” are a pair of round cakes that symbolize the Mer-ka-ba flying discs [the *Ka* uniting in love with the *Ba*]. They are two counter-rotating discs that form a flying ship that can travel inter-dimensionally beyond light speed throughout the universe. The Will pilots the ship. The Great Hall is the physical universe and the skull. The glyph “Wesekh” has a squared spiral shape that suggests the ability to shift scales and dimensions. The Egyptians made offerings of these disc-shaped cakes in a great temple to commemorate the actual flying disc. The ancient symbol of the “Aten” is the common representation of the flying disc and is still the standard insignia of pilots on this planet. Faulkner thinks the discs are two balls of incense. That is also possible for the symbolic objects.)

468.905cN845  846 


468.905cN845-846 Sehetep-f ab-k am P pen en jet jet-ta.

It causes your heart to experience thereby, this P, forever and ever. (The avatar eternally flies about the universe with his Mer-ka-ba and performs service for the Higher Self to assist in the evolution of life in the universe. I choose the N version here, because it clearly delineates the end of the hymn.)

469.906aP169

469.906aP169 W@b P pen.

This P purifies [himself]. (Or, “This P is pure.”)

469.906bP169 

469.906bP169 Shesep nef P m@ hemy-f. Jeba-f neset-f.

P takes for himself his oar; he is furnished with his throne. (The avatar positions himself, so that he can direct his course with the least amount of effort.)

469.906cP169  

469.906cP169 Hemes eref P pen em sheret Waa Peseiety Neteru.

This P seats himself in the prow of the boat of the Double Ennead. (This refers to Horus the child who sometimes sits on the prow of the boat sucking a finger. The

word for prow [“sheret”] literally means “nose” in Egyptian and suggests leadership. Horus the adult is in the rear of the boat. “Waa” puns on the word for meditation. The solar boat was a metaphor for Higher Self Meditation.)

469.906dP169 

469.906dP169 Kheny P R@ ar Amenet.

P rows the Higher Self Sun toward the Invisible Realm. (The West is the direction of completion of experience and return to the Invisible Realm of potential Undefined Awareness. He makes progress toward completing the evolutionary process.)

469.906eP169 


469.906eP169 Semen-f neset P pen tepy Nebu Kau.

This P establishes his throne at the head of the lords of the Ka energies. (This is the ability of the avatar to manage all forms of energy.)

469.906fP169 


469.906fP169 Sesh-f me P pen tepy @nekhu.

He writes that as this P he is the top among the living. (The avatar acknowledges in his writing that he has reached the pinnacle of human achievement.)

469.907aP169 

469.907aP169 Wenet @wy Ba-Ka amy Qebehu en P pen.

The Double Doors of the Temple to the Higher Will in the Cool Sky are open for this P. (The double doors represent the eastern and western horizons, the two lips, and the two labia. “Cool Sky” also means Heaven. “Qebehu” is also another name for Egypt. The “Baka” or Temple to the Higher Will is the main temple to Horus at Edfu [Hierakonpolis]. The surviving temple had earlier versions that went back to pre-dynastic times. It represents that Horus the Elder, the Higher Will, in olden times established the foundation for Egypt near the first chakra. This suggests that the Double Doors really stand for the labia or perineum muscles. The name “Baka” suggests integration of the Ba and Ka components of the avatar’s energy body. It also plays on the word “Bak” for a hawk, and the phrase “Ba-k”, which means “your mind”. “Bakaa” is also a name for the sacred boat of Horus. Sethe and Faulkner after him associate “Baka” with the sky because of the word “Qebehu” in this verse. Horus is a solar deity whose basic domain is the sky. However, the Egyptians had an Earthly Temple dedicated to that sky god.)

469.907bP169 

469.907bP169 Seseneshet @wy baa amy Schedu en P pen.

The Double Doors of Celestial Iron in the Lower Astral Realm are open for this P. (The “Schedu” is the region of the sky where the Dewat/Twat is located. This is the region of the North Pole. Iron was associated with the sky since Egyptians found iron in meteorites. Iron suggests firmness and solidity. It also relates to the Ba or Prana Mind. This suggests that the Twat in the sky connects to the Crown chakra. These two points, “Schedu” and “Baka”, represent north and south key points in the axis of Egypt and the axis of the chakras. “Sesenet” means the doors are open for passage through them. This crown chakra region is the pathway by which avatars incarnate or leave the body.)

469.907cP169 


469.907cP169 Sejaeref P pen am.

This P goes forward there. (The avatar passes through the double doors. This may be the passage of leaving the body in death or entering the body at conception or a tantric passage during certain phases of the Cosmic Cobra Pranayam.)

469.907dP169 

469.907dP169 Ba-f hery-f, Ames en P pen em jeret-f.

With his panther skin upon him and the flail scepter of this P in the palm of his hand. (The “Ba” is the panther skin worn by the Sem priest who plays the role of Baba/Hew during initiation rites of the Cosmic Cobra Pranayam. The parallel occurrence of “Baka” and “Baa” in the previous couplet form an acrostic that spells out the name of Baba. The reference to Double Doors in each verse warns us that the two lines form a special pair. The pillar-legs of Baba often frame doorways to temples and other sacred sites. This emphasizes the initiatory nature of Baba as the priest. Here Baba holds the scepter of Menew in his hand. The poet makes sure we know the text refers to Baba and the Cobra Breath. The flail of Menew is one of Baba’s identifying accessories. “Jeret” is the palm of the hand. “Jer” means a limit or boundary, and “Jeret” has the sense of a cosmic hand that covers the universe like the Buddha’s hand. “Jeret” is also a name for a hawk and thus links this verse back to “Baka” in 907a.)

469.908aP169 

469.908aP169 P pen weja hen@ Af-f. Nefer en P pen hen@ Ren-f.

This P is strong with respect to his flesh, and the beauty of this P is with respect to his name. (“Af” here represents the first chakra physical body, usually called the “Khat”. The avatar is powerful because he can manifest the body that he prefers. “Weja” echoes the “seja” of 907c. This describes how he enters and leaves incarnations through the Double Doors moving along the energy axis. The “beauty” of the avatar is in the way his name [Ren] defines a creation and then it appears in experience exactly as defined. We see here that the role of “Ren” [fifth chakra] is much more than simply having a nice name. It is the mechanism for modulating the flow of energy along the energy axis so that it conforms to the Will of the avatar and generates the intended reality.)

469.908bP169  170 

469.908bP169 @nekh P pen hen@ Ka-f.

This P lives with respect to his Ka energy. (This verse refers to the Ka energy concentrated in the second chakra. We view it primarily as sexual vitality. This life energy is how we stay alive. We also use it to create and recreate new incarnations.)

469.908cP170 

469.908cP170 Kheser-f dewet tepet @wy P.

It expels negative influence that is on the two hands of P. (“Dewet” is negative influence. The hands are electrical devices, and they generate and pick up magnetic fields as they move. There are procedures for clearing the hands of negative charges and of charging them up with powerful life energy. “Tepy @wy” [on the two hands] also can refer to the primordial ancestor gods with which the avatar identifies. That reading tells us that he clears negative influences all the way back to the beginning of

I am a phallus, a phallus with hair; this P is a phallus that is thrust. (“Nekhekh” as a verb means to thrust with a phallus. “Heneseket” means hair. The hair is the pubic hair that surrounds the phallus.)

469.909dP170 

469.909dP170 Ne sewenu P pen jet-ta.

This P does not ever suffer. (The tantric techniques of Menew take a person into a state of eternal bliss, a perpetual orgasmic condition that physical suffering is unable to dent.)

470.910aP172 

470.910aP172 Jed medu: arekh P pen mut-f. Ne khem P pen mut-f.

Say the word and this P knows his mother. This P forgets not his mother. (His primal mother is Mut, the Cosmic Mother. His birth mother is Newet.)

470.910bP172 

470.910bP172 Hejet seshepet wetet heryabet Nekheb Nut, Nebet Per Wer.

The White Crown, brilliant and vital within Lotus Town, Lady of the Great Temple. (This refers to Nekhebet-Mut-Hathor who is the Lady of the Great Temple of Nekheb, the Flower Town, in South Egypt. Her totem symbol is the vulture. “Nekhebet” or “Nehebet” is a type of lotus that became the Egyptian symbol for the discipline of yoga, since “neheb” was the yoke used to harness oxen [symbol of the disciplined Ka sexual energy] for creative work. The lotus was eventually adopted throughout most of Asia as the esoteric symbol for yoga. The Egyptian totem animal for yoga was a multiple headed serpent called “Neheb-Kau”. This serpent symbolized the management of the body’s various energies through the practice of yoga. The White Crown is a symbol of Southern Egypt. It is a phallic crown, and represents the vital energy of Horus Amen [Menew] and Baba. “Seshepet” can mean a woman who has conceived. “Wetet” is the act of begetting. “Mut Nekhebet” is the Cosmic Mother Goddess of Love. “Wetet” is also the Cobra Goddess of Nekhebet. She often takes the form of a vulture because “Mut” also means vulture. “Nekhebet” or “Nehebet” is also a secret anagram for Nebet Het, the Kundalini Goddess “Lady of the Temple” that is encoded here with the title “Nebet Per Wer” [Lady of the Great Temple]. “Nekh” also plays on “nekhekh” for a lovemaking theme. “Nekh bu” is the place for lovemaking. Below is an example of how the Egyptians would represent a young couple practicing partner tantric yoga. The boy and girl subtly touch each other and each has a lotus. The girl's left hand grasps the boy to show that although he stands in front, she is in charge of the proceedings as his tantric guide. With her hidden right hand she secretly slips a lotus into his hand from behind his back and under his armpit with the bloom facing his nose to suggest that he is welcome to sniff her vulva flower. The boy sniffs the lotus to suggest the breathing techniques they use. The crown unguent worn by the girl over her wig suggests the opening of the crown chakra and integration with the Higher Self. It is shaped like her clitoris to suggest the trigger that sends her kundalini up through the crown chakra. The lotus on her forehead suggests opening of the Eye of Wisdom via the flower of her vulva. The boy's curved beard suggests his ascension to divine status. The boy grasps a phallic staff, subtly suggesting he is a follower of Menew.)



470.910cP172 Nebet *Ta Sema*, Nebet *Ta Sheta*.

The Lady of the United Land. The Lady of the Secret Land. (These are additional epithets of Mut. “Sema Tawy” is a term for a united Egypt and for Egyptian yoga. The powerful sexuality of women is a great open secret that many male chauvinists try to ignore or suppress.)



470.910dN939 Nebet Sekhet Waa. Nebet Anet Hetepetyu.

Lady of the Marsh Boat, Lady of the Valley of Blessed Experiences. (The “Sekhet Waa” is a marsh boat for fishing and other pursuits in the Delta’s fields of reeds. On a deeper level the field of reeds represents the set of beliefs a person holds. The boat refers to meditation. The N version has the boats in the plural. The “Anet Hetepetyu” is an Elysian field where those beyond death experience life without suffering. “Hetepetyu” implies generous offerings. The usual expression is “Sekhet Hetepetyu”, the Field of Experiences, which is the subset of the Field of Beliefs that a person actually experiences as tangibly real. The expressions in this verse are further epithets of the Mother Goddess in her form as the cobra goddess, “Wajet”, so the venue shifts toward the Delta in the north, the bread basket brain of Egypt. For a male, the Delta is a map of the life-giving female cunt, the “ideal blessed marshy valley world” in his mind. The word “Anet” alludes to Atlantis, the Astral World that the Egyptians modeled in the underground labyrinths of the Valley of the Kings and the Great Labyrinth at Hawara.)



470.911aP172-173 Themaset Desheret, Nebet adebu Dep.

Colored as the Red Crown, the Lady of the Floodlands of the Crown Chakra.

(The Red Crown is the symbol of the North. "Dep" is part of Buto [Per Wajet], the sacred site of Wajet, the Cobra Goddess in the North and the northern form of Hathor. This site marks the Bindu point of the Crown Chakra in the Northern Delta. "Dep" means to taste and suggests the direct sensory experience of the lady's practice of tantric partner yoga. Dep's twin city was Pe.)



470.911bP173 Mut net P pen aka.

“O Mother” this P cries out.





“Mut”, ay N. (“Mother”, N cries out.)

470.911cP173

“Give your breast to this P, so this P sucks on it.” (The Mother Goddess nourishes the avatar when he asks for it. Of course this is another important aspect of tantric partner yoga practice, for the female breast is a very sensitive sexual organ.)

470.912aP173   

“Son, P child, in illuminating for yourself the breast, you suck it, child.” (Mother Hathor replies. The “at” here on the surface reading means a suckling child and not a father. However, even adults like to suck breasts and a good lover also plays the role of a loving mother to her male consort. When awareness puts attention on something, it illuminates it with the light of awareness. This is the essence of taking up any creation. When a person puts attention on something out of desire or need, he sucks energy from it and at the same time nourishes it. The Mother Goddess, is also known as “Mehet Weret”, the Great Fullness, for she is like a cow with an endless supply of milk. She gladly provides any flavor you like. You just have to know to reach for the teats. The Motherly Love expressed by the Universe is a reflection of our own infinite pure undefined awareness. Putting the mouth of definition on it starts the flow of experience.)

470.912bP173  

“You live, child; you are small, child.” (The Mother Goddess continues addressing the avatar as a small child who has just reincarnated again. “At” means child, but also means father, prince, or king. “Mut” is so vast that any creature or creation to her is tiny.)

470.913aP173 

“You ever ascend to Heaven like the hawks.” (This describes the continuous rising of the Avatar to higher and higher states of consciousness through the evolutionary growth process.)

470.913bP173 

“Your feathers are like those of geese, child.” (Geese are birds that can migrate long distances. The implication is that the child will grow. “Aped” is a standard ritual offering of waterfowl and symbolizes abundance.)

470.913cP173 רהר רהר

Divine Ape, bring this to this P. (The poet shifts from Mut Hathor to Baba, the male aspect of Undefined Awareness. “*Hej-hej*” is probably a variant of “*Hed-hed*” or “*Heded*”. This is one of the transformations of Thoth/Baba as the Divine Ape and is a tantric transformation.)

470.913dP173 

470.913dP173 Sema Wer.

Wild Bull. (The “Sema Wer” is a divine bull. This is a transformation of Baba as creative energy. “Sema” often suggests sexual union. The Wild Bull symbolizes a man in rut. This bull was to be sacrificed in the tantric ritual that transforms male sexual drive into spiritual enlightenment.)

470.914aP173 

470.914aP173 Ka Hetepet q@h @b-k.

Bull of Experiences, thrust your horn. (The Wild Bull therefore becomes an offering. That means it is an experience meant to give perspective. Taking on the wild forces of nature from within a limited incarnation is a challenge. Learning to use the wild energy leads to creative growth and evolution. Thrusting the horn is a sexual metaphor for the behavior of the male during intercourse.)

470.914bP173 

470.914bP173 De sewa P pen. Aw P pen.

Let this P pass; it is this P. (The wild bull is a challenge. The avatar wishes to pass the challenging test. He is a true avatar, so he can pass if he opens up his potential. He harnesses the wild sexual energy to carry him upward passing from the gross physical into the subtle and blissful spiritual realms.)

470.914cP173 

470.914cP173 Seja-f thena. Seja P pen ar Pet en Neb @nekh, Was.

You proceed upward. This P goes to Heaven as a Lord of Life and Divinity. (The avatar is strong, so he goes to Heaven. The “@nekh” is the totem symbol of life energy. The “Was” is a scepter held by a Divine Being that symbolizes successful practice of power yoga. He develops ever more distinction. The “finger” glyph at the end of the first half of the verse is an ambiguous sign.)



470.915aP173 

470.915aP173 Maa P pen at-f. Ma P pen R@.

This P sees his father, and this P sees the Higher Self Sun. (The avatar’s true “father” is the Higher Self Sun. This is the viewpoint from which the avatar draws up the blueprints for his life as an incarnated individual.)

470.915bP174 

470.915bP174 A[w]-k ar Aatu qaat, ar Aatu Seteshet.

You go to the higher chakras and to the chakras of Illusion. (When the lower chakras dominate, a person lives in the world of Illusion. When the higher chakras

dominate, he lives in a world of clarity and purpose. In the avatar all chakras are opened and balanced.)

470.916aP174 


470.916aP174 Reda su Aatu qat en Aatu Seteshet.

The higher chakras put him into the chakras of Illusion. (It is a misconception that the higher chakras are pure, abstract, and spiritual. The higher chakras properly operate through the lower chakras of Illusion. People who wish to avoid the lower chakras are missing the point. Progress in the higher chakras requires going into the lower chakras to clear them and learn how to explore them.)

470.916bP174 

470.916bP174 En Nehetet-f qat Aabetet Pet qer-qer-ta hemeset neteru tepy-s.

For his tall sycamore tree East of Heaven stirs with the gods sitting on it. (This is the Tree of Life, East of Eden. The gods sit on it, and it comes to life. It is also the Senet Game Board with the gods sitting on it.)

470.917aP174 

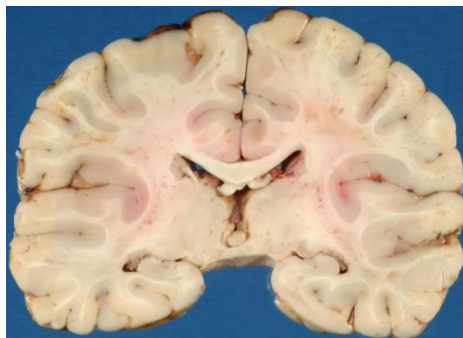
470.917aP174 En P as pu @nekh Herew, weba Qebehu.

For this P is as the living Will, the key to Paradise. (The avatar is a living embodiment of the Will. This Will is the “Weba Qebehu”, The Entrance or Key to Paradise. The determinative glyph for “weba” is probably a kind of key. It grants access. “Qebehu” means cool, Heaven. It also represents the country of Egypt, Heaven on Earth.)

470.917bP174 

470.917bP174 En P as pu hemu @a khien khata Pet.

For this P is as the Great Oar that steers the two halves of Heaven. (Horus is the Will and the pilot of the Ship of the Higher Self. Heaven for Egyptians divides into two halves or sections. Exactly where the boundaries are is not clear. Zenith is one option. The hawk of Horus is outlined by a coronal section of the brain as the third ventricle between the two lobes as if linking them together and steering them.)



Coronal Section of Brain Showing Hawk in Flight “Steering” the Two Lobes

470.917cP174 

470.919cP174-175 Bu, bu nefer. Ashem R@ am, gem-f P pen am.

Every place is beautiful; wherever the Higher Self Sun goes, He finds this P there. (The avatar lives entirely in service to and on the path of the Higher Self. Wherever the Higher Self goes is beautiful, and He always finds the avatar there because his [both Sun's and Avatar's] awareness is omnipresent.)

471.920aN946  947 

471.920aN946-947 Jed medu: N pu Wen Neter, Sa Neter, Apet Neter..

Say the word, and this N exists as God, is the son of God, and the messenger of God. (The avatar is well connected and functions like an angel. He lives in immortal Heaven and his family and companions are all gods. This verse clearly announces the concept of the **Holy Trinity** [Father, Son, and Holy Spirit] thousands of years before Christianity and the purported historical figure that people think of as Christ appeared. This hymn contains a very special description of how certain Nubian [Ethiopian and Sudanese] shamans would initiate the pharaohs into the ancient meditation technique of the Higher Self. The N version is the best. The P version leaves out “the Son of God”, but that phrase about the Son is necessary to complete the divine paradigm. Contemplate it dispassionately and compassionately.)

471.920bP175 


471.920bP175 Ay en P, w@b-f P em Sekhet Aaru.

P comes, and he purifies P in the Field of Reeds. (This is almost the same as 918a above. The Field of Reeds is the crown chakra and its surrounding cortex. The pharaoh prepares to receive instruction in how to purify his mind so he can serve the country effectively.)

471.920cP175  

471.920cP175 Hay P pen ar Sekhet Keneset.

This P goes down to the Field of the Perineum. (The Field of Nubia is in the far south and represents the root chakra. This is the land of the bow. The perineum is like a bow that can shoot arrows up the spine to enlighten the brain. The ancient instruction began with learning the secrets of the root chakra. This was the teaching of Baba, the Mula Guru, or Master of the Root Chakra.)

471.921aN947 

471.921aN947 W@b Shemesu Herew N.

The Followers of the Will purify N. (I chose the N version here simply because the jackal glyph with the bow instruments was laid out better graphically. The P version adds a “pen” at the end, which adds nothing significant. Historically speaking the “followers” were ancient kings and their followers who lived during the pre-dynastic period and therefore represented the ancient Holy Tradition of Masters. Symbolically they became the Neters of the four classical elements [earth, air, fire, water]. The Higher Will purifies the physical body of the avatar. The process of incarnation is a method for refining consciousness. The sign for the followers includes a glyph for the bow of the Nubians. This suggests that black Nubian retainers came to Egypt to live and work in the palaces of the pharaohs. Many had important careers and even instructed the leaders of Egypt. The avatar identifies with Osiris, and the jackal Anepew, Lord of Death, becomes his loyal retainer. Thus,

471.921bP175  

471.921cP175



471.921dP175 

471.922aP175

471.922bP175 

75

mentioned in the previous verses contained the instructions for the practice of the meditation. The special black Nubian retainers were master shamans in charge of initiating the pharaoh into the deepest spiritual disciplines. The N version does not repeat “for Life and Strength”, but Sethe filled in the lacuna left in the damaged P version sensing that was what was intended. The “pen en” is partially visible.)

471.922cP175 


471.922cP175 An P pen @ba-f nef neteru apu kenen aw.

For this P, he directs for Him those gods who row. (This verse continues to describe poetically the empowerment of the pharaoh by the practice of the technique. The avatar here acts as Horus, the Will, and becomes the pilot of the Meditation Ship. He directs the crew of gods who operate the ship for the Higher Self Sun. The verb “@ba” includes the hand for control, the sekhem for power, and the Ba for prana to issue commands. The pilot controls the rudder oar [the rowing glyph]. Having learned to navigate in the consciousness of his own mind, he now is ready to pilot the ship of state.)

471.923aP175 

471.923aP175 Neter neb ah@-f em kheseftu P pen.

Every god is gladdened by the approaches of this P. (The gods are enlivened with bliss as the Avatar goes deeper into the divine realms. The gods govern the psycho-physiological functions, and these become healthy and infused with bliss.)

471.923bN948 

471.923bN948 Ma h@@ sen em kheseftu R@.

As they rejoice in the approaches of the Higher Self Sun. (The avatar identifies with the Sun, so the gods react to his rise in consciousness the same as they do to the Sun rising in the Sky.)

471.923cP176 

471.923cP176 Per-f em ges Aabeta en Pet, em hetepy, em hetepy.

When he ascends in the eastern side of Heaven in peace, in peace. (The sun rises, the Higher Self appears, and the avatar ascends to higher and higher states of consciousness. “Peace” means the total experience of life in balance, in the state of Samadhi. The sun on the eastern horizon was the ancient Egyptian symbol of Samadhi. The enlightenment of the pharaoh ensures the enlightenment and welfare of the people of Egypt.)

472.924aP176 

472.924aP176 Jed medu: Awa Pet. Seda Ta. Tepy @wy P pen.

Say the word and Heaven expands, and Earth shakes, and this P is the primordial progenitor. (This hymn describes the advanced practices of the avatar. The “Tepy-@[wy]” is the Ancient of Days, the founder of Time. “Tepy” is primal, primary; “@” is Great. He is the Great Primary. The “@wy” also means “two hands”, which is the action of creative work. This is the first notion of a creation. It is the Source of All that Exists, All that Has Existed, and All that Will Exist. The avatar expands to the edges of the universe and beyond. This is an earth-shaking event, because the entire physical universe is like a speck of dust for the avatar.)

472.924bP176 

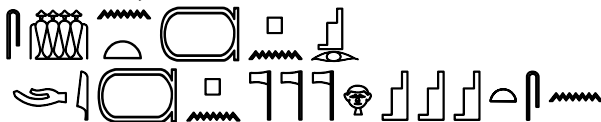
472.924bP176 P pu Hekau. P pu kher Heka..

This P is a magician. This P has magic. (The word translated generally as “magic” is “Hekau”. This word means that he himself [“he” is the self] is the Ka’s. The Ka’s are the various forms of electromagnetic energy that make up the universe. The magician can transform himself into any form of energy. “He-” is a glyph of a braided rope. It indicates a braiding of waveforms. It also indicates control over the energies. The “Wer Hekau” or Great Magic was the name of the magic wand of Baba that the shamans used during initiations to teach the Higher Self Meditation and the secret mantras associated with it. Many secret mantras hide in the verses of this and the previous hymn.)

472.925aP176 

472.925aP176 Ay en P pen. S-Aakh P pen Sah.

This P comes, and this P transforms into the Light Being Orion. (“Sah” is the constellation of Orion, the ascended image of Osiris, the Perceptive Faculty. This is just an image of light in the sky. “S-Aakh” means to transform someone into a light being. It also puns on the name “Sah”. Both of these pun on “Saa”, the god of Wisdom, the sense of touch, and a human transformation of Baba.)

472.925bP176 

472.925bP176 S-Khenet P pen Asar. Da P pen neteru hery Asetu sen.

This P takes the lead as the Perceptive Faculty. This P puts the gods on their Seats. (This continues the theme of leadership. The avatar determines the proper place for everything, including even the gods.)

472.925cN918 

472.925cN918 Ma-Ha-f Ka Neteru. An nu en N pen.

“He Who Sees His Back” is the Bull of the gods. He brings it for this P. (“Ma-Ha-f” means that he sees his back, what is behind him, or his “nakedness”. This is the name of one of the mythical ferrymen of Ancient Egypt. A ferryman carries people across the river. This symbolizes the journey from ignorance to enlightenment. The Bull of the Gods is the Cosmic Ka, the cosmic creative life force. The ferryman brings his boat for N, who has identified with Osiris. The ferryboat represents the technology that provides access to all the Ka energies and to enlightenment. The Buddhists continue to use this ancient Egyptian analogy of the ferryboat. The ferry man can see right through the costumes and masks that people wear. He sees them as they really are, not as what they pretend to be. Hence, the idea of nakedness is in the phrase. I chose the N version because it is the most complete, including the deity sign with “Ma-Ha-f”.)




472.925dP176 

472.925dP176 De P pen em ges pef en @nekh Was.

Put this P on that side for Life and Strength. (The ferryman represents a technology that “ferries” the avatar across the river of consciousness and puts him on the side of enlightenment so he enjoys life and strength. The Buddhists emphasized six major “ferries” as transcendental technologies: Wisdom [*Prajna*], Meditation [*Dhyana-Samadhi*], Discipline [*Śīla*], Enthusiastic Progress [*Virya*], Charity [*Dana*], and Patient Tolerance [*Kṣanti*].)

473.926aN886 

473.926aN886 Jed medu: Dey Sekhenwy Pet. An M@nejet en R@.

Say the word and place the two Horizons of Heaven by means of the Higher Self Sun's Boat of the Morning. (The sun rides one boat in the morning and another boat in the evening. The "M@nejet" is the boat of morning. The name "M-@nej" means "In Brilliance" or "In Strength and Health". The verb "sekhen" means to embrace and is a glyph that usually consists of two arms reaching out, usually to embrace a pot. The "Sekhenwy Pet" are the two Horizons of Heaven that as if hold the world in their embrace. The text here includes the phonetic spelling plus the embracing arms determinative plus a pair of lozenge-shaped determinatives for the two horizons. Placing the solar boat at the two horizons means sunrise and sunset when the solar orb sails over the horizon at dawn and again at dusk. The sun in its "boat" at the horizon was the Egyptian symbol for *Samadhi*, the point in meditation when all comes into balance. Horakhty [Herew Aakhety   ] personifies the deliberate use of the Will of the Higher Self to place the solar meditation boat in the Double *Samadhi* each day -- that is, to enter deep meditation at dawn and at dusk each day, a practice that leads to enlightenment. The avatar embraces each "day" of creation with a "hand" from before its inception and a "hand" after its dissolution. Morning also means the time of freshness and youth and suggests that people begin the daily meditation routine early in life.)

473.926bN886                                        

473.926bN886 Ja R@ hery sen kher Herew Aakhety-*ta* er Aakhety.

The Boat of the Higher Self Sun sails over them piloted by the Will in the Double *Samadhi* to the state of *Samadhi*. (The two horizons are the gaps on either side of a thought, before it and after it. The boat of consciousness sails as a thought on the ocean of awareness. *Samadhi* is located at the edge of the thought, just like the two horizons, east and west, are located at the edges of day in time and the edges of the earth in space from the perspective of an observer on the earth. The Will in *Samadhi* operates from just beyond the edges of thought like the sun just before dawn or just after dusk. It brackets the "day" of a thought. It produces light, but no heat. Such a *Samadhi* is a state of enlightened experience without suffering.)

473.926cP177                                        

473.926cP177 Dey Sekhenwy Pet an Semeketet en Herew Aakhety-*ta*.

Place the two Horizons of Heaven by means of the Evening Boat for the Will in Double *Samadhi*. (This is the same as 926a except morning changes to evening. There is also an interesting chiasmus between Horus as Horakhty and Ra that weaves through these verses. Notice how the pilot of the boat as if puts the horizons in place when he puts the boat at the horizons. This tells us that the deliberate Will is in charge of what happens, not some external natural condition. People who lack the will power to sit and meditate on a regular routine may let day after day pass by without experiencing the natural state of *Samadhi*.)

473.926dP177                                        

473.926dP177 Ja Herew Aakhety-*ta* hery sen kher R@ er Aakhety.

The Will in Double *Samadhi* sails over them to the state of *Samadhi* captained by

473.927aP177

The two Horizons of Heaven are made to descend for P by the Morning Boat.

boat's name: 

473.927bP177

This P. ascends above them toward the state of *Samadhi* captained by the Higher Self Sun. (The avatar rises in the solar meditation boat above the horizons in the same way that the sun rises high into the sky. The boat always heads toward *Samadhi*, no matter how high it rises.)

[illegible]

He descends toward the two Horizons of Heaven by the Evening Boat. (The Sun in his meditation boat drops down again from his zenith of activity in the Heaven toward the horizon in the evening and enters the Evening *Samadhi*.)

[illegible]

This N ascends over them to the state of *Samadhi* piloted by the Will of the Double *Samadhi*. (This continues the sequence. The M and N versions correctly add “to the state of *Samadhi*” at the end. This is missing in the P version.)

473.928aP177 

This P ascends on this eastern side of Heaven, where the gods are always born. (The east [land of the heart] where the sun rises is the place where the gods are born. They arise as aspects of the Higher Self Sun's plan of evolution and form the component organs and faculties of the body.)

473.928bP177  178 

This P is born as the Will and as *Samadhi*. (The avatar incarnates as a light being arising deliberately from *Samadhi* in the same way that the day arises as the sun dawns at the horizon. He is also born with the same Will as the Higher Self.)

473.929aP178

This P is a Speaker of Truth. The Ka energy of P is a Speaker of Truth. (Whatever the Will decides becomes a reality. This is Truth Speaking and alludes back to the sacred text recited in 921c. The later texts such as the so-called **Book of the Dead** make this Truth Speaking quality a major theme.)

The sister of this P is the star Sirius. You bear this P, O Morning Star. (Sirius is Isis, sister of Osiris. She represents Feelings. The Morning Star, Venus, is the vehicle of Hathor, the goddess of Unconditional Love. She is his Primal Mother and the Mother of All. The Cosmic Space of Newet is the avatar of Mut Hathor who becomes the Cosmic Mother of Osiris. The Morning Star appears on the horizon at dawn when Osiris is reborn as Ra, the rising sun.)

This P finds the Light Beings well equipped with respect to their mouth[s]. (The mouth defines creations and devours creations. The former brings them into being through definition in speech, and the latter takes them out of existence by eating them [fully experiencing them]. These are all transformations of light performed by the avatar. All light beings have this magical ability to create and dis-create creations from the light energy of which they consist.)


They sit on the two shores of the Lake of Collected Wisdom. (The Lake represents a day, your life, a thought, an experience, or even the entire universe. The two shores mark the beginning or dawn phase and the ending or dusk phase of that space. Beyond that is undefined awareness. The name of the lake is “Seh-seh”. “Seh” recalls “Sah”, the constellation of Orion, symbol of the ascended form of Osiris. The lake is the active, waking life of the perceptive faculty. “Seh” means learning, wisdom, cleverness, or training. As a verb it means to collect. “Seh” is also the name for a hall or a booth such as was used when consulting the Senet Oracle. This suggests the possibility of a school or institute. Specifically it is the Hall or Clubhouse or “University” where the gods and avatars gather. During the day they make excursions on the Lake. At the end of the day they gather at the clubhouse on the shores to rest, relax, and recreate during the “night” or “death” phase of existence. The **Book of the Dead** describes this “Hall” and specifically mentions that the avatars play the game of Senet there and consult its oracle. From the illustrations, it is clear that the primary purpose of the game as an oracle is to assist in the decision and planning process with regard to the next “incarnation”. We see the avatar placing his pawns on the board with no opponent. His *Ba* waits just outside the divination booth perched on the tomb of his previous physical incarnation, ready to take off on the next phase of the never-ending adventure of being. Once the oracle is clearly interpreted, the avatar “Goes Forth by Day” to actualize it as a life mission. This phrase became the Egyptian title of the **Book of the Dead**. The repetition of “Seh” in the name suggests that there is a hall on each shore. Actually what we see are the two sides of the same hall. This hall is like the gap between any two frames in the

movie of life. It is your true home. Each movie frame is a **chapter** [“re”[Ⓜ]] in your eternal adventure as you “Go Forth by Day” as an avatar to incarnate. The two shores not only represent the two horizons, they are also the two lips of the mouth. Each “Day” is awareness defined by the “mouth” of conscious Perception via the Will. They are also the labia of the mother goddess Mut/Newet/Isis who conceives the avatar’s embodiment and then gives birth to him as if she is speaking from the lower part of her body. The birds perched beside the “Seh” recall birds that gather along the banks of a lake or river. Another wordplay suggested by “seh” is “egg”. The birds lay their eggs by the lake. When the eggs hatch, the hatchlings will grow to fly in Heaven.)

473.930cP178 

473.930cP178 Em sewer en Aakh em re-f neb @per.

With regard to the drinking [bowl] of the Light Being, at his mouth each is well equipped. (The image here is that each avatar in the hall or booth has a large drinking bowl filled with the beer of consciousness. The avatar companions all sit around quaffing this delicious beverage and playing Senet, the Game of Life. The bowl is the “Seh-seh” Lake mentioned above. The mouth defines the two shores. The light being quaffs “Light” Beer and experiences the drunken adventure we call Life. The Vedic texts call this beverage *Soma*, Indra’s beverage of choice. The original Egyptian may have been something like “Sewer-maa” [Drink of Vision] or “Sewer-Ma@ [Drink of Truth]. Ancient civilizations commemorated *Soma* by the ritual beverages of beer, wine, and hallucinatory extracts. “Em sewer” means “with regard to the drinking bowl” or “in the drinking bowl”. We can also parse the phrase as “Mes Wer”, which means Great Birth. The Greeks believed that after death you crossed the River Styx and were given a bowl of Lethe to drink so you would forget your past life. For the fully awakened avatar, it is quite a different story. He does not forget anything at death. He goes to the “Seh MeseN” or Masonic Lodge clubhouse and drinks a big bowl of Baba’s Light Beer with his immortal companions and then eats some of his favorite bread. Thus fortified in body and blood, he sets out again on the next chapter of his adventure. “MeseN” is a form of Baba as an ape-headed fire god or blacksmith totem. The ritual bowls and jars were of metal, stone, or earthenware. The secret proper reading for the “mason” name is “nemes”, which means to enlighten. It also means “for birth”. The Lodge is thus “Seh Nemes” The Lodge for Birth. Artisans made “Nemes-te” bowls and amulets from gold, alabaster, and other fine materials for use in initiation ceremonies. The expression “namas te” [understood as “honor to you”] became a respectful greeting in India. The “@per” is the bundle of his provisions prepared for the journey. The pharaohs wore a “nemes” cloth headdress to symbolize “enlightenment”).

473.930dN888 

473.930dN888 “Am arety-k?” An sen ar N.

“Do you have your two eyes?” they say to N. (Literally, they say, “Your two eyes are not?” As the avatar prepares to set out on his next adventure, his drinking buddies remind him not to forget to take his eyes along so he can see where he is going. In other words, stay awake, and do not get so drunk that you get lost during your adventure. Our planet has a large population of people who drank a bit too much and got lost, so now they stumble around drunkenly in the labyrinth of life. The two heavenly eyes may be the sun and the moon.)

473.930N888 An Aakhu em re sen @per.

473.930N888 

473.930fP178 P pu Aakh em re-f @per.

473.931aN888

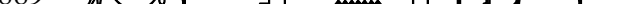
473.931aN888 “Kheper en ar-f nek nen ma asheset,” an sen ar N.

“How did you get yourself like this?” they say to N. (The buddies comment that the avatar is really pretty well soused. “Asheset” is an interrogative particle, but captures the slurred speech of the tipsy. “Kheper en ar-f nek nen ma asheset” literally means something like “Why you happen to it like this?” They think the avatar is so drunk he will “lose his eyes”, pass out, and get lost. “Asheset” also has the cord determinative made into a loop. The sot probably has lost his ability to walk the line. He will end up stumbling around in circles if he can travel at all.)

473.931bN889 

473.931bN889 An Aakhu, em re sen @per

The Light Beings speak with their mouth[s] well-equipped. (His buddies are pretty loaded too as they speak to the well-juiced avatar. They are Light Beings and also know how to define creations into existence.)

473.931cN889 

473.931cN889 Ay nek ar Aset ten, shepeset ar Aset neb.

"You come to this Seat that is nobler than any other Seat." (This moment is the culmination of your entire path of evolution. "Here you are in the Hall of the Grand Masonic Lodge sitting in the seat of the Grand Master, and just look at you, mate. Aye, and you're a bit deep into the Scottish Rites, and the Celts have yet to be barn.")

473.931dN889 


473.931dN889 Ay en P er Aset en shepeset er Aset neb.

P arrives at the Seat that is nobler than any other Seat. (Indeed, the avatar in the present moment, whatever his condition, has arrived at the pinnacle of his evolution. Would that he could be fully awake and enjoy this moment. He better sit down in that august seat and stop gesticulating with his lips. Shut up and meditate!)

473.932aP178 

473.932aP178 Dey Sekhenwy Pet an M@nejet en R@.

Place the two Horizons of Heaven by means of the Higher Self Sun's Boat of the Morning. (This section and the verses that follow repeat the sequence from 926a. The avatar once again sets out in his Solar Boat to continue the adventure of the

473.932bN889 

The Boat of the Higher Self Sun sails over them to the state of *Samadhi* piloted by the Will in the [Double] *Samadhi*.

[illegible]



Place the two Horizons of Heaven by the Evening Boat for the Will in Double *Samadhi*.

[illegible]

The Will in Double *Samadhi* captained by the Higher Self Sun sails over them to the state of *Samadhi* .


[illegible]

The two Horizons of Heaven are made to descend for N by the Morning Boat.
(The P version seems to miswrite “Pet” as “Newet”. The M and N versions both have “Pet”.)

473.933bP179  

This P ascends above them to the state of *Samadhi* for Life and Strength captained by the Higher Self Sun.

[illegible]

N descends to the two Horizons of Heaven by the Evening Boat. (The Semeketet Boat glyph in the M version is drawn with more detail: )

473.933dN890

This N goes forth over them to the state of *Samadhi* piloted by the Will of the Double *Samadhi*.

473.934aN890

83

This P ascends on this Eastern side of Heaven, where the gods are repeatedly born.

473.934bP179 

473.934bP179 Mes enet P pen Herew as, Aakhet-t[a] as.

This P is born as the Will and as Double Samadhi. (Note the pun on the Masons of Horus.)

473.935aP179 


473.935aP179 Ma@ kheru P pen. Ma@ kheru Ka en P pen.


This P is a Speaker of Truth. The Ka energy of P is a Speaker of Truth.

473.935bP179 

473.935bP179 Hen en P pen. Hen en Ka en P pen.

Praise be to this P. Praise be to the energy of this P. (The text here inserts an extra verse praising the avatar. There may be some tongue in cheek here too, but the tone is still one of celebration and partying. The gesture is also a sign of loyal fealty

to a leader. The fully written glyph is: )

473.935cN891 

473.935cN891 Senet N pu Sepedet. Mes thu N Neter Dewa[w].

The sister of this N is the star Sirius. You bear N, Morning Star. (This completes the sequence that repeats the adventure of Going Forth by Day. Again, we end with the love of Isis and Hathor that is always there no matter what happens. The M and N versions properly add the chick letter “w” at the end of Dewaw.)

473.936aP180 

473.936aP180 Aw P pen hen@ then.

This P goes with you. (“You” is plural and may refer to Isis and Hathor above.)

473.936bP180 

473.936bP180 Seben-ben nu P pen hen@ then em Sekhet Aaru.

This P often makes love with you in the Field of Reeds. (The avatar makes love many times with his lovers. “Benen” or “Beny” is a name for Menew, god of the phallus and of generation. “Seben-ben” therefore means to make love and has a frequentative aspect. The Field of Reeds is the brain. Osiris is the pineal, and Isis is the pituitary. Together they form the Lovers Trump. In the third ventricle of the brain, hidden deep within the cortical neural network “Field of Reeds” they play. The pleasure center of the brain is located in this area and suggests that Nebet Het joins them. The mind’s Field of Reeds is the vast array of beliefs a person holds. This set of beliefs is an expression of his particular loves. The avatar uses his creative imagination and makes love with all his creations. Isis represents his most precious love, that which is closest to his heart. She comes to represent his **Mission in Life.**)

473.936cP180 

473.936cP180 Mena-f ma menau then em Sekhet Mefekatu.

He as if enters ports with you in the Field of Turquoise Gems. (This verse continues the language of love. “Mena” has many meanings, all of which relate to the lovers’ dallying. It is a boat entering a port and mooring -- an image often used as a metaphor for death. The mooring post is the phallus. It suggests entering a woman. It means stability and permanence in the relationship. It suggests Menew, the god of procreation. It suggests pasturing in fields, another image of a man browsing upon the body of his love mate. “Men” is the Senet Game Board. This verse suggests how they play together. It even suggests the idea that they as if die when climax blows them out of their individual personae. “Mefekat” is turquoise, a blue-green precious stone. This suggests the sublime feeling and echoes the green fields of reeds and blue waters. The reeds are the pubic hairs on the delta of Isis. They also represent the brain and the beliefs in the mind. The Field of Turquoise was also associated with the lands to the East of Egypt in the Sinai where the sun rises from the Egyptian perspective.)

473.937aN892 

473.937aN892 Wenemy P pen me wenemet then am.

This P eats what you eat. (These next verses present a litany of the intimacy shared by Osiris and Isis, the two archetypal lovers. There is also a hint here that you, the reader, are no different from the avatar and may enjoy what he enjoys.)

473.937bP180 

473.937bP180 @nekh P pen em @nekheth then am.

This P lives on what you live on.

473.937cP180 

473.937cP180 Hebes P pen me hebeset then am.

This P wears what you wear.

473.937dP180 

473.937dP180 Wereh P pen me werehet then am.

This P anoints with what you anoint. (This refers not only to ointments and cosmetics, but also to their body fluids. They anoint themselves with the dew from their sexual ardor.)

473.937eP180 

181



473.937eP180-181 Shesep P Mu hen@ then em Mer Men@ [en P pen].

P takes water with you at the Celestial Lake [of this P.] (“Mu” means water, but also suggests pure awareness. The “Mer Men@” is a celestial lake from which the immortals drink. “Men@” suggests the breast of a nursing woman so the lover may be drinking breast milk. The M and N versions do not have the final phrase, so it probably is an addition not in the original version. The verse reads better without it.)

473.937fP181 

473.937fP181 Mesewer neb en Aakh em re-f neb @per.

Each drinking bowl of a Light Being, for each his mouth is equipped. (Each avatar has a personal drinking bowl. Having a “well-equipped mouth” is a metaphor for each person having a personal style of defining and creating his or her own reality just like a person has preferences for food and chooses what to say to the world. Of course a mouth is great for kissing and other romantic activities.)

473.938aP181 Hemes P pen me Khenet Ateret Weret.

This P sits as Chief of the Great Shrine. (The Great Shrine was the earthly representation of the Grand Masonic Lodge in the Transcendental Realm. The “Masonic Lodge” is a kind of Cosmic Guild Hall for the designers and constructors of civilizations throughout the universe. It has blueprints and models of the most successful such creations.)

473.938bP181

473.938bP181 Weju P medu en Aakh em re-f neb @per.

P commands the speech of the Light Beings, each of which is equipped with his mouth. (Each light being has his or her own definition and function. The avatar, however, directs what they say. This points out the ultimate responsibility of the individual for all, even for all his immortal companions and everything they say. “Speech” is the crossover realm between thought and reality in which ideas are given definition. The mouth represents the basic tool for giving something definition.)

473.938cP181 

473.938cP181 Hemes P pen hery Sepety Sha Seh-seh.

This P sits on the two shores of the Seh-seh Lake. (This verse takes us back to the image of the Lake by the Grand Masonic Lodge mentioned in 930b. The avatar straddles the two shores of the lake as he sits. He sits on the eastern and western horizons both at the same time. This is only possible because he wraps around the entire cosmos and contains it within him and below him. His perception is “space-like” [globally] rather than “time-like” [one thing at a time].)

473.938dP181

473.938dP181 Weju P pen medu en Aakh em re-f neb @per.

This P commands the speech of the Light Beings, each of whom is equipped with his mouth. (This repeats 938b to emphasize it again and complete the chapter.)

474.939aP181 

474.939aP181 Jed medu: “Neferu *maa* at,” an Aset.

Say the word and Feeling says, “How beautiful are the things the king sees.”
(Isis speaks here of Osiris, the king and describes his Perceptive Faculty.)

474.939bP181

474.939bP181 “Hetepu *a* peter at,” an Nebet Het.

And Bliss says, “What experiences there are when the king observes.” (Nephthys here also describes Osiris as the king of the Perceptive Faculty. His role is to witness. Feeling comments that when a person simply witnesses, everything is beautiful because there is no judgment. Kundalini Bliss comments that when a person witnesses in a mode of neutral observation he fully experiences his creations and this allows the Kundalini energy to flow freely. The result is a state of bliss.)

474.939cP181

474.939cP181 En at-f, en Asar P pen.

For the king, for this P as Perceptive Faculty. (The P version makes it clear that

the king is Osiris, the Perceptive Faculty. However, it also adds “-ef” to “at”, making it into “atef”, which is “father”. I suspect this word was often pronounced “fat”, which is short for “father” just as “mut” is short for “mother”. That “father” would be Geb, the World Trump. However, the “-ef” variant is not supported in the M and N versions. “At” as king must be Osiris, and the following verse confirms this.)

474.940aM285 


474.940aM285 Per-f eref ar Pet mem sebau, mem Akhemu Seku.

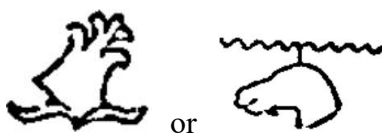


He ascends to Heaven among the stars, among the Imperishable Stars. (Osiris ascends to Heaven and proceeds to join the Circumpolar Stars that never set. This tells us he achieves immortality and joins the company of immortals. The Circumpolar Stars are a metaphor for immortal companions in terms of the night sky -- “immortal” because they never set below the horizon. This corresponds to the gods in *samadhi* that appeared during the period from dawn to dusk. They are in *samadhi* at the horizon, or they crew the solar boat of the Higher Self as it goes forth by day.)

474.940bP182 

474.940bP182 At P tep-f

The Crown of P’s Presence is [on] his head. (The “Atef” crown or is one of the

standard crowns of the pharaoh. “At”  means the moment. So “Atef” means “his moment”. It represents the ability of the avatar to have presence of mind, full attention awake in the moment. This gives him a powerful witnessing presence and is a primary quality of leadership. “Tep-f” means “his head”, but also means that this presence in the moment [at] is “his top priority or most important quality” [tep-f].)


Glyphs for Atef Crown:  or  . Elaborate version: 

Atef Crown of Osiris: By Jeff Dahl - Own work, CC BY-SA 4.0, <https://commons.wikimedia.org/w/index.php?curid=3256194>

474.940cN894 



474.940cN894 Sh@t-f ar gesy-f. Hekau-f ar redwy-f.

His stacks of documents are at his two sides, and his magical energy goes to his two feet. (This means that the avatar is an able administrator and dynamic warrior. “Sh@t” is a stack of documents meticulously recorded. The pharaoh analyzes them

474.941aN894 
474.941aN894 Ashem N pen am kher Mut-f Newet.

474.941bP182 Aaq P hery-s em ren-s pu en “Maqet”.

474.941cM286

474.941dP182  
 474.941dP182 Wen-k hen@ sen. Ashem-k hery @u sen.

88

474.942aP182   An-a nek Bayu Pe.


I bring to you the *prana* impulses of the Crown chakra, and join to you the *prana* impulses of the Root chakra. (“Pe” is Buto, the sacred town of the cobra goddess, *Wajet*, the totem of northern Egypt and the crown chakra. “Sep” is another name for “Nekhen”, the sacred site related to Nekhebet Mut, the vulture goddess totem of southern Egypt and the Root chakra, for this is where she gives birth to her son, Horus. This makes clear that the higher and lower impulses, which we may call beliefs, correspond to the crown and root chakras. These are the poles of human existence. They must unite and work together as an integrated system. This is a fundamental theme of Egyptian culture symbolized in the unity of northern and southern Egypt. “Mut” is the cosmic love, the pure awareness that is the basis of all and that accepts all. “Wajet” is the kundalini cosmic life force that rises upward to carry the avatar to ever higher states of consciousness just as the Nile rises to flood the Delta, make it green, and bring prosperity to Egypt. The *prana* impulses circulate up and down in the body from the root chakra to the crown chakra. These verses may have been recited during initiation rites. Other texts [for example, **Book of the Dead**, chapters 108-109, 112-115] name certain “gods” as the “*bayu*” of specific sites, so we are justified in calling them “beliefs” associated with those places.)

474.942bP182 En P pen tem.

[illegible]

The World says this and speaks about her and the Big Bang, so this is done for him. (Geb is the World Trump and the father of Osiris. The material universe gives birth to the Perceptive Faculty. The father of the material universe is the Cosmic Outburst of the Big Bang. This is Tem, the Tower Trump, so the verse clarifies the wordplay of the previous verse. In other words, the material universe carries forth the primordial creative outburst to bring it back to unity in the person of Osiris, the Perceptive Faculty. Human consciousness integrates the diversity of the universe back into its original wholeness. Once the avatar recognizes this, he returns to his creative source. From beyond that, he rules his universe. “Her” seems to refer back to Newet, the wife of Geb and Mother of Osiris, who facilitates the higher evolution of Osiris.)

474.943aP182 Sekhet Aaru.

474.943bN895 

The Chakras of the Will, and the Chakras of Illusion. (It also includes the energies of the various chakras, including the upper ones dominated by the Will and the lower ones dominated by the Illusions that the instincts generate. In the P and M

versions the name of Horus is written in this verse with the Path glyph as "Herat" or "Her-a-Wat" and perhaps could be read "A-Wat-Her". The N version has "Heret", with the phonetic spelling followed by the hawk glyph of Horus. In any case the poet means the Chakras of "Horus".)

474.943cP183 

474.943cP183 En P pen tem.

All belong to this P. (All aspects of the avatar's universe belong to him. This repeats 942b, but with the clarification of the cosmic significance. It becomes clear that Osiris identifies with Tem. The Magician becomes the Tower, the Big Bang that created the whole universe in a flash as if by magic.)

474.943dP183 


474.943dP183 An Geb medu hery-s hen@ Tem, aryt nef pu.

The World says this and speaks about her with the Big Bang, so this is done for him. (This is the same as 942c.)

474.944aM289 

474.944aM289 Ay nef ar-k. Jed nef "Semam-f thu."

He comes to you saying he will kill you. (I follow the M version here, because the pronoun references seem to make better sense. The P version is all in the third person, which is confusing. The text refers to the fight between Horus and Set, Will and Illusion. Ironically, neither one can succeed in killing the other. After all, they are immortal gods. They are also co-dependent because the exercise of Will discriminates between this and that, which is ultimately an Illusion in the light of undefined unity. The paradox of Horus as the Will is that by exercising Will he gets experience. At the same time, he also gets Illusion whenever he defines the indefinable. On the other hand, the role of Illusion is to deny the ability of the Will to select with bias from the viewpoint of unity in which all possible creations coexist equally. The archetypal "struggle" of Horus and Set arises here. Set wants to kill Horus, and Horus wants to kill Set. This unifies them with the purpose to annihilate a perceived opponent, which is why Egyptians sometimes depicted the heads of the two adversaries on a single body. Illusion is unreality and tends to destroy the ability of Horus to create reality with his Will. Ironically, the more intent Set is on killing Horus, the more he exercises his Will and becomes like Horus. On the other hand, whatever Horus creates with his Will is a form of unreality that limits and destroys his own essential nature and makes him more like Set. Thus, Horus can never beat Set unless he deliberately stops resisting him. Then the fight resolves into a draw, and the two coexist peacefully in a reality that is beyond logic.)

474.944bM289 



474.944bM289 Ne sema-f thu. Thut semam-k su.

He does not kill you; rather you kill him. ("Sema" with the knife determinative means to kill. On the other hand, the poet tells us that in the fight Illusion does not kill the Will. Rather, the Will kills Illusion. On one level, this is true, but on a deeper level, the Will can never really kill Illusion, because the Will itself is an Illusion, and Illusion is an inherent quality of Awareness just as the Will is. Total control is impossible, because the nature of awareness is to be undefined, and all

creations tend to return as quickly as possible to their original undefined state. However, the Egyptian myth has Horus beat Set in the end, although he does not actually kill him. How can the Will win? The Will wins by transcending the level of the fight. An enemy always focuses on whom he is fighting. This limits his vision. By deliberately expanding his consciousness, the Will can always choose to outflank an "enemy". The trade-off is that when Horus tries to surround his foe and cut him off, he spreads out his "troops" too thinly to be effective. However, with patience Horus can out-wait Set, because every finite Illusion eventually runs out of steam. The Will moves up from the lower level of an ego struggling for survival, control, or attempts at domination and grows into the Higher Will. By practicing expansion of vision, the Will learns to identify with the Higher Self. The Higher Self has established the game plan of the universe from the beginning. Thus, it ultimately outflanks Illusion without doing anything. Although the whole universe is an Illusion, the Divine Will set the Illusion in motion. This is the power of Cosmic Source. It decides. There is no Illusion without such a decision. When the Will decides deliberately not to decide, Illusion has no place in which to survive and no way to combat the Will. In that sense the Higher Will is prior to and transcendent to Illusion. Aware Will simply is, and that is Truth, not Illusion. Illusion is non-truth, or we could say "temporary truth". Thus, immortal Illusion "dies" in a sense when it finds itself existing in the undefined realm where Illusion is only a potential. In Undefined Awareness, all possibilities coexist, including both Illusion and Will, but there is no conflict because there is no definition to bias Awareness in either direction. Thus, the conflict ends. It becomes only a potential for conflict. The humorous Egyptian way of describing this is that Will castrates Illusion. The word "sema" with a different determinative has the meaning to unify or mix together, which seems to be the opposite of killing. We could interpret the verse as implying, "He does not unify with you; you unify with him." Horus as the Will deliberately chooses unity, which is the truth and not an illusion. Illusion can not make that deliberate decision. It can only be what it is -- an Illusion -- which is its own kind of truth, but only a default decision.

474.944cP183  The hieroglyphs consist of two rows. The top row contains: a vertical staff, a rectangular object with a horizontal line, a lotus flower, a bird (possibly a falcon), a rectangular object with a horizontal line, a square, a vertical staff, and a lotus flower. The bottom row contains: a bird (possibly a falcon), a vertical staff, a rectangular object with a horizontal line, a circle, a bird (possibly a falcon), a vertical staff, a lotus flower, a lotus flower, and a lotus flower.

474.944cP183 Se-men su P pen ar-f em Amenu en Sema.

This P makes himself established against him by the daily sacrifice of a sacrificial bull. (The play on the word "sema" continues. The "Sema Wer" is the Great Wild Creative Bull of Amen Ra, the hidden source. "Se-men" is to make something established and permanent. The avatar conquers Illusion the way Horus conquers Set. "Amenu" means to be "hidden". With the bull determinative, it also means daily sacrifice of a bull. This image is code for the Higher Self Meditation. The bull is a major symbol of Amen-Ra, the Unmanifest Higher Self in its highest form as Hidden Creative Source. The meditation takes attention to this Hidden Source, and the sense of ego disappears. "Sema" means to unite. Horus beats Set by dropping his ego bias and simply uniting with Set. Will unites with Illusion. The two then coexist. In Pure Undefined Awareness, the Will sacrifices the Will because it decides to accept all possibilities equally and drops all definitions. The action of Will is to define a bias toward a specific choice. By Will's choosing not to choose, Illusion is no longer Illusion. It becomes all possibilities coexisting. By the Higher Self Will's deliberate self sacrifice of his own ego Horus realigns the Illusion of Set with Truth.)

474.945aP183 

474.945aP183 Jed medu sep fedu: P pen meneta em @nekh Was.

Say the word four times and this P is established in Life and Strength. (“Meneta” contains the root “men” that refers to the creation god and the hidden source. Asserting an intention four times symbolizes projecting the creation with certainty in all directions to establish that certainty in pure awareness.)

474.945bP183 

474.945bP183 P pen, amen-k, meneta em @nekh Was.

This P, you are hidden, established in Life and Strength. (This verse explicitly identifies the avatar with Amen, the invisible, Undefined Awareness from which all creations arise. In this transcendental state, the avatar is established forever in Life and Strength.)

475.946aP183 


475.946aP183 Jed medu: Ey, Mekhenet pu.

Say the word and, hey, this ferryman. (The ferryman with his ferryboat is the technology for resolving the paradox of desire and resistance, Will and Illusion, that leads to suffering when asserted with bias.)

475.946bP183 

475.946bP183 An nu en Herew. An Aryt-f

Bring that to the Will, bring his Eye. (The role of the ferryman here is to fetch back the Eye of the Will that has been lost. The Eye is the focus of awareness so that the Will can function. Awareness without a focus has no directions and can not achieve anything. The ferryman is the guide with the teaching. The ferry metaphor became a standard image used in Buddhism to represent the passage from ignorance to enlightenment.)

475.946cP183 

475.946cP183 An nu en Setesh. An kheruy-f.

Bring that to Illusion, bring his two Testicles. (The text has two testicles. Sometimes the story has the loss of one testicle to balance the loss of one Eye. Sometimes the story has the loss of both testicles and both eyes. The castration of Set emasculates him and deprives him of his sexual prowess and his very life energy. Just as the Eye of Wisdom is not really a physical eyeball, but rather a function of Perception essential to the Will symbolically embodied in the pineal gland, so also the testicle of Life Motivation is not a physical testicle, but rather the blissful Kundalini life energy symbolically embodied in the prostate. When Set “killed” Osiris, he already lost his testicles, because his lovely wife Nephthys, the Kundalini energy, left him and went to join Isis in a project to restore Osiris to life and health. Set wanted Isis – Feeling --, but not only did he not get her, but he also lost his fundamental life energy and motivation to evolve. The text points out that there must be a complete return to wholeness. Osiris resurrects and achieves his immortality. Horus regains his Eye, and Set regains his Testicles. Then they all live happily ever after as immortal companions. The whole myth is the story of how avatars sometimes tend to get lost in the adventures they set for themselves. The archetypal story tells how they can find their way back to their original nature in Pure Undefined Awareness.)

475.947aP183 

475.947aP183 Sethep Aryt Herew kher em ges Aabet en Pet.

The Eye of the Will is carried away when he falls from the Eastern Side of Heaven. (The Eastern Side of Heaven is where the sun dawns. When the avatar loses sight of his Higher Self, he falls from Heaven and becomes as if blind. He is no longer source over his life, and does not see clearly the proper choices in life. “Sethep” means to carry something away, and to choose. A fallen avatar does not know how to make the right choices, for he has lost his sense of intuition. “Eastern” also means “left”, the side of the heart. The heart facilitates the focus of the eye on the level of intuition.)

475.947bP183

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475.947bP183 Sethep P pen hen@-s, seja P pen em ges Aabet en Pet.

This P is carried away with it when this P travels in the Eastern Side of Heaven.

(This verse further clarifies the previous verse. When the avatar loses his Eye of Wisdom, he also loses himself and becomes confused. This tends to happen during the morning [“eastern” sunrise] of a life when a person is relatively new and immature in his life adventure. The text also tells us that whatever choice a person makes, his life moves in the direction of that choice.)

475.948P184  

475.948P184 Shem-f, setep *sa*-f ar R@.

He goes to choose his pattern under the Higher Self Sun. (Ra is the Higher Self. “*Sa*” is a looping pattern of behavior. It provides security and a sense of permanence, but it is actually just a looping program and thus only an Illusion of continuity. When the avatar chooses his body and his lifestyle, he deliberately sets up a program so that it will function in a stable manner. This is called “Setep *Sa*”. “Tep” is a primary goal or decision. When you cause [“se”] the primary intention [“tep”] to repeat in a loop, you have established a stable program that continues in space/time. Thus, the “Setep *Sa*” is a fundamental procedure in the setting up of an avatar in the world of his choice. It is his setup program and consists of specific steps that repeat as long as he calls the program. He can run this “operating system” setup in the background with a minimal loss of energy. It also is under the higher guidance of the Higher Self, so even if he gets lost while running the program, he can always recover the system. Sethe’s transcript metathesizes “tep” as “pet”, but we read the word properly as “setep”).

475.948bP184                     

475.948bP184 Em Asetu neteru asu en Kau sen.

In the Seats of the gods is the operation of their *Ka* energies. (Each organ and function in the avatar's body has its proper place, its seat of operation from which it performs its functions with the appropriate frequencies of electromagnetic energy, or what the Egyptians called *Ka* energy.)

475.948cP184

475.948cP184 @nekhu em Aatu Herew, @nekhu em Aatu Set.

They live in the chakras of the Will, and they live in the chakras of Illusion.

(This further elucidates the “seats” of the gods. The higher chakras belong to the Will, and the lower chakras function by Instinct, which is the basic “Setep *Sa*” for the particular embodiment an avatar has chosen. The lower chakras are supposed to keep the organism operating in its chosen environment with a minimum of conscious attention, so the Will can focus on the higher aims of the avatar. However, the lower chakras must cooperate with the higher chakras to achieve the ultimate aims of the embodiment. Otherwise, they tangle up in contradictions, competition, and struggle, all of which lead to suffering.)

475.949aP184 

475.949aP184 Mek P pen ay. Mek P pen per en @nekh Was.

Indeed this P comes; indeed this P ascends to life and strength. (When the avatar integrates his upper and lower chakras, he moves forward in life with strength and confidence. The “@nekh” is the mirror of life experience that reflects his beliefs back to him. It also measures the heaviness or lightness of breath. The “Was” is the secret tool by which he keeps his chakras integrated. It is the key to proper meditation posture.)

475.949bP184 

475.949bP184 Peher en P pen qau Pet.

This P traverses the broad heights of Heaven. (The “qau” literally are the ridges of hills on either side of the Nile. Here the poet uses the word to represent the wide stride of the avatar as he explores the highest realms of Heaven. “Qa” means high, and “au” means broad and expanded. The word “qau” compounds the two meanings.)

475.949cP184 

475.949cP184 Ne kheseP pen apen @het Hejet Weru ar Meseqet Schedu.


This P is not opposed by the Great Ones of the Palace of Light, or by the Twat Stars at the Skin Room. (The Palace of Light is a divine realm where the light beings live. It is a Heavenly Palace. “Meseq” is skin. The Twat Stars [Schedu] at the Skin Room [Meseqet] assist the avatar in choosing and taking on the “skin” of his next incarnation within the womb. The root “mes” means that entering the Chamber of Skin is part of the birth procedure. “Mes-qet” means quality or design [qed] of a birth [mes]. This process occurs in a special region in the Northern Sky lower Astral Realm [Schedu] with a group of special angels assisting. It is like trying on clothes in a boutique to choose an outfit for a party. The Egyptians symbolized the procedure using a bull’s hide. They symbolically wrapped the body of the deceased in it so he would remember this important step when he chose a new body.)



475.950aM294 Nas M@nejet ar P pen. P pu, peneq es.

The Morning Boat calls out to this P. O may this P bail it out. (This verse emphasizes that the avatar’s role is one of service. He begins with a lowly job such as bailing out the bilge water in the Solar Boat. This is an unpleasant menial task, but very important for the success of the ship’s journey. Egyptian boats probably tended to leak a lot and needed a bailer. The Solar Boat moves from the polar region to the Eastern Horizon and emerges into the sky at dawn. I chose the M version

because the bailing glyph is very nicely done.)

475.950bP184 

475.950bP184 De R@ P pen me Neb @nekh Was.

The Higher Self Sun appoints this P as Lord of Life and Strength. (Having successfully performed his menial tasks such as bailing bilge, the avatar quickly rises to serve at the highest levels. There is no real difference between a menial task and a noble task. The difference is only one of attitude. The avatar makes no judgment about the task at hand, so, from the Higher Self perspective he already is a Lord of Life and Strength. This attitude prevailed in Egyptian life. The Egyptians depicted the whole family participating at festivals -- including the scullery maid, the butcher, and the laundry boy. The M version gives a different title: Ra appoints M to be

“Tepy Jet-tayu” [ Topmost of Divine Immortals].)

476.951aN898 

476.951aN898 Jed medu: W@b Pet en R@. W@b Ta en Herew.

Say the word and Heaven is purified by the Higher Self Sun, and Earth is purified by the Will. (Purification is the process of evolution during which physical matter gradually integrates with spiritual energy. Living organisms are the bridging mechanism. The Higher Self [Ra] represents the big spiritual picture of the cosmos. The Will of the Higher Self [Herew = Horus] represents the practical application of spiritual energy for making progress on the path of cosmic evolution. Inert matter is the least able to exert Will and simply obeys the forces at play in the physical dimension. Higher levels of consciousness express increasingly powerful levels of Will as an ability to shape the structure and function of the universe from the flow of energy to the configuration of physical matter. Identification of the will of an individual self with Cosmic Will is the endpoint of cosmic evolution. Before reaching this stage, the individual Will suffers from the contradiction that every decision it makes limits it in some way. This is the paradox that Horus must face and resolve. Uncle Set helps him to see the solution. I use the N version of this hymn because the P version lacks the “jed medu” rubric.)

476.951bP185 

476.951bP185 Neter neb neta amyut sen, sw@b-f P pen.

Each god that is between them purifies this P. (In between the Cosmic Plan of Higher Self and the physical activities of the Will, we find all the gods distributed. The purpose of the gods is to facilitate the purification process that we call the evolution of consciousness. Each “neter” does so in its own way.)

476.951cP185 

476.951cP185 Dewa P pen Neter.

This P adores [each] god. (We have to supply the “each” [neb] here since this verse continues from the previous verse. The avatar appreciates the special value of each organ and function that enables him to live and evolve.)

476.952aP185 

476.952aP185 Ey Methen P pen ar @rerut Weret.

Ah this P is Keeper of the Way who is at the Great Gate. (“Methen” was the god of the roadway. Here it means he is a guide along the path of evolution. The Great Gate or “@rerut Weret” represents a major initiation. The gateways mark various stages along the Way of evolving consciousness. The word “@ret” also means a cobra.

476.952bN898                            

476.952cP185 

Because P is as the bearer of the Cosmic Plan, the Son of the Higher Self Sun. (“Weneg” is the son of Ra who carries the sky on his shoulder similar to the way Atlas bears the world. Christians would identify him as Jesus. Muslims might think of him as Mohamed. New Age people might think of Sananda. This name just means he shoulders the responsibility for directing the plan for the evolution of higher states of consciousness. He is the avatar entrusted to carry the package containing the Cosmic Plan. He shoulders the toolbox of the gods. He is the Son of the Sun. Every pharaoh in Egypt had the title “Son of the Sun” because he was in charge of the overall planning of Egyptian national policy to ensure it went forward for the benefit of all. Here we must read the text on a cosmic level. An interesting interpretation involves the important Hebrew Qabbalistic term “oneg”. This means pleasure and delight. Perhaps the spirit of delight supports the Heavens.)

476.952dM297 298

He shoulders Heaven, guides the Earth, and judges the Gods. (This verse explains who Weneg is and the roles he performs. He is responsible, assistive, and evaluates the divine ones. “Wen” means to exist. “Neg” is a bull, symbol of creative energy. “Weneg” is the creative energy that maintains the existence of the universe.)

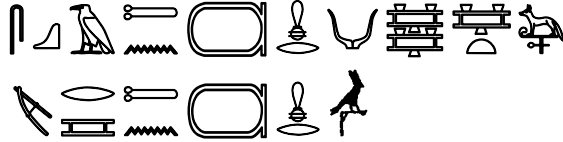
476.953aP185  


This P sits among you, the stars and beings of the Twat. (The stars of the Twat may be the group mentioned in 949c, the imperishable watchers, or light being companions awaiting rebirth in the higher realms of the Twat, at a subtle level of the ovary with its cache of potential eggs. Immortal Osiris forever makes love in the Twat of Isis. In the sky, this region is the northern quadrant. The delta of Isis is in the far north of Egypt. The life energy of Osiris as Orion flows northward into this quadrant along the Milky Way just as the Nile flows northward into the delta of Egypt.)

476.954bM298 

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476.954bM298-299 (N899) Remenu then M ma R@, shemesu then M mar Herew.
You all bear this P like the Higher Self Sun, and you follow this P like [you follow] the Will. (The “you” refers to the gods. The gods carry the avatar’s embodiment the way Weneg bears Ra and his sky. The gods follow the avatar like the elements and the directions of space follow the Will of Horus. The four sons of Horus are just the chief of his followers. He commands many others. The pairing of Ra and Horus echoes the first verse of the hymn.)

476.954cN899 

476.954cN899 Seqa then N mar Wep-wawet. Mer then N ma Khem.
You raise N like the Cosmic Guide, and you love N like the Procreation God. (The Cosmic Guide is “Wep-wawet”, who judges (wep) the best pathway by which to raise consciousness. “Khem” is the Procreation God. His name means “the Fool”. His other common name is Menew, which means “Foundation”. He specializes in the art and technology of making love to procreate offspring and evolve consciousness. If we combine these two deities, we discover that making love is the best pathway to raising consciousness. As we discover in 959c-d, this is a pre-shadowing of how Thoth and Baba restore the lost virility of Osiris so it can stand up tall and make love. The glyph at the end is a divine bird that wears the tall feathered crown of Menew. Other versions use the glyph .)

476.954aP185 

476.954aP185 Seshy Seshy, sej menehej-k.

Scribe, scribe, tally up your registers. (The “Seshy” is Baba-Thoth, the chief scribe of the gods who records the judgments on the actions and achievements of the avatars. “Menehej” is a tally or register. “Sej” is to balance an account. This suggests the weighing of the heart in the balance and the tallying of the results.)

476.954bP186 

476.954bP186 Heseb @ry-k, henenut-k.

Count your two tablets, and your inventory. (The “@r” is the writing tablet. Each scribe has one. “Heseb” is to count or tally. The scribes tally up what they have recorded on the tablets. “Henenet” is stock or inventory, or revenues collected. The scribe matches what is on the tally sheet with the actual inventory to verify the truth of the records. Thoth’s consorts are Maat, Lady of Truth, and Seshat, Lady of Records. Maat checks to see that the records are true. Seshat is the librarian and historian goddess. She stores the records of the progress of evolution in the Hall of Akashic records. There are subtle wordplay jokes in this verse, because “seb” is a jackal, the totem of Wep-wawet, and “henen” is a phallus, the totem of Khem. Also, Baba is “Khem” the Fool Trump.)

476.955aP186 

476.955aP186 R@, ader su em Aset-f. Dey P em Aset-f @nekh jet-ta.

Higher Self Sun, remove him from his Seat; put P in his Seat to live forever. (Now we see the joke expand further. “Sej” also can mean to break, “hesebet” is a knife used to cut the umbilical cord, “henen” is a phallus. This sequence can be Baba telling Thoth and Seshat to “break your registers, cut your tablets, and forget the inventory. He fires Thoth and puts the avatar in his place. This of course is the

476.955bP186 


This P is anointed as Deputy Administrator of Offerings. (“[Ba]baq” is the sacred olive tree in Sun City [Light Tower City]. It means happy and delighted, but also carries the idea of anointing with sacred olive oil. What follows may be a title. “Khery” is often an assistant administrator. The “@but” are offerings or interactions. The pillar shows its support function and plays on the Solar Light Tower obelisk image associated with the city of Heliopolis. In any case, the avatar happily serves the Higher Self.)

476.955cM302 ☉ ⚔ ⚡ ♂ ♀ ⚙ ☽ ⚖

Higher Self Sun, remove him from his position; appoint M to his position. (This is the same as 955a, and expresses the ability of the avatar to handle any responsibility. This verse is lost in the P version, so I follow the M version. There is wordplay on the name of Isis, suggesting some aspect of the relationships of Ra, Isis, and the Osirian avatar. Isis has a deep and ancient relationship to Ra, partly perhaps because she is a transformation of Mut-Hathor, spouse of Ra.)

476.955dP186 

This P is for life. (The avatar not only is alive, but he also qualifies to hold any position permanently or for as long as he wishes.)

477.956aP186 

Say the word and Heaven is strong and Earth is victorious. (“@nej” is to be strong and brilliant. “Newer” is to be victorious. This refers to the aftermath of the family drama involving Set, Osiris, and Horus. Set “kills” Osiris as an act of revenge and in an attempt to usurp his throne. Baba, Horus, Thoth, Isis, and Nephthys rescue and restore Osiris back to life. Heaven survives the struggle, and Earth recovers her rightful balance of power. The case about this distribution of power goes before the High Court of Tem, the Cosmic Tower of Light. The first half of this hymn involves Geb discussing some aspects of the case. The second half is probably a separate hymn. The opening lines may be part of Geb’s speech.)

477.956bP186

“The Will comes, Intelligence dawns, and they uplift the Perceptive Faculty who is on his side.” (Osiris, the Perceptive Faculty, has become as if dead. He lies flat

477.956cN900

“They help him stand up before the Double Ennead.” (Horus and Thoth help Osiris stand up and begin to function with the rest of the gods. The Perceptive Faculty is the natural leader, but in order not to just lie there as if dead physical matter, he needs the Will and the Intellect to assist. Intelligence imagines a possibility to resurrect, and the Will makes it happen in reality. This verse also can mean that they assist him to stand in the courtroom as the court convenes.)

“Remember, Illusion, and place [it] in your heart.” (The World Trump Geb speaks to Set about the trial and urges him to remember that the trial was fair and that he must respect the judgment of Tem who acts as Chief Justice to deliver the verdict. In this version, there is no mention that the court punishes Set, other than Tem placing the areas Set formerly ruled under the authority of Osiris.)

These words spoken by the World: “This case is raised against you by the gods.” (The gods raise a case against Set, charging him with regicide and usurpation. This verse explains more about the nature of Illusion. Geb is the World Trump and the father of Osiris. Geb wants only what is good for his sons Osiris and Set, but the diversity of the material World can be very confusing. The accused Set is also his son. “Fau” is literally a cobra raising its head as if to strike. It suggests the idea of a threat. However, the serpent is only a string of energy. The threat is that if you choose to have a physical body, then you must die. This is not necessarily a fixed reality. It is only one viewpoint among many possibilities. If we believe it, it can become our reality.)


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domination is not the same as Integrated Wholeness. The House of Elders is the area in the brain that holds the ancient memories of the true value and mission of life. It includes the cerebellum and medulla. The Council of Elders is supposed to provide wise guidance for making evolutionary decisions in accord with the Higher Self. In ancient Egypt there were ten hereditary “Rep@t” chiefs at “Anew” [Heliopolis], and ten at “Het Ka Petah” [Men Nefer = Memphis]. Geb had the title of Rep@t. The “Rep@t” was supposed to be a “mouth [re] of the people [p@t] – a spokesperson who represented constituents of the populace. In the reality of politics, the “Rep@t” became a hereditary military chief of the secret government that controlled the world during Egyptian times as it continues to do so today. Set [Illusion] became the leader of these military chiefs. He is an avatar of the wild untamed energy Egyptians call the primordial monster python “@a-pep”. That humorous name in Egyptian means something like “Pepper Power”. It also means to travel. Aapep is the apparent nemesis of Ra, the Higher Self Sun and tries to extinguish him. The Cosmic Python “Mehen” [properly read as “Nemeh”, “For Fullness”] is the benign form of “Aapep” who protects Ra. “Sebek” [Fear], “One Who Forces Your Mind” is one of Set’s major commanders. These dangerous Reptilians such as Aapep and Sebek were born along with Osiris, Isis, and Nephthys from the cosmic breed of Newet. Set is a younger brother of Osiris, and Sebek is a son of Net, who is an ancient transformation of Newet. Both are ancient archetypes of consciousness. The breed of reptilian raptors are the embodiments of certain aspects of Illusion that live for the imagined power of physical domination and predation. They are masters of the three lower chakras: survival, sex, and domination. They evolved on our planet in the form of reptiles and the predatory dinosaurs and ruled the planet for close to two hundred million years. The large dinosaurs and reptiles eventually became extinct, but birds are the descendants of the smaller dinosaurs and many smaller reptiles still survive relatively unchanged. Some people believe that a breed of intelligent raptor dinosaurs have more evolved descendants than birds and that they currently still secretly dominate our planet. Because they are fixated on physical forms, hereditary lineage is important for maintaining their advanced shape-shifting ability and membership among the ancient clan of raptors, because some of them interbred with humans, thereby diluting their raptor nature. The raptor orders control the reptilian-dinoid cobra energy and are thus important links in the Chain of Being. Set’s consort is Kundalini Lady, Nebet Het, the keeper of the cobras. The word reptile means a creeping animal. The reptiles are the lowest forms of raptors. However, the raptors know that the serpent is their archetypal form and a major advance upon the primal Worm archetype. The serpents symbolize the sentient embodiment of pure energy. The raptors originally developed a sexually based rapture technology as a means to raise their consciousness to the level of shape-shifting shamans. However, their fixation on physical forms holds them back from higher spiritual development. They also have evolved a birdlike language for communication. Ra often assumes the totem form of a raptor hawk known as Horus, and Thoth has the form of a large wading bird of prey. These totem animals are current era transformations of high level dinoids. The imperial eagle of Europe and the American eagle are descendants of the falcon/hawk Horus. The raptors evolved through the rapture technology to high magic, mastering shape shifting, and a form of immortality [conscious passage from body to body]. They have dominated the planet for the last hundred million years and continue to do so today. Their addiction [fixed attention] that holds back their spiritual development is a ravenous instinctive craving for wealth, power, and domination through predation on apparently weaker

species. Their anthropoid and higher species are the most developed third chakra entities on our planet, but are stuck there. They manipulate the higher chakras of Horus to dominate those stuck in the instincts of their lower chakras. The Egyptian Chimera, Am-mit, ["Eater of the Dead"] is a minion of Set who symbolizes the shape-shifting ability of the higher raptors. Her favorite food is the hearts of dishonest people. To deal with the evolutionary problem that keeps these and many other creatures stuck in the lower chakra energies, the transcendental avatar Baba took on the form of a clever monkey. The raptors liked his cleverness with tongue and hands, so they upgraded his DNA into what we call "humans" so that his brethren could serve as handy slaves for the higher raptor entities. Man has great dexterity for performing work and tastes good. Baba appeared in the world in several "trojan horse" virus forms to rewire the raptor DNA. The ancient term "Re-p@t" [mouth people] came to mean that raptors tell slaves what to do and then eat them as food, devouring them either physically or mentally. In our era they seem to prefer the mental taste to the physical and focus on eating minds. "P@" is an ancestor, and "p@t" are people. Geb, the physical World Trump, was the ancestor "Rep@" of physical forms, and Newet, the Star Trump of Cosmic Space, was his sister and consort. Working together, they generated the various life forms that populate many solar systems throughout the cosmos. Osiris represents the growing and harvesting of photosynthetic plant life. Set, the master of Illusion, represents reptiles, dinosaurs, weird monsters and chimeras -- especially the predatory ones. Isis represents mammals. Nephthys represents insects, worms, germs, protozoa, viruses and other primordial life forms up to the level of serpents. Horus chose to be a hybrid raptor that evolved into a hawk-like predatory bird, and Baba chose the baboon ape form of a higher mammal. However, Baba also is close to Set and Nephthys because of his primordial nature and yet he also often assumes a fully human form as a handsome young man with shoulder length hair when he displays mastery of the senses. Baba [the transcendental trojan horse gambit] surprised the raptors by mastering the tantric rapture which was their secret for holding spirit in a body. He showed it was also a key for releasing spirit **from** the body. He shape-shifted out of their control and opened his higher chakras. He then began to teach his father Osiris. Osiris got over excited with his new-found sexual prowess and seduced the gorgeous Nephthys. This pulled his attention into the primitive instinct-governed levels of sentience. They fell in love like flowers and bees. Set found out about the secret liaison and murdered Osiris, making sure that he dismembered the body and particularly destroyed the roving phallus of Osiris. Somehow Isis, Nephthys, and Baba-Thoth resurrected Osiris and apparently restored his phallus to working condition. Horus was the second son of Isis [ostensibly sired by Osiris, but actually sired by the intervention of Ra] and was supposed to be the new dominator to take over after the removal of Osiris from the scene. Set at first wanted to kill the baby Horus as a dangerous rival, but then decided instead to use him as a puppet after his attempts at infanticide failed. However, Baba showed Horus some higher tantra techniques and persuaded him to rebel against the rule of uncle Set. Horus then overthrew Set, resurrected his father, and re-established Osiris once again as the titular Chief of Mankind. Baba-Thoth then showed Osiris the secrets of immortality and shape shifting. From an evolutionary viewpoint Thoth was the first member of the raptors who transcended the domination urge. Genetic engineering is a VERY crude form of shape shifting. Thoth really is another "alien" avatar form of transcendental Baba who invaded the raptors from a higher dimension to work from inside the "system". He is the "high-born" avatar of Baba among the raptors. Thoth's Ogdoad of reptilian



and amphibian archetypes was his teaching of the **Book of Changes** during the dinoid age over a hundred million years ago to begin uplifting them. He first elevated Amen from the Ogdoad as Ra to become a model for the Higher Self Sun. He identified Ra with the physical Sun's creative energy, [cold-blooded reptiles like to bask in the sun's warmth]. Then he abstracted Ra to transcendental [Amen] status. Thoth presented the idea of integrating life and thereby bringing the clever and helpful baboons up to equal social and evolutionary status with the higher raptors who dominated the entire planet including their own ruminant relatives on whom they usually fed. Baba the "baboon" with feelings [Thoth's own True Self] was his star pupil who went beyond expectations into the transcendental realm and brought the first wave of true enlightenment to the planet. This shocked the raptors, who could not figure out [and still are trying to figure out] what was going on with these strange mammals. Thoth revived Osiris as Green Man to introduce agriculture as a path to a non-rapacious society. Man can live and work in peace with the plants in a balanced ecosystem. The Egyptians worked on the model of an integrated society, but the primordial raptor craving for dominance and the maintaining of the predator/prey relationship constantly thwarted the complete realization of this ideal in their society. The problem continues today. How can predators live at peace among their prey? So far, the answer is for the predator to domesticate the prey and then eat them selectively at leisure. This is how our society works, even today. There is a better solution, and that is for the predator to prey only on himself if he wishes to continue the predator game, and for the dominator to dominate only himself if he wants to play that game. This runs counter to the expansive philosophy of dominators. They want to dominate others more and more. Another problem is that predators evolved to cull the ruminants so they would not overwhelm the plants, and the ruminants evolved because the plants made the mistake of discarding oxygen as a byproduct of photosynthesis and thereby generated an oxygen crisis for themselves in Earth's atmosphere. The solution was to develop animate ruminants that would eat part of the plant mass, burn it by oxidation and release carbon dioxide as a byproduct. This created the food oriented ecosystem that has survived as a deep fixation until today. Thus, the only solution for the natural dominating awareness of a predator is that he must expand his dominating awareness all the way to the transcendental realm. From there he dominates everything, but stays so spaced out that he can do no harm to potential prey. The only way to make that option attractive is to show the predator how to eat through transcendental appreciation instead of physical devouring. At the same time, he can learn to maintain a high level of blissful experience. Thus, he digests himself out of the universe, and the long-fixed attention paradigm of eating fades in importance. We can obtain the energy that we normally get by eating by accessing other abundant sources that freely give it rather than by dominating and destroying unwilling "volunteers". This is a key part of the current transition that is occurring on Earth. Such a transition will generate great upheavals in the realm of energy resources, food management, and environmental stability. One option is for humanity to go insane, destroy itself, and join the ranks of the extinct. Another option is for humanity to play dumb and gradually degrade the ecosystem until most organisms are extinct and the quality of life on the planet is very low. Another option is for humanity to discover and implement an entirely new system of balanced energy distribution. Such a new world order will bring about drastic changes to the very foundation of the ecosystem, including a complete re-engineering of the chemical metabolism of biological organisms and a revolution in energy resources used for industry, transportation, heating and so on. Stay tuned as the vast and

never-ending story unfolds.)

477.958aP186 

477.958aP186 “Mejed-k Setesh, ‘Ne ary en as nu ar-f ‘.’”

“**And you, Illusion, urged, ‘It has not thusly been done to him.’**” (Geb quotes some of Set’s testimony in the courtroom. “Mejed” is to speak with urgency, pressing a point. Set rightly claims that he did not murder Osiris. Of course, the truth that Set did not murder Osiris was not for lack of trying, but Set does not mention that little detail. This is typical strategy for Set. He is willing to do all sorts of things, but he will not take responsibility for them. Set is also correct in another respect, because he merely reacts to pre-programmed behavior. Osiris, on the other hand, has no one to blame for his problems but himself. If Osiris were more observant and wise, such things as he endured would not happen to him. The tradition is that Osiris started the whole family quarrel when he secretly planked Nephthys without Set’s permission. That is what rightly angered Set and set him off on the road to mayhem.)

477.958bP186  187 

477.958bP186-187 “‘Sekhem-k am, nehemet, sekhem-k en Herew.’”

“**You are ego empowered in this regard, Delivered One, you are ego empowered by the Will.**” (Set continues to speak addressing the condition of Osiris. He says that Osiris should have no complaint against Set because he has Horus empowering him and he is once again safe and alive. Furthermore, the ego aspect of Horus who fights with Set is really the ego aspect of the lower chakras of Set. The “sekhem” is the third chakra and belongs to the instincts. The ego automatically looks out for the benefit of the individual and advances his interests. Set even implies that Horus looking after the interests of his father is also really looking after himself too, and thus using the same power they blame on Set. We can imagine Set displaying his scarred testicle to the judge and jury to substantiate his claim that Horus is a violent type working for Osiris and thus just as guilty as he is of attempted murder. There is also the problem of the secret love relation between Osiris and Nephthys that he implies.)

477.959aN901 

477.959aN901 “Mejed-k Setesh: ‘Af wenenet ak nef aw.’”

“**And you, Illusion, urged that ‘What happened was that a limb of his was injured.’**” (Set is tricky. He speaks the truth. He injured the phallus of Osiris. “Ak” is to suffer injury or be destroyed. After all, Osiris returned to life and only his phallus was missing. Horus hurt Set’s testicle, and Set injured the eye of Horus, but both these were later restored. Thoth had to replace the phallus of Osiris with a wooden prosthetic device [the woody stem of a plant]. Set here uses an indirect mode of speech to cleverly avoid any clear attribution of blame, especially to himself.)

477.959bP187 


477.959bP187 “Kheper ren-f pu en ‘Aku Ta’”.

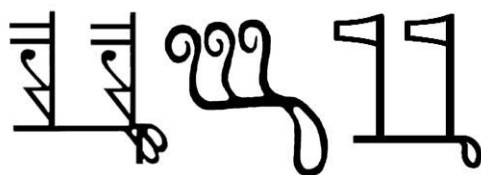
“**This is how his name as ‘Bowing to the Earth’ came about.**” (Set can not resist making some jokes about the phallus of Osiris. Apparently, the prosthetic device had difficulty standing up, and tended to droop down as if bowing to the earth. Set’s expression plays on the demonstrations of grief mourners traditionally made when someone they cared for died. They would knock their heads on the ground. “Aku”

is the crying and bowing over the injury. It can be the injured person or a commiserating person or mourner. Set here may be granting a point that he did some permanent damage to the phallus of Osiris. He does not realize that Osiris has sublimated his sexual energy through the teachings of Baba and is now living on a spiritual plane and no longer needs his phallus to become stiff for personal use as a reproductive organ.)

477.959cP187 

477.959cP187 "Mejed-k Setesh: 'Af wenenet *sah* nef aw.'" "

"And you, Illusion, urged, 'The limb was just a toe for him.' " (Geb continues recalling Set's testimony. He again shows how clever Set is. Set plays down the importance of the injury, as if Osiris only lost a toe. He also subtly shifts the blame to Osiris. He points out that the problem was that Osiris and his wife imagined that he owned that limb and that it was very special. The problem was that he put too much importance on it. He names the limb by the term "*Sah*", which is the name for Orion, the ascended form of Osiris. "*Sah*" is a toe. Osiris did not lose a toe. Isis and Nephthys found and restored all his toes. What he lost was his phallus. With this knowledge, we can clearly read the strange glyph that is used for "*Sah*". It certainly does not resemble a toe or even a foot. It is the phallus glyph "*met*" stylized and with two or three "neter" signs on top. This means it is the phallus of the gods, the most divine "third" leg. The "neter" signs also may loop around the phallus to form "nether", which is fragrant incense. The phallus glyph pronounced "*met*" suggests death [our linguistic root "mort"]. Orgasm is widely known as the "little death". The penis is the phoenix that dies and then is reborn to make love another day. We discover that the name "Toe" for the ascended form of Osiris is a euphemism that makes fun of his divine weenie. Below are three versions of "*sah*", the word for toe and the name of the star constellation Orion. The first is a glyph for a divine perch that is drawn like a stiff phallus with two loops to represent the testicles and two bone radicals above to remind us that it is a special type of "bone". The second version depicts a limp phallus with pubic hair above. Sometimes the Egyptians used the axe-shaped divinity symbol instead of the bone glyph, as in the third version. In any case the meaning "toe" served as a humorous euphemism for the celestial phallus of Osiris. The P version of this verse spells "*Sah*" as "Khah" , which is a dialect variant spelling.)



477.959dP187 

477.959dP187 "'Kheper ren-f pu en "*Sah*" "'.

"This is how his epithet as "Divine Pecker" comes about." (This is probably an accurate rendition of "*Sah*". The word pecker and the word poker are all used for the phallus colloquially and are ancient words that probably go back to "Peqer", the holy site in Abydos, where the phallus of Osiris was restored to operational capability by the magic healing arts of Thoth, the tantric crafts of Baba, and the loving caresses of Isis. During the transformation of Osiris into an immortal, he first overcomes death by becoming fully dead. He becomes the black soil that the Nile flood lays on the Delta each year. This is the color of Anepu, the Dog of Death, and the color of ancient

mummies. Thoth magically restores the pecker of Osiris as the verdant plants that grow on that black soil. The black body of Osiris then becomes green and stands up. This is why Osiris traditionally has black or green skin. He is a crop growing on fertile soil. He becomes his own phallus, and Isis places her magical Delta upon him just as Newet makes love to Geb. In 942c the text makes an oblique reference to the lovemaking powers of Geb when he speaks with the god of Cosmic Orgasm, Tem, who serves as the judge for this strange trial.)

477.959eP187 

477.959eP187 “ ‘Aw red, pej nemetet, Kheneta Ta Shem@.’ ”

“He stretches out his leg with expanded stride, Chief of the South Land.” (Set sees the South as his turf. He imagines Osiris has started taking over his territory because he has established a sacred site in Abydos, the phallus of Egyptian geography. The leg is the largest appendage in the lower half of the body. Osiris stretches out his leg with the Nile flood as it expands. His “stride” takes him all the way to Isis, his beloved Delta in the North. In the sky, Orion perpetually strides from the ecliptic up the Milky Way to the North Pole. This recapitulates forever with milky white semen stars what happens with black soil in the Nile. The “leg” of Osiris is his revitalized phallus. His “stride” is his spurt of semen that can reach Isis in the Delta to fertilize her. The artificial restoration of Osiris is the civilization that built canals to catch the water and soil, and then domesticated wild plants into cultivatable nutritious crops. Set says, “Look how well his ‘leg’ performs now, and anyway, Osiris started it all by encroaching on my land and planking my wife. So why are you on my case?”)

477.960aP187

477.960aP187 “Thes thu Asar. Thes en su Setesh.”

“Lift yourself, Osiris. Set lifts him.” (With Set’s testicles restored, he is once more able to uplift his manhood and in that sense lifts Osiris. However, as the totem for desert, he is not fertile. He only gives birth to mirages of water and crops, but not real ones. He is Illusion, a trick on the eyes due to the distortion of light by hot air over rocks and sand. Set can only threaten and cajole with the hot air of his speech, crafty though it is. He produces an Illusion of truth that is not born out by careful inspection and/or experience. Set exhorts Osiris to uplift himself to show everyone that he is really still alive. As black topsoil enlivened with Thoth’s scientifically domesticated seeds, Osiris can grow abundant crops in the Delta to support the civilization of Egypt. Ironically, Set says with some truth, that he has actually helped Osiris accomplish his mission in life by helping him to experience death so he could truly understand immortality and by helping him become the god of agriculture.)

477.960bP187  

477.960bP187 “Sejem nef fau neteru, medu hery At Neter.”

“He hears the gods lifting and speaking about the Divine Father-king.” (“He” refers to Set. The gods uplift Osiris and his “talking stick” [medu], a plant totem and an image of the missing phallus. This gives them the right to testify in the court regarding the case of Osiris [the Divine Father King] versus Set. The question is, what damage, if any, did Set really do to Osiris? Set is defending himself by cleverly shifting the blame. Now the fact that the gods speak on behalf of Osiris arouses Set. It occurs to Set’s twisted viewpoint that by raising the “medu” talking stick in support of Osiris, the gods are threatening him, and thus are also “guilty”.)

477.960cN903 “@-k en Aset, Asar N. Jeret-k en Nebet Het. Ashem-k amyut
sen.”

477.961aN903

“Heaven is given to you, and Earth is given to you, with its Field of Reeds.” (Geb now cites the verdict of the Judge. Since this is a case involving Osiris versus Set, Tem the Tower of the Cosmic Big Bang speaks for all of Creation [since his name means "all"] and acts as the Judge. Osiris appears to win his case, and Tem grants him rule over both Heaven and Earth, either as compensation or restitution. Earth includes the Field of Reeds in the Delta. This means he has the love of Isis and the brain of Egypt. The Field of Reeds is the brain, especially the cortex endowed with the intelligence of Thoth with all its beliefs. A verdict of murder will not work as a judgment against Set, because Osiris is clearly alive, though in a somewhat vegetable condition. What's more, Osiris now has Set's wife as well as Isis with him. Set is the pitiful one, because he remains in Illusion and can only produce desert. The desert served Egypt well as a buffer zone for several thousand years, but now it acts only as a limitation on growth. Egypt today faces a paradox. The government wants to irrigate the desert so they can handle the burgeoning population growth, but there is a lack of fresh water. They can solve the water problem, but the water must be pure water, such as rainwater, or the irrigated lands will gradually become saline and even less fertile than the desert. To control water, Egypt dammed the Nile. This eliminated the annual flood of the arable lands and allowed a much larger population to live in the Delta, but in a sense it has “castrated” Osiris, so that now Egypt survives by a kind of “artificial insemination” process without the annual inundations that refreshed the soil. There also is a problem with pollution due to population density, modern trash, and the need for fertilizers now that the Nile no longer brings fresh topsoil. The Aswan dam also faces silting problems and other difficulties as time goes on. Thus, the saga continues and new dramas unfold. The **Pyramid Texts** relate a myth that was designed for the geography of ancient Egypt. The land is changing, so the myth must evolve and adapt.)


477.961bP187-188 “Aatu Herewt, Aatu Setesh.”

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477.961cP188                      

477.961dP188
477.961dP188 Medu hery-s pu Geb.

477.962aN904  Demed sek, Jehuty. Neshem medes.

477.962bP188 
477.962bP188 Der tepu, heseq hatyu.

107

477.963aP188

477.963bP188

477.963cN905

477.963dP188 

477.964aP188

477.964bN906

108

This N strengthens your face; he clothes you in divine raiment. (The initial verb is not certain. It may refer to applying makeup with a brush, but certainly emphasizes the empowering influence of an avatar.)

 Brush or hairpin glyph for  from version N906.

477.964cM354 

477.964cM354 W@b-f nek em Jedat.

477.964cN906 W@b nek N. em Jedet.

He purifies you in the spinal fluid. (The “Jedat” is a lake in the Twat used to purify consciousness of the avatar. It corresponds to spinal fluid. The chemical content of this fluid alters during tantric sexual exercises. “N” is the subject of the N version. “He” is subject in the M version, and the P version has “you”, which seems to be a scribal error. The N version is helpful.)

477.965aP189 

477.965aP189 An Sepedet, set-k, meret-k

It is Sirius, your daughter, who loves you. (“Sepedet” is the Egyptian name for the star Sirius, called Sothis by the Greeks. This star represents Isis. She is the daughter of Geb, so she loves him. Isis is Feeling, and Geb is physical matter. Without matter, we could not feel anything. Love originates with Hathor, the Cosmic Love that accepts all without judgment.)

477.965bP189 

477.965bP189 Aryt reneput-k em ren-s pu en “Renepet”.

She makes your crops in this her name as “The Year.” (The heliacal rising of Sirius marked the New Year. It also marked the onset of the Nile flood that guaranteed the Delta could produce a good harvest of crops.)

477.965cP189 

477.965cP189 Seshemet P pen. Aw P pen kher-k.

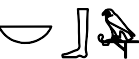
And guides this P when this P goes to you. (Isis also acts as a spiritual guide. So the suggestion is to follow the sense of Feeling “inward” to its basis in pure Perception. This is an essential technique of meditation.)

477.966aP189 



477.966aP189 Ay en P pen kher-k, Neb Pet. Ay en P pen kher-k, Asar.

The coming of this P is to you, Lord of Heaven; the coming of this P is to you, Perceptive Faculty. (This repeats 964a. As before the P version has “Lord of

Heaven” and the M and N versions have “Divine Lord” . The N version adds “N” after “Asar”).

477.966bN908 




477.966bN908 Asek N pen her-k. Hebes thu N pen em Hebes Neter.

This N strengthens your face; this N clothes you in divine raiment. (This verse is the same as 964b.)

477.966cP189 P pen w@b nek em Aada

This P is the purifier for you in the Hearing Lake. (The “Aada” is another lake in the Twat that is for purification. It probably refers to the sense of hearing. Our English word audio may come from this root. It also relates to a sense of presence in the moment. When a person listens to sound, the attention is in the moment. This is very purifying. The Bodhisattva Kuanyin represents the observation of sound through the sense of hearing in Asian countries. The avatar acts as a purifying priest by drawing attention to sound. Listening to certain types of music can be an especially powerful purification technology.)

477.966dP189 


477.966dP189 Setem-f @t em khfet-k.


477.966dN908 Wenemy-a @t em khfet-k.

He turns back the limb of your enemy. (The avatar assists you to ward off enemies and prevent problems before they arise. “Setem” can mean to cut off. It puns on another word “sedem” that means hearing. An “@t” is a limb of a body. The glyph depicts a bone with flesh on it. The M and N versions have “wenemy” which means to eat. This gives us “I [or M] eat[s] the flesh from your enemy.” “Your” still refers to the Seat of Perception [Osiris]. The subject should be the pharaoh [you], and the pharaoh [you] identifies with the Seat of Perception [Osiris]. The the avatar first assists himself to solve his own problems and then helps others. The verb “eat” seems a bit strong, but the point is to bite through the externals and get to the pure non-judgmental witness quality of the Perceptive Faculty, which is not flesh and bone. In the meditation process you essentially “eat” yourself until nothing is left but the existential witnessing quality of pure awareness.)


477.966eP189

477.966eP189 Henetha-f sen, Asar. De-f su em Khenet Henethetyu.

O Perceptive Faculty, he smites them, and he places himself at the head of the Divine Smiters. (“He” refers to the avatar. “Henetha” and “Henethetyu” are not certain, but may refer to a class of lioness goddesses. The M version puts a divinity sign  by the word. The lioness label goes with the N version of 966d that has “eats” [wenemy] instead of the milder “turns back” [setem]. The smiting may allude to the “smiting pose” of Herew Behudet that became a standard posture for a pharaoh in his role as the commander-in-chief. The pose symbolizes the ability of wisdom to overcome all obstacles.)

477.967aP189 

477.967aP189-190 Ay en P pen kher-k, Neb Pet. Ay en P pen kher-k, Asar.

The coming of this P is to you, Lord of Heaven; the coming of this P is to you, Perceptive Faculty. (This repeats 964a. As before, the P version has “Lord of Heaven” and the M and N versions have “Divine Lord” )

477.967bN909 




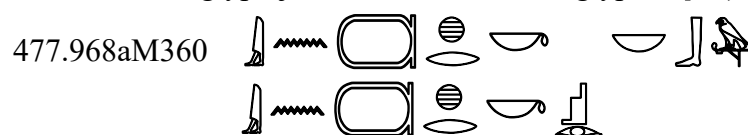
477.967bN909 Asek N pen her-k. Hebes thu N pen em Hebes Neter.
This N strengthens your face; this N clothes you in Divine Raiment. (This verse is the same as 964b.)



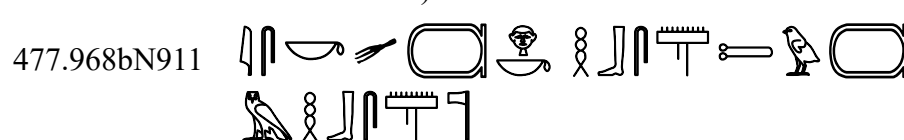
477.967cN909-910 Ary nek N nu, weju en Geb ary-f nek
This N does for you that which is commanded by the World he should do for you.
 (Geb is the World Trump representing physical matter. Generally, the avatar obeys the physical forces of nature that the elements require. He usually does not wish to disturb the layers of causality for the universe in which he operates. He understands the physical requirements of others and attends to them.)





477.967dN910 Semen N @-k hery @nekh. Fa N @-k khery Was.
N anchors your hand onto the mirror of life; N lifts your hand with the staff of strength. (This verse includes the two important scepters that have appeared often in this section: the “@nekh” and the “Was”. The former is a mirror used to detect the presence of breath to tell if a person is alive or not. This mirror of life shows you your true thoughts and beliefs. The “@nekh” was also a ritual staff that priests used when initiating students into breathing techniques. The “Was” is the power scepter of the gods. It represents the basic yogic meditation posture: spine straight plus the triple lock. This strengthens the health and brings a person into the divine world of immortals. The hand is the code for the avatar. The second “hand” glyph should have the noun glyph just as the first “hand” glyph .)



477.968aM360 Ay en M kher-k, Neb [Pet]. Ay en M kher-k, Asar.
The coming of this M is to you, Lord of Heaven; the coming of this M is to you, Perceptive Faculty. (This repeats 964a. The M and N versions leave off “of Heaven” and have Divine Lord.)



477.968bN911 Asek N pen her-k. Hebes thu N pen em Hebes Neter.
This N strengthens your face; this N clothes you in Divine Raiment. (This verse is the same as 964b. Note the variant “asek” determinatives among the P, M, and N versions. The P version has the glyph  instead of .)



477.968cP190 W@b nek P pen.
This P purifies you.

477.969aP190 An Herew *sa-k* mes nek. Ne *reda-f* P pen tepy metu.

477.969bN911-912 Dey nef N tepy Aakhu-f neteru.

477.970aP191 Mu sen, mu nu P pen. Ta sen, ta en P pen.

477.970bP191 @bu sen, @bu P pen.

477.970cN912 Aryt en Herew en Asar, ary-f en N.


478.971aP192 Jed medu: a[ne]j hery-th Maqet Neter.

478.971bN918-919 A[ne]j hery-th Maqet Setesh. A[ne]j hery-th Maqet Setesh.

478.971cP192 @h@, Maqet Neter.

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from a high viewpoint even though, from another perspective, it is all an Illusion.)

478.971dP192 

478.971dP192-193 @h@ Maqet Setesh. @h@ Maqet Herew.

Stand up, Ladder of Illusion, stand up, Ladder of the Will. (There is a ladder for Set and a ladder for Horus. The Ladder of Illusion does not lead anywhere in particular, but still can get to enlightenment. The ladder of the Will leads somewhere, so you tend to get to enlightenment much quicker using it. On the other hand, it must traverse an apparent distance. Therefore, the Ladder of Illusion potentially can get you there quicker, if you have the wisdom to see the wisdom of Illusion. However, that is the problem with Illusion. People stuck in Illusion generally lack the wisdom to see through the apparent reality of the Illusion. We could translate the verse as “Set sets up a ladder, and Horus sets up a ladder.”)

478.971cN919 

478.971cN919 Aryt en Asar. Per-f hery-s ar Pet, Setep Sa ar R@.

[The Ladder] is made for the Perceptive Faculty, and he ascends upon it to Heaven to set up his mission to the Higher Self Sun. (Osiris as the Perceptive Faculty ascends the ladder of evolution to higher and higher states of consciousness until he reaches the celestial realm. There he chooses the program by which he will operate in the service of the Higher Self. When a person becomes enlightened, there is nothing else to do. Some choose to hang around pursuing hobbies or just doing whatever comes up until the body eventually drops off. They serve the Higher Self by merely existing as enlightened beings. Others choose to operate in a mode of deliberate service to the plan of the Higher Self. Avatars choose to do so in a virtually endless process called “Setep Sa” [Choosing the Eternal Program]. Wizards do the same thing at a higher level where they work with Ra and Thoth to design evolutionary systems and entire universes as an advanced art form.)

478.972aN919 


478.972aN919 Ay neth em heh sen-th, Asar.

O You who come searching for your brother, the Perceptive Faculty. (This verse addresses Isis who has transformed into the Ladder intended for Osiris.)

478.972bN919 

478.972bN919-920 Ney en su sen-f Setesh hery ges-f.

After his brother, Illusion, saw him fallen on his side. (The meaning of the verb “ney” is not certain. Set murders Osiris. Then he sees him lying on the ground and decides to generate an interesting Illusion by a 90-degree rotation of the ladder. When the ladder lies on the ground, Osiris could climb on it all day, if he were alive, and never get anywhere higher than where he already is. The secret joke, of course, is that Heaven is where you are right now if you only open your eyes and see. The Illusion of depth and space derives from dimensional shifting to create perspective.)

478.972cN920 

478.972cN920 Em ges pef en Geheset.

On that side of Gazelle Country. (We do not know exactly where this place

478.973aN920

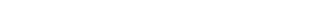
The Will comes to him, his helmet is [on] his head, and he meets in person with his father, the World. (Horus is the son of Osiris, and Geb is the father of Osiris. The word father makes a pun on the “Atef” crown or helmet that Horus wears. Usually the “Atef” crown resembled the white crown [hej] but with an ostrich plume on each side and a pair of wavy horizontal horns such as Khenemew has at its base. Sometimes it has some decorative bulbs attached. This is the crown usually worn by Osiris, but lacks the extra horns and bulbs when he wears it. The word “his” refers to Osiris. However, in this verse, the helmet hieroglyph has a lion’s head with a cobra on top. Where there are herds of gazelles, there usually are lions to prey on them. There may be a suggestion that the Will arises in the Perceptive Faculty because of the need to sort out the welter of options presented by Illusion. When the ladder lies on the ground, a would-be climber actually puts his face to the earth and crawls. The Ladder is the spine of Osiris. He can climb the Ladder even when both he and it lie on the ground, but he will not appear to gain any altitude. Geb is the World Trump, so by crawling horizontally on the ladder Osiris meets Geb at every step.)

478.973bP193  

This P is your son, this P is the Will. (In this verse, the poet addresses Osiris as “you”. Horus, the Will is the son of Osiris. The avatar here identifies with the Will so he can take over management of the Ladder.)

478.974aP193 

Born to you is this P as is born to you the god who is Lord of the Ladder. (Horus is the Lord of the Ladder. The avatar identifies with him and thus takes the role of Lord of the Ladder. He takes charge of his own evolution and assists the evolution of others. Isis [Feeling] is the ladder, so climbing the ladder to higher states of consciousness involves the experience of subtler and subtler levels of feeling.)

478.974bP193 

114

478.974cP193

This P ascends up it to Heaven, and he sets up a program to reach the Higher Self Sun. (The avatar as Will sets the Ladder upright, and then as Perceptive Faculty, he climbs it to Heaven. From there he sets up a program of ascension so that the same process can occur for many others. This is actualizing the plan of the Higher Self.)

478.975aN921 *Da sut. Dat en N Maqet Neter.* *Dat en N Maqet Setesh.*

478.975bN922

N goes forth up it to Heaven, and he sets up a program to [reach] the Higher Self Sun. (This is the same text as 974c above. The repetition is for emphasis on the importance of the avatar setting up the Higher Self program so that others may ascend to reach the Higher Self Realm symbolized by the Sun.)

478.975cP194 Ey Neter as en asu en Kau sen.

115

478.976cN922  923 

478.976cN922 Re[me]th, j[a] ar Pet. N pu Aryt Herew.

O people, go to Heaven. This N is the Focus of the Will. (The avatar uses the Intellect to design a way for everyone to get to Heaven. Then he stands at the Heart Chakra, just to the left of the Ladder, and exhorts the people to climb the Ladder to Heaven. The avatar acts as a catalyst to focus attention on the appropriate goal. He becomes the Eye of the Will. The word “ja” usually has a fire stick glyph and a boat determinative. Here it simply has the cobra sign. The suggestion is to ride the kundalini cobra up the Ladder of the chakras, raising the consciousness to the celestial realms. The **Amduat**, Hour 11, depicts just such a cosmic ride. “Reth je[t]” means the serfs or common people. This suggests that even the common people including serfs can go to Heaven on this Ladder.)

478.976dN923 


478.976dN923 Jer-s jer bu neb netet-s am. Shem N, shem me Aryt Herew.

When its foot nears each place where it is, N’s going is going as the Eye of the Will. (“Its” is feminine case here and must refer to the Eye of Horus that is the focusing ability of the Will. The Ladder does not go anywhere, and the word “people” [re[me]th] is not a feminine noun, but a class including males and females. When each step brings you nearer to the goal, you know you are focused and making progress.)

478.977aN923 

478.977aN923 Amery aw N mem then, Senu-f neteru.

Be happy that N goes among you. O his companions are the gods. (This verse reflects between the companions in Heaven and the people on Earth. As people ascend to Heaven, they discover they are gods and are now among the best possible companions.)

478.977bP194 

478.977bP194 Ah@y em kheseftu P pen, senu-f neteru.

Rejoice in the drawing near of this P. O his companions are the gods. (This continues the previous verse reminding both people and gods that they need to appreciate the role of the avatars, the Masters of the Ladder. The Ladder includes all technologies such as meditation, yoga, tantra, attention management, and various other avatar and wizard self-empowerment tools that facilitate ascension to higher states of consciousness. The “light warriors” who make them available and guide people up the Ladder are precious companions in the community.)

478.977cP194 


478.977cP194 Ma h@t Herew em kheseftu Aryt-f.

As the Will rejoices when he draws near to his Focus. (You can experience the process on a smaller scale simply by bringing your eye to focus on something. This simple exercise empowers a person to see something more clearly. Whatever the eye focuses on appears bright, clear, and appears real and immediate. Once a person



478.977dN924

His Focus is given to him in the presence of his father, the World. (When Buddha reached full enlightenment, he called the World Trump as a witness to his practice, experience, and readiness for that restoration of the Wisdom Eye that was his original True Nature. In this sense, Osiris is a model for the Buddha when he calls on his father Geb as a witness. Geb represents the material world. When you do the exercise suggested in the comments to the previous verse, you are validating the power of the focus of attention by placing it on a material object in your “Real” World.)

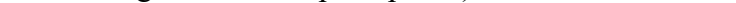
478.978aP194    

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Every Light Being and every god who crosses over, his hand is with this P. (The avatar acts as the guide or ferryman. Here the image has shifted from a Ladder to a Ferry. The ferryboat analogy is popular in the Buddhist tradition. The hand [a] represents the avatar principle of a helpful facilitator, the image of the hand being synecdoche for the whole person just as wheels can be an image for a car. Horus is the Ferryman and his Path is the Way to Enlightenment [a-Wat-Her]. In the Buddhist tradition this is the Path of the Bodhisattva.)

478.978bN924  925 

He ascends to Heaven upon the Divine Ladder. (He still mounts the ladder of ascension to reach Heaven. We are back to the Ladder analogy to describe the rising of consciousness to higher levels of perception.)

478.978cN925 

118

478.978dN925 


He does not ferry over to the evening meal in Light Tower City. (The previous couplet suggested the beginning and the ending of the year. This couplet suggests the beginning and ending of a day. We return to the ferry image and mark time with a meal. The meal here is the evening meal held in the main hall. “Khet khew” puns on the Staircase Throne of Osiris, another tool by which he mounts to Heaven. The Staircase is an alternative to the Ladder. In Heaven, food is not essential. Light Tower City is Heliopolis, the City of the Sun. This refers to the end of an experience as it affects the pleasure centers in the brain.)

478.978eN925 

He does not ferry over to the daybreak meal in Light Tower City. (“Nehap” is sunrise, so this indicates breakfast at sunrise and refers to the beginning of an experience as it affects the pleasure centers in the brain. The person who climbs the Ladder to Heaven does not have to distinguish such things once he transcends. Obviously this all applies to the dead, who do not have to get up and go to work, eat meals and all that business. However, the deeper meaning is that these are just segments of a process and not the essential nature of enlightenment, even though an enlightened person may actually engage in all these activities. His enlightened awareness does not depend on any of these aspects of life.)

[illegible]

119

478.979bP195 

He goes forth to Heaven upon the Divine Ladder. (The avatar ascends to higher and higher states of consciousness moving up the chakras like the rungs on a Ladder.)

478.979cP195 



P rises like the Cobra that is on the crown chakra of Illusion. (The cobra rises from the root chakra to the crown chakra. The root chakra is the home of Set, the Illusion of the physical world. The Ladder ultimately is an Illusion. You do not have to climb a Ladder to get to enlightenment. The highest state of consciousness is the foundation of the lowest state, so all you have to do is fully experience the lowest state and you are there already. When Set lays the Ladder on the ground, he signifies in a humorous way this fundamental insight that the root chakra is the same as the crown chakra from the standpoint of enlightenment.)

[illegible]

Every Light Being and every god extends his hand to P on the Divine Ladder.
(The immortals are always ready to welcome new arrivals as they move up and reach the top of the Ladder. The hand is the symbol for the avatar spirit of helpful cooperation.)

478.980bN926 


United for P are his bones, and his limbs are assembled for him. (The arrival of

the avatar at the top of the evolutionary Ladder results in the re-unification of the scattered components of the True Self. The dismembering of Osiris in the myth recalls the fragmentation of awareness that begins with the Illusion that I am this identity and I am not that world. The “saq” glyph of the N version looks like a kind of sack to hold the component members. The usual determinative glyph for “saq” is a crocodile:  or the “gather/embrace” determinative . [See Budge, 639ab.] The P version of this verse lacks a determinative. Allen’s Concordance shows no other version.)

478.980cN927 

478.980cN927 Sethp eref N pen ar Pet ar jeb@y netery Neb Maqet.

This N transports him to Heaven by the two divine fingers that are Lord of the Ladder. (The two fingers are very important. The avatar as Horus uses two fingers to boost Osiris up the Ladder to Heaven. This probably refers to secret tantric techniques and the touching of key points on the body with what martial artists call the “sword fingers” mudra. The pope still uses this mudra to make the sign of the cross. It represents focus of attention in the realm of touch. The pads on the tips of these two fingers have the greatest touch sensitivity on the body’s surface.

The ladder glyph here and in several other places is written with a variant: )

479.981aN927 

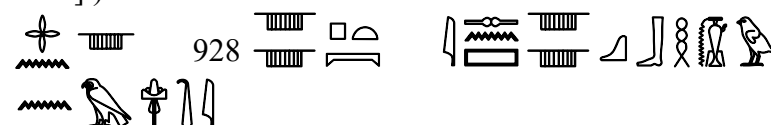
479.981aN927 Jed medu: Wen @wy Pet. Asenesh @wy Qebehu en Herew neteru.

Say the word and open the Double Doors of Heaven; the Double Doors of the Sky open for the Will of the gods. (The double doors are the two horizons, the two lips, the two labia. “Qebehu” means coolness, Heaven, and Egypt. The final phrase may be “by the Will of the gods” or “by the Will and the gods”.)

479.981bN927 

479.981bN927 Per-f em Tepy Heru. W@b-f em Sekhet Aaru.

He ascends at the tip of the day, and he purifies himself in the Field of Reeds. (“Per” can mean to ascend or to “go forth”. The tip of the day is daybreak or dawn. Sometimes it is “Tepy Dewayt”. This means he transcends during his morning meditation. The Field of Reeds is the set of beliefs held in the brain/mind of a person. Egyptians used reeds for pens. The purification process involves bringing the various beliefs into alignment so that the world a person prefers will manifest for him. “Peret em Heru” [“Going Forth by Day” becomes the title of what many call the **Book of the Dead**. Another way to render the title is: “Peret em R@”), [Ascending within the Higher Self].)

479.982aN927 

479.982aN927 Wen @wy Pet. Asenesh @wy Qebehu en Herew Aabeta.

Open the Double Doors of Heaven. The Double Doors of the Sky open for the Will of the East. (This is similar to 981a. “Qebehu” has the same meanings. East can also mean “left”, and thereby implies the heart.)

479.982bN928 Per-f em Tepy Heru. W@b nef em Sekhet Aaru.

He ascends at the tip of the day, and he purifies himself in the Field of Reeds.
(This becomes a refrain in the litany, repeating 981b.)

479.983aP196

479.983aP196 Weny @wy Pet. Aseneshy @wy Qebehu en Herew Sheset.

Open the Double Doors of Heaven. The Doubles Doors of the Sky open for the Will of Knowledge. (This echoes 981a and 982a with a modulation of the aspect of the Will. Here we see “Sheset”, a glyph of a sacred temple. This plays on two meanings. “Sheset” means knowledge or skill. It also means night. The other reading is “Shesemet”, which is a metathesized variant of “Seshet” [civilization] or “Sekhemet”, the lioness of the third chakra. She is the Trump of Strength and expresses the power of the Will. Will power combined with knowledge is unbeatable.)

479.983bN928 

929 

479.983bN928-929 Per-f em Tepy Heru. W@b nef em Sekhet Aaru.

He ascends at the tip of the day, and he purifies himself in the Field of Reeds. (A repetition of 981b.)

479.984aN929 


479.984aN929 Weny @wy Pet. Aseneshy @wy Qebehu en Asar


Open the Double Doors of Heaven; the Double Doors of the Sky are open for the Perceptive Faculty. (The litany shifts deeper to the level of Osiris.)

479.984bN929

479.984bN929 Per-f em Tepy Heru. W@b nef em Sekhet Aaru.

He ascends at the tip of the day, and he purifies himself in the Field of Reeds. (A repetition of 981b.)

479.985aN929 

930 

479.985aN929 Weny (@wy Pet. Aseneshy (@wy Qebehu en N pen.

Open the Double Doors of Heaven; the Double Doors of the Sky are open for this N. (The litany shifts to the avatar himself.)

479.985bN930

479.985bN930 Per-f em Tepy Heru. W@b nef em Sekhet Aaru.

He ascends at the tip of the day, and he purifies himself in the Field of Reeds. (A repetition of 981b.)



479.989aN932 Per-a cref per em Tepy Heru. W@b nef em Sekhet Aaru.

I ascend to him who ascends at the tip of the day, and he purifies himself in the Field of Reeds.



479.989bP198



479.989bP198 Per P pen em Tepy Heru. W@b nef em Sekhet Aaru.

This P ascends at the tip of the day, and he purifies himself in the Field of Reeds.



479.990aP198

479.990aP198 R@ nekaka khat Newet kher metetu Aakh amy-s.

May the Higher Self Sun impregnate the womb of Cosmic Space with the seed of the Light Being that will be within her. (Ra impregnates Newet. This shows that actually Mut and Newet are the same. This means that Ra, Shiva, and even Geb are the same. This tells us that the creative source is inherent in the physical matter of the universe. When Geb impregnates Newet with the fetus of Osiris, this is fulfilling the cosmic plan of the Higher Self.)



479.990bN933


479.990bN933 Ta, qa-f kher redwy N. Tefenut, nejer-s @ en N.

Earth, it rises under the two feet of this N. Tapas, she grasps the hand of N. (As the previous verse suggests, the Cosmic Plan leads to Geb as the spirit of Earth supporting the existence of Osiris. The avatar identifies with Osiris. Tefenut/Tapas is the sister-wife of Shiva. Therefore, she is really a transformation of Mut into the Strength Trump. Another reflection of her is Sekhmet, the Lioness. She is Strength as it embodies on Earth and in the body as radiant heat and metabolic combustion. In the Yoga tradition *Tapas* represents discipline. The *bandha* power locks reflect an important aspect of discipline. Her skilled hands express the power of thought to shape material reality. The “two feet” encode for the name of Baba, the Master of the Root Chakra anchored in Earth. The process of ascension requires solid grounding during the whole process, with feet below and hands above.)



479.990cN933

479.990cN933 An Seker w@b-f N. An R@ da-f @-f en N.

Indeed it is the Destroyer who purifies N. Indeed it is the Higher Self Sun who gives his hand to N. (“Seker” is the personification of destruction, dissolution, and death. He became the tutelary deity of the necropolis of Memphis. “Sek” is to destroy or perish, and the “r” glyph is the boundary or “mouth” that defines the limit of a creation. When a creation loses its boundary, it dissolves back into the environment of all possibilities. “R@” [often spelled out as “R” + “@”] is the Higher Self that gives assistance to the evolution of the avatar by providing a higher definition, a higher purpose. The mouth gives a “hand” [the “@” glyph  code for avatar]. This Higher Existence transcends the boundaries of existence as an individual. The process of dissolution and death is actually a purification process. It eliminates non-essentials and allows a fresh start from the level of achievement













479.991a N934

N will be more of a Leader than the Leader of the Company of Gods. (This is another way of asserting the transcendental quality attained by the avatar.)



479.991bN934



N takes his Seat within the Sky. (The Qebehu is the coolness of the Cosmic Intellect, the Sky, and Heaven. It also means Egypt. The avatar finds his place in the cosmic order. He also finds his place in the society of Egypt.)

479.991cN934                 

My phallus! My phallus! The Ape! The Ape! (“*Henen*” and “*henen*” are interchangeable and refer to the phallus. “*Apath*” is probably another name for the sacred ape transformation of Thoth/Baba. Usually it is “*Patheth*”. “*Apa*” also means to fly. There are suggestions of dancing and singing underlying the verse. This is a strange tantric coda at the end of the litany. It apparently refers the whole hymn back to Baba the Transcendental Baboon.)

479.991dN934  935 

Take N with you and live forever. (The P version adds, “Live forever” ♀ ㊦ ㊦. The poet asks Baba to take the avatar with him to play forever in the transcendental awareness.)

[illegible]

Say the word: Ah, the sights become beautiful. Ah, the sights become uplifting. (A mere shift of viewpoint renders anything, however ugly, sublimely beautiful and uplifting. The “word” is the “mantra” or definition that creates the transformation.)

480.992bN935

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[illegible]

His Prana Soul is his Primary, his magical powers are on both sides of him, and his layered creations are at his two feet. (This describes the creative process as it unfolds from the Big Bang of an initial creative intention. The “head” or Top Priority of the avatar is his primary goal, his mission in life or most important belief. This forms a flow of psychic energy the Egyptians called *Ba*. The grosser form of this flow we call breath, and the subtler form we call thought. With his hands on both sides of his body, the avatar works his magical powers [*Hekau*] as he expresses his mental intentions into the physical world through action. The *Ka* electrical energies operate the various muscles and emanate from the chakras at various frequencies. The “sh@t” is the layered structure of existence that builds up under his feet as the world he lives in. “Sh@t” literally means stacks of documents or slices of meat. The two feet encode Baba as the magical alchemist who makes ideas transition to physical realities and then plays with them.)

480.993aN935

He brings for N the cities, and he assembles for N the nomes. (This refers back to Tem in 992b and what Tem says at 961c when he promises the heritage of Osiris to include the cities and nomes of Egypt. These represent ganglia and organic cellular structures of the body.)

480.993bN935  936 

He unites [them] for N as in the United Boundaries. (The “Sema Tawy” is the Uniter of the Two Lands, North and South. Here it is “Semu Tayu” and includes all lands. The three glyphs may be pronounced “adebu” , the banks of rivers and canals. Tem knows how to unite because he is the full blast of the entire creation that comes from the Unified Field. He initiates Osiris into the status of a Unified Field Guide. Each city and nome state has its own local government that guides the local population. He then unifies these local governments under a central government.)

480.993cN936

The one who speaks of this is World, hereditary chief of the gods. (Geb is a “Rep@”, or hereditary chief. He rules the World because he is the World Trump. He is physical matter. He also rules the gods because he inherits this position from his father, Tem/Shiva. All the gods function by virtue of the physical matter of the universe. Thus, he is their chief. The “Rep@” chiefs later became a hereditary class of beings that specialize in dominating planets. Set took over the chieftainship of the “Rep@” and displaced Osiris. The power struggle between animals and plants is the story of life on planet Earth. They actually coexist symbiotically, but Set and his minions suffer megalomania. In their efforts to expand their wealth and power, they have disrupted the balance on the planet. They currently threaten to

[illegible]

The Chakras of the Will, the Chakras of Illusion, and the Field of Reeds. (This verse continues the comprehensive biological list of key points that Tem and Geb went over in 961a-b-c.)

They adore N as the Morning Star. (“Dewaw”, the morning star is Venus. Mut/Hathor is the personification of pure love and the consort of Ra. She often lives or rides on Venus so she can be near her lover, the Sun. Similarly, Isis lives on Sepedet, the star Sirius, because it is near the ascended form of her lover Osiris in his guise as the constellation Orion. Tem grants the Wizard Magician Osiris all these sovereignties because he embodies love in his manner of living. As the essence of plant life, Osiris does no harm and silently transforms the light energy of Ra, the Sun Trump, into living forms that support all other life forms on the planet.)

As the Fighting God, Chief of the South Land. (“Aahes” means a fighter, and is the name of an ancient Sudani god. Sometimes scribes spell the name “Ahy”. This may refer to Set. Some refer it to Harpocrates, the child Horus. I suspect it really is the god of the first chakra, and that is Set. It represents the fight for survival, the notion of the survival of the fittest. Survival of an organism in a physical environment is the energy of the first chakra. Modern scientists call it the fight or flight instinct. Tem takes this title from Set and gives it to Osiris as part of his verdict. This means that the survival instinct now comes under the deliberate governance of Osiris as the embodiment of the Higher Self.)

As the Touch God, Chief of the Bow Land. (“Dedewen” is another Sudani deity. His name refers to the sense of touch as the most primitive sense in a physical organism and therefore is a transformation of *Saa*. The Bow Land [*Ta Sety*] is Set’s Land. This is the region of Nubia and Sudan in Egyptian geography. In physiology, it is the sphincter and perineum muscular system that acts as a bow to shoot arrows into the brain from the first chakra. The root “*deda*” also means to masturbate. “*Wen*” means to open or to exist. This is the integration of the sense of touch with the second chakra to deliberately open it and thereby activate the Kundalini. The letter “*d*” is the glyph of the hand. “*Ded*” has two hand glyphs and these hands may be used to stimulate the first chakra energy. The perineum muscles alone also can generate this energy.)

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480.994eN936 Seped as kher Kesebetu-f

As “The Sharp and Ready God” under his Trees of Life. (“Seped” is the deity of the Eastern Delta and is closely related to the rising sun. He may also have a connection to the Dog Star, Sirius. Isis used the star Sirius as her base in Heaven. Here the divinity is clearly masculine. “Sep” is a thorn glyph and means to be sharp and prepared. The reference to “Kesebet” trees is obscure. This may have been a sacred grove in or near Light Tower City. The trees may have had thorns. “Kes” means to bow and do homage. “Bet” is a house or palace. Following the sequence, we would expect reference to the third chakra. When we bow, we bend at the waist. The House of Bowing is in the lower third chakra. This may refer to yoga practice of *Uddiyana* bandha and *Nauli*. The heliacal rising of Sirius signaled the coming flood and the beginning of the year. The year thus began at the southernmost part of Egypt when the floodwaters began to arrive. The official sighting of Sirius probably was done at a temple in Light Tower City in the Delta. The Kesebet tree is considered to be the Tree of Life for Egyptians.)

480.995aN936 


480.995aN936 Fa sen maqet en N.

They lift the Ladder for N. (From the lower chakras the consciousness rises up the Ladder of Evolution. These lower chakra deities anchor the Ladder upright so the avatar can climb.)

480.995bN936  937 

480.995bN936 Se@h[@] sen maqet en N.

They stand up the Ladder for N. (This is the same as 995a with a different verb.)

480.995cN937 

480.995cN937 Thes sen maqet en N.

They elevate the Ladder for N. (This is the same as the previous two verses except that the Ladder may be actually moving upward like an elevator. The gods do the work and the Osirian avatar is borne upwards as on a palanquin that is carried up stairs.)

480.995dN937   

480.995dN937 Ay maqet. Ay paqet. Ay ren-th jed en neteru.

The Ladder comes. The “Flying” Ladder comes. Your name comes spoken by the gods. (“Paqet” may just be an alternate spelling for “maqet”, but the root “pa” means to fly. “Qat” is height. The ladder starts to resemble a flying machine. The usual meaning of the root “ma” as it is written is to see. This suggests that the ladder is a device for seeing, in other words, a system for perceiving various levels of higher consciousness. The speaking of the avatar’s name represents the announcement of his arrival at each stage on the ascent. It may also suggest the use of mantras and secret names and passwords that act as “open sesame” formulas.)

480.996aN937    

480.996aN937 Ay perau. Ay perau. Ay hefedu. Ay hefedu.

Those who ascend come. Those who ascend come. Those who alight come. Those who alight come. (They ascend as the sun ascends in the sky when it goes forth on its daily journey. The “hefedu” means to alight as when a bird lands and may suggest the sun as it descends toward dusk. It also refers to those who are in an ecstatic state. They are “high”.)

480.996bN937 Ay shewau. Ay shewau.

480.996cN937

N ascends upon the hips of Feeling, and N alights upon the hips of the Kundalini. (Isis is Feeling, and Nephthys is Kundalini. Isis is the pituitary, but she has a doorway at the vagina between the hips. Nephthys lives deep into the pelvis at or near the G-spot, but rises to open the mouth to speak with the Higher Self. The root “men” refers to a foundation. It can mean a foundation stone, or the generative god Menew. It also refers to breasts and thighs of a woman. Here the “menety” are the thighs of a woman. This verse is tantric. The avatar becomes aroused with Feelings. The image conveys the notion of sexual arousal. The word “hefedu” means to alight as when a bird alights. It also means to swoon with ecstasy. The awakening of Kundalini is not merely a sexual awakening. It raises this life energy up through the chakras to awaken higher spiritual states. The starting point is in the first and second chakras. The two leg glyphs encode the name of Baba, and this further emphasizes the tantric nature of the verse. After the family quarrel, Nephthys joins Isis as a lover of Osiris. There is a tradition that the quarrel between Osiris and Set began when Osiris and Nephthys secretly began to have an affair.)

480.997aN937-938 Nejer nef at en N Tem @ en N.

480.997bN938

He appoints N as the chief of those gods. (Tem has the seniority to appoint a chief over all the gods. Osiris becomes the successor of Tem when he identifies with him in his ascension process.)

480.997cN938 Sebequ. *Saaau.* Atemu seka[u].

A large, ornate stone lion sculpture (shishi) standing on a tiered pedestal in front of a brick building. The lion is depicted in a dynamic, seated pose, holding a small object in its mouth. The pedestal features intricate carvings, including a large 'V' shape. The background shows a red brick wall and a window.

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480.998aN938 Methen nu wejed en then neteru tem N wenen em khenet then.

[illegible]

The Road God N is established as your leader like the daily bull sacrifice of a Unity Bull. (The exact meaning of the reference to the ritual is not clear. However there is a play on the word “men” for “established” and for the “Amenew” daily bull sacrifice. “Amen” also refers to the “hidden” god, Amen, and his generative form, Menew. The bull is one of his symbolic forms and represents the powerful Ka energy. “Sema” means unity. The bull unifies the herd by his powerful leadership. The notion of a sacrifice may suggest the sacrifice the leader makes of his personal life when he leads others. The road is the path of evolving consciousness. The hidden aspect of reality is Pure Existence. This is a Unified State and therefore persists as the foundation for every day. There is a tantric practice that underlies this verse.)

481.999aN943 Jed medu: Aw@u Her Ha-f ja N.

Say the word and the divine exalted heir, “He Whose Face Is His Back” ferries N. (This section deals with the ferry imagery. The ferryman’s epithet describes how he guides the boat forward looking backward to work the rudder. The ferryman is Horus, the Will. He will guide the avatar unerringly to enlightenment.)

481.999bN943 Dey Sekhenwy Pet, jay N am kher R@ ar Aakhet.

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481.999cN943

481.1000aN943 

[illegible]

481.1000cN944

481.1000dN944

481.1000eN944 


132

481.1001aN944

N is upright among them. (The above verses may describe meditation postures involving mantras, mudras, and bandhas. “Upright” can be understood literally or figuratively.)

481.1001bP203

481.1001cP203

Give your hand to P. He is alive. (The moon and the morning star greet the avatar as he ascends to his immortal status. Giving the assistive hand is code for the spirit of avatars. The N version lacks the final phrase “@nekh-f”.)

482.1002aP104+1

Say the word and O father, this Perceptive Faculty P. (“Father” can also be read as “king”. The M and N versions lack “Asar” and “pen”. The P version is damaged but reconstructed as shown based on the M and N versions.)

482.1002bN862                    

863 


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transcendental world beyond the visible universe so that it may embrace the entire cosmos within your heart. From that transcendental space you can come and go freely to all universes in all times and all forms. The M version seems corrupt at the end and speaks of “eating”.)

482.1002cN863 

482.1002cN863 Ar Mu apen Renepu, redau en nek.

Toward this water of youth that is given to you. (The waters are the cosmic potential energies of pure awareness from which all things emerge and grow. The sun of creation arises from this ocean of awareness, and time begins. We can also take the water as simply a ritual offering of fresh water.)

482.1003aN863 (P204+1) 

482.1003aN863 (P204+1) Aa at [Asar] N.

O father [Perceptive Faculty,] N. (The P version adds the name Asar [Osiris].)

482.1003bN863 

482.1003bN863 Thes thu hery ges-k Aab, de thu hery ges-k Amen.

Lift yourself up from on your left side, and put yourself onto your right side. (This verse repeats 1002b.)

482.1003cP204+1 

482.1003cP204+1 Ar ta pen seref, ary-na nek.

Toward this warm bread which I have made for you. (Bread represents the physical world and the body just as water represents the spiritual world and the blood. The avatar offers his physical incarnation in service to the universe in this ancient communion rite that is perpetuated today by Christians as the Eucharist. The bread is fresh-baked and warm.)

482.1004aP204+1 

482.1004aP204+1 Aa at Asar P pen.

O father Perceptive Faculty, this P. (This verse agrees with the P version at 1003a. The N version only has “O father/king N”, and the M version only has “O father”, writing father as “tef”.)

482.1004bP104+1 

482.1004bP104+1 Wen nek @wy Pet. Aseneshy nek @wy Pejetu.

The Double Doors of Heaven are open for you, and the Double Doors of the bows are open for you. (Heaven is the way to the Dewat/Twat. The bows are the perineum muscles and labia. In the geography of Egypt they are the lands at the southern border. They characterize the root chakra.)

482.1004cP204+1 

482.1004cP204+1 Em Sha neteru Pe aw. N864 Em *kha* neteru amyu Pe aw.

The gods of the Bindu are in the Ocean. (“Pe” is the city of Buto in the very north of Egypt. It represents the crown chakra. All the gods gather there at one point to connect to the Higher Self and pure awareness. The M and N versions have “*kha*” instead of “*sha*”, a common dialect spelling in the Old Kingdom. This suggests the “belly” of Heaven. However, “*sha*” is better, because Pe is close to where the Nile flows into the Mediterranean Ocean.)

482.1008bN868  Senet-k Weret. *Saget af-k, qefenet detu-k*

482.1008cN869

482.1008cN869 Sekhenet thu, gemet thu hery ges-k hery weieb Nedat.

482.1009aN869  

482.1009aN869 Tem aakeb herv Aterety.

482.1009bN870  

482.1009bN870 Neteru, medu khefet-f. An en then su.

Gods, speak with him, and bring him.

482.1009cN870

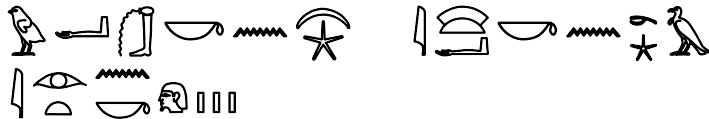
482.1009cN870 Per-k er-k ar Pet. Kheper-k em Wep-wawet.

482.1010aN871






482.1010aN871 Sem thu *sa-k* Herew em *Wawet* Pet.

Your son, the Will, guides you on the paths of Heaven. (Osiris learns to use his Will to find his path unerringly. Thus, he becomes a great celestial guide and Wep-wawet becomes his follower. An avatar learns to use his intuition to sense the right direction [Wep-wawet] and then use his Will to choose that path and stay on it for the course. “Facilitator on the Path of the Will” is a direct translation of the word “avatar” in Egyptian.)

483.1012cN848 

483.1012cN848 W@b-k en abedet. Akh@-k en Semedety. Aryt nek Tepu [khemet].

You are the purity of the beginning of the month, and you are the rising of the two half moons, and you are the eye of the three beginnings. (This refers to the awakening in terms of beginnings. The Egyptians had festivals to celebrate special days in their various calendars. The Egyptian lunar month followed the phases of the moon. The beginning of each lunar month was the new moon. The full moon was at the middle of the month. The two half-moon phases  were also marked with festivals. The half-moon phase was “semedet” or “semety”. This word means “eye paint”. The “eye paint” of Horus refers to the Eye of Horus. Egyptians drew it with eye paint highlighting. The glyphs as drawn by Sethe are  and resemble the words “Eye of Horus”, but actually mean “two half months”. The

traditional glyph of the “Eye” represents the eye of wisdom , but is also a mathematical symbol. Each component represents a bifurcation. The six bifurcations allow 64 components for the lunar month of which the four major phases were New, Early Half, Full, and Late Half. This was the basis for the Egyptian **Book of Changes** system developed by Thoth. Egyptians also used it for their weights and measures. The Egyptian solar month had thirty days, with a five-day epagomenal month at the end of the year. The three “beginnings” refer to celebrations at the beginning of each of the three 10-day weeks that made up a solar month. There were also festivals at the beginnings of each of the three Egyptian seasons – Flood Season, Planting Season, and Drought Season. “Aryt” means both “eye” and the “making” of the festival. So this verse includes the lunar calendar, the solar calendar [decan weeks] and the system of weights, measures, and volumes used in Egypt. These systems allowed for clear and precise calibrations. The true meaning of the “purification” mentioned here is precise calibration that is fractal and occurs at every scale, from wholeness down to the smallest component. Precision in time and space leads to honesty and integrity in commerce and other social interactions. It also means the Egyptians spent a lot of time celebrating life with festivals and were not just always hauling rocks to build pyramids.)

483.1012dN848 

483.1012dN848 Jesu nek Menet Weret ma “@h@ Ne Werej Nef Heryab Abedew”. **The Great Swallow greets you as “He Who Stands in the Center of the Heart’s Mound without Ceasing.”** (The Great Swallow is an epithet of Isis and is probably the ancestor of the Dove that came to represent the Holy Spirit. In the ritual she takes the phallus of Osiris into her vagina. This is the door to the holy temple of life. The glans of the phallus is the “heart” of Osiris. “Abedew”, [Abydos] is the Heart’s Mound, the *Mons Veneris* of Isis. In the center is the womb of Isis, the holy temple from which she brings forth life. The climax of the Abydos ceremony probably was ritual copulation by the priest and priestess who played the roles of Osiris and Isis. The phrase “without ceasing” means that his virility lets him make love for an extended period without tiring or losing his erection. This state is depicted abstractly in the **Amduat**, Hour Five.)

483.1013aN849 Ta, sejem nen jed en Geb as [s-]Aakh-f Asar me neter.

483.1013bN849

The Great Shiva Watchers of *Bindu* made him an Offered One, and the Great Shiva Watchers of *Mula* made him a Sealed One. (The Watchers are forever awake witnessing what is happening NOW in the Great Void. Bindu is Buto [Pe] in the north of the Egyptian delta. It is the *Bindu* point of the crown chakra. “Weden” is the Offered One or the Gift, the Baboon form of Baba/Thoth, the totem of scribes. He represents transcendental awareness. The crown chakra integrates all memory and other mental processes that govern thought and action. In ancient Egypt the *Mula*, or root chakra, was known as Nekhen, the ancient center in the far south. It is a key point in the root chakra of Egyptian geography. There are other points, such as Abu [Elephantine]. Pe is sacred to Wajet, the risen cobra. Nekhen [also called Sep] is sacred to Mut, the Mother of cobras, Nekhebet [the lotus of the yogic principle] in her palace. The name “Nekhebet” also is a twist on her avatar “Nebet-Het” [Nephthys]. The palace of Nekhebet is above the root chakra. “Nekhen” is a name for the baby Horus, the inner child or immature latent form of the Cosmic Will that she mothers. “S@h” is code for Sah/Orion, the ascended form of Osiris. It is the Seal of Immortality. “Weden” means to present an offering. “Seh@” is to rejoice and celebrate, but also is a common metathesized form of “S@h” with the seal determinative, making the immortality of an avatar “official”.)

483.1013cP204+4 Seker as, Khenet-ta Pejedu Sha.

483.1013dP204+4

Will, Generation, and Servant of Stability. (Horus is the Will. “Ah[a]” is a form

483.1014aP204+4


The Earth speaks: “Open the Portal of the Twat.” (The M and N versions have

483.1014bN850

The mouth of the Double Doors of the World opens for you. You are the Primordial Progenitor. Your speech goes forth together with the Death Trump. (Again, the text frames the beginning and the end. “Tepy @” is the great ancestor at the primordial beginning of creation. The Double Doors are the horizons that frame a thought, a day, a life, or even a cycle of the cosmos. Anepu is the Lord of Death who waits silently to receive the remains of each creation. Creation is an expression of divine speech. However, each creation that has a beginning also has an end. Death represents that end.)

483.1015aN850

Your immortal soul goes forth from the mouth of Death, and the Will is Chief of his abiding forms. (“S@h” is the enlightened immortal soul and specifically refers to the ascended form of Osiris as Orion and his other immortal companions. Osiris and company take this form after passing through the state of Death. Thus, he goes forth from the mouth of Anepew [the wrapper of mummies]. These ascended

483.1015bP204+4 

Wiseropes, who is Lord of the City of Jackal Guides. (This continues the complex word play relating Osiris, Anepu, and Wep-wawet that is part of the Osirian

rites. The jackals are guides of the dead. They represent the ability of intuition to guide when the way is not clear. It sniffs out the appropriate path. The place name “Sebut” [often spelled] includes the word "seb" for jackal and a compound glyph for raising that which is below. “Wiseropes” is a compound of Sa Lord of Wisdom and the sense of touch together with ropes used as towropes to pull the boat or sledge of the ascending soul. The jackals pull a boat with the soul of the dead across a lake in the Twat. Square #27 on the Senet Game Board belongs to the god Anepu, wrapper of mummies, and represents death and dissolution back into pure awareness. The **Senet Game Text** describes a team of jackals towing a boat across the lake of Anepew’s square #27.)

483.1015cN851

483.1015cN851 Seb Shem@, @nej Mer Pesejet Weret.

The Jackal of the South is Governor of the Great Company of Gods. (“Seb” is a jackal, and “Shem@” is the South. “@nej Mer” is an ancient official title of an administrator such as a governor. The glyph for “Mer” plays on the idea of love as well as suggesting Anepu’s lake on Square #27. “Res” [another reading for the glyph of south] plays on the idea of awakening. “Seb” plays on the idea of a star and a teaching as well as the jackal image and the lessons provided by death. This is a complex, many-layered verse. It also suggests the importance of *Mula Bandha* and *Aswini Mudra* as yogic exercises.)

483.1016aM332

483.1016aM332 Baa-k ar Pet hery khenedu-k baa.

Your firm soul goes to Heaven on your iron sedan chair. (This verse plays on the pun between iron and soul and includes the quality of firmness associated with iron. Egyptians, not yet aware of the abundance of iron on Earth, originally thought iron came from the Heaven of outer space since they first obtained it from meteorites in early times. The sedan chair is made of iron and flies back into the sky carrying Osiris to Heaven.)

483.1016bN851

483.1016bN851 Ja-k Sha. Khaw her-k Mehet Pet.

You ferry across the ocean, and your face is Darkness, Heaven of the North. (North is the direction of the Pole Star. Moving up the earth’s axis to the Celestial Twat of Newet in his cosmic boat, Osiris passes beyond the Pole Star into the womb of Newet and establishes his “firm” throne there. He becomes the Pineal gland in the third ventricle at the hub of the cortical neural net. His soul passes out of the *Bindu* Point of the crown chakra and up the axis beyond the solar system and even beyond the universe. The meaning of “Khaw” is uncertain because the determinative is lacking. However, the idea of night or darkness fits the context. “Wep-wawet” has a black face and sits at the North Pole as a guide through the “darkest” part of the night sky.)

483.1016cM333

483.1016cM333 Nas R@ ar-k em aseken Pet.

The Higher Self Sun calls to you in the placenta of Heaven. (Ra is the Higher Self. Osiris goes into the Twat to prepare a new incarnation. His throne is the lotus

483.1016dN852

You go up to the god, and Illusion joins up with you. (Set is Illusion and the brother of Osiris, the Perceptive Faculty. Any time an avatar takes on an incarnation, he must also take on Illusion. He prepares to play in the world of Illusion and must accommodate to this condition. The phrase “sen sen Setesh arek” can also mean that Brother Set kisses you.)

483.1017aN552 

The odor of the God of Masturbation is upon you, young dude of the south. (“Dedewen” is the God of Masturbation. “Hewen” is a young male. The youth grows to puberty, and the odors of puberty are on him. His semen flows and he discovers the pleasures of masturbation. “Seth” suggests the name of Set. Sethe’s transcriptionn of the N version has a simplified image of a finger-sucking boy with a

483.1017bP204+5

He gives you his pure divine incense that he pours out for the gods. (This verse continues to develop the image of the masturbating youth. His semen is a precious balm and its fragrance is divine incense. “Kep” is a variant of “kef”, to pour or spit out, and describes his ejaculation.)

483.1017cP204+5

The two princesses of the king of North Egypt are born, the Head of the Great Crown. (This describes the two lobes of the brain that join to form the head of the avatar. The tantric ejaculation goes into the brain rather than the womb and enliven these two princesses.)

483.1018aP204+5 

Your Great Flood is in the Green Fields. (The seed of Osiris is the farmer's seed that grows in the delta. The Green Fields are the fields of the delta and represent the beliefs that grow in the brain. The Great Flood is the kundalini rush that prepares the fields for fertile crops of the delta in the north of Egypt and prepares the brain for creative thoughts. The glyph for Field is the green crop phallus of Osiris with green reeds growing alongside it.)

484.1020aM442

484.1020aM442 Jed medu: M pu Wer, per ar Pet kheperer per ar [qebehu]

Say the word and this M is the Great One who ascends to Heaven keeps on ascending to the [Higher Heavens]. (The first part up to “pet” is from the M version, and the rest is from the P version. Allen thinks the final word is perhaps “qebehu”.)



484.1020bP204+7 P. pu a@a neweb her . . .

This P. rises golden upon

(This verse is partially recovered from the P version, and the translation is tentative.)



484.1021aP204+7 [𐎧𐎠𐏀𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙

484.1021aP204+7 [A em hetep a]t an Newet new seda em hetep at.

“O to experience kingship” says this Cosmic Space to experience kingship. (Too much is missing to say much about this verse except that it clearly relates to the next verse. The first part may be Allen’s guess.)

484.1021bP204+7 

484.1021bP204+7 “Ay en *sa* P em hetep at,” an Newet.

The coming of the son, P, is for experiencing kingship, says Cosmic Space. (Newet says that the purpose of Osiris being born as her son is to become king of the universe. “At” also can mean fatherhood. This verse contains the phrase “em hetep at” from the previous verse and thus throws some light on the previous verse, showing at least that they form a couplet.)

484.1021cP204+7 

484.1021cP204+7 Ney kher en jeh@ hery sa-f. Ney kher khet dewet hery @-f.

No leather strap has fallen on his back, and no evil thing has fallen on his hand. (This means that the avatar has done no deed for which the punishment would be a whipping or a mutilation of the hand.)

484.1021dP204+7 

484.1021dP204+7 Ne hem reda akher-f. Ne hem reda seneb ba-f.

He is not allowed to be cast down, and he is not allowed to be overthrown. (This verse continues the sentiments of the previous verse. “Akher” is to cast down, and “seneb-ba” is to overthrow.)

484.1022aP204+7 



484.1022aP204+7 P pen pu kh@ en Ta heryab Waj Wer. Aw net nejaru Ta @-f.

This P is the uprising of Earth in the midst of the Great Green Sea. No one grasps the Earth's hand. (The Great Green Sea is the Mediterranean and here symbolizes the primeval ocean of pure awareness. In the Egyptian myth, a mound of earth rose out of this unbounded primordial sea of awareness and then the Sun of the Higher Self rose from that. The avatar is the embodiment of pure awareness and recapitulates the forming of the material universe from pure awareness. After the creation of the primordial matter of the universe, stars were born. This process goes on right now in many places such as the Orion nebula. There, from a great dark cloud of particles like an island in a sea of light, new stars are being born. The majority of inhabitants on Earth do not know the technology of the avatars. So they do not "grasp his hand" in either the mundane or the spiritual sense. They have no idea what is going on. The other idea is that there is no one to greet him because he is the first. He thus has to take full responsibility for everything. There is no prior avatar to extend a helping hand. The reason people do not understand avatars is that they are unwilling to take the primary responsibility of being Source and are looking for someone to give them a helping hand. True avatars do not depend on other avatars – they create the avatars. There are many ways to look at things.)

484.1022bP204+7 

484.1022bP204+7 Ne nejer aw aru Ta @ en P pen.

Those who come to Earth have not grasped the hand of this P. (This repeats the last half of the previous verse for emphasis. Those who come to play on this planet, all come after the true avatar has created the planet and the universe in which it is embedded. A true avatar does not need a helping hand, but he can be a helping hand.)



484.1022cM443 

484.1022cM443 Wepew ar ta aru ta.

Those who come to earth belong to earth. (This is my guess at the sense of this short recovered verse.)



484.1022dM444 

484.1022dM444 Shewe mejer-f Ta kher redwy-f . . . her remenwy-f..

As for Shiva, he presses down on the earth with two feet and upward with his two hands. (There may be a lacuna. Shiva is the god of the atmosphere, and the Egyptians often depict him standing with his feet planted on the World Trump [Geb] and holding up Cosmic Space [Newet]. Shiva is also the god of *pranayam* and the respiration of life. Life establishes itself on the planet. It is practical and down to earth even though Shiva is the emptiness of the Great Void. Shiva is the Emperor Trump of the Tarot.)



484.1022eM444 Aryt nef pu en senet-f wep-f *sa* ar sen-s.

(This verse is badly damaged and is also cryptic and possibly garbled. It seems to explain why Shewe was standing on the World and reaching up to Cosmic Space. They are his children. Somehow he is not separating them, but rather bringing them together so that they may generate life on the planet.)

484.1023aP204+8 Aryt nef hem pu.

What is done by him is just this. (What he does is what he does, -- nothing more. It has no meaning, but only generates an experience. However, it gets further elaborated in the verses below.)

484.1023bP204+8 Wep-f P pen ar sen nef @neta. Demej-f su hen@ sen A@feta.

He counts this P as his companion, Mr. Myrrh, and unites him with his companion, Mr. Oil. (“@net” is myrrh. “A@fet” is pressed oil or wine. Myrrh combined with oil makes a balm that the adept can rub on his body. The word for myrrh analyzes as “@-Net”, the hand of Neith. “A@f-Ta” suggests the “Limb of the Earth”. This verse contains tantric allusions and references to the Egyptian art of working with essential oils.)


484.1024aP204+8 @nekh ren-f hery sethu neteru.

His name lives on account of the divine scents. (This verse continues developing the conceit of the previous verse alluding to the secret Egyptian tantric technologies based on essential oils and compares a person's name and fame to a fragrant odor. Family and friends perpetuate a person's name and reputation after he is dead. They maintain his mausoleum and make daily offerings of incense before his name on the family memorial plaque. In China and many Asian countries, families as a rule have an altar in their house with a photograph or memorial plaque inscribed with the names of parents and other close loved ones. Family members offer incense and prayers for these beloved ancestors on holidays, or even on a daily basis. During life, the "Ren" Name energy of the fifth chakra facilitates recognition and communication. The "Ren" also can have a measure of immortality that continues for centuries or even for millennia. For example, today after thousands of years, people still know the "Ren" of Rameses II. Even his physical body [*khat*] survives in mummified form in the Cairo Museum. However, his *Ka*, *Ba*, *Ab*, and *Khaybet*, are gone. They all transformed into an *Aakh* Light Being that has probably moved on as an avatar to incarnate consciously in other lives and times.)

484.1024bP204+8 @nekh hem P pen em @nekh-et-f am em tewer ha neter.

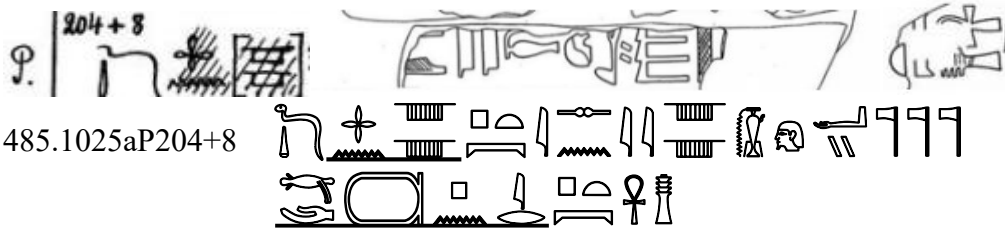
Indeed this P lives on what he lives on, on the sacred bread of [Pure Awareness] that is behind the god. (The avatar is immortal and takes various forms, but

underlying these forms is his true existence as a virtual being in the Unbounded, Undefined Pure Awareness. The sacred bread or cake “Tewer” is an anagram for “Weret”, the Great Tantric Cobra goddess avatar of Mut, and an epithet of Pure Love. He identifies with that “Greatness” that transcends even God. The Great Cosmic Mother is Beyond the Beyond. Wherever the “identity” of Rameses is now, his essential being is that Bigness, not the desiccated mummy in the museum. Nevertheless, that mummy is infused with myrrh and other essential oils.)

484.1024cP204+8 

484.1024cP204+8 P pu tehewej. P pu tehewej ara Redu then, neteru.

This P transcends the order. This P transcends the order to your Staircase, O gods. (The universe has orderly laws set at the beginning of time. The universe has a sequence of evolution that is an orderly procedure for climbing the states of consciousness to ever more sublime realities. The avatar has mastered the procedure of Transcendental Meditation, and he has gone beyond the “Red” – beyond the Staircase of the Gods to the Great Beyond. From there he operates as a Wizard independent of orders and sequences. Hence, the text starts to speak in scrambled anagrams. “Wej” is a decree or order. “Het” is the name of an epithet of Baba the Baboon who represents a playful personification of the total freedom of the Transcendental Creative Awareness that is beyond all. The goal of creating life on our world is for it to evolve through physical experiences to the highest transcendental spiritual attainments.)

 485.1025aP204+8

485.1025aP204+8 Jed medu: Wen @wy pet aseny @wy qebehew tep @wy neteru. Shedu P pen ar pet @nekh jed.

Say the word and the Primordial Deities open the Double Doors of Heaven and open the Double Doors of the Sky. This P explores to the established life of Heaven. (Allen’s reconstruction of 1025a-d is as follows:

1025a wn ʿ3wj pt jzny ʿ3wj qbḥw dpj ʿwj ntrw

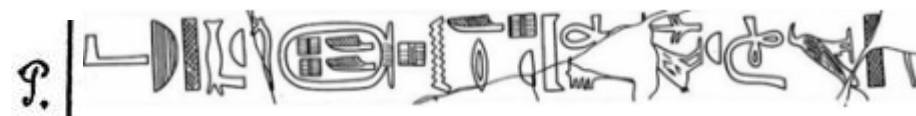
1025a šdw NN pn jr pt ʿnh dd

1025b ntr nb šdt.f NN pn jr pt ʿnh dd swt w3š.f

1025c swt b3.f swt sn.f p3q

1025d swt pr.f jr ḥwt ḥrw jrt pt



Hymn 485 begins with the Primordial Deities opening up all the secrets of the universe. Only the P version survives, and it is damaged, but we can pretty well recover the text from the context. I include the transcription of the damaged verse and Allen’s transliteration for readers to study 1025a-d. Underlined glyphs are reconstructed from damaged text.)



485.1025bP204+8



485.1025bP204+8 Neter neb shedet-f P pen ar pet @nekh jed sut washe-f.

Each god takes this P to Heaven, living and established in his Ocean Awareness Meditation. (This verse tells us that at the foundations of the universe is a meditation that takes anyone to the source of the universe and beyond. It has been passed down by the Primordial Sages and Deities. This technique is an essential part of the ancient training program called “Shedy” [to save, deliver, take somewhere; to suckle, to educate; to study profoundly the mysteries; also relates to “Sheta”, the tortoise constellation , which is also one of the dekans and symbolizes what is hidden, secret, mysterious; and “Shetew” , a group of stars in Orion, the constellation of Osiris.)

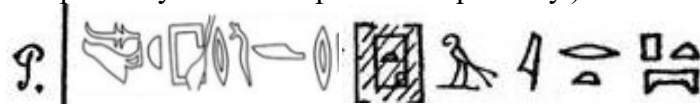


485.1025cP204+8          

485.1025cP204+8 Sut ba-f sut senen[u] peq.

He breathes and he sniffs the “portion”.

(The first part is recovered from the M version, and the last section [peq] is from the P version. The P version has “san-f” instead of “senenu”. This verse refers to breathing techniques and processes of thinking. The sniffing may be techniques of smelling or kissing [tantric procedures], and the “portion” may be food, or essential oils that are parts of the ancient secret rites at Abydos, or a more general notion of just intimately experiencing one’s “lot” in life, the experiences one has chosen to have during a specific lifetime. The slanted lines are evenly spaced in the transcription and probably indicate repetition or plurality.)



485.1025dP204+9       







485.1025dP204+9 Sut per-f ar Het Herew aret Pet.

He ascends to the House of the Will in Heaven. (The “House of the Will” is Het-Her [Hathor], an epithet of Mut, the Great Cosmic Mother. She is the symbol of pure awareness. The Cosmic Will resides there and operates from there as the Source of all creativity.)

485.1026aP204+9       

485.1026aP204+9 Neter neb shedet-f P pen ar Pet, @nekh, jed.

Each god who delivers this P to Heaven, is alive and enduring. (“Shedet” is to deliver or carry, but also refers to the ancient secret training program for pharaohs. [See some details mentioned at the beginning of the hymn]. This verse suggests that each organ or other biological faculty can facilitate the avatar’s ascent to Heaven. There are many paths to Heaven. They all go up the staircase, but can use various modalities. For example, it is possible to transcend via touch, taste, smell, sight, or sound. Sound is usually more direct, fast, and universal. However, any of the senses will do with the proper technique, and the organs that support them will act as guides.)

485.1026bP204+9      



485.1026bP204+9 Rekheset nef negu. Setepet nef khepeshu.

Bulls are slain for him, and the haunches are selected for him. (The Bull is a symbol for the Ka electrical energies that move the whole person, but center in the second chakra. The selection and offering of the “khepesh” haunch symbolizes the bull’s erect phallus and his primary motive power. The phallus glyph by the bull glyph emphasizes that this is the offering of a bull. The phallic haunch offering is a symbolic representation of the transformation of sexual energy into creative spiritual energy. This is an important part of the pharaoh training program to generate a pharaoh’s powerful cosmic charisma.)



485.1026cP204+9

485.1026cP204+9 Per-f ar Het Herew aret Pet.

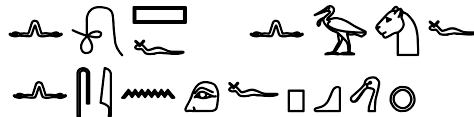
And he goes to the House of the Will which is in Heaven. (This verse is the same as the surviving portion of 1025d and refers to Hathor as the home of the cosmic Will. The individual Will is in the third chakra. First, the avatar masters his personal life, and then he uplifts his own life as well as the society and environment to Heaven.)



485.1027aP204+9

485.1027aP204+9 Neter neb tem tef shed su ar Pet.

Each god does not deliver him to Heaven,

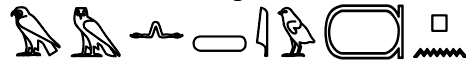


485.1027bP204+9

485.1027bP204+9 Ne Wa Sha-f, ne Ba Ba-f, ne san-f Peq.

He does not meditate, he has no mental power, and he does not sniff the Peq. (These two verses and the following verse give the mind-blowing negative version of why a person might not ascend according to the “Shedy” program. The list is what we have recovered as the beginning of the hymn. “Wa-Sha” is usually glossed as to worship and adore something. I believe that the phrase actually refers to the practice of the “Ocean Awareness Meditation”. The “Ba” here is the leopard skin worn by the initiating priest who teaches the secret “Wer-Hekau” mantras. The “Ba” written with the bird sign also represents the *prana* energy of the sixth chakra. It refers to mental power that increases as the Eye of Wisdom opens. The leopard head connects it to the leopard power and solar Higher Self energy. It denotes strength and power. Together the two glyphs form “Ba-ba”, and can form the name of the first son of Osiris. He is the specialist in meditation, tantra, and other secret teachings. He is the expert on the management of the second chakra. The “Breath of the Leopard” is an alternate name for the Breath of the Cobra, an ancient system of breathing techniques. “Sen” means to sniff or kiss. “Peq” is a portion of food or cake. It may be the origin of our English measure word “peck”. However, that is clearly a code word here for something else much more powerful, but also very secret. Peqa or Peqer [beyond the “Peq”] was the hidden gully near Abydos where the priests performed the secret Osirian rites. Here they resurrected Osiris and delivered him to immortality. Here he reunited with his consort Isis. This means that they restored and revitalized his lost phallus. Our slang word pecker and the game of poker may come from this secret ritual. The pecker of Osiris is the fragrant crop plant that grows upward from the ground. All agricultural products eaten by Egyptians came from Osiris. Thus, we have the connection to a food offering. The esoteric meaning of this phrase refers to certain tantric exercises used to transform Ka [life --

Horus the Elder as the Cosmic Will in the form of Ra, the Higher Self Sun. He travels with the sun in its celestial boat. He facilitates cosmic evolution. “Shed” is also a code word for the system of training a potential leader [pharaoh] how to use his Will for effective performance in life. This verse reinforces verse 1028b above.)



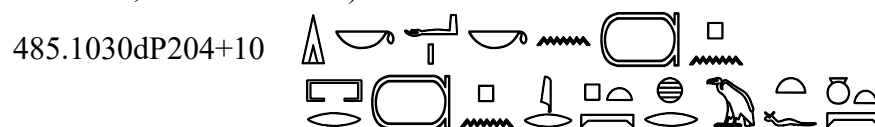
485.1030bP204+10 Herew, me aw P pen.

Will, do not let this P be without a boat. (“Aw” here means to be without a boat to cross the river. The avatar pledges to follow the Cosmic Will, and in exchange the Will agrees to provide his means of transport. The avatar uses the boat he himself crosses with to transport others across the river of life. The boat is a meditation technique and a technology for practical application of the Will in life.)



485.1030cP204+10 Aw en P kher-k, at. Aw en P kher-k, Geb.

P comes to you, the father; P comes to you, Geb. (Ra is the grandfather, and Geb is the father. The avatar arrives as an incarnation in the World he has chosen. Geb is the World Trump. So the avatar pledges to serve the World in his incarnation so all people can learn to enjoy fully the World. As mentioned above “to” can be read as “with”, or “to be with”.)



485.1030dP204+10 Da-k @-k en P pen. Per P pen ar Pet kher Mut-f Newet.

You give your hand to this P, and this P ascends to Heaven to his mother, Cosmic Space. (The avatar goes to meet his mother, Newet. He pledges to serve her by raising the consciousness of Earthlings to the cosmic level so they can enjoy her full extent instead of living only within very narrow limitations. Giving the hand is the code for an avatar as a facilitator.)

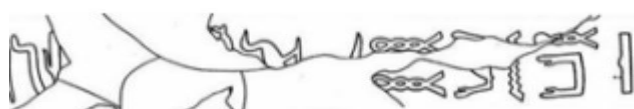


485.1031aP204+10 M new wau em sekhenew . . sa-k Asar. Gem nef su de hery ges-f

M is the one who embraces your son, the Faculty of Perception. He finds him placed on his side. (The cartouches at the beginning are from the M version. A damaged P cartouche survives. There remains a lacuna that Allen rightly reads should be “sekhenew” [embraces].)



485.1031bP204+10 An pesejety neteru medu en Setesh khfet-f.
(The Double Ennead of Gods speak words to Setesh, his opponent.)



485.1031cP204+10





485.1031cP204+10

Jed nen sen at-f Geb hehy en heka.

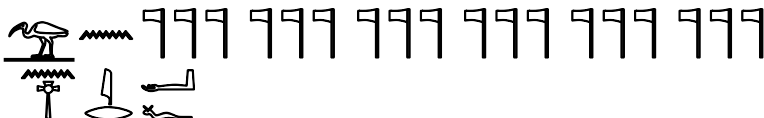
They speak to his father, the World, seeking for the millions of mantras.

("Jed" is visible and then Geb's name appears followed by "hehy en heka". That may mean they entreat Geb to find a mantra that will preserve his son Osiris.

"Hehy"  means to "seek for" something [See Budge **Dict.**, 507b] and is usually written with the "walking" determinative. It also suggests "a million" or a

very large number . It is a bit problematic that the hands point up rather than down, and the part with the hands is mutilated. So we leave it for future research, but this verse may hint at the development of communication by assigning names to all things in the world.)

485.1032aP204+11



485.1032aP204+11

Gem en Pesejety Neteru Nej ar @-f.

The Double Ennead of Gods finds a protector at its hand. (The avatar pledges to serve and protect the full company of the gods. From his status as avatar, he can do this. The word "nej" refers to Horus as the protector of his father, Osiris. "Hand" is the code word for someone ready at hand to be of service.)

485.1032bP204+11



485.1032bP204+11

Ne gem en Pesejety Neteru hery khet-f.

The Double Ennead of Gods does not find [him] on his Stair Throne. (The word "khet" refers to the Stepped Throne of Osiris. Osiris [the Seat of Perception] has been "murdered" by Set [Illusions], so he is temporarily away from his throne.)

485.1032cP204+11

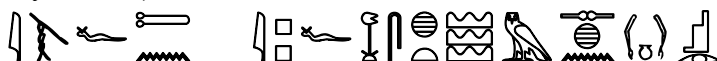


485.1032cP204+11

Ay Geb, at tep-f, qenat-f ar her-f.

The World comes, and wrath is his head, and his ochre is on his face. (Geb is angry because of what happened to his eldest son. The word "at" and "at" carry multiple meanings: the moment, the father, the king. "At" is also grain, the product of earth via the plant growth of Osiris. Geb is upset that the desert [Set] should overcome the verdant plant life [Osiris] of his World. "Qenat" is a kind of ochre coloring. Geb is angry, so he is red in the face. The desert [desheret] is called the "red land" in Egyptian. Geb's face is red because the Earth's surface is turning to desert like Mars. Set [desert] has killed Osiris [the plants]. Ironically, red and green are complementary colors.)

485.1033aP204+11



485.1033aP204+11

Ahew-f then. Apep-f Khasekhetu em sekhen Asar.

He attacks this [issue], and he consults over and over throughout the Foreign Lands about what has happened to the Perceptive Faculty. (The World reacts when its ecosystem sustains damage. Geb travels through all the countries in the world one by one to find out what happened to his son. The World faces an

(Allen's reconstructed glyphs and transcription matches the text that occurs below at 1035b-c. However, this is the Cosmic viewpoint. Below it becomes your challenge.)



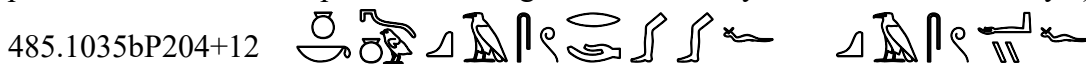
485.1034bP204+11

(This important verse says that Horus, as the Transcendental Cosmic Will, having laid Set low, then takes both Set [Illusion] and YOU to heaven. He uses the secret “Shedy” program to do this. The “Shedy” program is the foundation of Egyptian civilization. We are fortunate that this vital verse has been recovered.)



485.1035aP204+11-12

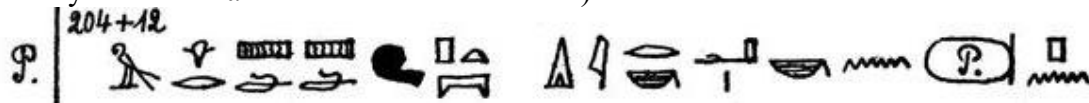
I am the one who protects your father, who comes to protect the Perceptive Faculty from the hand of his brother, Illusion. (This is Geb speaking as the actor for New, the Cosmic Urge for evolution and as Horus in his role as the Cosmic Will to protect the Seat of Perception from being overwhelmed by the illusions of “reality”.)



I am the one who binds his two feet and binds his two hands. (Geb explains how he captures Set. Set is a son of Geb. Illusion is therefore a son of the World. Every Illusion must be a creation. Every creation in the World must have a finite boundary – by definition. Thus, Geb “binds” Set. The hands and feet determine how far a creation may extend itself. This extension is finite and bounded. Ironically, the feet are symbols of Baba, and the hands are symbols of the avatar, and in that sense are not bounded by anything. That is why illusion always remains subordinate to the unbounded Seat of Perception.)




And places him on his side in the Land of Destructions. (“Ta-Rew” is probably an imaginary place in the Sudan or Nubia. This region in the far south belongs to Set. “Ta” is Earth or land. “Rew” can mean to efface an inscription. “Tar” is to destroy. Thus “Taru” would be destructions.)



485.1036aP204+12

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Will who is over the Vulva of Heaven, give your hand to this P. (This specifies the Cosmic Will rather than the Ego Will. Newet's vulva is the cavity of space. The Cosmic Will is beyond Cosmic Space. The Cosmic Will offers a hand to the incarnated avatar on Earth. This is the avatar spirit of mutual assistance and facilitation. The "vulva" glyph resembles a spiral, suggesting something like a mathematical phi spiral. The word "shed-shed" can be taken as a reduplication of "shed" and thus a repetition of the "program". The verse thus states that the Cosmic Will is above and beyond the eternal "Shedy" program of realizing Heaven. This is a powerful statement!!)

485.1036bP204+12 

485.1036bP204+12 Pera P pen ar Pet en Newet. Da @-th ar P em @nekh Was. **That this P may go forth [and ascend] to the Heaven of Newet. Give your hand to P with Life and Power.** (This verse confirms that the vulva belongs to Newet. The helping hand assists the ascension of the avatar. This hand is nothing other than his Cosmic Will. It is the "@-Wat-Her". Giving a hand at the vulva to facilitate passage usually is the role of a midwife during the birthing process. Here the process reverses. Rather than spirit passing into matter as an incarnation we have matter passing back into spirit in an ascension process. You may insert your own name in the royal cartouche and grant yourself this ability.)


485.1036cP204+12 

485.1036cP204+12 Demej-th qesu-f. Aneq-th @tu-f. **You integrate his bones, and you gather his limbs.** (The Cosmic Will has a key function of integrating awareness because it operates from undefined awareness. The "death" of Osiris was the fragmentation of awareness. The integration restores awareness to its essential unity and thereby brings Osiris back from death to life.)

485.1037aP204+12 

485.1037aP204+12 Demej-th qesu-f ar [reduy-f], **You integrate his bones to [his two feet].** ("Feet" may include "legs". The latter half of the verse is put by Allen in the beginning of 1037b [see below.]



485.1037bP204+12 

485.1037bP204+12 demej-th tep-f ar qesu-f, ne hewa-f, ne amek-f, ne [hetem]-f. .

You integrate his head to his bones, he does not putrify, he does not decay, he is not destroyed, (This verse is partly damaged, but pretty well recovered as shown in Allen's **Concordance**.)



485.1037cP204+12 

485.1037cP204+12 ne rejew-f, ne per seth-f.

. . not his mouth, his foul odor does not come forth. (This verse is damaged and perhaps partly missing.)




485.1037dP204+12-13 

485.1037dP204+12-13 Neter neb setep-f sa . . . am-f. P shewet me neter.

Each god chooses his safe place . . . within him, and P ascends as a god. (Except for “am-f” I find Allens transcription of the recovered passage illegible. The word “shewet” meaning uplift or ascend is a clue that evolves in the next verses, but the first part of the verse is too garbled except for the cartouche. If we accept Allen’s version, it means the gods are the organs and functions within a person.)

485.1038P204+13 

485.1038P204+13 Pera-f eref shewe-f eref ar Pet me seba @a heryab Aab.

When he ascends, when he uplifts himself to Heaven as the Great Star that is in the East. (This describes the ascension process. The avatar becomes empty of all labels, descriptions, and judgments. This enables him to become so light that he effortlessly ascends, lighter than a helium balloon. “Shewe” is Shiva, the Lord of Emptiness. The avatar’s identity becomes identity-less. The Great Star in the East presages the star that appeared at the birth of Jesus according to the Gospel story. We can view this ascension at night when the constellation of Orion rises into the sky from the East. The brightest star of Orion [and sixth brightest in the sky] is the blue super-giant Rigel, the “toe” of the ascended Osiris-Orion and therefore it probably is his namesake star. The full Arabic name for the star is “Rigel Jawza al Yusra”. Rigel is leg or foot and translates the Egyptian name “Sah”. Yusra is an Arabic transliteration of Asar, the Egyptian name of Osiris and means success, wealth, and ease. Jawza means the heart or center. [See the glyphs on my version of the Egyptian Hermit Trump:  [“ab em Asar” = “the heart within Osiris”]. The Hermit is the silent witness within the Seat of Perception. The Arabic root “jz” means to cut off. This is subtle reference to the myth of Set cutting Osiris into pieces. The piece that was lost was the “toe” – a euphemism for the phallus. Egyptians sometimes called the glans of the Osirian phallus his “heart”. The sacred site where Osiris was cut to pieces but then reintegrated and resurrected was Abydos, Hill of the Heart [Ab-dew]. “Jawaz” is to pass or transcend. The Arabs also called Orion “Al Jabbar”, The Giant or Colossus. When Ramses II made colossal statues of himself, he was comparing himself to the resurrected and ascended form of Osiris as Orion.)

486.1039aN1228 



486.1039aN1228 Jed medu: a[ne]j hery-th Mu anu Shewe. Wethesu Menedefeta. **Say the word and greetings to you, undefined awareness, brought by Lord Shiva, and that Fundamental Emanator who uplifts.** (“Mu” is pure undefined awareness that dawns when the identity becomes empty of definitions. In Chinese, this glyph and concept becomes the word “Wu”, which means “without” [and was anciently pronounced "mu" or "mew" and still is in some dialects as well as Japanese]. Lord Shiva refers to Shewe, the god of air and emptiness. The exact meaning of “Menedefeta” is not certain, but it is an epithet for a divine function. “Men” means foundation, and the root “def” or “tef” means to spit forth. This suggests Tefenut, the sister and consort of Shewe. She represents Tapas, the Strength Trump that assists in the uplifting of consciousness through concentration of mass/energy. It is possible that the word is an anagram or accidental metathesis of “Em Defenet”, which would mean “with Tefenut” or “within Tefenut”).)



486.1039bP204+13 W@bu en Geb @tu-f am sen.

In them the World purified his limbs. (When the avatar transcends to pure awareness, his entire physical form purifies. The matter transforms back into pure energy. The transcending process is a reversal of the manifestation process. The avatar traces backward from his physical body to its manifestation process and then on back into emptiness. From there he transcends to pure undefined awareness. Then the undefined energy of pure awareness reflects back outward and purifies the avatar’s mind, body, and physical World to a healthier, more homeostatic and balanced condition. “Them” seems to refer to Shiva and his *Shakti* consort *Tapas*, the disciplines of Shiva [Shewe and Tefenut, Emperor and Strength Trumps].)



486.1039cP204+13 Abu em-khet senej. Hatyu em-khet sh@t.

Hearts follow fear, and hearts follow the book. (This verse seems to say that hearts follow fear and terror. Actually this is a word play on how most hearts seem to operate. Due to fear [senej], people follow codified laws and rules of conduct based on the principle of punishment. The avatar, on the other hand, has a heart that has cleared the Judgment Hall. “Nej” is counseling, and “senej” is the causative form, to take or follow counseling. “Nej” also means to protect, and “senej” is thus to cause to protect, which is a good objective description of fear -- something that causes an organism to instinctively protect itself. Protection is a form of resistance. “Sh@-t” is a book or a stack of documents. Thoth records the findings in the Judgment of the Heart. The “Laws of Nature” and the “Laws of Man” are Illusions that appear to set rigid rules for the Game of Life. Such limitations do not hold Wizards back. Wizards creatively work both within and beyond the rules to reach solutions that benefit all. Another reading of “sh@t” is to be sliced up. Analysis in a book slices up a subject into words and ideas, stacked into categories.)

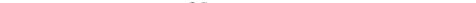


486.1040aP204+13 Mes P em New.

P is born in the Primordial Urge. (“New” is the primordial impulse that gives rise

486.1040bN1229

When Heaven is not created, and Earth is not created. (The avatar is reborn as a primordial. His true self is beyond the universe, and his physical form identifies with New and therefore precedes both his “parents”, Heaven [Newet] and Earth [Geb].)

486.1040cN1229 

When the stabilizers are not yet created, and the constant disturbers are not yet created. (The avatar precedes both stability and instability. He is beyond duality of any kind. He is the Egyptian ideal of a Unified Reality. The classic disturbers are Horus the Younger and his uncle Set – Ego Will and Illusion. They fight a useless battle for control of the “Universe”. Unfortunately, many of their minions on Earth continue to fight this silly battle of “righteousness” and the whole planet suffers from it.)

486.1040dN1230 

This fear that created over the Eye of the Will is not yet created. (When an avatar begins to identify with an identity and wants to maintain it, he may start to resist anything that is different from it or threatens it. He then starts to protect what he values in that identity. Then he begins to use the Focus of Will as an agent of protection rather than for creation. This drops the Cosmic Will down to the level of the Ego Will, and we start to have the power struggle between the Will of Horus and the Illusion of Set as something or someone that threatens the existence of a form cherished by an identity. Fear-based existence begins.)

486.1041aN1230

1231

N is one of the powerful incarnations born before in Light Tower City. (The real Light Tower City is Tem the Tower at the creation of the universe through the Big Bang. He appears as a primordial identity in the moment of the Big Bang. The avatar comes before the incarnation of the brain and spine. He precedes his entire physical body and thus is independent of it. Therefore there is no need to fear the loss of an identity. The avatar is not his identity. The identity is only one of his creations. All creations pass through their boundaries in time and space. However, the avatar knows his true existence is transcendental, so he can always create a new identity as long as he is willing to let old identities pass.)

486.1041bN1231

A horizontal row of ten small, stylized icons. From left to right: 1. A vertical rectangle with a semi-circle on top. 2. A wavy line with a central peak. 3. A bird-like shape facing right. 4. A rounded rectangular shape. 5. A horizontal bar supported by two diagonal legs. 6. A bird-like shape facing right. 7. A wavy line. 8. A plant-like shape with three leaves. 9. A semi-circle. 10. A figure standing on a base, possibly a person or deity.

They are not taken by the king (“They” refers to the powerful incarnations. “Suten” [sultan] is the king. The powerful incarnations are above the king and beyond his control. “Atemu” plays on the reference to Atem as “Light Tower City” [what is now Cairo].)

486.1041cN1231 Shedet sen en seru.

Or carried off by the elders. (The elders [seru] are ancient wizards. They will not take control of him or countermand him because he is above them in stature. “Ser” is an ancient term of respect for an elder or noble that we still use in English as the respectful term of address “sir”. “Shedet” also codes for the ancient Egyptian training program. He can not be “schooled” by the elder wizards.)

486.1041dN1231-1232 Atem aw en ak. Atem aw kheb en kheru sen.

Or destroyed, or diminished in their speech. (These verses have a double meaning. The key words imply another meaning that asserts a powerful quality of the avatar. “Ak” is to injure or destroy, but it is also a stonemason. He is a high mason, a designer of civilizations, who is invincible and immortal. “Kheb” is to diminish, but “khebes” is to count, to do mathematical calculations. “Kheru” is speech, but it suggests that the avatar is “ma@-kheru”, a “Speaker of Truth”. This means his heart is pure and whatever he says is true and expresses reality as it is.)

486.1042aN1232 N *apu*, ne en ak-f.

N is one of those who is not destroyed by anything. (This repeats the idea of the first half of the previous verse.)

486.1042bN1232 Ne ath aw N en suten.

N is never taken by the king. (This repeats 1041b, specifying the avatar.)

486.1042cN1233 Ne shed aw N en seru.

N is not carried off by the elders. (This repeats 1041c, specifying the avatar.)

486.1042dP204+14 Ne ma@-kheru khefetu nu P.

And the enemies of P are not Truth Speakers. (This confirms the reading of 1041d, and the method of backward reflecting in these negative affirmations. The avatar is indeed a Truth Speaker. The Negative Confessions of the **Book of the Dead** have a similar style.)

486.1043aN1233 Ne Sha-wa N. Ne qa @netu-f.

N is not impoverished, and his fingernails are not long. (“Sha-wa” is an inversion of “Wa-sha”, an ancient term for the Ocean Awareness Meditation. The implication is that a non-meditating person is poor, even if he does not realize it, while a meditator is wealthy although he may not look that way from the conventional perspective. Real wealth comes from the Vast Ocean of Pure Awareness. Sometimes the Egyptians called the Ocean the “Waj Wer”, or Great Green [Sea], a name commonly used for the Mediterranean. “Waw en Waj Wer” is a wave on the Great Green Sea – a thought or experience. “Waj” is also the green papyrus stalk

𐎧𐏁𐎡𐏃𐎢𐏁𐎠𐎫𐎵

486.1044aN1234 

486.1044bN1234

486.1044cN1235

486.1045aN1235

162

486.1045bN1235 

486.1045bN1235-1236 Wethes sew Geb. Remen sew Pesejety Neteru.

486.1045cN1236

















The Higher Self Sun gives his hand to N toward each place fit for a god. (This verse repeats 1044c but the N version adds “every”. The repetition emphasizes the spirit of avatar.)

487.1046aP204+15 Jed medu: aa at Asar P pen.


487.1046bP204+15  

You are a Light Body in *Samadhi*, and you endure in the Pineal Chakra. (“Jedat” is Busiris, the sacred site of Osiris in the delta. This represents the pineal, the seat of the sixth chakra at the top of the spinal column. When the light body enters *samadhi*, the Eye of Wisdom opens and stabilizes. The Eye sees the World just as it truly is. It also begins to view upward and links up with the Higher Self personal identity, the Light Body of the Eighth Chakra via the Crown Chakra at the town of Pe.)

487.1046cP204+15 Wej-k medu em Khenet @nekhu jet-ta.

487.1047aN846                    

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order to grow. This sets up the Horus/Set struggle with Thoth modulating the process to a peaceful outcome. The final result is the Lovers [self and other] detoxified, reconciled, and balanced by the liver. The M version has “wenema”  at the end, perhaps as a backward spelling of “Amenew”).

487.1047bN847 


487.1047bN847 Shesep nek ta-k pen. Da en nek. Nuk sa-k aw@-k.

You take this, your bread that is given to you. I am your son and your heir. (Bread is the symbol for the physical body and the matter of the World. This is the sphere of Geb. The avatar identifies with Osiris the son of Geb and his heir. Notice the similarity to the phrases of the Eucharist.)

488.1048aP204+16 

488.1048aP204+16 Jed medu: “Ha P pen. Reda nek kes” an Herew.

Say the word and “O this P! A bone is given to you,” so says the Will. (The word “kes” means to bow. Giving a bow is an action that does not carry much significance except as a sign of respect. The use of the expression “is given” suggests something tangible. I suspect the scribe made a spelling error for “qes”, which means bone. When Osiris resurrected, they counted all his bones and found one “bone” gone: his phallus. Making a new phallus for Osiris made him complete again.)

488.1048bP204+16 

488.1048bP204+16 Seshed-k me Seba W@t heryab Newet.

You adorn as the One, the Star in Cosmic Space. (This describes Osiris as the first-born son of Newet ascended to become Orion, a dominant constellation that adorns the night sky. Specifically it may refer to the Polestar as Osiris in the womb of Newet. “Seshed” often has the meaning of a star or a planet moving in an orbit. It also refers to the “Shed” training, especially since “Seba” also has the sense of teaching. The stars were the first prehistoric “book” of Cosmic Teachings.)

488.1048cP204+16 

488.1048cP204+16 Red, jenehety-k me bak @a shenebet.

Your [two] feet and two wings are like the outer appendages of a great hawk. (“Shenebet” is literally the skin. Here it must be the appendages or outer trappings. The determinative of “red” should indicate two feet, but was drawn poorly.)

488.1048dP204+16 

488.1048dP204+16 “Gen hesu” as ma em sher-f nem Pet.

Like “Finder of Songs” when he sees his little boy striding Heaven. (“Genchesu” is a variant of “Gem Hesu”, a title of Ra. It means “He Finds Songs”. There were 70 ritual songs and chants dedicated to Ra. The **Litany of Ra** preserves 75 ritual incantations dedicated to Ra. Counting Ra himself, plus the two figures shown next to him, we have the 78 figures of the Tarot. [See the details in my commentary on the **Litany of Ra**.] “Sher” is a little boy. The determinative shows light radiating downward. “Nem” is to stride. This describes Ra observing his Earthly avatar,

488.1049aP204+16

488.1049bP204+16 

205
P. 




489.1050bP205



165

...  A/E 2

489.1051P206 ...  ...

489.1051P206 . . . ma wej en *khat*-a en wejehew-a *ka*-a aped *ka*-f an-f *ka*-f. . .
 . . . see the command for my temple and for my altar offerings, my bull and goose,
 his *Ka* he brings his *Ka* (Much of the text is missing so the remainder is
 hard to interpret, but seems to have something to do with a temple with various
 offerings so that someone brings his *Ka* to partake of the offerings. This needs more
 research and further hopeful discovery. The “he” and “his” may be copyist errors.)

490.1052P207 

490.1052P207 Jed medu en

Say the word and (The rest of the text is missing.)

 A/E 3



490.1053P208 Nuk ner *Ka* ar fedut ashetut ar sefetut ashetet
 I of cattle send four as offerings, as slain food offerings.




aw fedut er pet khemetut er *ta*. Aw khemetut er *ta* aw fedut er pet.

**A fourth [goes] to Heaven, and a third [goes] to Earth. A third goes to Earth,
 and a fourth goes to Heaven.**

(The offerings are apparently mainly of cattle and are made in the temple, some for
 heaven and some for earth.)

 209

490.1054P209  ...

490.1054P209 Sek mes en thenyu

You two are born (Text is missing.)

 210

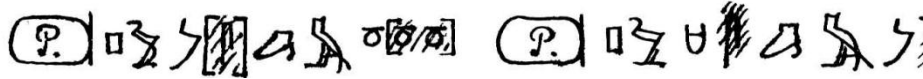









 ...

(Verse 1056a is about going as an energy body down to earth to incarnate. Verse 1056b is about ascending like a falcon [pair of falcons?] to Heaven with primary future intentions on its wings. The phrase about Awenew seems to be about taking all beings back to the moment of Tem's Big Bang creation of this universe, thus in a sense "rebooting the system" for a fresh start. The text after "Awenew" is too damaged to make sense, but may refer to certain priests [faku] and their ritual relation to the gods. More research may lead to further insights.)

491.1057aP212 


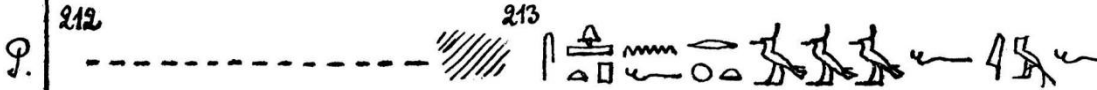
491.1057aP212 P pu maa[s] em New. P pu hemes em Ma P pu hemes em Tema tep jedew nekhebet.

This P kneels in the Primordial Urge. This P sits in Ma This P sits in the Tower on top of the pillar . . . a lotus. ("Mas" is the thigh, and the glyph shows a torso kneeling. The Primordial Impulse is New, the personification of pure awareness with the urge to express itself in creation. It is not clear where P sits in the second half, because the text is missing after one letter, which may just be part of the word for kneel repeated also followed by New. The avatar goes back to the origin of creation and sits on a lotus at or before the Big Bang. The lotus is sometimes a symbol for the placenta in the womb.)

491.1057bP212 Sekhedkhed-s en-a meneju-s ar-a hery at-a p[. . . .] khew-s pew em [.]

She becomes for me one with pendant breasts toward me over my *suckling child*[?]. . . . She protects this one in (The text is badly damaged, but we seem to have a vision of Hathor/Mut/Nekhebet as a lotus and as a mother with pendant breasts suckling all her potential offspring.)

491.1058aP212 

491.1058aP212 
 213 


491.1058aP212-213 sehetep nef rekhetu-f am-f.

. . . . **and he generates experience for his people in it.** (The first portion of the verse is missing so we are hard put to get a complete idea.)

491.1058bP213 

491.1058bP213 Wenemy-a am-f hen@ sen.

I eat of it with them. ("It" refers to the experience. The avatar shares experience in this world with people. The hymn is full of holes, so the poet's full intent is unclear, but there are some amazing glimpses in the recovered portions.)

491.1058bP213 

492.1058cP213 

492.1058cP213 Jed medu: A, ageb wer *sa* ashetat senetet. Jed nek en *qa* ama
Say the word and Ah, Great Inundation, son, take possession of the foundation.
You speak to the High (The Inundation is the flood of energy released from
the vacuum state at the Big Bang. There is word play between the “foundation” and
the Senet Oracle Game Board that encodes the foundation numbers of the universe in
its geometry. The end of the verse is missing. This hymn is only one verse long
apparently.)

493.1059aP214 

493.1059aP214 Jed medu: anej hery then Khenet *a* B@h.
Say the word and greetings to you, Leader of the Flood. (The flood is the Nile
flood, but also the flood of abundance that comes from contact with pure awareness.
This section praises the avatar in the identity of Osiris, Lord of Agriculture in Egypt.
Some portions of this hymn in the P version are damaged and restored from Queen
Net's pyramid. There is also a possible link to the Great Inundation in hymn 492.)

493.1059bP214 

493.1059bP214 *Saau* Jef[a]u
Who watches over the food offerings. (The flood made stable agriculture possible
in Egypt thus providing food for the population to grow and prosper.)

j.nd hr.tn hntjw b' h z33w d'f3w
hmsw m hnt sht w3dt r rnm nb j3hw
dj.tn wnm NN pn m npr
hpr NN mr jsjr hr mht wrt
hpr.j mr jsjr hr mht wrt
jn m3-m-hr.f s'q n NN hn' wnm-m-r.f



493.1059cNt702 

493.1059cNt702 Hemes(ew) em Khenet Sekhet Wajet er ren@ Neb Neter Aakhu.
Who sits as Chief of the Green Field together with the Divine Lord of Light
Beings. (The green fields are the crops. Osiris is Chief of Agriculture. The Sun
is the Lord of Light Beings. “Er-ren@” is probably a scribal error for “er-hen@”,
“together with”. This verse is from the pyramid of Queen Net and tends to have
many scribal errors. The “-ew” may also be a mistake. The P version survives only
in the words that form the beginning of verse 1059g [“aru awetu.”] as rendered
below.)



493.1059dNt701 

493.1059dNt701-702 *Da* then wenemy Nt. pen [jedmedu] em Nepa Kheper am.

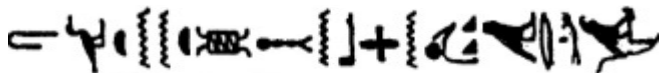
And you give this Nt. to eat of what the Grain God has created there. (The avatar eats the grain that Osiris creates in his role as “Nepa”, the God of Grain. The avatar also identifies with Osiris, the creator of the grain. The glyphs “jed medu” are the Queen Net scribe’s convention for starting a new column of text and are not to be “read” or interpreted as starting a new hymn.)



493.1059eNt702 

493.1059eNt702 Mar Asar hery Mehet Weret an ma em her-f.

Like the Perceptive Faculty above the Vast Fullness of Awareness by Him Who Sees with His Field of Vision. (Osiris is the Perceptive Faculty. The “Mehet Weret” is the vast unbounded fullness of awareness that enfolds the cosmos in its embrace. It is an epithet for Mut, the Cosmic Love Mother. Osiris transcends even beyond this status. He perceives by means of the universe that he sees as “his face” [her-f] or field of vision. From an earthly perspective, this describes the sky. Osiris “eats” the grain that he produces also.)



493.1059fNt702 

493.1059fNt702 Sa[t] en Nt hen@ wenemy em re-f neter.


The son together with Nt eats with his divine mouth. (There is some gender confusion here because Queen Net is a woman. The text has “sister”, but then says “his”. The son probably refers to Osiris as the son of Newet, and Queen Net identifies with the goddess Net, whom she also takes to be a form of the goddess Newet, Cosmic Space, as the galactic expression of pure awareness. The goddess Net sometimes serves as a female transformation of Osiris and represents the optic chiasm, an anatomical feature closely associated with the Osirian pineal.)

493.1059gP215 

493.1059gP215 [Nt702-703] Aru Awetu, Neteru Semesu.

The powerful denizens of Earth, the eldest of the gods. (The “aru” were denizens of Earth, powerful Earth Deities, among the eldest of the gods. There is a reference here also to food offerings [awetu]. These “Aru Awetu” were gods that transformed inert matter into food for living organisms. This is the essence of the magic of Osiris. He turns dead matter into living matter by means of photosynthesis using the rays of light mentioned in 1059c. Sethe has “Neteru Semesu” at the head of his verse 1060a.)



493.1060aNt703 

493.1060aNt703 Abes sen wa hery b@h, abes sen wa [hery] jef[a].

They advance me above the Flood; they advance me above the Food. (The flood brings moisture and topsoil, preparing the fields to plant crops. The crops then bring an abundant harvest that provides plenty of food for all. Undefined awareness surges through the mind of an individual as a flood of creative awareness, and the Nile flood surges through the land of Egypt, saturating the delta with its generative

waters and topsoil. The food is a symbol of the abundance of life-supporting things that come from this vast flood of pure awareness. It is undefined so that anything at all is possible. The primordial Earth Deities testify as to the integrity of the avatar and introduce her into the realm of pure awareness from which unbounded creativity flows. The Nt version is simpler: . . . above the Flood of Food.)

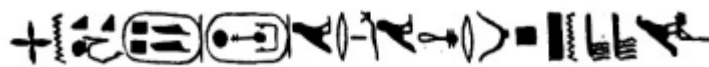


493.1060bNt703

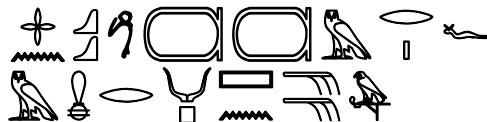


493.1060bNt703 Khenetet hetepet Sekhet Aaru.

Leading the Experiences of the Field of Reeds. (The Field of Reeds in the delta holds all the potential for crops and is the set of beliefs a person may hold. These give birth to experiences when we selectively cultivate certain beliefs. The avatar is the leader of all these experiences and takes the full responsibility for her creations. The experiences are like offerings that bring peace to the whole land.)



493.1060cP215



493.1060cP215 Wenemy P em re-f mar Wep Shenu.



P eats with his mouth like the Lord who Separates Hair Tufts. (This refers to the reaping of grain into sheaves and compares it to the binding of hair into tufts or braids. The poet compares eating to the harvesting of crops. The separation of the tufts refers to the forming of the two lobes of the brain. The oblique reference here in the Nt version is to Net, the namesake goddess of the queen and one of the four protecting goddesses. Her symbol of crossed arrows represents the optic chiasm that crosses the midbrain from the eyes in front to the optic centers in the rear. She thus relates closely to Newet as the cortical neural net, and to Isis as the pituitary consort of Osiris, the pineal. The P version has the names Pepy and Nefer Ka Ra in the cartouches.)

493.1061aNt704



493.1061aNt704 Afekh Nt em peh-s mar Sereqet.

Nt unrolls her rear in the manner of the Scorpion Goddess. (Nt stands for Queen

Neith whose name is written as . "Afekh" or more properly "sefekh"  is to let loose or unroll. The Scorpion Goddess is "Sereqet", another of the four protecting goddesses. The scorpion's tail curls and uncurls as it wields its stinger. This refers to the release of feces. Shit is the specialty of Set. "Sereqet" thus is a reference to the northern home of Set in the Medulla [the body of the scorpion] where he stores the programs for the instincts. Eating, digesting, and defecating are primordial instincts. The scorpion is a weapon of Set. The medulla extends upward into the midbrain, and its tail terminates in the pineal, the laser stinger of the scorpion. However, this is also the Eye of Horus, and the Wisdom of Osiris. So these apparently opposed energies are really from the same Source. Sereqet is a form of the Moon Goddess and a transformation of Nebet Het. Her curved tail is the lunar crescent. Instincts include the Kundalini. In males, the passing of feces massages Set's palace in the prostate. Thus taking a shit is closely akin to making love and can produce a sense of ecstasy if the feces have the proper consistency. "Net", "Sereqet", and "Nebet Het" come to help nurse the hero child of Isis in his infancy as they hide in the Field of Reeds from the wrath of Set. The hero plays with the

scorpions of Set as his toys. In the sky, the child Horus becomes the constellation of Ophiuchus, the handler of snakes and scorpions. Scorpio is his toy scorpion and Serpens is his pet snake. Eventually he handles the entire Milky Way.)

(704)



493.1061bNt704


493.1061bNt704 Da Nt hetepu. Seshem Nt Jefau. Mar awu Shewety Neterwy heryab Sekhet Aaru.

Nt generates experiences. Nt guides the food offerings like the two vastnesses of the Void in the heart of the Field of Reeds. (“Generates” literally is “gives”. The Void is Shewe, [Shiva]. There are two feather glyphs for Shiva, suggesting the two plumes on the crown of Osiris and the two lobes of the brain. The Field of Reeds is the cortex, and the space at its heart is the third ventricle throne of Osiris. The neural net guides experiences generated by the beliefs in the “field” from the throne of Osiris in the heart of the brain. The third ventricle is the Cave of Shiva, Emperor of the Universe.)

493.1061cP216


493.1061cP216 Thaw em fenej-a Wesetu em henen-a.

Breath is in my nose , and seed is in my phallus. (The Nt version has a funny problem here with the fact that queen Net did not have a phallus because in her life she was a woman. However, when she identifies with Osiris, she as if has one. The Nt version actually says, “Seed is in his phallus.” Egyptians sometimes drew images of Hathor with an erect phallus. This verse speaks of secrets of the Cobra Breath, and also describes the avatar blessing the land in his role as the god of agriculture. The reference to breath also connects back to Shewe, who is the God of respiration and atmosphere. The phallus is the green phallus of Osiris that represents plants. The P version [appearing at 1061b] puts the verse in the first person and thereby avoids the gender problem: “Breath is in my nose, and seed is in my phallus.” We can also read the word for breath[s] as “Nefu”. The Nt version specifies “thau”  which is wind or breath, but especially has a masculine ring to it [‘thau’ means men and also sometimes the phallus]. This verse connects breathing with copulation, suggesting a tantric technology.)



493.1061dP216



493.1061dNt705 Mar sefeg aru heryab Aakhu.


Like a form that ejaculates amidst the Light Beings. (We can take the word “sefeg” as the causative of “feg”, which means to urinate. This humorously connects to the previous verse with its mention of wind and the sowing of seeds. The fundamental job of Osiris is to sow seeds. His phallus must function properly. The image of peeing into the wind is a funny yet poetic way to describe the sowing of seeds. The peeing here means ejaculation. Osiris recapitulates the way that Ra-Atem creates the whole universe. The curious sex change issue continues in the case of the Nt version.)



(705) 

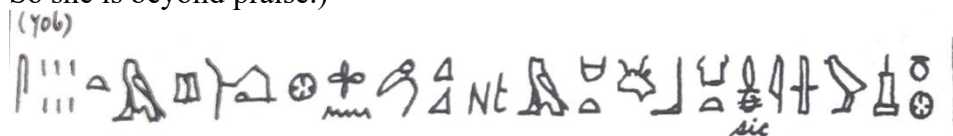
493.1062aNt705 
706 

493.1062aNt705 Ma Nt en New Neter. Kh@ Nt pen hery Wat-f tepu renpetu. Nt sees the Divine Primordial Urge, and this Nt rises upon her Way. (The P version adds “to many New Years” [tepu renpetu 



493.1062bNt706 

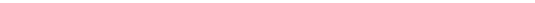
493.1062bNt706 Dat aa en Nt. Wer er Nt. hery bayu-s. **Praise is given to Nt who is greater than Nt who is above her beliefs.** (The “bayu” are the prana breaths or thoughts in the mind. There are types of breath energy and types of thought that correspond to those breaths. The avatar is greater than any thought or belief of a self identity that she could even conceive of herself. So she is beyond praise.)

(706) 

493.1062cNt706 

493.1062cNt706 Seset em Kher @ha. Wenemy Nt em Hemet Bekat ma amyu Anew.

There is a sixth-day feast in Babylon, and Nt eats of the Pregnant Cow like those who are in the Light Tower City. (“Anew” is Heliopolis, or Light Tower City. It is now a part of Cairo. “Kher-@ha” is an ancient name for Babylon, a district of what is now present-day Cairo. This name tells us that this site was under direct command of Pharaoh “@ha” [also called Men], the first pharaoh of united Egypt. This place’s “official” name was “W@r”, which means city of legs. There were two districts, North “W@r” and South “W@r”. These were the two legs or “W@rety” of Babylon. Thus the secret name of the place was possibly something like

494.1063aP217 
 494.1063aP217 Jed medu: hemes R@ sep sen er wenemy ta. Hemes R@ er
 wenemy ta.

494.1063bP217 
494.1063bP217 Reda Mu an Pesejety Neteru.

217

P stands upon the banks of the Flood. (The bank of a flooded river marks the highest point of the flood. It defines the extent of the flood. The “Ageb” is the Cosmic Flood and of course the annual Nile flood. The avatar stands beyond the flood, and he defines it with his mouth issuing a creative command. “Wej” is a command. .Osiris governs the Flood.)

174

are thirsty. (The Flood is the rise of the *kundalini* energy. It gives a person the life energy power to satisfy any need. Scholars recovered this line from the **Coffin Texts**. The hymn closes with a return to the Communion theme. The recovered portion of the P version (reproduced above the CT version) roughly goes: hetep-k nef pesejety neteru, da-k nef ta haqer-f, heneqet ab-f. This is about the same: “Double Ennead of the gods, you give him experience. You give him bread for hunger and beer for his thirst.” See notes on 494.1063aP217 above.

495.1064P218 

495.1064P218 Jed medu: a, Pesejet @t em Anew.

Say the word and O Great Company of Gods in the Light Tower City.

495.1064bP218 


495.1064bP218 Nebet Pesejetu Khemet Neteru.

Lady of the Triple Ennead of Gods. (This verse gives us a Triple Ennead, a set of 27 Neters. This number is close to the set of 30 on the Senet Oracle Game Board. Perhaps Thoth, Ra, and Osiris are the transcendental leaders of the three Enneads.)

495.1064cP218 

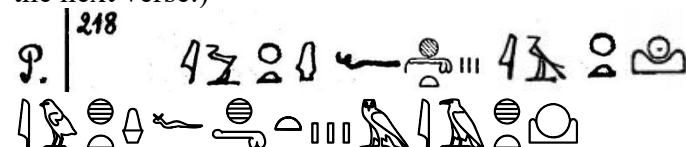
495.1064cP218 Ashetu-f me Khenet Ateret.

His meals are as Chief of the Boundary Shrine. (The Ateret Shrine was a boundary marker. Two special such shrines symbolized the uniting of North and South Egypt. The meal is a sign of experience. Traditionally, King Men was held to be the architect of a united Egypt. This verse may recall a special feast celebrating the uniting of Egypt. “Ater[u]” refers to the Nile. The Nile defined Egypt’s viable territory and its main source of food. The “ater” became a measure of distance or area for marking off sections of land along the Nile. Atlantis was a Greek distortion of the Egyptian name for the lands that border the Astral Stream of Consciousness “Ateru Antet” [riverine lands of the valley --, that is Egypt.)

495.1064dP218 

495.1064dP218 Aw khet sen net P em Jed Bet.

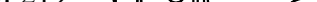
Two of P’s meals are in the House of the Spinal Column. (See my comments on the next verse.)

495.1064e 

495.1064e [Aw khet-f khemet em Aakhet.]

[The third of his meals are in Samadhi.] (This verse is lost in the P version, but a similar passage occurs at 409.717b in the T version. In that verse, three meals are in Heaven and two are on Earth. The idea is the same here. The two meals in the spinal column represent the process of ascending consciousness while evolving on Earth. The three meals [or third] in *Samadhi* [the light on the horizon] represent experience in enlightenment and are celestial in nature. They correspond to three in Heaven. The idea is that a person should spend more of his life enlightened than on the way to enlightenment. This important couplet became a standard phrase used in the game of Senet. “Bread” was the name for the 20th square on the Senet Game Board and symbolized the World Trump. The relevant phrase in the **Senet Game Text** occurs just before entering that square. [See the **Senet Game Text**, 16 :Fay-a abau-a khemt

496.1065aP219 

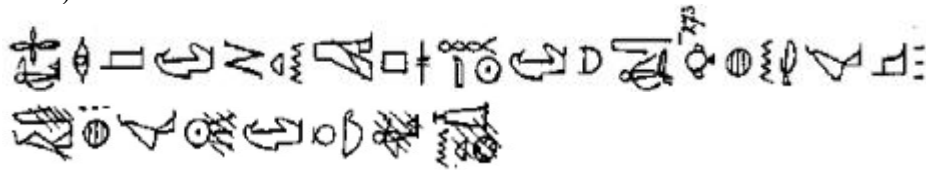
496.1065bP219 

[illegible][illegible]

496.1065dP219 

176

Self.)



496.1066aP220



496.1066aP220 Wen[emy] Asar P ten em peseh R@, hemes hery khenedu Aakhu.
Nuk [net] Anew.

This Perceptive Faculty of P eats from what the Higher Self Sun bites and sits on the thrones of the Light Beings. I am one from Light Tower City. (This verse is recovered from **Coffin Texts**, iii.63d. I spliced the two lines of glyphs from two damaged coffin text copies to get a more complete copy.)




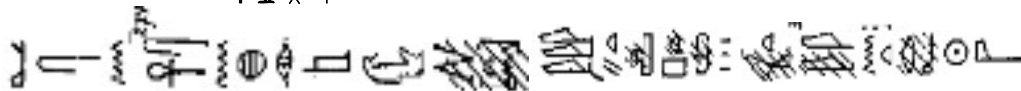
496.1066bP220 Shewe em-khet P. Tefenut me Tepy @wy-f.

Shiva is as the follower of M. Tapas is as his primordial pair of hands. (Shewe is Shiva. Tefenut is a personification of *Tapas*, the discipline of Shiva. The glyph text that I translate as “his primordial pair of hands” means ancestor or progenitor. Tefenut is the Trump of Strength and relates to the hands and arms, the tools for making physical changes in the universe. Tapas is a process of development by compression and stress. It generates heat. “Tepy @wy” also has the meaning of the primeval time. Shewe also means emptiness as well as air and breath. Emptiness and *Tapas* cooperate to produce the Illusion of life and evolution. The verse suggests that compression precedes the atmosphere of space. In other words the vacuum of space with the gases in it expanded from a tightly compressed primordial state. Without his Shakti consort Shiva could not manifest his *prana* discipline to produce life in the universe. For some reason Sethe puts “M” in the cartouche. This is the P version.)



496.1066cP220 Wep-Wawet suh [jedmedu] hery amenet P.

The Guide of the Pathways . . . on the right of P. (The gap contains a partially illegible word: “s—” with the clothing determinative. “Jed medu” in brackets only signals a new column of text. The meaning is obscure. The **Coffin Text** iii.64d version has “suh”  which is a loincloth and does not make much sense here.)



496.1066dP220 Da sen s-@nekh Asar P em Sekhet Hetepetu netyu R@.

They cause the Perceptive Faculty of P to live in the Fields of Experiences that belong to the Higher Self Sun. (Sethe’s text is incomplete. We recover the lost portion at the end from **Coffin Text**, iii.64e.)

496.1066eCTiii64f-g

Wenemy-f, s-aq en es ma Khenet Khet-f @nekh mem Mehit

Weret.

He eats and gathers for himself like the Chief of His Offerings, living within the Great Fullness.

(We recover this verse from the Coffin Text, iii.64f-g.)

497.1067aP222

Jed medu: ha P @h@. Hemes. Wekha nek Ta arek.

Say the word and O, P, stand up. Sit, and let fall the Earth from you. (The two parts of this verse represent action and rest. "Earth" probably means dust here, but can also represent the entire physical World. The poet tells the mummy to stand up and shake off the dust that accumulates on him. Osiris as a plant rises up from the ground and shakes off the soil in which he was buried as a seed. The dust can be the accumulation of old beliefs that settle onto a person due to the dulling influence of habit. The injunction is to reawaken your creative energies and let accumulated old material stuff fall away.)

497.1067bP223

Ader @wy pu hery khet-k me Setesh.

Remove these two hands that are at your rear as Illusion. (The wording is odd, but the idea is to get free from Illusion. The buttocks are the home ground of Set. The Egyptians often placed their two hands behind them by the buttocks during meditation. This pulls the shoulders back and helps keep the back straight. The verse suggests that this is a temporary expedient just for getting into meditation. When *samadhi* stabilizes in awareness, no particular posture is required. The priority of a particular posture is an Illusion.)

497.1067cP223

Aw nek Aryt Herew em Tepy Met, ak aweget em-khet-s.

The Focus of the Will comes to you at the top of the Decan because you are eager after it. (The meaning of "akaweget" is unclear. "Eager" seems to make sense, but is really just a guess. The Decan is a week of ten days. The idea is something like "the early bird gets the worm." The Eye of Horus is the ability to focus attention deliberately on something that you prefer. Doing so gets it for you sooner rather than later.)

497.1067dP223

Am

In (This verse is almost entirely gone.)

498.1068aP224

Jed medu: Ares Asar. Ares.

Say the word and the Perceptive Faculty awakens. It awakens.

O, P Stand up! Sit down, and let fall the Earth from you. (This verse is the same as 1067a.)

498.1068cP224   

I come. I give to you the Focus of the Will. You sharpen it for yourself. (“Nekhekh” is a flail. It also is a phallus erect and penetrating. The flail represents the harvest and the phallus represents the crops. However, as a verb "nekhekh" has the sense of “sharpen”. You sharpen the focus of the Eye of the Attention so that it gains high resolution and power. The two “k”s at the end are missing handles.)

498.1068dP224 . . . 

498.1068dP224 [Ap nek . . . em . . . em ta] em he[n]eqet em arep em ka em aped.
(The latter portion of this verse has been recovered. It is a standard list of offerings, each of which probably corresponds to a particular chakra energy: “with bread, with beer, with wine, with cattle, and with geese.”)

[illegible]

498.1069aP225 A sewet en amet Wesekhet. Per, shesep nek *ta-k* pen m@-a.

A, your meat is in the Broad Hall. Go forth and take this your bread from my hand. (The ritual food offerings represent the spiritualization of material experiences that the body feels.)

498.1069bP225 

498.1069bP225 *Ha* Asar M pen, nuk *sa-k* mesu-k.



O this M as Perceptive Faculty, I am your son, conceived by you. (These three verses are Horus speaking to Osiris. The Will is the ability of the Perceptive Faculty to express itself in the World and thus is considered his son and heir. Here M = P.)

P. ^{225 ?} [A] S Z U M   

498.1069cP225 []

498.1069cP225 [A?] aw-k *kher* heneket . . . am. . .

You come with offerings (The remainder of the verse is missing, rendering the opening words impossible to interpret. The first glyph is also questionable.)

499.1070aP226  

499.1070aP226 Jed medu: ha-k atef. Atem hy.

Say the word and your back is the father. Do not lament. (“Back” here has the sense of a protector. The father backs you up. “Atem” plays on the name of Tem the Tower. Some scholars believe the word for father is “at” and the “f” is silent. I

499.1070bP226

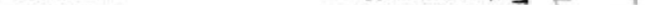
A man emits seed. You protect it. Stand up to put in place. (The emission of seed is the primary function of Osiris as the god of agriculture. He embodies Ra-Tem in the form of Menew the Procreator. This hymn is so brief and cryptic that we can form little grasp of its full meaning. The first word has a rope radical. “Setha” with the rope radical means to tow, drag, or pull. The second phrase begins with an endless knot glyph that usually is interpreted as a sign of protection. The last portion suggests planting.)

[illegible]

Say the word and the heart is there. The heart is there. Follow there. Follow there. (Follow where your heart leads you. This verse is powerful advice.)

500.1071bP227 

Your back is the Great Hidden One. Go forth from the Hidden Part. (You do not see your own back. This symbolizes the hidden aspect of life. The avatar's true self is in that undefined space, and he goes forth from there to create his reality. Create from your invisible, undefined space.)

9. ²³⁷ 

500.1071cP227 

A man sees. You protect from blindness. (The latter part of the verse is missing, but the first part suggests parallel structure with 1070b. Seeing is a primary function of Osiris in his role as the Perceptive Faculty.)

(This is based on Allen's recovered glyph text which is too fragmented for to interpret at present.)

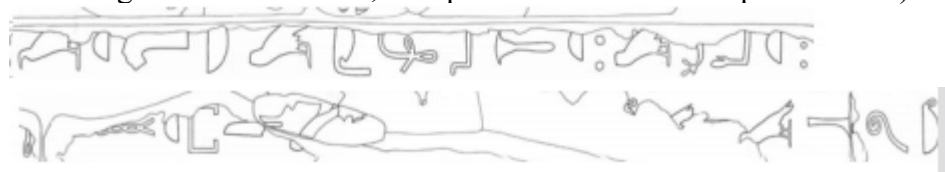
[illegible]

501.1072aP233 

Say the word and for my life, life for me there are meal offerings of bread and beer. (The text is too damaged to make much sense of it, but the ♀ glyph [life] is a reasonable guess. The ritual meals mentioned here and below remind one of 409.717b and 495.1064d-e.)

501.1072bP233 W@t er Pet. Senet er Ta.

One for Heaven, and another one for Earth. (This continues the theme of balancing Heaven and Earth, the spiritual and material aspects of life.)



501.1072cP233

501.1072cP233

501.1072cP233 *At-k em neweb wajetu mefekatu tepehet am-k . . .-k em qab-k*

Your moment in gold is green malachite; the primary temple is within you . . . your inside. (Although the text is damaged, we can get the idea that it all comes together in the “golden” moment which is where life flourishes. Green is the color of Osiris as the god of plants and suggests vitality and youth. “Gold” is the light of the Higher Self Sun. “Qab” with a coil of rope may refer to the intestinal tract.)

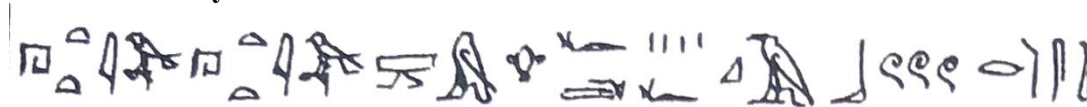


Sheneth am . . . pesehew hefaw em sed-k

Haw sejer ary amy nawet-f akher seben.

Your loops there . . . and bites of serpents . . . in your tail. The serpent fiend sleeps in his bush. Fall down and slither. (This line is too fragmented, but suggests sexual imagery.)

[Benben Herew her aret-f net jet-f] **The Benben Focus is upon his Eye, which is his eternal body.**



502.1073aJPH1055+64, 68

502.1073aJPII1055+64, 68 *Heteta, Heteta* shem hery fedu-f qabu reset.

My ape, my ape! He travels on all his four bowed legs awakened. (“Heteta” is a divine ape who sings to welcome the sunrise. He is a sign of a new day coming. The text describes the way the ape doubles over and lopes along on his knuckles. “Bowed legs” also suggests a bent over posture. The “qabu” echoes 501.1072cP233 above and also has a sense of serpentine windings or coils.)

notation, we write 111 and 000, 001 and 110, 010 and 101, 100 and 011 for QIAN and KUN, ZHEN and XUN, KAN and LI, GEN and DUI. In the Chinese world view the "consort" for Invisible Air is Receptive Earth, the consort for the Creative Fire is Expanding Air, the consort of Flowing Water is Shining Fire, and the consort of Hard Earth is Revitalizing Water. The usual Egyptian deities that roughly correspond to these become Ra-Horus and Hathor in their potential phase, Tem and Newet in their manifesting phase, Shewe-Peteh-Osiris and Tefenut-Sekhmet in their flourishing phase, Set and Nephthys-Anubis in their recycling phase. We encountered in verse 1075 the primordial goddess "Keket". She represents the Cosmic Bliss that hides inside Inertia [Kek] as his consort and motivates evolution to manifest again from the hopelessness of stubborn fixation.)



502C.1076cJP11055+67




502C.1076cJP11055+67 Em peru sen Newanew ha anenekh?

They go forth, these, Cosmic Urge and progeny. (The end of the verse is missing and what remains may be corrupt spelling, but the idea is that these primordial impulses propagate into greater diversity. The word used for "these" contains the name of "New", the Primordial Urge that becomes the Big Bang of Tem that is the seed impulse to grow, to become something more. New is a traditional member of the Ogdoad and corresponds to the Chinese Trigram ZHEN.)

503.1078aP236 

503.1078aP236 Jed medu: Wen @a Pet. Wen @a Ta.

Say the word and the door of Heaven is open and the door of Earth is open.

503.1078bP236 

503.1078bP236 Wen @y Thepehut Petery.

The Main Cavern Shrines of the Twat and the Two Eyes of Heaven are open. (Everything opens up as consciousness awakens to pure awareness. The two eyes are the sun and the moon. The one views from the non-changing perspective, and the other views from the ever-changing perspective. These are nature symbols for the yin and yang of the *Taiji*. In a person, they are the Higher Self Eye of Wisdom in the brain and the Lower Self Eye in the Anus. The Twat is also the Astral Realm, and the Cavern Shrines [Primary Mansions] are the sacred locations of the eternal archetypes of Nature [the Neters] in the deepest layers of consciousness that we sometimes call Source.)

503.1078cP236  237 

503.1078cP236 Wen @y nemetetu Nenew.

The strides of the Primordial Urge are open. ("Nenew" is "New", the Primordial Urge. His stride encompasses the entire universe in a single thought. Osiris identifies with him as he ascends to his cosmic Wizard reality, moving backward on the creative stream from Heh to New. Moving beyond New, Osiris realizes that he is Amen-Ra, the Invisible Potential of Creative Intelligence.)

503.1078dP237 

503.1078dP237 Sefekhekhy nemetetu Aakhu.

503.1078eP237 238

503.1079P238 

503.1079bP238  239 

503.1079cP239

503.1080aP239  240 

503.1080bP240 

503.1080cP240 

503.1081aP242 Qa Menethew. Qa-a hen@ P.

The Invincible Foundation is exalted. I am on high with him. (“Men” is a foundation, and recalls the procreation god, Menu. The avatar is on the same exalted level. “Menethew” [sometimes spelled Montu] is an ancient form of Horus the Elder [Amen-Ra] as an invincible warrior. Nothing can overcome the Cosmic Higher Self, Creator of the Universe. “Menethew” became a special patron deity of Thebes. The epithets in these verses all spell out various qualities of the Higher Self as Creative Source, Invincible One, and so on.)

503.1081bP242 

243 

503.1081bP242 Hap Menethew, hap-a hen@-f.

If the Invincible One conceals himself, then I conceal myself with him. (“Hap” is “to hide”, and also can be the bull Apis form of Ra, or the watery form of Ra as pure life energy. “Menethew” is a form of Amen-Ra, the Invisible Higher Self. The avatar identifies with this invisible quality as his own Invisible, Invincible Higher Self.)

504.1082aP243

504.1082aP243 Jed medu: yer Pet em arep.

Say the word and Heaven is pregnant with wine. (This is a mixed metaphor, but very poetical. It is as if cosmic drunkenness releases cosmic creativity and makes the universe pregnant with new creations.)

504.1082bP243  244 

504.1082bP243-244 Semes an Newet *sat-s* Dewat.

Born to Cosmic Space is her daughter, the Morning Star. (This embodiment of love in the form of the planet Venus is a physical incarnation of the Twat. The Cosmic Twat is at the Pole Star, and gives birth to the dawn. Newet here is really Mut, and her daughter is herself as a love goddess. Newet gives birth to the Wizard Osiris, the dawn, the High Priestess Isis, and all life on Earth.)

504.1082cP244

504.1082cP244 Thes-f su aref.

He uplifts himself thereto. (The eldest daughter of Newet is Isis. When Osiris lifts his phallus to the Twat of Isis, he ascends to his mother's Twat in the sky the way Geb's phallus does. The axis of Earth's rotation is the phallus of Geb that reaches up to the Polestar. Such is the weird thinking of the ancient Egyptians.)


504.1082dM467

504.1082dM467 Khemet-f Sepedet. W@bet Asetu.

Her third [child] is Sirius, who purifies the seats. (The third child of Newet was Isis, whose star is Sirius and whose name is the glyph for a “seat” [Aset]. The order of birth presumably was Osiris, Set, Isis, and Nephthys. This verse also tells us that this was the third generation of the gods. First Menew and Mut as Shiva and Tefenut gave birth to Geb and Newet. Then Geb and Newet gave birth to the Egyptian foursome. There is a play here using the phallus glyph for “third” [khemet] and the Isis [Aset] glyph for the “seats”. The seats are the places of the gods in the sky and in the physical body.)

504.1083aP245 

504.1083aP245 W@b nef em Shau Dewatu

He purifies himself in the Lakes of the Twats. (This tantric verse runs the opposite to the thinking of most people. Most people in our day consider having sex with many women to be dissolute behavior. Here it is a purification ritual. Each Twat is a reservoir of pure awareness, bliss, and creative life energy. Bathing in them is very energizing when done properly. These Twat Goddesses are sacred hierodules dedicated to using sexual experience as a gateway to enlightenment. Egyptians performed ritual ablutions before entering any temple. There were large pools for this purpose. Here the ritual ablution is for entering the temple of bliss. Each woman's twat was an embodiment of Newet's Cosmic Twat in the sky. The M version has a more detailed glyph at the end: . It appears to be a goddess holding back an antelope [or her hand being an antelope], perhaps suggesting that the ladies must use their techniques to slow down or speed up the energy of the men.)

504.1083bP245 

246

504.1083bP245 Sefekh hebesuf nef em *Shau Sabu*.

He loosens his clothes in the Lakes of the Jackals. (The word for jackal is a pun on the word for star or sacred teachings. The Jackal Lakes in the Twat are Death Pools since Anepu is the Lord of Death. The Twat here becomes the Astral Realm. Bathing nude in the Astral Lakes represents dissolving off all physical and mental forms. The clothes are the physical body. To wash off the mortal body is the most complete purification and prepares a person for rebirth with a fresh new body. The teaching is to completely purify by letting go of all physical and mental beliefs or other attachments. This verse alludes to square #27 on the Senet Game Board.)

[illegible]

504.1083cP246 Be-Bages, ader thu me Wat-f.

Lotus God, remove yourself from his path. (Baba, eldest son of Osiris, is the Lord of the Lotus. The lotus is the sign of the female genital region and the practice of yoga. Baba is master of the phallus and thus an expert at lovemaking. He is also the master of yoga. The problem is that on the path to enlightenment, the tantric path moves a person very quickly. The tantrika must transcend the sexual aspect in order for the energy to become spiritual. So the idea is for Baba to work a magical transmutation of sexual energy into spiritual energy. This is why the lotus became the symbol of Buddha, the Path of Enlightenment.)

504.1084aP246  247 

504.1084aP246-247 Shesep paf nef @ Resy en Sekhet Aaru.

He takes the south side of the Field of Reeds. (The northern side is the cortex filled with beliefs. The south side is the midbrain with the third ventricle and the throne of Osiris as the pineal.)

[illegible]

504.1084bP247 Weba Ma@ Sha, aakh Mer en Kha.


The Ocean of Truth is open and inundates the Channel of the Delta. (The channel is for taking off water from a canal to irrigate fields. The Ocean of Truth

here is the Nile flood that turns the delta into a marsh. The sexual interpretation here is obvious. Since the delta is in the head, this also refers to the rise of Kundalini to open up channels in the brain so that enlightenment may blossom. Truth is the matching of experience with intention. The Ocean of Truth is really Undefined Awareness. When Undefined Awareness floods into the channels of experience, it enlivens them with creative life energy and defines new creations.)

504.1084cP247 


504.1084cP247-248 De Sekhenwy Pet en Herew.

Put in place the two embracing Horizons of Heaven deliberately. (These embracing horizons define the day from dawn to dusk. The Will functions during the day, the time of creative activity. You deliberately meditate in the morning and in the evening when the sun is on the horizon. The meditation at each horizon creates an embrace that unifies the day's activities.)

504.1084dP248 

504.1084dP248 Ja-f kher R@ ar Aakhet.

He ferries over with the Higher Self Sun to Samadhi. (*Samadhi* is the sun on the horizon. It is the mind in a state of perfect balance between day and night, light and dark. Horus the Will is the ferryman. You become enlightened only when you decide with your Will that you are enlightened and you experience that intention. The Will takes the Higher Self Sun into the state of *Samadhi* by means of the Ferryboat of Meditation.)

504.1085aP248 

504.1085aP248 De Sekhenwy Pet en Aakhet-ta.

Place the two embracing Horizons of Heaven in Samadhi. (This combines the mental and physical states into a balanced unity.)

504.1085bP248 

504.1085bP248-249 Ja-f kher R@ ar Aakhet.

He ferries over with the Higher Self Sun to Samadhi.

504.1085cP249 

504.1085cP249 De Sekhenwy Pet en Herew Sheset.

Place the two embracing Horizons of Heaven by the Will of the Ego Power Shrine. ("Sheset" is the shrine of *Samadhi* in which Sekhmet, the ego power, finds balance by identifying with the Cosmic Will of the Higher Self Sun. This enables the individual to function as an embodiment of Higher Self.)

504.1085dP249 

504.1085dP249 Ja-f kher R@ ar Aakhet.

He ferries over with the Higher Self Sun to Samadhi.

504.1085eP250 

504.1085eP250 De Sekhenwy Pet en Herew Aabeta.

Place the two embracing Horizons of Heaven by means of the Will of the Left. (Left also is east, the direction from which the sun rises. Left is the place of the heart. The Will should operate from the level of the compassionate heart.)

504.1085fP250 

He ferries over with the Higher Self Sun to *Samadhi*.

504.1086aP250

251 

504.1086aP250-251 De Sekhenwy Pet en M pen Herew Neteru.


Place the two embracing Horizons of Heaven by means of this M, the Will of the Gods.

504.1086bP251

504.1086bP251 Jay-f kher R@ ar Aakhet.

He ferries himself over with the Higher Self Sun to *Samadhi*.

504.1086cP251 

252 

504.1086cP251-252 Shesep paf nef neset-f amyt Sekhet Aaru.

He takes his throne which is in the Field of Reeds. (The throne of Osiris the Perceptive Faculty is in the cavern of the third ventricle at the center of the brain with its network of beliefs. There he opens the Eye of Wisdom and coherently manages all his beliefs.)

504.1087aP252

504.1087aP252 *Ha-f* eref ar @ resy en Sekhet Hetep.

He goes down to himself, to the south side of the Field of Experience. (The Field of Experience is the subset of the Field of Beliefs [reeds] that a farmer converts into cropland. Beliefs that are deliberately cultivated with sufficient energy become physical experiences. What a person cultivates as experiences determines the identity he assumes in life. "South" suggests the realm of solid physical reality.)

504.1087bP253      

504.1087bP253 P pu Wer, *Sa* Wer.

This P is a Great One, and a son of a Great One. (Osiris the Magician is the son of The World Trump, Geb.)

504.1087cN1063

504.1087cN1063 Per-f amy t Menety Pesejety Neteru

He ascends between the thighs of the Double Ennead Company of Gods. (The gods are distributed throughout the avatar's body. The special organ that represents the "ascension" of Osiris is his phallus, symbolic of the plants that grow in each new agricultural cycle. "Per" can describe the phallus rising, Osiris ascending, the plant growing, and the vision extending to the highest realms of consciousness in this multidimensional text. The two thighs code for the names of Menew and Baba and suggest the tantric notion of ecstatic union with one's own body and all its component parts as well as with each of the gods and goddesses. I chose the N version because it writes out the full Double Ennead.)

504.1087dP253              

504.1087dP253 Dewa en P R@. Dewa en M Herew Aabet.

Adoration to P, the Higher Self Sun. Adoration to M, the Will on the Left.

(The Will on the Left is the Will centered in the compassionate heart. We could also read this as “Adoration by P of the Higher Self Sun; adoration by M of the Will on the Left/East.” P and M here are the same person.)



504.1087eP254 

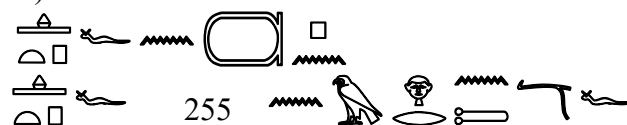

504.1087eP254 Dewa nef Herew Aakheta.

Adoration to him, the Will in Samadhi. (This could also be “He [P] adores the Will of Samadhi.”)

504.1088aP254 

504.1088aP254 Mes-mes-f em pesheret.

He puts in order his cycle. (All processes run in cycles or orbits. The avatar does this also. “Pesheret” is a dialect spelling of “Pekheret”. The M and N versions have the unusual determinative  instead of the “pathway” determinative. Perhaps it is a variant of .)

504.1088bP254  255 

504.1088bP254-255 Hetep-f en P pen. Hetep-f en Herew hery neth-f.

He experiences by this P. He experiences by the Will on its Throne. (The avatar is the body through which one experiences the world. The throne of the Will is the tongue of the Fool Trump under the discipline that enables it to command the universe. “Neth” is a dialect pronunciation of “neset”, perhaps deliberately spelled with a Foolish Lisp. The tongue determinative [nes] is used because the king speaks out his commands from “the throne”, which is his symbolic seat of authority. The Perceptive Faculty experiences by virtue of the Will making decisions that define potential into actual physical realities.)

504.1088cN1064 


504.1088cN1064 Hetep-f en Herew hery neth-f. Hetep-f en P pen.

He experiences by the Will on its Throne. He experiences by this P. (This is the same as the previous verse, but the phrases are in reverse order. [See notes on 1088b.] The N version clearly marks the end of the hymn.)

505.1089aP255  256 

505.1089aP255-256 Jed medu: per en P em Pe kher Bayu Pe.

Say the word and P goes forth from the Bindu Town with the Beliefs of Bindu Town. (Pe is the *Bindu* point of the Crown Chakra, a sacred site in the far northern part of the delta of Egypt. The avatar looks out from his eye of wisdom [“Per Asar”, or Busiris] with the “bayu” or beliefs of integrated wisdom. These are thoughts that ride on the breath. They are characteristic of the sixth chakra, but the *Bindu* point unites them into a coherent whole that integrates the crown chakra into a primary intention and communicates their content thence to the Higher Self. The *kundalini* energy [Wajet] of Nephthys would rise from the root chakra in the south and join Isis, the Pituitary to awaken Buto [Pe]. Another name for Pe was Per Wajet, the Temple of the Green Cobra. The cobra spread its hood to form the delta, the image of Isis. The two sisters brought life energy back into the earthen body of Osiris.)

505.1089bP256 

505.1089bP256 Sheth M me sheth en Herew.

P is adorned with the adornment of the Will. (The avatar wears his Will like a

505.1089cP256


M is clothed with the clothing of the Intellect. (The avatar has cosmic intelligence. Thoth is the guidance that organizes the Higher Self. We call that intelligence. We can also say, “The clothing of M is like the clothing of the Intellect.” Again, M is another name for P.)

505.1089dP256 257

Feeling [awakened Pituitary] is his primordial [consort]. Kundalini [awakened Septum Pellucidum] is his secondary [consort]. (Isis is the Pituitary. She is just below and slightly forward of Osiris, the Pineal, in the midbrain. The Kundalini goddess Nephthys comes up from the G-spot below [the Prostate] and supports him from behind the scenes. She is the consort of Set, but when Set “murders” Osiris, she rises to the occasion and comes to be the secondary consort of Osiris residing in the region of the Septum Pellucidum as a dominating sense of bliss. As the text points out, Isis is a primordial companion, his most important “pair of hands”. That means she is really a transformation of Mut [Amenet], just as Osiris is a transformation of Amen-Ra, and Nephthys is a transformation of Keket. The essence of Feeling is Love.)

505.1090aP257 

The Guide on the Pathways opens the way for him. (“Wep-wawet” is the guide dog on the unknown pathways. He always precedes Osiris in the processions at Abydos. He probably corresponds to the cerebellum maintaining balance and guidance.)

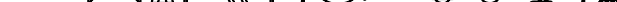
505.1090bP257 = 

Shiva, may he uplift him. (Shiva [Shewe] is air. The hawk flies on lift provided by the air. His deeper level is emptiness, the pure void. This represents attainment of high states of consciousness. Shiva is the symbol of meditation and *pranayam*. These are primary techniques to return to the primordial state of cosmic consciousness. Shewe is the Emperor Trump.)

505.1090cP257     258    

The beliefs of Light Tower City exalt for him the Step Throne. (The Step Throne is the sequence of higher states of consciousness that Osiris attains as he ascends in the role of Perceptive Faculty. The palace of Osiris is above Anew, the solar Light Tower City of the brain on top of the spine. The *prana* beings are thoughts and beliefs in the brain. The text has the verb “seq” written with the mace determinative instead of the usual exaltation determinative. This is probably to make the connection with the Light Tower. The mace glyph “hej” also means white and bright like the light from the Light Tower. It is a special symbol for meditation that turns on the light of higher consciousness. Literally it means to “hit”, but was used esoterically for meditation practice. Through meditation, attention ascends in stages

505.1090dP258 

505.1090eM492 

505.1090fM492  493 

505.1091aP259 

Hieroglyphic text consisting of several symbols including a scepter, a falcon, a lotus flower, a cartouche, a papyrus bud, a seated figure, a bird, a cat, and a bunch of lotus flowers.

505.1091bP260
































505.1091cP260 

261

505.1092aP261



Ferry him, and put him in the Field of Reeds.

505.10926P261                               

Those four Light Beings, those are with M. (T

505.1092cP262

Water, Earth, Fire, and Wind. (In this verse the poet names the four elemental kings. The kings also represent the four quadrants of space: North, East, South, and West. This “clockwise order” is one of the classical sequences in the **Pyramid Texts**. The initial letters of the words for the cardinal directions in English spell the word “kings” [nesw] in ancient Egyptian. Surely, that is no more than a coincidence!)

505.1092dP262

Two companions on one side, and two companions on another side. ("Companion" can also be "brother" since they are all brothers. Traditionally the Egyptians drew two of them on one side of a coffin and the other two on the other side of the coffin. This tells us that the actual placements were closer to NW, NE, SE, and SW, with the Nile running down the middle. You can also see a painting of the kings in pairs on either side of a sepulchre called "the Mound of Abydos" in the "Papyrus of Ani", Plate 8.)

505.1093aP263

This M is at the rudder. He finds the Double Ennead of Gods. (The ferryboat of the sun is like the coffin. Horus as the Will pilots at the rudder. Finding the gods is self-exploration. When the avatar reaches Heaven, he finds many companions there as well as all the previously ignored aspects of himself.)

505.1093bP263

It is they who give their hand to M. (All the components of the avatar cooperate to make him functional. They are his crew and each lends a hand to “rowing” the boat. “Hand” means a crew member on the Boat of Ra, and symbolizes an avatar in the role of service to others.)

He sits among them to announce judgment. (Osiris becomes the judge. He is the avatar's conscience or intuition that allows him to make proper judgments as to proper actions.)

P speaks commands to those he finds there. (The avatar as Osiris makes judgments as to appropriate actions and then issues commands to the gods who play the roles of the components of his body and mind to execute them. $M = P$.)

Say the word and this N is the Ejaculator, this N divinely ejaculates divine ejaculate. (This and the following verses give epithets of the avatar that describe various aspects and powers that he possesses.)

This M is the Lake of Time. (“Susu” is a period of time. The lake represents time experienced as a mode of consciousness. M here = P.)

This M is the Man of Value, the Coffer of Heaven. (The avatar can create wealth because he knows how to make value from emptiness. Heaven becomes his coffer filled with wealth. “Se Weneth” or “Seweneth” is a god who travels across Heaven nine times in a night. No star or constellation does that, so there must be another explanation. One idea is that he represents the nine major stars in Orion. Each one crosses once per night. The total is nine crossings. Another is that he represents the door bolt of Babew [Baba]. This phallic bolt makes love nine times in the night. That notion adds a tantric aspect to the verse. “Sewenu” is the divine hunter, Orion. He is also a doctor. “Sewen-th” is your hunter, or your doctor. “Se-Wen-th” is Man of Your Existence. The key semantic glyph for the hunter is an arrow. However, the text lacks a determinative other than a divinity sign. M = P.)

This P is What You Do is Divine, the Light Being among the kings of Lower Egypt. (“Ary-k” means “What You Do” or “What You Make”.)

This N is the divine Hidden, this [divine] Hidden World. (The avatar identifies

with Amen Ra and the Invisible Astral World.)

506.1095cP266 

506.1095cP266 M pew Thema Tawy.

This M is the Throne of the Two Lands. (The avatar rules over all the energies of the various chakras, both upper and lower. He is “Thema Tawy”. M = P.)

506.1095dN1246  1247 

506.1095dN1246-1247 N pu Qer-qer. N pu Qer-qeru.

This N is the Divine Source of Source. **This N is the Divine Source of Source.** (The Akashic Recorder “Qer-qer” writes for Osiris on the empty tablet of the Vacuum State all that occurs. This scribe of Osiris has a name that suggests he is a creative source. “Qer” is a cavern, especially the cavern from which the Nile emerges and thus suggests the idea of a source.)

506.1096aM480  

506.1096aM480 M pu Heset. M pe Shef-shefet.

This M is Divine Grace, and this M is Divine Beneficence. (“Heset” is praiseworthiness. “Shef-shefet” is power used for good.

506.1096bN1248  

506.1096bN1248 N pew Bat. Herwy-s senu.

This N is the female *prana* [of the mirror of love]. **She has two faces.** (The mirror of love belongs to Hathor, the Cosmic Love Mother. One face is Hathor’s face, and the other face is her reflection in the mirror. The experiences of an avatar are reflections of his consciousness. The *prana* is female because it enjoys refined beauty. The *prana* is breath that shows the level of life. It arises in the belly, which is the venue of the sekhem. This cow “sekhem” mirror represents the belly. The text includes a drawing of the mirror with Hathor’s bovine head on top. See my illustration of Hathor as the Senet Tarot Empress Trump and the “Mirror Boat” in *Amduat*, Hour 2.)

506.1096cP268  

506.1096cP268 P pe nehem su. Nehem nef su m@ khet neb dewet.

This P delivers him. **He delivers him from everything negative.** (The avatar is skilled in ways to deliver people from their negative situations.)

506.1097aP268  

506.1097aP268 Jed medu: P pe weneshet. M pa wenesheta.

Say the word and this P is a she-wolf, this M is a type of she-wolf. (Although the verse begins with "Jed medu", Sethe does not separate this and what follows as another hymn. “Wenesh” is a wolf, so “weneshet” is a she-wolf. The symbolism here is obscure because the wolf was not found in Egypt and thus its image is not as common in Egyptian culture as it is in European culture or Native American culture. Some other animal may have been intended. The jackal is a symbol of death. “Wen” means youth, man, exist, or open. “Shet” is the tortoise, which is a symbol of secrets and mysteries. Perhaps the word encodes the “secret of youth, man, and existence” or the opening of secrets. The M is another name for P here.)

506.1097bP269 



506.1097bP269 M pe Hep. M pa Dewa-mut-f.

This P is King of Water, and this P is King of Earth. (These are two of the sons of Horus. Here $M = P$.)

506.1097cP269  

506.1097cP269 M pa Ameset. M pa Qebehu-sen-f.

This P is King of Fire, and this P is King of Wind. (These are the other two sons of Horus. The avatar identifies with the four directions and the four elements. The directions are listed here in clockwise order. Here M = P.)

506.1098aM483  484 

506.1098aM483-484 M pe Dewa@nu.

This M is the Scribal Apes. (This epithet is obscure. Alternate spellings are “Den@nu” and “Dewen@nu”. One possibility is that this is an epithet for Baba as the baboon totem of scribes. “Den” is to cut into pieces and “Dena” is a quarter of the moon. “Denit” is a document. “@n” is an ape.)

506.1098bP270



506.1098bP270 P pe neteru apu @au Khenety Sha.

This P is those great gods who rule over the ocean. (The ocean is the vast realm of awareness. The avatar is the master of the Ocean Awareness Meditation.)

506.1098cP270 



506.1098cP270 M pa Ba-ba (@nekh. Sepa Her.

This M is the living Baba of multiple faces. (The expression is written with the *prana* soul ba glyph drawn first as a bird and then as a pot of incense. This reduplication suggests the name of Baba, first son of Osiris. The divinity radical [M and N versions] adds certainty to this idea. “Sepa” here means having multiple faces. This is an epithet of Osiris as a shape-shifting magician in the manner of Baba. Here M = P.)

506.1098dP271   



506.1098dP271 @shem Tep-f. Nehem Jet-f. Ath Jet-f.

He is the head of the idol. He delivers the body [from its limitations]. He takes control of the body. (The avatar is like the head on a god's idol. It tells you who the god is and represents all his divine powers. The avatar controls his body and delivers it to eternity. "Jet" means the body, but also suggests eternity.)

506.1099aP271  



506.1099aP271 Em *khenenu* aryt aryta.

As the Lord of Fighting he is action and reaction. (The fighting is particularly the contradictory struggle between Horus and Set. The avatar is both sides of the confrontation. As such, he can explore and manipulate the outcome.)

506.1099bP271  272 

506.1099bP271-272 Sejer aryt aryta, wejet wejeta.

He puts to sleep action and reaction, the commander and commanded. (The initiation or termination of any event is at his discretion. Action and reaction, commander and commanded are codependent relationships. The only way to handle them is from a transcendental perspective such as the avatar has obtained. The usual

determinative for “sejer” [sleeping or dead -- here translated as “puts to sleep”] is , but Sethe transcribes it with a blank eye: . I type the usual “eye” determinative for sleep.)

506.1099cP272 Ary en M aryt neferet. Wej M en wejet neferet.

506.1100aP272 

506.1100aP272-273 Aw sepety M em Pesejety Neteru.

506.1100bP273 M pa Jedet Weret.

506.1100cP273 P pe sen-a. M pe senet-a.

506.1100dP274 Sen-a M m@ khet neb dewet.




506.1101aP274 Jed medu: remeth neteru, @wy then *kher* M.

506.1101bP274-275 Seshew then su. Thes then su ar Pet.

506.1101cP275 

506.1101cP275 Ma @wy Shewe kher Pet, wethes-f es.

As the two hands of Shiva were under Heaven as he lifted her up. (This continues the imagery of the previous verse with the myth of Shiva/Shewe lifting Newet up above Geb. The atmosphere forms a layer between Outer Space and Earth. Many people interpreted Shewe lifting up Newet as if he is trying to separate her from Geb. Actually he is raising her to a higher state of consciousness. Also, his layer of air insulates and protects the surface of the World, making a biosphere possible.)

506.1101dP275   276 

506.1101dP275-276 Ar Pet. Sep sen. Ar Aset Weret mem Neteru.

Toward Heaven! Toward Heaven. To the Great Seat among the Gods.
 (“Aset Weret”, the Great Seat, is a reference to Isis. It became the name Astarte whom many thought was a different goddess. Osiris goes to his consort, Isis. He also takes his seat as the Chief among the gods. Isis is Feeling, and Osiris is the Perceptive Faculty. The two together balance heart and mind. With the mention of Shiva just above, we get the connection of Shiva and Shakti. Shakti enables Shiva to function. She is literally his seat of power. “Sep sen” means that you are to repeat the previous phrase. The M and N versions simply write out the phrase a second time.)

[illegible]

507.1102aP276 Jed medu: ahemet jed en neta nef netet. Aw neta nef @a.

Say the word and the announcement, speak of him who is that which is. He has no door. (The second “neta” is a negation. This verse is deliberately enigmatic. The idea seems to be that a thing is just what it is. There is no doorway that leads to some deeper essence.)

507.1102bP276  277 

507.1102bP276-277 Web a b(a)n.

The throat channel is open. (This verse is also enigmatic because we do not understand well the word “b@n”. It probably has to do with the throat [“b@net” is throat]. With the lake determinative, it could mean a canal or channel. This connects it to the announcement and speaking. The door is probably the mouth. The text may hint at the opening of the mouth ceremony. The flood passes up through the “throat” chakra of Egypt at the apex of the delta.)

507.1102cP277 

507.1102cP277 *Wakh eres Sekhet Aaru.*

The blooming penetrates it, the Field of Reeds. (The blooming is the new growth in the delta stimulated by the flood. This represents the revival of Osiris. His green phallus then penetrates Isis.)

507.1102dP277 

507.1102dP277 Meh eref Mer en Kha em Mu.

The Lake in the Twat is filled with water. (The delta is like the cunt of a woman. However, this cunt is in the brain. The brain has a lake called the third ventricle. This is the sacred love nest of Osiris and Isis, the pineal and pituitary. Around the

507.1103aP278

The two Horizons of Heaven are placed so the Will may ferry there with the Higher Self Sun. (The ferry crosses the lake. The two horizons are the two lobes of the brain that are on either side of the ventricle.)

507.1103bP278

279

The two Horizons of Heaven are placed so the Higher Self Sun can ferry there with the Will in *Samadhi*. (The Will in *samadhi* balances between the left and right lobes.)

507.1104aP279 

He recommends M to his father, the Moon. (“A@h” is the moon. The deity of the moon is “Khenesu”, the traveler. He is a form of Thoth, the Cosmic Guide or Intellect. Thoth is the High Priest, the Grand Master. The Sun as the Higher Self recommends the avatar to his father, the Moon. The sun is the brain or crown chakra, and the moon is the sex chakra. The sun reflects its light off the moon so we can see the moon. This is the sun’s “recommendation”. Actually Thoth is the “father” of Ra, because Thoth is the *Taiji* [Tekhy in Egyptian], which is pure intelligence, and Amen-Ra is the Creative Source. Although Thoth stands below Ra, he is actually the father and master of Ra. Intelligence designs and operates Creative Source. His identification with the moon is simply one of Thoth’s many transformations. The moon itself represents the illusory process of transformation. It seems to change shape, but actually does not change. The lunar phases are merely a play of light at different angles. M here is another name for P.)

507.1104bP279 

You, this M, give birth to the God of the Morning Star. (The Morning Star is Venus. This planet represents the physical vehicle of Hathor, the consort of Ra and the symbol of love. The avatar becomes the Source of the expression of love as the loyal follower of the Higher Self Sun. M here = P.)

507.1104cP279 280

He recommends M to Those Four Youths. (The youths are the sons of Horus the Elder, Sons of the Sun. They become the kings of the four elements. This gives us the cosmic family of Horus, Hathor and their elemental four sons. M here = P.)

507.1104dP280                      

They sit on the Eastern Side of Heaven. (This shows them all on the left or eastern side of the sky rather than at the four corners. I believe this is to emphasize that the four basic elements appear at the dawn of creation along with Hathor.)

507.1105aP280-281 Awej-f M en fedu apu h@au.
He recommends M to those four youths. (Here M = P.)

They sit on the eastern side of Heaven.

507.1105cP281 En fedu apu h@au j@bu shenu.

507.1105dP282 Hemesau em Shau Sewenu en Oata.

507.1106aP283 Jed medu: Wer At-f, Wer At-f.

507.1106bP283 Wenen M me Wer At-f.

508.1107aP283 Jed medu: Per, per, per M pen.

201

508.1107bP284 Ah@r-s, Nebet Dep. Nekh-nekh ab en heryab Nekhebet.
She rejoices, the Lady of the Bindu. The heart that is within the House of Youth grows young. (“Nekhebet” is the capital of the third nome in the South. [See Budge Dict. entry, 1007AB.] “Nekhebet” means “House of Youth” and is an epithet of Mut-Hathor. Her heart grows young. She rises up as Nebet Het, the Kundalini Goddess, to open the crown chakra at the *Bindu* Point in the Crown chakra. This is her rejoicing in the energy that rises during ascension. The *bindu* point mentioned here is Dep. The *Bindu* has two halves, one for each lobe of the brain. One is Pe, and the other is Dep. These were symbolized by ancient Egyptians as two adjacent sister cities in the far northern delta region.)

508.1107cP284  285


508.1107cP284-285 Heru pew per en P am em Aset R@.

This day of the ascension of P there in the place of the Higher Self Sun. (When the Kundalini energy rises, the avatar identifies with his Higher Self and ascends like the sun ascends in the sky to fulfill his mission in life.)

508.1108aP285 

508.1108aP285 Seq en nef M Aakhu-k pew.

M for him gathers this, your Light Body. (The pronouns are a bit confusing, but it appears that the avatar, working as and for the Higher Self, gathers the light for your light body. In other words, he serves you, helping you to reintegrate. Pronoun confusion occurs because the scribes copied texts for different people who preferred different viewpoints, and the scribes made mistakes when transcribing. The matter gets more complex when the reader identifies with the various gods and the gods in turn are transformations of each other. “Seq” or “Sequer” has the mace of illumination and can be a code word for meditation, an excellent tool for reintegrating. Of course illumination is appropriate for the light body. M here = P.)

508.1108bP285 

508.1108bP285 Me redu kher redwy-f.

As legs that are under the direction of his legs. (In other words, the avatar acts as a leader, and others follow him in the same way that the sun’s light rays follow wherever the sun goes. Similarly, the brain directs the movement of a person’s legs, deciding how they move. At a deeper level we find the code for Baba’s name in the reference to two legs. All the gods are Baba’s creations and transformations and thus under his direction, and they in turn carry him in his physical embodiments.)

508.1108cP285  286

508.1108cP285-286 Per M hery-s kher Mut-f tef a@ret @nekhset tepyet R@.

M ascends upon her to his mother, the living cobra on the head of the Higher Self. (“Nekhebet” is Mut, the Mother Goddess. She is the cosmic life force. She hides in the body as “Nebet Het”, the Kundalini Goddess. Then she rises to open the crown chakra to the Higher Self as “Wajet”, the cobra of the Higher Self. This cobra, or cobra pair, encircles and emerges from the solar disk in Egyptian art. The Egyptians sometimes depict the soul riding upon a cobra that soars through space. This represents the ability to ride waves of energy. Here M = P.)

508.1109aP286 

508.1109aP286-287 Mer Ab-s nef. Da-s nef menej-s. Seneq-af su.

508.1109bP287 

“My son,” she says, “Grasp this my breast. You may suck on it,” she says. (Here the mace glyph “hej” has the idea of grasping the breast the way one grasps the mace. The idea of illumination underlies this glyph. “At” = “She says.”

508.1109cP288

In that you do not come as to each of your days. (The exact meaning is a bit obscure, but it may mean that the immature avatar is not self-sufficient and has needs at certain times. The Higher Self considers that and provides for it.)

[illegible]

When Heaven speaks, Earth trembles, and the gods of Light Tower City quake. (The authority of the avatar is that of Heaven. When the boss speaks, the very sound of this voice causes all to vibrate. The deities of the body and the physical world obey the dictates of Heaven. The Speech of Heaven is the set of beliefs that the avatar invests with sufficient deliberate or default intention to create a reality.)

508.1110bP289 

508.1110bP289 Hery kheru wedenet Tepy @wy M.

At the voicing of the extension of the primary of M. (A primary [tepy = head] is a core belief that the avatar voices. He extends this with his intention – intensity of attention [@wy = two hands to make it happen] – until it becomes a reality. Here M = P.)


508.1111aP289  290 

508.1111aP289 Shedy en su mut-f, Basetet.

203

508.1111bP290 

When he is as a child he is in the House of Youth. (The House of Youth is Nekhen-Nekheb, a town in the South of Egypt. The immature avatar focuses in his lower chakras and lives by instincts of physical survival needs, sexual needs, and ego needs. His cosmic mother nurtures him in the nursery of life.)

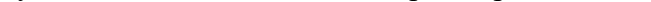
508.1111cP290 

She who is in the *Bindu* place gives her hands to him. (This verse refers to “*Wajet*”, the cobra goddess of the North. She assists with the ascent bringing the avatar into communication with his Higher Self. The *Bindu* place mentioned here is Dep. Extending an assistive hand is the spirit of the avatars.)

508.1112aP291  

508.1112bP191 

Indeed this M comes for life and divine power. (The avatar enters the world to enjoy life and the expression of his divine creative power. Life requires breathing. The divine power is beyond the breath. The expression for “life and power” is actually the key to an ancient mantra with a special pronunciation. Here M = P.)

508.1112cP292 

I make packets of natron with fig. (“Hesemen” is natron. “Dab” is a fig. This may mean that he wraps the natron in fig leaves or possibly stuffs it in a fig. Perhaps it is the two wrapped together in a packet. The point of this combination is not clear. However, the word “hesemenu” contains the root “hes”, to praise or honor, and “menu”, a monument. Menew is the procreative god. “Dab” forms the possible combination of “de”, to put, and “ab”, the heart. We can gather from these associations the sacred meaning of the verse: It is an outward commemoration of where the heart lies. There may be a tantric interpretation of this verse.)

508.1112dP292 

And in wines which have the energy of the divine vineyard. (Here the key words are "divine" and "ka-energy". The Divine Ka is the transmutation of sexual electromagnetic energy into divine spiritual energy. Wine is the metaphor chosen by the poet because it contains the energy of the sun stored in grapes, and Osiris is the deity of wine. When grapes ferment, they produce wine that shifts consciousness. When people drink wine in moderation, it relaxes the body and releases mental inhibitions. The glyph for vineyard has several readings, each with a pun on a relevant word. "Dewa" is to worship or adore and the origin of our word for "divine". "Kam" plays on the "Ka" energy and is a name for Egypt, the "black" land.)

508.1113aP293 Ary nef mer en amy jeb@-f khet am-f.

With his fingers, the chef makes a meal for him. (The “mer” is an official, overseer, or chief in charge of something [emir]. The glyph is written in a variant form. Faulkner opts for a butcher, which I find inappropriate here. He could be an official chef for the pharaoh. Perhaps pharaoh himself acts as the “chef” and ceremonially mixes natron with figs and wine and then eats the concoction. The term “mer” plays on another glyph that means to love. The figs suggest sweetness.)

508.1113bP293

508.1113bP293 *Asy.* *Asesy.*

He hastens, going. (*Ses*[y] in the N version means to go, walk, or pass.)

508.1113cP293

294

508.1113cP293-294 Fedet-a fedet Herew. Seth M seth Herew.

My sweetness is the sweetness of the Will. The fragrance of M is the fragrance of the Will. (“Fedet” means either sweetness or sweat. The suggestion here is that sweat is sweet, even though it tastes salty. Fragrance is body odor. The poet uses these words metaphorically to describe the flavors of experience that a person generates in his life by the exercise of Will to make choices. It also points out that the odors and secretions of the physical body are sweet and fragrant and not to be resisted or criticized. Here M = P.)

508.1114aP294


508.1114aP294 Ar Pet, ar Pet em (@)b neteru Per Rew Herew.

To Heaven, to Heaven, in the company of the gods of the House of Leadership and Will. (“Rew” is the Lion and represents leadership. “Bak” is the hawk and represents the Will. The Latin word for lion, *leo* comes from Egyptian “rew”.)

[illegible]

508.1114bP294-295 P ar Pet em (@b neteru, Per Rew Bak.

P heads to Heaven in the company of the gods of the House of Leadership and Will.

508.1114cP295 

508.1114cP295 Sen-a nen ar am ges-a nen.

This my companion is at this my side. (The companion can also be a brother.)

508.1115aP295  296 

508.1115aP295-296 An Geb, nejer-f P hery @-f.

So says the World as he takes P by his hand. (Geb is the World. He is the father of Osiris, so it seems better to take “sen” in the previous verse as companion rather than brother.)

508.1115bP296 

508.1115bP296 Seshem-f su em Seba'u Pet.

He guides him through the Star Gates of Heaven. (Here Geb acts as the guide or facilitator for Osiris. The heavenly portals are Star Gates that lead to different

dimensional realities. The World is a good teacher. When a person moves through the Bardo or astral realm of the Astral Twat between physical bodies, he encounters various inter-dimensional Star Gates that lead to the major densities of experience. The term used in this verse is “Sebau”, the plural of “Seba”. “Seba” means star, to instruct, and a gate or doorway. The star glyph tells us the meaning relates to stars, and the gate glyphs tell us these are “star gates”. The **Book of the Dead [BD]** lists 7 Major Halls or Treasuries [@ret] and 21 Pylons or Gateways [Seb-khet]. A person chooses from among the Treasuries the tools and conditions for his next incarnation. The Seven Halls correspond to the seven major chakras of the physical body. The **BD** lists them in a special order that is not sequential with respect to density. The first Hall is the Crown Chakra. The Doorkeeper is “Upside-down Face of Many Forms”, the Watcher is “Flame of Rightness”, and the Herald is “Descending Speech”. The crown energy integrates the diversity in our upside down “real” world and is able to manifest whatever the avatar says in the right way. This is the density for pharaohs and leaders. The second Hall is the Heart Chakra. The Doorkeeper is “Opening the Heart”, the Watcher is “Face of Relationship”, and the Herald is “Broadness”. The Heart personality is open, broad, and good at relationships. He gets his heart’s desire and balances his emotions with the intelligence of Thoth. He has good personal relations. The third Hall is the Root Chakra. The Doorkeeper is “Eats Waste from the Rear”, the Watcher is “Face of Awakening”, and the Herald is “Stone Door”. This is the lowest level, the door of first awakening into the gross physical body and facing the basic survival needs. It feels like eating shit and the rocky world of Set. The fourth Hall is the Sex Chakra. The Doorkeeper is “Resistor Who Faces Many Words”, the Watcher is “Awaken the Primary”, and the Herald is “Resisting Anger”. This is the personality of the Ka, which is a powerful electrical energy. It works by desires and resistances and generates various emotions. People desire sex, but also resist the powerful emotions it stirs up. When resisting these emotions, people often shift into talking and thinking instead of doing what they truly desire to do. Inside their minds they become angry. They need a primary goal to direct the Ka energy. The fifth Hall is the Belly Chakra. The Doorkeeper is “He Lives in the Snake”, the Watcher is “Hot Food”, and the Herald is “Hippo Face is Set’s Minion”. This includes the snakelike digestive tract with its food orientation suggests a big hippo belly that makes shit for the asshole. The hippo is one of Set’s minions. The sixth Hall is the Throat Chakra. The Doorkeeper is “Your Father and Your Breads are Words of the Higher Self”. The Watcher is Anhouris or the “Bringer of the Face of Heaven”, and the Herald is “Beloved Knife Face”. The father of Osiris is Geb, the World and his symbol is Bread. This personality is a skilled speaker of magic words [Hekau] that speak the message of the Higher Self, bring Heaven, and provide helpful criticism (knife-like words). Anhouris is a transformation of Osiris in his active role. The seventh Hall is the Eye Chakra. The Doorkeeper is “The Ego Power is Their Pathways”, the Watcher is “Great Truth Speaker”, and the Herald is “Meets What is Overthrown” [or “Meets the Fool”]. This person goes everywhere to observe Heaven and observe the people. He sees what kind of a world his ego has made, the pathway options, and where they lead. He also sees the fundamental truth that all manifest creations are temporary illusions. As he learns to make his words come true in visible creations, He sees through the illusions and foolishness that entails -- what is bound to be overthrown. He attains *Samadhi* and prospers in life. The 21 pylon Star Gates are the Major Arcana of the Tarot that emerge from the Higher Self Sun. In the book they are described cryptically as challenges or purification processes that a person must face by speaking

certain mantras. Interestingly the **BD** also lists 21 component members of the body of Osiris with a god assigned to each. There are some subtle differences in the Trump assignments that vary from the **Pyramid Texts** and my proposed assignments, but the organs nevertheless follow a systematic sequence from crown to toe with the Emperor governing the prana in the body and the High Priest remaining behind the scenes. These components of the body may be the actual 21 “Star Gates”, or aspects of them. More research on this is necessary. Below are the body parts of “Avatar Man” and their corresponding gods according to the **Book of the Dead**. The list proceeds systematically from head to toe.

1. New is his **hair**, the pure energy of Tem the Tower as it bursts from Ra at the crown chakra.
2. Ra is his **head** or brain as the Sun.
3. Hathor is the **eyes** seeing the light of the Cosmic Empress Mother as love and life everywhere. I believe she also connects to the ovaries.
4. Wep-wawet uses his big **ears** as he leads you to the Wheel of Fortune in your future life. He is lunar, but the moon’s phases form a cycle that is the Wheel of Fortune. The ears are organs of both hearing and balance that help us navigate when we move and the cerebellum processes their data.
5. Anepu is the **lips**, because the kiss of Death is the boundary defining life. The two lips form the east and west horizons of a day. Anepu also provides the iron tool used to pry open the lips of the dead. He also represents bones.
6. The Nile Scorpion of Set is the **teeth**. Sereqet is the Moon Goddess wet nurse who helps you cut your teeth during infancy. The Moon is also the bladder and the crescent of the pubic bone.
7. Isis is the **neck**, a euphemism for the High Priestess of the vagina. Her pituitary throne is at the top of the neck above the back of the mouth, and serves as the clitoris in the head.
8. The Ram of Jed-du Column is a form of Khenemew [a transformation of Ma’at who turns the Wheel of Fortune.]. His horns become the **arms** on the Scale of Justice. The Jeddu Ram is also a transformation of Osiris.
9. Wajet [Nekhebet] is the **shoulder** since the Kundalini cobra energy of Nephthys requires you to shoulder responsibility with Temperance. Proper placement of the shoulders is required to allow the kundalini to flow upward to the head without blockage.
10. Meret is the beloved water of the Nile, the **blood** of Egypt flowing through the carotid artery and jugular vein in the throat. It unites north and south of Egypt as Lovers at Memphis. It purifies in the liver, “maset” or “meset”, alternate spellings of “meret” [Lover].
11. The Lady of Sais [Net] is the **circulatory system** [shen@].that is centered in the breast and governed by the heart. This is the hermit Trump. Net is the network of nerves in the brain and the network of blood vessels that nourish it.
12. Set is the Devil as the **backbone** that ends in the buttocks and supports the whole digestive system from teeth to anus with stomach in the middle.
13. Horus and his warriors have armor on their **chest**s. Horus specifically represents [and longs for] the loving breast that is protected by chest armor.
14. The Mighty One of Terror is Horus as the future hero, the Hanged Man with his **muscles** waiting to flex.
15. Sekhet is Mesekhath or Mes-khenet, the birth goddess who delivers from the **womb** [khat] and represents the Trump of Judgment. She relates also to Sekhmet and the Sekhem ego self that makes decisions in the belly.

16. The Eye of Horus is the **Ass Hole**. This is the secret eye of the Magician that Set tries to steal.
17. Osiris is the **phallus**. The phallus of Osiris is the tongue of the Fool. The Fool is really Baba, the first son of Osiris, who repairs the lost phallus of his father and teaches him how to use it to gain immortality.
18. Newet is the **thighs and legs**. She gives birth to Osiris as the sun each day from her thighs and stands arching over the world as cosmic space.
19. Petah the Opener is the **feet** planted firmly on the ground of the World. He initiates you into the world when he clears your mouth and nose so you can breathe. Petah is a transformation of Baba, whose name is spelled with two feet glyphs.
20. Sah [Orion] is the ascended form of Osiris. The name means **toes and fingers**. For plants, this is the roots, branches, and leaves. Fingers and toes extend the mind into the physical world to change our relation to it. The female deity for the fingers and toes is Tefenut, the Strength Trump. As Sekhmet she is the wife of Petah.
21. The Three Living Cobras may represent the Saa-Hew or **respiration** of the avatar, his living prana breath, or the Ida, Pingala, and Shushumna functioning in the lower, middle, and upper realms of the body. The Cosmic Cobra *Pranayam* brings the body fully alive and awake in its cosmic presence. The Shushumna Cobra is the Emperor's Trump of Shewe [Shiva], Osiris as Pharaoh of the Universe.
22. One Trump is missing, and it appears to be Thoth, the High Priest. He is the Grand Wizard behind the scenes. He designs all the Trumps and body parts.

My list, the **BD** list, and the **Pyramid Text** list differ in some details. The Egyptians had no standard way of matching gods to organs of the body, but they recognized the principle that the gods operate as the organs and functions of the human body and had fun making up various lists. So don't take the above tabulation too seriously.

508.1115cP296  297 

508.1115cP296-297 Neter em Aset-f. Nefer neter em Aset-f a.

The god is in his place. Indeed, it is beautiful that the god is in his place. (Osiris ascends his throne. This Seat is part of his name and represents the seat of Perception. This Seat is also the name of his wife, Isis [Aset]. Feeling is the Seat of Perception. This tells us that although Isis seems to be his younger sibling, in fact she is a transformation of Hathor. The fundamental feeling of Love is the foundation and motivation for all Perceptions and the Feelings that they engender.)

508.1116aP297 

508.1116aP297 S@b en su Sethat.

The Lady of the First Cataract bathes him. (This Lady is "Sethat", the consort of Khenemew. She lives with him at the First Cataract of the Nile and uses waters from the Nile Source to bathe Osiris. This is the place from which the Nile flood springs. It is Creative Source. Sethat bathes him with light. "Sethat" is the origin of our word "satis", as in satisfaction. She is a transformation of Nebet Het, the sister and wife of Set and the Kundalini life energy that purifies the avatar, preparing him for immortal life in Heaven.)

508.1116bP297 

298 

508.1116bP297-298 Em fedut s@abetu em Abew.

With her four ceremonial purification pitchers in Elephantine. (The Goddess “Sethat” uses the four jars to pour water over Osiris. Elephantine is in the far south where the Nile enters Egypt. This is the root of the root chakra. The name “Abew” [elephant] is a play on the word for the heart’s desires. Osiris above all must purify his heart, and then he will live at home in the physical world. Isis has a special temple at Philae nearby. This spot was sacred to Isis and Osiris from very ancient times although the buildings that survive are from later periods.)

508.1116cP298 

508.1116cP298 “Aa aw nek tera then sa-a?” “Tef-a,”

“O, where do you go, my son?” “My father,” (Geb speaks to his son, Osiris. The son then answers. His answer unfolds in the next verse, but is shifted to the third person. The third person is the avatar who identifies with Osiris.)

508.1116dP298 

299 

508.1116dP298-299 “Aw nef kher Pesejet Neter aret Pet. Sehetepet-f as em peq-s.”

“He goes with the Company of Gods to Heaven that he may experience it as in its bread.” (There is a complex allusion here to Geb as the World and the father of Osiris. Osiris becomes a father during his experience of the World. Experience is “hetep”, which is also an offering. The main offering was bread, the token Egyptians used for worldly experience. “Peqer” [Beyond the Peck of Bread] was a sacred site where the Egyptians annually resurrected Osiris and replaced his lost phallus. They used an artificial one made from the Peqer tree or plant. To this day in English, a word for the phallus is pecker. “Peq” is a portion or a bread cake, and “peqer” is a variety of sesame seed. The Egyptians also probably made phallus-shaped sesame cakes that people ate after the offering rites. With the notion of sesame peckers, the traditional expression “Open Sesame” takes on a new significance.)

508.1117aP299 

508.1117aP299 “Aa aw nek tera then sa-a?” “Tef-a,”

“O, where do you go, my son?” “My father,” (Geb asks again and Osiris gives another answer in the same vein but with a difference. He may describe his son Horus acting as the Will.)

508.1117bP299  300



508.1117bP299-300 “Aw nef kher Pesejet Neteru aret Ta. Sehetepet-f as em peq-s.”

“He goes with the Company of Gods to Earth that he may experience it as in its bread.” (This is the same as 1116b except that here he comes to Earth, and the “bread” is round.)

508.1117cP300 

508.1117cP300 “Aa aw nek tera then Sa-[a]?” “Tef-a,”

“O, where do you go, [my] son?” “My father,”

508.1117d301 

508.1117d301 “Aw nef kher jened jeneder.”

“He goes with the warship.” (“Jened jeneder” or “Jenederu” is a large boat. “Jened” means to attack, so it may be a warship, or at least a ceremonial version of one. This indicates that he goes into the field of action. This may be Horus the Warrior going into battle. The oars look like arrows.)

508.1118aP301 

508.1118aP301 “Aa aw nek tera then *sa-a*?” “Tef-a”

“O, where do you go, my son?” “My father,”

508.1118bP301 

508.1118bP301-302 “Aw nef kher muty-f apetut Nerety.”

“He goes with these, his two mothers, the vultures.” (These are the Nerety in the form of vultures. They are Isis and Nephthys, the “mothers” of Horus the Younger. They become the two cobra goddesses of the kundalini energy.)

508.1118cP302 

508.1118cP302 Aweta shenu. deh-deheta meneju.

Long is their hair, and pendant are their breasts. (This describes the two goddesses, obviously here in their human feminine forms.)

508.1118dP302 

508.1118dP302 Tepy ta dew seh-seh.

They two are on top of the Hill of Counseling. (“Seh-seh” comes from “seh”, which is a booth or hall. It is a room for spiritual counseling or instruction. It is especially a room used for Senet Tarot divination.)

508.1119aP303 

508.1119aP303 Ja as en menej sen tepy re en M.

They as if move their breasts over the mouth of P. (They suckle him. Here M = P.)

508.1119bP303 

508.1119bP303 Ne hem wejeha sen su jet-ta.

However, they do not baby him forever. (The avatar must mature and take responsibility for managing his life and not depend on mothering.)

509.1120aP304 

509.1120aP304 Jed medu: Medu Pet. Seda Ta.

Say the word and Heaven speaks and Earth quakes. (The speech of the avatar is the speech of Heaven when he speaks with spiritual authority. The power of his divine speech moves and shapes the physical world of Earth.)

509.1120bP304 

509.1120bP304 Nem-nem Geb. Nehem-hem sepety netery.

The World rushes, and the two divine nomes shout. (The avatar’s speech stirs a

[illegible]

Hoe the ground, and gather the offerings for the primary ancestor, this M who lives and endures. (The avatar is respected in the World as the prime mover who lives and endures forever. M here = P.)

509.1121aP305 Per-f eref ar Pet. Ja-f baa en @nekh Was.

509.1121bP306 

He traverses the Milky Way and topples the walls of Shiva. (“Hesa” is fresh milk. Given the context “Hesau Sha” [Ocean of Milk(s)] is probably the Milky Way. “Shewe” is the god of atmosphere, the god of *Prana*. In outer space, this means large nebulae or arrays of galaxies that form “walls” in cosmic space.)

509.1122aP306 Per-f eref ar Pet.

509.1122bP306  307 

The tips of his wings are like a giant goose. (Sethe has “me meped”, a transcription error for “me aped”.)

509.1122cP307 A(@a em *khātu*-f an Anepu.

509.1122dP307 

308 

211

509.1126aP312

I lift my hand toward the as-if-dead phallus. (The Osirian avatar lifts his arm holding the “Wer Hekau” Cobra scepter. He will intone the mantras that will bring his phallus back to life. This is the initiation into the Cobra Breath technology. “Henememet” literally means a phallus as if in the dead condition. Sometimes it is understood as ancestors who are dead and have transformed into light beings. Notice that this appears to be a self-initiation when we take the version that is in first person. Any person is capable of initiating himself or herself into any new experience and does not require a guru or master, but do not tell that to the “gurus”. One only has to take full responsibility for everything.)

509.1126bP312 


The gods come to me bowing. (As he performs the ritual all the gods come forward and bow in awe.)

509.1126cP312 313

The two gods, each on their side, watch. (Isis and Nephthys stand, one on each side, and watch attentively to see the outcome of the procedure. As the sisters and lovers of Osiris they are particularly interested in the outcome of the procedure.)

509.1127aP313

They find him about to speak his judgment with the Double Ennead of Gods. (The company of gods is there as witnesses as Osiris speaks. This is a subtle and funny line, because the word for speak is the talking stick. It is also the image of an erect phallus, albeit made of wood. This indicates the success of the ritual. He speaks the mantra and the phallus stands up. The procedure is a success. This recalls how Osiris “stands up” at the beginning of the ritual in 1125a. It is fine for his phallus to be of wood because he is the god of plants. This means the crops will be good.)

509.1127bP313  314 

This elder prince is the elder prince of all, they say to him. (They praise him. Apparently the ritual really is a success. “Ser” is an elder, prince, or noble sire.)

509.1127cP314



They appoint P among the Double Ennead of Gods. (They celebrate by inducting him into the company of the gods. Of course this suggests the crops also will

[illegible]

Say the word and it is not as P that he asks to see you. (He speaks not as the individual P but as the Perceptive Faculty, Osiris.)

510.1128bP315

In this your form that has become you. (The avatar has chosen a particular form with its various characteristics and dispositions. Then he creates that as his embodiment of himself and takes on that identity.)

510.1128cP316

A collection of 19 Egyptian hieroglyphs arranged in two rows. The top row contains: a seated man, a lotus flower, a falcon head, a bird, a snake, a key, and a seated woman. The bottom row contains: a falcon head, a lotus flower, a crescent moon, a small square, a bird, a striped circle, a lotus flower, and a bowl.

The Perceptive Faculty asks to see you in this your form that has become you.
(This verse repeats the previous two verses. The avatar is no longer in the form that he previously projected outward as his unenlightened small self identity. He is in his true Osirian identity.)

510.1129aM624  625 

It is your son who asks to see you in this your form that has become you. (The P version has “bring” instead of the introductory particle “an” that occurs in the M version.)

[illegible]

The Will asks to see you in this your form that has become you. (The Will is the son of Osiris. Thus the Will is the son of the Osirian form of the avatar and wishes to see what he has accomplished.)



510.1130aP318 319

When you say images with respect to these stones. (“tet” is an image or statue. “Tewet” is also an image, likeness or statue. But here it is written with what looks like an upright stone determinative. These are the rough blocks from which images are carved [see M version]. The image is a potential within the block of stone just as the enlightened avatar is a potential within any ordinary “small self” individual.)

510.1130bP319



510.1130bP319  Neta mar Thzu Weru kheru Akhemutu

Which are like “Cops and Robbers” playing pieces in the game of Immortal Fools. (This verse refers to an ancient game played in Egypt for thousands of years. It also became known as Hounds and Jackals. The cops were called “Weru”, or Great Ones. The robbers were called “Thau”. The whole collection of playing pieces was called Immortal Fools or “Akhemutu”. This word also played on the name often used for the circumpolar stars that were immortal because they never set below the horizon. The pieces were usually pegs played on a board with holes for inserting the pegs. The pegs had jackal or baboon [not hound] heads and evolved into “Weser” staffs, indicating that they were power scepters of Wizards. This verse cues from the stones that could be used as pawns in the game. Sean Hillman has designed an inter-dimensional time traveling version of the game that occurs in three frames: ancient Egypt, modern America, and a future realm called Narmer, a name probably derived from the predynastic king Narmer. It is interesting that the **Pyramid Texts** refer to the games of Senet and “Cops and Robbers” at such an early stage in Egyptian history. The texts may go back to pre-dynastic times and suggest how ancient the games must be. At the end of the M version we see a glyph that shows the game board with the peg-like playing pieces on it. The game represents the eternal Cosmic Game of entities choosing roles that compete against each other.)

510.1130cP319  320 

510.1130cP319-320 Em nu jed nek ay sa amer-f me kheper sa mer-f.

When you say that his beloved son comes, as his beloved son has become. (This refers to Osiris as the beloved son of Geb.)

510.1131aP320  321 

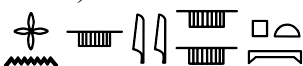

510.1131aP320-321 Khen sen Herew. Khen s[en]. Khen sen Herew.

They ferry the Will. They ferry. They ferry the Will. (Presumably “they” are the hounds and jackals, cops and robbers. The **Senet Game Text** refers to Jackals pulling a boat across the Lake of Death. This refers to square #27 on the Senet Game Board, the House of the Ocean of Pure Awareness [Mu]. This tells us that the Lake of Death is the Ocean of Pure Awareness and death only means the temporary cessation of all observable conscious activity in an individual.)

510.1131bP321 

510.1131bP321 Em peret Herew mem Mehet Weret.

In the ascension of the Will he is with the Great Fullness. (The Will ascends to heaven and joins the Great Fullness [Mehet Weret]. She is the Great Cosmic Mother in the form of a Cow. She is Mut, the female personification of the Undefined Ocean of Awareness. The dots at the end apparently signal the multiplicity and diversity of the fullness.)

510.1132aP321  322 

510.1132aP321-322 Weny @wy Pet. Aseneshy @wy Qebehu en Herew Aabeta.


Open are the Double Doors of Heaven. Open are the Double Doors of the Sky for the Will of the Left. (Here the Will is on the left side, the side of the heart. This is also the East, the direction from which the sun rises. Sky here is “Qebehu”.)


510.1132bP322 

323 

510.1132bP322-323 Ar Tep Heru *ha-f*, w@b-f em Sekhet Aaru.

At the tip of the day he descends and he bathes in the Field of Reeds. (The ritual bathing in the Field of Reeds indicates that he purifies himself and his set of beliefs through his morning meditation. The “tip” of the day is dawn. The greeting "Top of the day to you" may come down to us from these ancient practices.)

510.1133aP323 

324 


510.1133aP323-324 Wen *@wy* Pet. Aseneshy *@wy* Qebehu en P.

Open are the Double Doors of Heaven; Open are the Double Doors of the Sky for P.

510.1133bP324 


510.1133bP324 Ar Tep Heru *haa P*, w@b P em Sekhet Aaru.


At the tip of the day P descends and P bathes in the Field of Reeds.

510.1134aP324 

510.1134aP324-325 Wen *@wy* Pet. Aseneshy *@wy* Qebehu en Herew Dat.

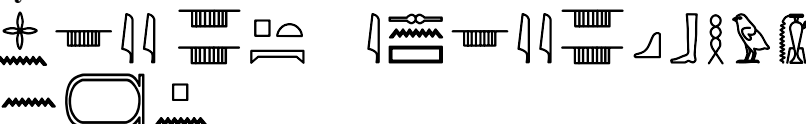
Open are the Double Doors of Heaven; Open are the Double Doors of the Sky for the Will of the Twat. (This is the Will to enter the womb and be reborn for a mission in life.)

510.1134bP325 

326 

510.1134bP325-326 Ar Tep Heru *ha-f*, w@b-f em Sekhet Aaru.

At the tip of the day he descends and he bathes in the Field of Reeds.

510.1135aP326 


510.1135aP326 Wen *@wy* Pet. Aseneshy *@wy* Qebehu en P pen.

Open are the Double Doors of Heaven; Open are the Double Doors of the Sky for this P.

510.1135bP327 

510.1135bP327 Ar Tep Heru *hay-f*, w@b-af em Sekhet Aaru.

At the tip of the day he descends and he bathes in the Field of Reeds.

510.1136aP328 

510.1136aP328 Wen *@wy* Pet. Aseneshy *@wy* Qebehu en Herew Sheseta.

Open are the Double Doors of Heaven; Open are the Double Doors of the Sky for the Will of the Lioness Ego Shrine. (Shese[me]t is the shrine of Sekhmet, the

510.1136bP328 329

At the tip of the day he descends and he bathes in the Field of Reeds.

510.1137aP329

330

Open are the Double Doors of Heaven; Open are the Double Doors of the Sky for P.

510.1137bP330

329

At the tip of the day P descends and bathes in the Field of Reeds.

510.1138aP331

He plows the earth, and he gathers the offerings.

510.1138bM634

He is crowned king, and he is enlightened on his throne. (“Kh@” is the king’s coronation. It is like the sunrise. “S@h” is the Osirian spiritual state of an enlightened monarch. He is sealed in enlightenment. It becomes permanent and official.)

510.1138cP332 

He traverses the Ocean of the Two Eyes. (This is an epithet for the sky. The two eyes [peter-ty] are the sun and the moon. He surveys the world to select his proper site for incarnation.)

510.1138dP332 

He travels over the Lake of the Twat. (This is the amniotic fluid in the womb during pregnancy. It has a reflected lake in the third ventricle of the brain and the Nile delta.)

510.1139aP332 

She who is at the side takes the hand of P. (The name or title of the goddess

217

thus refers to foreigners. But that viewpoint does not make much sense.)

510.1139bM635  636 


510.1139bM635-636 Jer khem-s, jer seshat-s ary en nes neter.

Near her shrine. Near her secret that the god made for her. (This idea of a secret shrine further suggests Isis. She and Nephthys are often called the “Jerety”, the two ancestresses. She is near the beginning and is thus an ancestress. “Jer” is a boundary or limit. It can be in time, space, or any other dimension. Isis is the goddess of secrets and guards the door of the Temple of Life. Nephthys is the lady in the temple. In the South Isis is the clitoris and Nephthys is the female prostate [G-spot]. In the North Isis is the pituitary and Nephthys is the bliss-inducing septum pellucidum. The womb is the Southern Shrine. The third ventricle is the Northern Shrine. The M version has a glyph of a person reaching out and petting the shrine.)

510.1139cP333  

510.1139cP333 En P as w@b, sa w@b

For P is as a pure one, son of a pure one. (The “w@b” is a priest, one who is purified. Isis is the High Priestess Trump and the mother of Baba and Horus. The avatar here identifies with Horus and Baba.)

510.1140aP333 
 334 

510.1140aP333-334 W@b am fedut ta apu nemasetu.

He purifies with these four “Nemes-te” jars. (“Nemes” means to enlighten. The word “nemes” was used for a variety of ceremonial items. “Nemeset” jars usually were made of alabaster. Four were used in ceremonies, one for each direction and element. This word probably became “namas” in Sanskrit, with its meaning of honoring. “Namas-te” became the standard greeting in India and remains so even today. The name of the serpent Mehen probably should be read as “Nemeh” [“To Fullness”] and carries a similar meaning. “Nemaset” was written with the “place” determinative suggesting the quadrants of space and the names of Osiris and Isis. “Nemeset” is “To the Birther”, and addresses a person as the progenitor or procreator of all.)

510.1140bP334 

510.1140bP334 @behet em Nether Mer em Neteru.


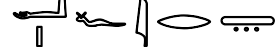
He pours out libations in the Divine Lake in the Divine City. (“@behet” is to pour out libations of water, semen, or other liquids. This can refer to his outpouring of creative energy from pure awareness or to his procreation. The Divine Lake can be the womb, and then he pours his semen into the womb. “In” can also be “from”. The Divine City is the City of the Gods.)

510.1140cP334 
 335 

510.1140cP334-335 Kher thaw Aset Weret, seth Aset Weret, seshewe-s Herew as.

Wielding his phallus/breath on Great Isis he bestows seed on Great Isis, uplifting her as the Will. (There is complex word play in this verse. “Thaw” is the phallus, but, with the sail radical, it also means breath [qi, prana]. “Aset Weret” is Astarte, [Isis the Great] a common name for the wife of Osiris. Osiris bestows his seed on

Egyptians placed carved stone steles to mark the borders of the country. The Higher Self Sun has no such limiting borders because it extends beyond the universe of space/time. “Aset” here is a place marked with a stone marker. “Tash” is a word for such a stone marker. In the Amduat, Hour One, we meet these three stone markers setting the rules of the Duat. From the Higher Self viewpoint these rules are not absolute.)

510.1142dP338 
339 

510.1142dP338-339 Seth Geb @-f ar Pet, @-f ar Ta.

As for the World, his [one] arm raises to Heaven and his [other] arm is toward the Earth. (Geb is the World Trump. His territory covers the range of the physical world. This gesture is a traditional mudra.)

510.1142eP229 


510.1142eP229 Aw-f M en R@.

He extends M to the Higher Self Sun. (Geb connects the physical body of the avatar to Ra, the Higher Self by expanding its conscious awareness. Here M = P.)

510.1143aP339 

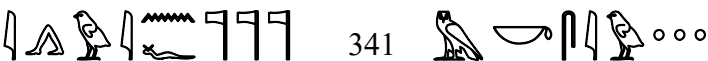
510.1143aP339 Kherep nef M neteru. @ba nef M Waa Neter.

M leads the gods, and M captains the Divine [Meditation] Boat. (Osiris is the captain of the boat, and Horus is the pilot. The captain expresses his Will through the pilot. The boat is the Solar Bark and represents the Meditation of the Higher Self. Two such boats made of cedar imported from Lebanon were found in special caches by the side of the Great Pyramid at Giza. One has been removed from its cache and assembled. It is on display for tourists and scholars in a special museum built next to the pyramid to house it. These boats tell us why the Great Pyramid was built.)

510.1143bP340 

510.1143bP340 Ath M Pet, Anu-s, Akh-akh.

M grasps Heaven, its pillars, and its stars. (“Akh-akh” literally means flowers. “Its” refers to Heaven. When the star determinative is added, the flowers become the “Flowers of Heaven”, a literary term for the stars. Here M = P.)

510.1144aP340  341 

510.1144aP340-341 Awa nef neteru em kesaw.

The gods come to him and bow. (Literally, they come “in a bowing [mode]”.)

510.1144bP341 

510.1144bP341 Aakhu shemesu en ba-f.

The Light Beings are followers of his Mind. (They follow the avatar, forming his loyal retinue as he activates his Ba prana. The “ba” is his breath, but it takes form in his mind as thoughts. The thoughts organize light into various entities that give rise to the appearance of diversity.)

510.1144cP341  342 

510.1144cP341 Heseb en sen medu sen.

They tally up their expressions. (“Heseb” is to calculate, or take inventory of things. The “medu” originally were probably clubs for hunting or battle, but they came to represent the “talking stick”, a symbol of authority held by the person who

510.1144dP342 

They try the feel of their [tools of] battle: bows, arrows, and swords. (“Gem” means to find, but “gem-gem” means to try the taste or feel of something. It can also mean to destroy. So the verse can represent preparing for war or preparing for peace. There are several synonyms for the items listed. The glyphs all lack phonetics, so I chose what seemed appropriate ones.)

510.1145aP342  343 

For P is as a Great One, the son of a Great One, born of Cosmic Space. (Osiris is the son of Newet. She is the vast space of the universe and therefore definitely a Great One. Osiris is her first born. But the second “Wer” is masculine, so it must refer to Geb, the father of Osiris.)

510.1145bP343 

The power of P is the power of the Illusion of the Golden City. (Set represents the southern desert with its illusory mirages. Newebet [Ombos] was a southern town related to Set. There he had the title of “Newebet”, the One of the Golden City. The temple of the crocodile at Kom Ombos still stands, though damaged by time and earthquakes. The value of gold as a legal tender or decorative material is an Illusion that has a powerful persistence in the mass consciousness. Its ability to strongly resist decay and resistance is a quality of Set. Nevertheless its permanence still is an Illusion.)

510.1145cP343 




























344 

This P is the Great Sacrificial Bull who goes forth as the Chief of the West. (This verse praises the creative power of the avatar when he identifies with Osiris. “Sema” has the connotation of unity and analyzes as the causative of the verb to see. Whatever you see is a reflection of yourself. Thus the ability to see something enables you to unify with it.)

510.1146aP344

This M is the emanation of the Ocean God who goes forth there as the Creator of Water. (Osiris is the god of vegetation and agriculture. Water is essential to plant life. When the avatar identifies with Osiris, he is like the vast ocean that generates rain that waters the crops. The Nile flood also came from the runoff of rains at its headwaters. Hey, or Mu-Hey, is the ancient Egyptian God of Undefined Awareness. Since all life forms evolved by shaping colorless water into various colorful configurations, the Egyptians used the Water God as a symbol of the Undefined

510.1148aP347 *Fa* M Herew. Sethes M Setesh.

510.1148bM648                           

510.1148cP348

511.1149bN1065 

511.1150aP349  350 

Heaven rejoices in him and the Earth quakes for him. (This suggests the avatar's power over all levels of creation.)

511.1150bP350 Kheser anef shenat.

511.1150cP350 “Nehem-*hem*” af me Setesh.

511.1151aP351 Awen nef aru @tu Pet @wu Pet

511.1151bP351 @h@ af hery Shewe.

“Kha” also means to carve. The records are engraved permanently in the Void of Shiva. The Hall determinative looks just like the glyph of “Shesemet”. “Shes” is to be clever, cunning, and “met” is death. This word also often seems to be metathesized into “Seshemet”, and associated with the lion-headed goddess, “Sekhemet” through another variation of pronunciation. It probably is really a form of the goddess of learning, “Seshat”, and refers to the Book [Sesh] of the Dead [met]. The root “sesh” represents learning, books, and writing. A “seshemy” is a learned guide, and the verb “seshem” is to guide. This suggests that the temple had a special library room where they kept complete records and copies of the “Book of the Dead”. This may also have included Star Maps and aids for navigating in various spiritual realms. “Meneqebheh” was also used to describe a cool place in the temple where wine jars were stored. However, here it refers to a place where special secret records about transcendental powers were stored.)

5101152aN1067  1068 
 5101152aN1067-1068 Khenes N Pet mer Seweneth.


He crosses Heaven like the Traveling Hunter. (“Khenes” is to travel. This becomes an epithet for the Moon: “Khenesu the Traveler”. “Seweneth” is an epithet for the Celestial Hunter, Orion. He is the celestial form of Osiris. “Sewen” is to cause to be, to entreat, wheedle, cajole, persuade; also to set prices and to know. Seweneth is a busy character who crosses heaven nine times in a single night. He is a night-time deity, but perhaps he prefers to travel at night when it is cooler in the desert. The avatar can be extremely mobile and does not seem to depend on ordinary transport. Constellations only cross the sky once in a night. My explanation of the nine trips is that there is a crossing for each of the nine major stars in Orion.)

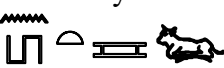
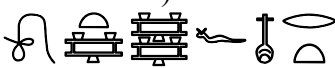
511.1152bP352  353 
 511.1152bP352 Khemet en Sepedet w@betu Asetu.

Three of Sirius, the pure ones, the seats. (This verse is obscure. “Sepedet” is Sirius, the star of Aset [Isis]. The “seats” play on the name of Isis. It sounds like the avatar spends a third of his time – three out of nine trips – with Isis. The symbol for Sirius is a triangle. This may indicate a group of three stars. For example, Procyon, Rigel, and Sirius form a triangle in the sky, perhaps representing the family group of Horus, Osiris, and Isis.)

511.1152cN1068 
 511.1152cN1068 W@b en N em Shau Dewat.



N purifies in the Lakes of the Twat. (Each time he visits Isis, he purifies himself in her twat. The plurality of seats in the previous verse may indicate different women playing the role of Isis. The vaginal juices are elixirs that purify and vitalize, so he bathes in them and drinks them. After all, this is the realm from which babies come, and they are the purest form of being. This verse may also indicate that the avatar

undergoes multiple incarnations. The star glyph should be in a circle . This was an unconscious scribal carry-over from “Sepedet” in the previous verse.)

511.1153aP353  354 
 511.1153aP353-354 Nemet, ary-s waut-f neferetu

The broad bovine lake goddess, she makes his pathways beautiful. (“Nemet” is a cow goddess in the Twat. She is like Mehet Weret, the cow goddess in Heaven, but here she takes the form of a lake in the Twat. She is the womb and the ovaries, a

[illegible]

511.1154aN1069  1070 


511.1154bP355  356 


511.1155aN1070 

1071 

511.1157aN1073  1074

511.1157aN1073-1074 Gemem N nef Sheteth.

N continually finds out for himself what is secret. (He discovers secrets. The P version adds  and treats “Sheteth” as an hypothetical “hidden” place.)

511.1157bN1074 

511.1157bN1074 Nas ar @a en Asar.

And announces to the Divine Doorkeeper for the Perceptive Faculty. (This is an automatic response mechanism that identifies each arising experience according to the belief it corresponds to. The announcer then announces the “name” of the experience to the Perceptive Faculty.)

511.1157cP360 

511.1157cP360 Bewet-f ja-t, nef ary asenewet.

That which he dislikes is ferrying over without paying a fare. (You do not have to hire or purchase the things that you resist experiencing. They come up by themselves “without paying a fare”. A person obviously does not deliberately choose experiences that he dislikes. They have already been previously invited. Freeloaders are a nuisance, so a responsible person prepares his fare in advance.)

511.1158aP361 

511.1158aP361 Shesep-af nef thawa en @nekh. Sereq-f nef awet ab.

He inhales the breath of life, and exhales the expansion of the heart. (The avatar practices breath control to manage the things he does not prefer. He inhales pure *prana* as the breath of life. Then he expands his heart with joy as he exhales. The glyph shows exhaling through the mouth. This expansion exercise can be carried to the point where he embraces the entire universe. His *prana* then becomes cosmic *prana*.)

511.1158bN1075 

511.1158bN1075 Wakhy N em hetepetu neteru.

N blossoms with divine experiences. (His reality transforms into a garden of delights like the delta after the flood.)

511.1158cP362 

511.1158cP362 Sesen nef Thaw. B@h-af Mehut.

He sniffs the breeze, and he has an abundant flood of North Winds. (The “B@h” usually refers to the Nile’s flood. Here it refers to the North wind. The value of the North wind is not clear, but North is the direction of deep meditation since it is the land of the imperishable stars. It is also probably a cool breeze that blows in over the delta. “Meh” also has the sense of fullness. This may be a *prana* exercise.)

511.1158dN1076 

511.1158dN1076 Wakhy N mem neteru.

N blossoms among the gods.

511.1159aP363 

He is sharper than the Great Sharpness. (The star Sirius represents Isis. Sirius, Rigel, and Procyon form a triangle in the sky that unites the family of Osiris, Isis, and Horus. The triangle straddles the Milky Way, the flow of semen into the womb of Isis. “Seped” means to be sharp, alert, and prepared. The heliacal rising of Sirius marked the beginning of the agricultural year. “Seped” was a god of the eastern delta and probably was related to the viewing of the heliacal rising of Sirius that would herald the annual flood season. Isis was famous for the sharpness of her intelligence and once used a thorn to teach Ra a lesson. See my translation of “The Story of Ra and Isis”.)

511.1159bP363 Kheneta-f eref ar Khenet Aterety.

511.1159cP364

He bangs with a gavel, and he directs with a wand. (The leader uses his scepters of authority to direct administration. The gavel and wand are symbolic staffs, but also serve as extensions of his hand so that he can direct others at a distance without raising his voice.)

N puts down his record with the people, and N's love with the gods. (As an administrator his performance is recorded in the documents and archives of his administration. His love is [to be] with the gods. Pharaoh wants to go to Heaven, but that depends on his performance as an administrator on Earth. How well does he look after the people?)

511.1160bP365 Jed: “Jed netet. Am-k jed aw netet.

511.1161aN1078 Bewet neter senet medu.

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of Senet. Apparently during the play of this game it was a common practice that people would employ tricky strategies and say things that would mislead the opponent. The Senet Game Board was a sacred temple of the gods containing great wisdom and was not to be abused in jest or to trick an opponent. You were supposed to win the game by straightforward, honest play, not by saying things to throw the opponent off.)

511.1161bP366 

511.1161bP366 Anejeta N, am-k jed N.

If he is a lawyer, you do not speak to him. (A lawyer is an advocate who speaks for his clients and defends them. If he represents you, let him do the talking. But it is better not to hire a lawyer and to speak honestly for your self. This verse relates to the previous verse. Hiring a lawyer often means you want someone to speak cleverly for you to cover over the truth of your deeds so as to avoid punishment. Thousands of years ago the authors of the Pyramid Texts understood the basic problem with hiring lawyers as advocates.)

511.1161cP366 


511.1161cP366 P pa sa-k. P pa aw@w-k.

This P is your son. This P is your heir. (The avatar identifies with Osiris and thus is the son of Geb and the heir to the World.)

512.1162aN1145 
1146 

512.1162aN1145-1146 Jed medu: ary en at N ab-f. Key shedy nef shak-f.

Say the word and father N makes for himself his heart, or, in other words, he studies his enemy. (The World is the father of the avatar. The heart of the world is the reflection of the core belief of the avatar. Thus a person may know the innermost secrets of the world. “Key” indicates another way of saying something. So the meaning of the second half of the verse is about the same as the first half. The enemy of Osiris is the enemy of Geb. The enemy of Osiris becomes a part of his World. So Geb studies the enemy so as to make a perfect physical representation of him and present him to Osiris. The secret teaching here is to know your enemy as your self. Deep in your own heart you will find the reason for the existence of any opponent or enemy. The origin of the enemy is in your own heart’s core belief and has nothing to do with the person you blame for your problems. “Father N” can be read as “the father of N”, that is, the World. N is his own World. You are your World, so you make up your own enemies. “Father” can also be “King”.)

512.1162bP369 

512.1162bP369 Ar per-f er-f ar Pet.

When he ascends to Heaven. (The process of ascension involves settling all opposition and disputes that the avatar has in the world.)

512.1162cP369 

512.1162cP369 Areh nef menut Mer en Kha.

He traverses the channels of the cunt’s lake. (He moves through the vagina to the womb as he enters a new incarnation. Here he installs his core beliefs that he will face during his coming incarnation. Thus the lake of the womb reflects in the core of the brain as the third ventricle.)

512.1164dP373 S@bu-k herytep Shabet-k em Sekhet Aaru.

512.1165aP373 
512.1165aP373 Khenes-k Pet.

512.1165bP373

374

You make your monuments in the Field of Experiences among the gods who proceed to their energies. (The Field of Experiences is the set of beliefs that the avatar intensifies into physical life experiences. When he does this, he energizes the relevant gods with the appropriate energies to generate those experiences. The Ka's are the energies that transmute the beliefs into experiences by activating the gods. "Asy" is to move quickly. The gods react quickly to their charges. The monuments is the achievements intended by the avatar in his life adventure. The N version has "amen", a "secret" or "mystery", a hidden thing or identity. This relates to the way Isis hid in the Field of Reeds. However, I think the P version's "monument" is a better reading. In both versions the root "Men" suggests the god of procreation Menew and a foundation. This is appropriate in a description of how the avatar creates his new physical embodiment.)

512.1165cP374  375 
 512.1165cP374-375 Hemes ar-k hery khenedu-k pew baa.

232

513.1170bP380 

“He comes and knows his seat,” says the company of gods. (The word “aset” is a play on the name of Isis [Aset] and the way the baby emerges from the seat of its mother. “He knows his seat” means that Osiris will be drawn back to the female perineum to repeat the cycle of life when he makes love to his wife, Isis. The labia and vagina are sacred to Isis. “His Seat” is also his role or place that he has chosen for this particular lifetime. We may also read “I come and know his seat . . .”)

[illegible]

Pure one, restore your throne in the boat of the Higher Self Sun. (This verse continues the imagery of the “seat” and transforms it into the throne of Osiris in the solar boat. Isis is his throne. She is his Shakti power that enables him to rise to the service of the Higher Self. The avatar’s particular service for the Higher Self is his Seat in the Solar Bark. “Waa R@” is a pun on the Meditation of the Higher Self. This sequence of verses alludes to the ancient story of Ra and Isis, a key to the transmission of meditation technology. For details, see my translation of that text.)

513.1171bP381 

You navigate upon the path, and you advance along far journeys. (“Her Wat” is a play on “Wat Her”, the Path of Horus. This is the adventure of the Avatar [a Wat Her], the “Technology of the Way of Horus”. Horus is the Sun, the Cosmic Will carrying out the plan of the Higher Self. The path is the way to accomplish it. “Sa@ awau” is to advance along distant pathways that rise to ever higher heights. “Sa@” can also carry the idea of spiritual ascension.)

513.1171cP381



You voyage with the imperishable stars. (The avatar travels in the company of a band of immortal companions who all work together. These are symbolized by the circumpolar stars that never set and forever rotate about the “pharaonic” pole.)

513.1171dP382 

You sail with the never-resting stars. (These stars do not rest because they constantly circle the pole above the horizon.)

513.1172aP382

You receive the gifts brought by the evening boat.

513.1172bP382  383 

You turn into a Light Being that is in the Twat. (The avatar becomes an

513.1172cP383

[illegible]

Great Flood that is in Cosmic Space, who has done this to you? (How has Newet, the cosmic space, come to be pregnant?)

513.1173bP384 

Say the gods who follow Tem. (The Big Bang ejaculation of Tem has filled the womb of Newet with so much matter. Newet here is functioning as Mut, the Cosmic Mother. The gods, being followers of Tem, of course know the answer to this rhetorical question and proceed to state the answer.)

513.1174aP384

385

The Great God did that for him. And the Northern Cunt is the Cunt of Cosmic Space. (There is a play here on “new” meaning “that” and “New” meaning the Primordial Impulse and primordial consort of Newet. “Wer” is the Great God, the God from whom all the gods arise. This is the same as the Indo-European root, “vir”. The Northern Cunt is the location of the Twat at the Pole Star. This is the Twat of Newet from which she gives birth to Osiris. The earth’s axis forms an electromagnetic vortex that draws in the energy of souls. Whatever the scientific basis of this, we know that the northern lights are due to electromagnetic showers from outer space entering the upper atmosphere around the pole. At the least it is a beautiful poetic image describing the process of creation.)

[illegible]

He hears his invocation: he does for him what he says. (In other words, the avatar is a man of his word. “Nas” is an invocation or declaration. The alternate version has the verse in the first person: He hears my declaration; “I do what I say.”)

513.1174cP385

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He takes his body in the Judicial Court of Prince New. (This verse confirms our identification of New as the Primordial Urge responsible for the Great Flood in Cosmic Space. The avatar gets his body [jet] from this. He also gets his immortality [jet] from the same source.)

513.1174dP386 

Before the Great Company of Gods. (The avatar receives this boon of a body and immortal existence along with the Ennead. He also is the Chief of the Ennead.)

515.1179aP392

This P goes upon the two horizons which belong to Heaven and precede the Higher Self Sun. (The “Sekhenwy” are the horizons of dawn and dusk. They are like two lips. Opening the mouth is the opening of the day. The two horizons belong to Heaven because they define the sky. The two lips define the world with words. Ra as the sun is the Higher Self. The two cosmic lips are primordial to the Higher Self, because they defined it into being from Undefined Awareness. The word for “belong to” is “newy” in the dual form and subtly suggests “New”, the Primordial Urge by which Amen emerges to become Ra. “New” is pure energy that is germinated with a creative impulse. When that impulse sprouts, it becomes Tem. “Tepy @wy” [precede] can also mean “in front of”. The image is of something at the tips of the outstretched hands. The rays of the sun reach out to touch the two horizons. Literally the last expression is “a head and two hands of Ra”.)

515.1179bP392 Af-f *khery* senebet te net Qebehu R@.

515.1179cP392

393

Purified is the Land of the South at the tips of the Higher Self Sun's hands when he ascends in his Samadhi. (When the sun rises at the horizon in the East, its rays reach out and start to heat up the South. The sun in his "enlightened" horizon represents a Light Being in Samadhi. "R@ Aakhety", or "Herew Aakhety", is a *bodhisattva* [Embodiment of Enlightened Awareness] who deliberately dedicates himself to working the plan of the Higher Self. "Per" can also mean to go forth. "Tepy @wy" represents the ancestor gods of the beginning time, but has a physical meaning as the tips of the hands. This is the eternal transmission of the avatar technology through the facilitation of evolution. We can explain the phrase as "the importance of two hands" [for accomplishing creative achievements.]

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515.1180aP393 Aw P pen er Sekhet @nekh, mesekhen R@ em Qebehu.

This P comes to the Field of Life. The Gateway of the Higher Self Sun is in the Cool Sky. (The sun at dawn provides light but the day is still cool. In Egypt farmers would get up before dawn so they could work the fields in the early morning hours before the day became too hot. This is a secret of working in the Field of Life. Early risers get to work in the cool of dawn. Smart avatars operate in the Gateway of the Higher Self. They work in a state of coolness that is called Samadhi. In that state the plan of the Higher Self is just a tiny impulse and much easier to handle, although it is not very obvious to the untrained eye.)

515.1180bP393 

515.1180bP393 Gem P. pen Qebhut, Sat Anepu.

This P. finds Cool Cobra Lady, the daughter of Death. (“Qebhut” is the daughter of Death. I think this is an epithet of Nebet Het. Some say that Death is the son of Nebet Het by Osiris. In that case Qebhut may be the granddaughter of Nebet Het. Qebhut is called the daughter of Death since heat leaves the body at death, so death gives “birth” to coolness. But the cobra is the symbol of the Life Force, and the goddess’ sacred symbol carries the feather of Shiva over the cobra with what looks like an “s” underneath in the P and M versions. The N version is as I write it above.



The cobra plus “s” spells “jes” which means “self”. The feather represents truth and prana. Nebet Het is the goddess of the True Prana Cobra Life Force that resides in the body making it alive as a self. At death she leaves the body and is “born” as a free spirit. There may be a connection to the 10th nome in the south called “Neterwy” [“Two Gods”, called Antaeopolis by the Greeks]. This is the modern El Hammamiya. At the quarry there is a painted picture of Nephthys. The “Two Gods” were Horus and Set who fought together. Sometimes the feathered serpent was used for that nome. “Anet rehwy” refers to the “two guys” Horus and Set. “Anety” was a form of Horus as the ferryman, his image being a falcon standing on a boat. “Anet” was also a serpent deity. Another name for “Anety” was “Nemety”, the “Strider”. Part of this region was called by the Greeks Aphroditopolis, was dedicated to Hathor, and had as its symbol the Wajet. This is the cobra of the south that corresponds to the cobra of the north at Wajet or Buto. In the south the cobra is quiescent until stirred up by the sexual arousal of Menew whose center at Khenet Menew is just to the south of the “Two God” nome. “Qebhut” is the cobra energy quiescent in the lower abdomen region that is known to the Chinese as the “Qi-hai”, or ocean of prana. Another name used for this geographic area was “Tu Qaw or “Du Qaw”, which describes a high ridge there that apparently resembled a serpent.)

515.1180cP393  394 

515.1180cP393-394 Kheseft am-f hen@ fedet-s apetu nemesetu.

She approaches him with these her four jars of respect. (“She” is Qebhut, the cobra goddess. She approaches the avatar with the four “Nemeset” [Namas-te] jars. There is one jar for each quadrant and its corresponding element. For the dead these become the four Canopic Jars. There is a suggestion here of “nem” meaning to

[illegible]

She makes cool the heart of the Great God therewith on his day of Awakening. (This continues the imagery of the dawn of a new day and the awakening of awareness into enlightenment. She keeps his heart cool during the rush of energy that she brings. This whole section has a deeply tantric interpretation. But it also refers to the ordinary business of preparing cool drinks as the day heats up.)

515.1181aP394 Segebehu-s na hat en P pen am en @nekh.

515.1181bP394  395 


The purifies this P and perfumes this P. (As the cosmic prana courses through the body, it purifies it with the perfume or incense of celestial perception. The image is of a beautiful woman pouring libations over you and then rubbing your body with fragrant essential oils. Not bad!)

This P takes the seat of the offering for that which is in the granary of the Great God. (A granary stores the fruits of the harvest. The Granary of the Great God is the fulfillment of the plan of the Higher Self. The harvest is the fruit of one's efforts. The avatar takes responsibility in his embodiment to assure that the offering of experience is fulfilled. So he takes the seat of an official in charge of the Granary. Osiris as God of Agriculture is particularly suited to this image.)

515.1182bP395 Wenekh P pen kher Akhemu Seku.

515.1182cP395  396 

This P is the Chief who presides over the Two Shrines along the Nile. (The “Aterety” are shrines that represent upper and lower Egypt, the two stretches of territory through which the Nile flows in Egypt. In the same way there are stars that represent the Milky Way Nile in the sky. One is in Orion and represents the ecliptic

515.1182dP396 

[illegible]

516.1183bN1172 

1173 

516.1184aN1173 

516.1184bP397  

516.1185aP397 Ay nef. An nef nek het-k tu, qedet nef nek.

516.1185bM567

516.1185bM567 Gereh en mesetu-k, heru en mesekhenet-k.

516.1185cN1175

516.1185cN1175 Dewaw pa!

516.1186aP398 



516.1186aP398 Thut bes, khem tef-f. Ne rekh-k mut-k.

516.1186bP398

516.1186bP398 Am[-f] jed thu en akhemu thu arekh sen thu.

[illegible]

516.1187bP399 

516.1187cN1176  1177 

517.1188aN1177

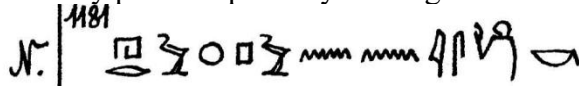
517.1188bN1177

1178

517.1188cN1178 

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the many possible pathways through life that are all fascinating variations of play.)



517.1189cP402



517.1189eP402 Heru pew en an ar P pen en @nekh.

That day when this P comes to life. (The day when the avatar is born is like this. It is the beginning of a magical game of life. The N version [see image above] has “That day when you are called to”, meaning when you are born.)



517.1189fN1181 Ar sejem wejet medu.

And to hear the commanded words. (The commanded words are the sentence of the court after the heart is weighed. This happens not only at the end of life, but also at the beginning, and at every moment of life. The commanded words are the echo of a person’s decisions and actions that reflect back from the environment. They are also the words of his sentence in the court judging how well he played his game of life.)



517.1190aN1181 Mek, herwy Aset Neter @a.

Behold, the two who are on the Throne of the Great God. (These two are Osiris and Isis.)



517.1190bP403 Nas sen ar P. pen en @nekh, Was, jet-ta.

They call to this P. for life and power forever. (The ancient Egyptians often depicted their gods holding the talismans of life and power or used them as decorative motifs in their art, furniture, and architecture.)

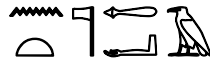


517.1190cP403 Weja pu hen@ Seneb.

This strength together with health. (“Weja” and “Seneb” are two other standard salutations used when people meet, in letters, and generally in any social interaction. The usual phrase was “@nekh, Weja, Seneb!” – May you enjoy life, strength, and health.)



1183



517.1191aN1182-1183 Jay N ar Sekhet Aset Neferet [net] Neter @a.

This N ferries to the Field of the Beautiful Seat of the Great God. (This verse contains a reference to Isis, the Goddess of Feeling and consort of Osiris. She is his Shakti, the Seat of his power. She represents the entire field of the Nile delta and is Mut, the Cosmic Love incarnated as his intimate companion and help meet.)




517.1191bM576 Aryt-f aru am-s em Amakhu.

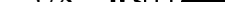
He does the things to be done there among the Venerable Ones. (This is the court of Osiris. He is surrounded by his council of elders and gets down to the

[illegible]

He assigns them to their various Ka frequencies and inspects them with regard to their catches of birds. (“Kau” are the Ka energies. These are various electromagnetic frequencies that correspond to the chakras and the various organs and functions of the body and mind. “Heb” is the glyph for festivals. But here it has the bird radical added. This means it has to do with the catching of birds and fish for food and offerings. This symbolizes the function of the elders in the marshes of the delta. In a more general sense it represents the administrative achievements of the king’s officials. In an individual’s life these are his actual achievements.)

517.1192aP404 P a pew.

517.1192bM577 

578 

M assigns the Ka frequencies, and M assigns the catches of birds. (This verse further elaborates on 1191c above. The king sets all the standards for performance. An individual sets his own standards for performance and how he uses his energy.)

518.1193aN1184-1185 Jed medu: A, aw Mekhenet-*ta* en Sekhet Hetep.

518.1193bP405

Bring it to this P. This P goes, and this P comes. (The avatar summons the ferry and comes and goes across the Field of Life. The technology is basically quite simple. It consists of knowing how to create a reality, and how to experience a reality. When you fully experience a reality, you automatically will reach its boundary. Then just step beyond the boundary to a new reality or just go beyond the beyond. We come into realities and then go out of realities, one after another.)

518.1194aN1185 

1186 

518.1194aN1185-1186 Sa M@nejet mes nes khefet Ta meset-f @nejet.

The son of the Boat of Morning which she gives birth to for the sake of the Earth, and his birth is healthy. (“M@nejet” is the sun’s boat of the morning. It carries the sun from dawn to noon. It is also the life of a man from birth to full manhood or the development of an idea from a tiny seed thought into a fully actualized reality; “@nej” is a glyph for brilliance and tells us that all creations are manifestations of light. “@nej” is a special form of the sign for the goddess Net [an ancient transformation of Newet]. She is the optic chiasm that arches across the brain. She also supports with her Net the cortical neural net above the optic chiasm. This is the light of the sun in the form of belief light particles that come in from the void of space and light up the earth with a wealth of diverse information. The birth is for Earth. The word “@nej” that I translate as “healthy” is actually filled with rich connotations. For one thing it is a variant writing of the name for the Morning Boat. It puns on the Egyptian greeting, “anej”. It means to give light and to know, be strong and healthy. It is a pool in the Field of Experience. “@nej-Mer” is a lake in the Field of Reeds and also an ancient title meaning chief or governor, even chief of the gods such as Osiris is.)

518.1194bN1186 

518.1194bN1186 @nekheth Tawy am hery ges pew wenema na Asar.

The Two Lands live thereby on that right side of the Perceptive Faculty. (The light from the sun clearly nourishes. Also the waters of the Nile nourish. The right side of the Perceptive Faculty does not mean the west side of the Nile here. Because we are speaking of the delta and the brain, we must understand the left lobe of the brain which is on the east side. The spinal nerves that connect to the organs throughout the body cross over to the opposite side when they enter the brain so that the right lobe governs the left side of the body. This is “hidden” information. Amen means “hidden” as well as “west” and “left”. The clue is that the boat is the Morning Boat that rises in the east, and corresponds to the left side of the body. The right brain is spatial-intuitive oriented. The left side of the body holds the heart. Egypt lives from the heart. The lobe that corresponds to it is on the right side of the central pineal gland that symbolizes the Perceptive Faculty. Intuition is thus the “hidden” message of this verse. The P version clearly says “amen”, however, the M and N versions have “wenema”, which means “eat” and spells “amenew” [the hidden one] backwards. This humorous way of hiding the “hidden” happens several times in the Pyramid Texts. At first I thought it was a mistake until I realized it was a deliberate joke. One common way spies and smugglers hide something is to eat it. The idea is to really eat it and thus experience it.)

518.1195aP406 

518.1195aP406 P pew Hewewet Shewe, Renepet Asar.

This P is the Caterer of Shiva, the Time-keeper of the Perceptive Faculty. (This is a very subtle verse. “Hew” is the Lord of Taste. A “Hewewet” is a provider of tasty foods. Hew is a son of Ra and traditionally rides on the Solar Boat with Ra. Taste is the primordial sense that defines life. Inanimate objects interact and touch, but have no life until they start to eat, utilize energy, and procreate. Eating and procreating are the biological functions that Hew initiates. He is the first divine human incarnation of the Transcendental Avatar Baba into a true living form. Later

518.1195bP406 

Indeed, he comes with a message from your father, the World. (Geb is the World Trump. He greatly cares about his son's stewardship of the planet Earth. The Earth therefore gives regular hints at what is appropriate for life on this planet.)

518.1195cN1187 

The temporal event is in experience. Experiences are temporal events. A temporal event is beautiful. Temporal events are beautiful. (This seems to be the message: Life as an avatar in the body is experienced [hetep] as a temporal event [renepet]. All experiences occur in space/time and are beautiful [nefer]. A more mundane reading of this message is that the World wishes for peace [hetep] and a good annual harvest [kheret renepet]. The hints from Geb are in the form of experiences people have in their lives. All these events are beautiful. The appearance of ugliness arises from a biased viewpoint that holds prejudice against a certain type of experience.)

518.1196aP407 


This P descends with the Double Ennead of Gods from the Sky. (This is the descent of the avatar and his retinue into the world from Heaven for incarnation.)

518.1196bP407 

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518.1196cN1189 Senethy Sekhet Hetep [am-f].

They founded the Field of Experiences. (The masons used the measuring cord to lay out the foundations for a life of experiences. They founded the civilization of Egypt in the Delta of the Nile. This civilization was dedicated to the creation of a Field of Peace [Sekhet Hetep]. Peace is experience that is complete and satisfying. It is a return to stable equilibrium. A civilization that achieves peace is an environment that fosters enlightenment. A civilization that fosters enlightenment achieves peace. “Seneth” is an eternal knot and represents the intention of the founders to establish a civilization based in Eternity that lasts forever. This word is a pun on the name of the Cosmic Game of Senet. Senet is the art of passing beyond, of transcending. The key to an eternal civilization is for its leaders to understand the Art of Transcending so they do not get stuck in petty details and lose their sense of Wholeness and Integrity. When a society gets caught up in focusing on temporary situations that arise in the course of life, it slips into the pattern of civilizations that rise and fall. In ancient Egypt the notion of the integration of the Two Lands always symbolized in an easily accessible image the uniting of Yin and Yang into the Unity of the Taiji [Tekhy] and the embedding of Taiji in the Eternity of Wuji [Mu-khy] – the unbounded essential nature of awareness. Thoth often shows this unity of duality by stretching his hands over his head in the *Ka* position with the measuring cord connecting them. The ancient pharaohs recapitulated this idea every time they founded a new temple by personally stretching the cord and hammering in the pegs that laid out the foundation. The M and N versions add “am-f” which means “therein” and may refer to the Potter’s range of creative work or the area covered by the measuring rope.)

518.1197aP408 Gem en P pen neteru @h@u.


This P finds the gods standing. (The avatar finds that his retinue stands by ready for action.)

518.1197bP408 Kenemu em menekhetu sen.

Companions with their bolts of cloth. (The word “kenemu” is not well understood. “Genemu” or “khenemu” are both variant spellings of the word for friend or companion. This makes sense because the gods are boon companions of Osiris and are there to assist him. Also Khenemew, the Cosmic Potter is the Master of the Wheel of Fortune. So it makes sense for him to appear here. “Khenemu” can also be masons and other craftsmen. That also fits. The hide radical may suggest the ram form of Khenemew. It also links to the bolts of cloth. The “menekhetu” are strips or bolts of cloth that may be used as offerings or worn by participants. They may also represent the pillars that will support the temples they are about to construct. The set of four strips stands for the four directions and usually consisted of four different colors. Red [fire], blue [air], yellow [earth], green [water], and white [pure awareness] are mentioned in the **Pyramid Texts**. Another meaning of “menekhet” is perfection. These cloths symbolize fundamental perfections – perhaps the perfections of the four elements. See the **Amduat**, Hours 8 and 9, in which the wordplay between cloth offerings and perfections is clearly depicted. In India these perfections are called “siddhis”.)

518.1197cP408 Thebut sen hejetu er redu sen.

Their white sandals are on their feet. (This tells us that they are wearing white sandals, so we can surmise that they also wore bands of cloth, either of white or of various colors. The mention of feet calls to mind the celestial name of Orion Osiris. [Orion was a metathesized Greek variation of Onouris, the Greek transliteration of An-heret – Orion the Hunter. “An Heret” literally means “Bringer of (the Way of) Heaven”.] The name of his son, Baba, is written with two leg glyphs. The symbolic white sandals of Osiris can be seen carried by a priest on the Narmer Palette.)

518.1197dM584 

585 

518.1197dM584-585 Sety an sen thebutu sen hejut ar Ta.

They throw their white sandals onto the ground. (This apparently is a ritual in which they remove their sandals before entering the sacred space. Many religious groups and even individuals maintain this custom of removing shoes before entering a house or temple. For one thing it promotes cleanliness. The white sandals already suggest purity. There is a hint that these are light beings and they are casting beams of light. The light can be of various colors, but these beings cast white light, which contains all the colors together and symbolizes pure undefined awareness. In the Narmer Palette tableau the pharaoh has removed his sandals before carrying out a ritual and they are held by a priest.)

518.1197eP409

518.1197eP409 *Sesq an sen menekhetu sen.*

They take off their vestments. (These vestments are the strips of ritual cloth that they are wearing. But they also may strip completely naked to show their sincerity. Divesting of clothing may also suggest that Baba's yoga involves stripping naked to directly feel the sun, contact the earth, and establish a full body touch-connection with others. The esoteric sense here is that perfections [menekhetu] are high attainments, but still relative considerations that hold the attention from transcending to the pure undefined awareness that is not bounded by time, space or any other consideration.)

518.1198aP409

518.1198aP409 “Ne weja en ab-n ar *hat-k*,” an sen.

“Our heart was not strong until your descent,” they say. (They welcome Osiris the Avatar and show their loyalty and friendship. Sincerity and strength of heart is a key quality of Baba’s lifestyle.)

518.1198bP409 

518.1198bP409 “Jed en then as men en then.”

“May what is said about you be just as you are established.” (They express the hope that he lives up to his reputation and fulfills their expectations. They also hope that your reputation will be true to your actual performance. There is a play here on the word “Men” that alludes to “Menew”, god of procreation and the glyph for the Senet Game Board. They look forward to you as the pharaoh of your world establishing a long and fruitful civilization on Earth. There may also be a subtle allusion to “menekhet” in 1197b and 1197e with reference to the “Foundation of the Throne” [Men Khet] on which Osiris is established.)

[illegible]

They let P eat in the fields. (The gods form the support group of Osiris. They provide food for the avatar as he carries out his mission. His mission then ensures that all will have food. This is the deal made with administrators and priests. Their job is to provide for the total welfare of the land through their educational and organizational skills, and in return the working classes and merchants provide them with what they need. But both sides must work together as a team with honesty and transparency. If the administrators and priests become corrupt “kleptocrats” abusing the trust of their constituents, the system breaks down.)

518.1200bN1194 

And he drinks from wells and fountains. (The “@a@u” are wells or fountains. This suggests that the water is clean and potable, a good trick of administration in a land where the Nile floods regularly. Wells and fountains also suggest going to the source to solve problems.)

518.1200cP411 

In the Field of Experience. (All of this happens in the field of life's real-world experience.)

519.1201aP411 

Say the word and O the divine His-Face-is-His-Back is the keeper of the divine door of the Perceptive Faculty. (The back is the part you can not see. Between the unseen realm and the visible realm is the crossover point, the doorway to manifestation. Behind that door is the Perceptive Faculty on his silent throne. He witnesses all but can not be seen. The doorkeeper minds the magical crossover between the unseen and the visible and is a form of Horus the Will. He often is called the Ferryman as well as the Doorkeeper.)

519.1201bP411

412

The Perceptive Faculty speaks : “Let this your boat be brought for P.” (Here Osiris apparently addresses the Doorkeeper in his role as Ferryman to bring his boat

519.1201cP412 

Your divine pure ones constantly ferry in it. (The Doorkeeper Ferryman brings purified beings to visit Osiris. If Osiris sits on his throne beyond the Pole Star, then the Ferryman brings the pure ones up the Milky Way celestial Nile to his circumpolar court of immortals. The deeper meaning is that the meditation purifies mind and body and brings about enlightenment. This metaphor was later widely used by Buddhists.)

519.1201dP412

𓄎𓄏𓄐𓄑𓄒𓄓𓄔𓄕𓄖𓄗𓄘𓄙𓄚𓄛𓄜𓄝𓄞𓄟𓄠𓄡𓄢𓄣𓄤𓄥𓄦𓄧𓄨𓄩𓄪𓄫𓄬𓄭𓄮𓄯𓄰𓄱𓄲𓄳𓄴𓄵𓄶𓄷𓄸𓄹𓅀𓅁𓅂𓅃𓅄𓅅𓅆𓅇𓅈𓅉𓅊𓅋𓅌𓅍𓅎𓅏𓅐𓅑𓅒𓅓𓅔𓅕𓅖𓅗𓅘𓅙𓅚𓅛𓅜𓅝𓅞𓅟𓅠𓅡𓅢𓅣𓅤𓅥𓅦𓅧𓅨𓅩𓅪𓅫𓅬𓅭𓅮𓅯𓅰𓅱𓅲𓅳𓅴𓅵𓅶𓅷𓅸𓅹𓆀𓆁𓆂𓆃𓆄𓆅𓆆𓆇𓆈𓆉𓆊𓆋𓆌𓆍𓆎𓆏𓆐𓆑𓆒𓆓𓆔𓆕𓆖𓆗𓆘𓆙𓆚𓆛𓆜𓆝𓆞𓆟𓆠𓆡𓆢𓆣𓆤𓆥𓆦𓆧𓆨𓆩𓆪𓆫𓆬𓆭𓆮𓆯𓆰𓆱𓆲𓆳𓆴𓆵𓆶𓆷𓆸𓆹𓇀𓇁𓇂𓇃𓇄𓇅𓇆𓇇𓇈𓇉𓇊𓇋𓇌𓇍𓇎𓇏𓇐𓇑𓇒𓇓𓇔𓇕𓇖𓇗𓇘𓇙𓇚𓇛𓇜𓇝𓇞𓇟𓇠𓇡𓇢𓇣𓇤𓇥𓇦𓇧𓇨𓇩𓇪𓇫𓇬𓇭𓇮𓇯𓇰𓇱𓇲𓇳𓇴𓇵𓇶𓇷𓇸𓇹𓈀𓈁𓈂𓈃𓈄𓈅𓈆𓈇𓈈𓈉𓈊𓈋𓈌𓈍𓈎𓈏𓈐𓈑𓈒𓈓𓈔𓈕𓈖𓈗𓈘𓈙𓈚𓈛𓈜𓈝𓈞𓈟𓈠𓈡𓈢𓈣𓈤𓈥𓈦𓈧𓈨𓈩𓈪𓈫𓈬𓈭𓈮𓈯𓈰𓈱𓈲𓈳𓈴𓈵𓈶𓈷𓈸𓈹𓉀𓉁𓉂𓉃𓉄𓉅𓉆𓉇𓉈𓉉𓉊𓉋𓉌𓉍𓉎𓉏𓉐𓉑𓉒𓉓𓉔𓉕𓉖𓉗𓉘𓉙𓉚𓉛𓉜𓉝𓉞𓉟𓉠𓉡𓉢𓉣𓉤𓉥𓉦𓉧𓉨𓉩𓉪𓉫𓉬𓉭𓉮𓉯𓉰𓉱𓉲𓉳𓉴𓉵𓉶𓉷𓉸𓉹𓊀𓊁𓊂𓊃𓊄𓊅𓊆𓊇𓊈𓊉𓊊𓊋𓊌𓊍𓊎𓊏𓊐𓊑𓊒𓊓𓊔𓊕𓊖𓊗𓊘𓊙𓊚𓊛𓊜𓊝𓊞𓊟𓊠𓊡𓊢𓊣𓊤𓊥𓊦𓊧𓊨𓊩𓊪𓊫𓊬𓊭𓊮𓊯𓊰𓊱𓊲𓊳𓊴𓊵𓊶𓊷𓊸𓊹𓋀𓋁𓋂𓋃𓋄𓋅𓋆𓋇𓋈𓋉𓋊𓋋𓋌𓋍𓋎𓋏𓋐𓋑𓋒𓋓𓋔𓋕𓋖𓋗𓋘𓋙𓋚𓋛𓋜𓋝𓋞𓋟𓋠𓋡𓋢𓋣𓋤𓋥𓋦𓋧𓋨𓋩𓋪𓋫𓋬𓋭𓋮𓋯𓋰𓋱𓋲𓋳𓋴𓋵𓋶𓋷𓋸𓋹𓌀𓌁𓌂𓌃𓌄𓌅𓌆𓌇𓌈𓌉𓌊𓌋𓌌𓌍𓌎𓌏𓌐𓌑𓌒𓌓𓌔𓌕𓌖𓌗𓌘𓌙𓌚𓌛𓌜𓌝𓌞𓌟𓌠𓌡𓌢𓌣𓌤𓌥𓌦𓌧𓌨𓌩𓌪𓌫𓌬𓌭𓌮𓌯𓌰𓌱𓌲𓌳𓌴𓌵𓌶𓌷𓌸𓌹𓍀𓍁𓍂𓍃𓍄𓍅𓍆𓍇𓍈𓍉𓍊𓍋𓍌𓍍𓍎𓍏𓍐𓍑𓍒𓍓𓍔𓍕𓍖𓍗𓍘𓍙𓍚𓍛𓍜𓍝𓍞𓍟𓍠𓍡𓍢𓍣𓍤𓍥𓍦𓍧𓍨𓍩𓍪𓍫𓍬𓍭𓍮𓍯𓍰𓍱𓍲𓍳𓍴𓍵𓍶𓍷𓍸𓍹𓎀𓎁𓎂𓎃𓎄𓎅𓎆𓎇𓎈𓎉𓎊𓎋𓎌𓎍𓎎𓎏𓎐𓎑𓎒𓎓𓎔𓎕𓎖𓎗𓎘𓎙𓎚𓎛𓎜𓎝𓎞𓎟𓎠𓎡𓎢𓎣𓎤𓎥𓎦𓎧𓎨𓎩𓎪𓎫𓎬𓎭𓎮𓎯𓎰𓎱𓎲𓎳𓎴𓎵𓎶𓎷𓎸𓎹𓏀𓏁𓏂𓏃𓏄𓏅𓏆𓏇𓏈𓏉𓏊𓏋𓏌𓏍𓏎𓏏𓏐𓏑𓏒𓏓𓏔𓏕𓏖𓏗𓏘𓏙𓏚𓏛𓏜𓏝𓏞𓏟𓏠𓏡𓏢𓏣𓏤𓏥𓏦𓏧𓏨𓏩𓏪𓏫𓏬𓏭𓏮𓏯𓏰𓏱𓏲𓏳𓏴𓏵𓏶𓏷𓏸𓏹𓐀𓐁𓐂𓐃𓐄𓐅𓐆𓐇𓐈𓐉𓐊𓐋𓐌𓐍𓐎𓐏𓐐𓐑𓐒𓐓𓐔𓐕𓐖𓐗𓐘𓐙𓐚𓐛𓐜𓐝𓐞𓐟𓐠𓐡𓐢𓐣𓐤𓐥𓐦𓐧𓐨𓐩𓐪𓐫𓐬𓐭𓐮𓐯𓐰𓐱𓐲𓐳𓐴𓐵𓐶𓐷𓐸𓐹𓑀𓑁𓑂𓑃𓑄𓑅𓑆𓑇𓑈𓑉𓑊𓑋𓑌𓑍𓑎𓑏𓑐𓑑𓑒𓑓𓑔𓑕𓑖𓑗𓑘𓑙𓑚𓑛𓑜𓑝𓑞𓑟𓑠𓑡𓑢𓑣𓑤𓑥𓑦𓑧𓑨𓑩𓑪𓑫𓑬𓑭𓑮𓑯𓑰𓑱𓑲𓑳𓑴𓑵𓑶𓑷𓑸𓑹𓒀𓒁𓒂𓒃𓒄𓒅𓒆𓒇𓒈𓒉𓒊𓒋𓒌𓒍𓒎𓒏𓒐𓒑𓒒𓒓𓒔𓒕𓒖𓒗𓒘𓒙𓒚𓒛𓒜𓒝𓒞𓒟𓒠𓒡𓒢𓒣𓒤𓒥𓒦𓒧𓒨𓒩𓒪𓒫𓒬𓒭𓒮𓒯𓒰𓒱𓒲𓒳𓒴𓒵𓒶𓒷𓒸𓒹𓓀𓓁𓓂𓓃𓓄𓓅𓓆𓓇𓓈𓓉𓓊𓓋𓓌𓓍𓓎𓓏𓓐𓓑𓓒𓓓𓓔𓓕𓓖𓓗𓓘𓓙𓓚𓓛𓓜𓓝𓓞𓓟𓓠𓓡𓓢𓓣𓓤𓓥𓓦𓓧𓓨𓓩𓓪𓓫𓓬𓓭𓓮𓓯𓓰𓓱𓓲𓓳𓓴𓓵𓓶𓓷𓓸𓓹𓔀𓔁𓔂𓔃𓔄𓔅𓔆𓔇𓔈𓔉𓔊𓔋𓔌𓔍𓔎𓔏𓔐𓔑𓔒𓔓𓔔𓔕𓔖𓔗𓔘𓔙𓔚𓔛𓔜𓔝𓔞𓔟𓔠𓔡𓔢𓔣𓔤𓔥𓔦𓔧𓔨𓔩𓔪𓔫𓔬𓔭𓔮𓔯𓔰𓔱𓔲𓔳𓔴𓔵𓔶𓔷𓔸𓔹𓕀𓕁𓕂𓕃𓕄𓕅𓕆𓕇𓕈𓕉𓕊𓕋𓕌𓕍𓕎𓕏𓕐𓕑𓕒𓕓𓕔𓕕𓕖𓕗𓕘𓕙𓕚𓕛𓕜𓕝𓕞𓕟𓕠𓕡𓕢𓕣𓕤𓕥𓕦𓕧𓕨𓕩𓕪𓕫𓕬𓕭𓕮

To receive by you a cool libation above your gateway to the Imperishable Stars. (The Ferryman brings the avatar up through the Great Star Gate of Orion that passes right under his belt between his two legs. The two legs forming a gateway are the sign of Baba, the yogi. The “sword and scabbard” of Orion dangles down as his phallus. The Milky Way is his celestial Nile of semen that serves as a celestial libation and the river that they ride on as the boat carries them up to the Circumpolar Region where the Imperishable Stars never set. The word Gateway also means a Uraeus Cobra. So another meaning here is that the avatar is practicing Baba’s ancient Kundalini Cobra Breath technique along with his meditation. In the **Amduat**, Hour 11, there is a picture of a yogi riding such a cobra steed up the Milky Way. The glyph after “@ret” probably represents the belt of Orion.)

519.1202aP412 

And he ferries in it. (The avatar rides this boat to the polar realm of the Twat which is the Magical Court of Osiris in the womb of his mother Newet. There Death transforms into Life and the never-ending cycle begins again.)

519.1202bP413

254

519.1202cP413

519.1202dP413 

519.1203aP413  414 

519.1203bP414 

[illegible]

255

519.1203dP414 𐎧𐎫𐎭𐎥𐎺𐎠 𐎧𐎫𐎭𐎥𐎺𐎠 𐎧𐎫𐎭𐎥𐎺𐎠 𐎧𐎫𐎭𐎥𐎺𐎠 𐎧𐎫𐎭𐎥𐎺𐎠 𐎧𐎫𐎭𐎥𐎺𐎠

𐎢𐏁𐎡𐏂 𐎤𐎩𐎶𐎵𐎲𐎠 𐎰𐎣𐎱𐎽𐎴𐎠 𐎰𐎣𐎱𐎽𐎴𐎠 𐎰𐎣𐎱𐎽𐎴𐎠 𐎰𐎣𐎱𐎽𐎴𐎠 𐎰𐎣𐎱𐎽𐎴𐎠 𐎰𐎣𐎱𐎽𐎴𐎠

Double Ennead of Gods, ferry this P with you. (The M and N versions have “take” [ath] instead of “ferry”. The Double Ennead means all the major deities that enable the physical body to function as a living being. “Ferrying” is the process of gaining enlightenment through the vehicle of a physical body.)

519.1203eP415

The pictographs are as follows:

- Row 1:
 - A bowl-like shape.
 - A vertical rectangle with a horizontal bar at the top.
 - A circle with a horizontal line through its center.
 - A cluster of four vertical rectangles of varying heights.
 - A horizontal rectangle with a small triangle on top.
 - A semi-circle.
 - A square.
 - An oval.
- Row 2:
 - A bowl-like shape.
 - A vertical rectangle with a horizontal bar at the top.
 - A cross-like symbol.
 - A wavy horizontal line.
 - A rounded rectangle with a thick border.
 - A zigzag horizontal line.
 - A wavy horizontal line.
 - A semi-circle.
 - A vertical rectangle.
 - A curved shape resembling a sickle or a hook.
 - A circle with a horizontal line through its center.
 - A rectangular object with internal details, possibly a book or a box.

To the Field of Experience, and to the throne of this P, for the Venerable Lord. (“Sewen” is basically the causative form of the verb to be or to open. So it suggests what will be for the avatar, whatever experiences will be appropriate for him. “Sewen” also means setting prices and doing business. The throne is the place where he does the business that is appropriate to him. Wherever a person does his business is his “throne”.)

[illegible]

N strikes with his judicial gavel and N directs with his baton. (This verse occurs earlier [1159c] and describes the able administrator carrying out his duties. The gavel is a scepter of authority used by the judges. The name contains a play on the “m@bu” or council of thirty judges. The “aat” is a wand used to direct activities. This word plays on the “aat” chakra mentioned in 1203c above.)

519.1204bP415  416 

P leads the circuits of the Higher Self Sun. (The avatar leads those who are working on the evolutionary plan of the Higher Self. He even leads the Higher Self. They are individuals who follow the circuit of the sun. “Pesheru” is a variant

519.1204cP416 

He refreshes the Earth and pours libations on the World. (Geb is the World Trump and the father of Osiris the Wizard. So, when the Osirian avatar pours libations to the World, he is also paying respect to his ancestor as well as treating the planet with loving care and watering the plants that are expressions of his own creative energy. The M and N versions have a tree determinative with “qebehu”. The P version has “qebeh” metathesized as “qeheb”, which I corrected.)

519.1204dP416 

The Double Ennead Gods all sprinkle their libations. (Based on the context and tradition of variant spellings I suspect that “nedes-des” is the same as “netehh-theh” and “netef-tef”, and means to sprinkle or spit forth moisture. Each organ has specific hormones or secretions that regulate its mode of functioning.)

519.1205aP416

This P is (Baba) the Prana Being who passes among you, gods. (The avatar is here described as a *Ba*, with a play on Baba's name made clear by the use of the god determinative in the M and N versions. This is a mental creation that rides on the life breath of prana. The prana circulates through the body's various organs. Thus it "passes among" the gods. Baba can communicate through subtle "telepathic" thought energy that a person can detect when the mind is very quiet.)

519.1205bM597



The Pool of People is pioneered by the filling of the Pool of People with water. (This verse continues the imagery of creating reservoirs. The first Lake was to irrigate farms and gardens. The second is for the people's drinking water. The human body is made mostly of water. A crowd of people is thus like a large pool of water. The image therefore nicely represents the population of Egypt. But water is also the symbol for Pure Awareness. So this brings us back to the idea of meditation. The idea is to fill the Lake of People with pure awareness. The word Lake also means Love. Pure awareness is essentially pure love. The result of this meditation is Love of the People. Incidentally, "P@t" also is a dove. The dove is a traditional symbol of peace. It may have had this sense even at this early date. Further research may or may not confirm that association in early Egyptian culture.)

519.1205cP417 

The Field of Reeds blossoms in it. (The water also supports an abundance of plant life. Pure awareness also supports an abundance of beliefs that can flourish in consciousness although not necessarily as physical experiences. This forms the Field of Reeds, a broader region in which the Field of Experiences resides. The prepositional phrase “er-s” also can be read as “res”, to awaken. The blooming of the plants is like an awakening.)

519.1205dP417 Meh er-f Sekhet Hetep em Mu.

The Field of Experience is filled with water. (The experiences are the particular beliefs a person chooses to make real and experience. These experiences are completely an expression of pure awareness just like the plants that grow in the well-watered field are all an expression of water shaped into a variety of beautiful living art forms.)

519.1206aP417-418 Shem sen as en fedu apu Janu.

As they go to those four long-haired ones. (The “Janu” are the four primordial forms of the sons of Horus. They represent the four directions and four elements. The long hair, which represents energy, eventually hardened into four columns that support Heaven over the Earth. These are like the four fingers of the Buddha's hand. “Ja-nu” means they are strong and made of energy. They have energy strong enough to support a material universe made of earth, air, fire, and water. The M version draws

the figures of these gods with their hair stretched out in long stiff braids.

519.1206bP418 

519.1206bP418 @h@ aw hery ges Aab na Pet.

Standing on the Eastern side of Heaven. (This does not mean that they all stand in the East. Egyptian time runs from east to west marked by the motions of the sun, moon, and stars. East therefore means early in life. In this case it means early in the life of the universe when all was various forms of energy and had not gelled into hard matter. The other idea here is that East is the left side, the side of the heart. When a person operates from the heart, all is fluid and flexible. When a person operates from the intellect, he puts things into fixed categories and analyzes them. The greatness of Thoth as the Cosmic Intellect is that he encompasses both aspects. This transforms intelligence into Wisdom.)

519.1206cP418 

519.1206cP418 Sep [waa] sen Sekhenwy en R@.

They equip their boat with the two horizons of the Higher Self Sun. (The sun is the Higher Self. Its boat travels from the eastern horizon to the western horizon. This represents the beginning and the end of an active cycle of creation. The word "sep", here written with the boat radical, means to equip a boat. But "sepety" also happens to be the two lips that form the rim of the mouth. The mouth defines creation. The sun in the body is the brain. The brain has two hemispheres. These are the two "reed floats" that buoy up the boat of the Sun Trump – the head with its brain. The "floats" support the beliefs in the brain. The Higher Self is also a set of beliefs about the nature and evolution of awareness as a physical universe and its ultimate spiritual purpose. Awareness itself has no purpose, but simply exists. The N version here and below adds the "embrace" determinative 𐍪 to "Sekhenwy".)

519.1206dP418 

519.1206dP418 Shem R@ am ar Aakhet-f

The Higher Self Sun goes therewith to his Light Being Samadhi. (This is the dawn of an Age of Enlightenment. The individual has such a dawn as he becomes a Bodhisattva. The Cosmic Higher Self has such a dawn when an entire civilization or an entire universe moves into enlightenment.)

519.1206eP418 Sep sen Sekhenwy en P pen.

They equip their boat with the two horizons of this P. (This verse is the same as 1206c except that instead of the Sun we have the avatar. The avatar has identified with the Higher Self.)

519.1206fP419



519.1206fP419 Shem P pen am ar Aakhet kher R@.

This P goes therewith to Light Being Samadhi with the Higher Self Sun. (The avatar and the Higher Self together enter the Samadhi state. This is a characteristic of the Bodhisattva. He does not enter his Samadhi until his mission reflects that same Samadhi. He and his World as the Higher Self go together.)

[illegible]

519.1207aP419 Neter Dewaw! Herew Dat. Bak Neter! Wajaj Wer.

Morning Star! Will of the Twat! Divine Hawk! Great Ever-Green Ocean. (The Morning Star is Hathor, the consort of the Sun incarnated in masculine form as the planet Venus to herald a new era. The Will of the Twat is Horus as the fundamental purpose for which a person chooses birth. The Divine Hawk is Your Soul [ba-k] as the Cosmic Will that is its essential nature. The Great Green Ocean is unbounded Pure Awareness. “Green” suggests that it is full of life energy. It also is the color of Osiris and suggests that he identifies with pure awareness. The text has the letters *aj* in front of the adjective “great”. The reduplication *Wajaj* suggests that the sea is forever green. In the geography of Egypt this was the Mediterranean or any great sea. But it stands for the Ocean of Undefined Awareness in which an individual identity exists and from which it emerges and evolves. The Hawk stands for the Will. Together they form the Aware Will. This is the fundamental nature of reality. The Morning Star and Hawk in the Twat represent the Aware Will as it begins to reveal itself in the life of an individual just like the moment before dawn and the moment before birth. The former is just before the whole sky fills with light. The latter is just before the baby enters the world to take its first breath, its first act of the Will. This describes poetically the dawn of an age of enlightenment.)

519.1207bP419

420

519.1207bP419-420 Mesu Pet, anej her-k em fedu-k apu heru hetepu.

Greetings to you O Children of Heaven in these your four faces of experiences. (The four children of Newet are Osiris, Isis, Set, and Nephthys. Each one represents a different facet of human life experiences. Osiris is the Perceptive Faculty of the intellect to Perceive, and then understand, and grow through the help of his master, Thoth. Isis is the ability to Feel from the heart and nurture. Set is the Illusory power of Instinct that is set in its ways of basic survival and resists change but has irrational desires that drive his actions on the basis of habits of reaction. Nephthys is the dynamic energy of Kundalini that can break through habits and uplift consciousness as an agent of change. All four of these facets emerge from the Void of Heaven under the creative influence of physical matter – the four sons of Ra-Horus who represent the four classical elements: air, water, earth, and fire. Human experience is basically a mixture of perceptions, emotions, resistances and creative

urges.)

519.1207cP420 

519.1207cP420 Maa aw amyt Keneset.

They always see what is in the hills that are at the perineum. (“Keneset”, or “Kenes” or “Kenesa” is Nubia. This is the land of gold that lies to the south of Egypt. Nubia is probably where the original Egyptians came from when they followed the Nile downstream from the Horn of Africa, Ethiopia, and Sudan, to found Egypt. If we think of Egypt as a person sitting, then this land represents the area just below the buttocks. “Kenesa” is the word for the perineum in Egyptian. This southern land is especially related to Set. In fact his name appears in the term “Ken-Set”, which is partly why it is spelled with that variant. The mountain is also called Set. In the body this mountain glyph represents the buttocks. The verse means that these deities peer into the foundations of life. This part of Africa is the source of the Nile and the cradle of all human civilization.)

519.1207dP420 

519.1207dP420 Kheseru seshen en hetepu.

Driving away the storm of experiences. (The “hetepu” are life experiences. “Seshen” is a storm. With the wall determinative it can mean to tear down. Actually the role of Set as the instincts is to protect the avatar within his environment from extreme stress that might destroy his life support system. Therefore Set drives away any conditions that threaten the system. This makes him innately an irrational conservative tendency. In Egyptian history we often find the armies of pharaoh holding off invaders from the South and fortifying the southern border of Egypt. This is ironic since the original Egyptians came up from the South. It is important to realize that the things you resist were what you created as desirable from a prior viewpoint. This is the paradoxical bind that Set finds himself in. The “enemies” that the Egyptians resist are the descendants of their own ancestors whom they now consider to have an inferior but threatening civilization. We can still see this situation in the news today, for example, when the U.S. tries to deal with the problem of Iraq, another of the most ancient civilizations that has now become a destabilizing influence in the world.)

519.1208aP420 

519.1208aP420 Da-k en P pen jeb@wy-k apu.

You give to this P these your two fingers. (The two fingers are used to boost Osiris up to Heaven. Basically they are used to stimulate certain nerves that will activate the Kundalini energy in the body so that it moves up to the brain and links the individual back to the Higher Self. On the traditional Tarot card of the High Priest you can see the Priest holding those two fingers up. Priests use them to bless their followers, but the gesture has other profound esoteric meanings. The Egyptians sometimes made little clay models of the two fingers forming what East Asians call the “sword finger” mudra of the martial arts and used them as amulets.)

519.1208bP420  421 

519.1208bP420-421 Redau nek en Neferet, sat Neter @a.

That you give to the Beautiful One, the daughter of the Great God. (“Neferet” is the Virgin Goddess. This is Isis before she consummates with Osiris. Osiris gently awakens her sexual energy with his two fingers. This literally can mean he used two fingers, or it can represent the tongue and the phallus, which we already have seen

519.1208cP421 

In the opening up of Heaven to Earth and in the ascension of the gods to Heaven. (There is a two way movement here. Heaven opens up to the Earth as avatars descend on their missions. Then the gods ascend back to Heaven when their missions are accomplished. The “opening” of Heaven is also a kind of judgment. The gods decide that something important must be done or they would not bother to descend to Earth and go through the process of entering a gross physical body. This indicates that there is a special value to life on Earth.)

519.1209aP421 

You are a Prana soul, and you are crowned as Chief, the guide of this your boat of 770 cubits. (The number 770 probably has an esoteric meaning, but it is not clear to me what it is unless it is a play on the seven physical chakras. There is a word play on “Ba-k”, which means “Your Prana Soul” and “Bak” which means the hawk, totem of Horus., the Will. Horus is the pilot who guides the boat of the sun. The Will guides the whole process of ascending and descending as well as what procedures should apply during any avatar mission. “Crowned” also has the meaning of the sun rising as well as the coronation of a pharaoh and the initiation of a mission.)

519.1209bP421  422 
  

The gods of the Bindu equip the boat for you. The gods of the East complete it for you. (“Pe” is the town of Buto, the Bindu spot at the Crown chakra of Egypt. This connects to the verb “crowned” in the previous verse. The Bindu connects the individual self via the brain to the Higher Self and the higher spiritual chakras. Equipping the boat means to get the body ready for service to the Higher Self. “Completing” the boat means that once the boat is fully outfitted it can be launched on its voyage. This is the rising of the sun in the East. This is also called “Completing the Heart” because the avatar begins to fulfill the intention in his heart. The name for East also means left. The heart is on the left side and its name has almost the same pronunciation as the word for east.)

519.1209cP422

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519.1210aP422 423

519.1210aP422-423 P pew Sa Kheperer, mesy em hetep hemet.

519.1210bP423


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519.1211aP423 

519.1211aP423 P pu nu wenen amyut menety Khenet Arety.

519.1211bP423      424     
519.1211bP423-424 Gereh pu en seshep-f Ta.

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the positrons cloak themselves in dark energy and become protons that eventually form moons and planets. “Ta” literally is bread, but becomes the logo of the World Trump, Geb. In the broadest sense he is physical matter. The M and N versions have clearer glyphs for the “conceive” determinative: .)

519.1211cP424 

519.1211cP424 Heru pew en Senetu Tepu Setyu Jau.

That day of the passing of the heads of the serpents that shoot forth. (This verse is difficult, but we are assisted by the parallel construction that echoes with the previous verse. Day corresponds to night. The verb “senet” corresponds to the verb “seshep”. “Senet” means to pass or go beyond. The verb “sen” is in the gerund form “senet”. What passes are “heads”. The heads stand for what is most important. The final phrase contains the verbal form “sety”, which means to eject seed, to hurl a harpoon or shoot and arrow. The hide radical usually has an arrow drawn through it indicating an arrow hitting its target. The serpent radicals indicate that this whole cluster of glyphs represents a group of “Sety” serpents. There is a fire-spitting serpent called “Sety” in the third Astral Hour of the **Book of Pylons**. The gate of this sector is called “Sepedet Wawaw Setet-sen R@”. Budge describes the scene providing an illustration on pages 182-184 of his book, **The Gods of the Egyptians**, Vol. I. This verse requires further research, but I suspect that the serpents are wave functions and the heads are their particle forms. The “day” is the first day of the universe and refers to the Great Flash when the particle “heads” of the electrons and positrons mutually annihilated, releasing a great cloud of photon light waves. This was still pretty hot energy at the time and so was like a blast of fire shooting forth in all directions bringing light to the universe. The illustration shows Tem as the leader of the gods in this sector. That relates it to the Big Bang. From a more human perspective, “Senet” refers to the popular chess game played in ancient Egypt. The game was an analogy for personal evolution. There is a cobra for each chakra. Each cobra shoots its appropriate energy frequency from its chakra when the Kundalini passes through the chakra opening it up. The N version adds a “b” to “Setyu” to give “Sebatyu”, which probably means “Teachings”. The animal hide links the teachings to Baba and tells us at least some Egyptians interpreted the hide glyph to be read “ba” for the leopard skin worn by the initiating priest in honor of Baba. The reference to Baba links this verse back to 1211a with its mention of the two thighs. That is code both for Baba and Menew.)

519.1212aP424 

519.1212aP424 Shesep-k nek m@ba-k pew hesuta.

You take for yourself this your famous harpoon. (This refers to Set taking his harpoon to spear Apep, the serpent of negativity. The serpent Mehen [or Nemeh] protects the sun, and the serpent Apep tries to destroy the sun. The word for harpoon includes the term for the Council of Thirty Judges that presides over the judgment process at the weighing of the heart in the scales of Maat. The judges form the 30 squares on a Senet Game Board and the 30 days of an Egyptian month. The pharaoh was often depicted in a standing pose holding a harpoon. This symbolized his responsibility as the administrator for the Higher Self to protect the people from harmful influences.)

519.1212bP424

425

519.1212bP424

Your staff is a smiting of the streams. (The “mawet” is a staff or cudgel. There seems to be a connection here with Maat, the goddess of Truth and Justice. The word “akhem-@t” or “akhemet” is a problem. “Smiting” is just a guess. It seems to have the chine or sacrum radical such as occurs in words like “sh@t”, a knife or wound, or “sh@yt”, a section or slicing. The P version of this glyph is mutilated, so I use the M version, that could represent a bundle of arrows or other equipment. The Nile definitely begins dividing into multiple streams at the tip of the delta. “Akhem” often means “without” and is a variant of “Khem”, the Foolish or Ignorant One. There probably is a play on the word “Khem” that we see appearing obliquely above as the name of the City of the Fool. The root “maw” means a cat and also to think, fix in the attention, or remember. “Mawet” can also be radiance, and also the part of a story to be remembered, the moral or sum total or conclusion of the tale. Also it is the pillar of a balance. This connects a staff to Maat. Perhaps “Mawet” is Maat without the “@t” part of her name. The Nile is the spinal cord of Egypt. At the delta it bifurcates and goes to the two lobes of the brain. Perhaps there is a slicing of the Nile waters in the delta. Set’s final judgment is that he must ride on the front of the solar boat and use his harpoon to ward off the serpent Apep. An “ater” is a canal, or branch of the Nile. It is also a distance measure in the range of 1500-1600 meters. The staff may be an administrative tool used for the measurement of the canal length and the area of the land on either side. More research is needed here.)

519.1212cP425

519.1212cP425

Its two talons are the darts of the Higher Self Sun. (This verse also has multiple meanings. The “bewenwy” are the two talons or barbed points on the harpoon of Set. Ra is the Sun God as the Higher Self. His rays are like darts or arrows. The glyph closely resembles a Feynman diagram. In this case the verse may refer to the points on the harpoon. Ra arms Set with his taloned weapon. “Henebu” are darts or other sharp weapons. One major meaning of the root “hen” is phallus. Another meaning is canal. Yet another is a plant or produce of the field. “Henenetyu” are farmers. “Henebu” also means produce of tilled lands and measurements of land. The dividing of the Nile naturally divides the land of the Delta into sections. Set is a southern god. Perhaps the Nile is his long harpoon, and the bifurcation of the Nile at the tip of the delta represents its double barbed tip. With this tip he traps the head of Apep who takes the form of the Nile, his head being the delta. Snake handlers often use long poles with a forked end to pin a snake to the ground at the junction between its head and body. This junction is the spot along the Nile that is under discussion. The glyphs for the darts at the end of the verse are bidirectional, a special property of electromagnetic radiation brought out by phase conjugation technology.)

519.1212dP425

519.1212dP425

Its two “bones” are the claws of the leopard. (The “mafedet” is a leopard. This animal is the totem of Baba, the yogi adept who is the nephew of Set and first son of

519.1212eP425 

With which P slices off their heads. (The avatar here identifies with the destructive aspect of the Higher Self that causes creations to disappear. The term “ash@” refers back to verse 1212b which also has the sacrum radical. Set is Lord of the Perineum, and his wife, Nephthys, lives just behind the sacrum, which is deltoid in shape like the Nile Delta in the north. When Kundalini rises, she reunifies the diversity of creation even as she spreads her cobra hood over the delta. If we run the process of pair creation backwards, which is like the prong going over the head of the serpent Apep, we get the annihilation of particle pairs. The result is pure light. Set represents Illusion. The penance of Set is that he must ward off the Illusion of his predecessor form as the primordial resistance to existence, Apep and his minions. This is the ultimately self-destructive nature of Illusion. In Buddhism the illusory quality of manifestation is called Sunyata or Emptiness. It manifests as the Impermanence of all dharmas. At the end of creation the Higher Self removes the heads (particles) of all its fake clones, including its own, until only Unity remains. The Illusion itself performs this operation in miniature most completely in the physical world as the annihilation of particle pairs. The forked staff of the snake handler eventually became the staff of Hermes and the letter Vav in the ancient Hebrew alphabet. The letter shows up in the Third Astral Sector of the **Book of Pylons** as the Egyptian word, “Wawaw”, the waves of fiery splendor that accompany the annihilation process. This is also the magical serpent staff of Moses given to him by Yahweh in the Biblical story of Exodus.)

519.1212fP425   426 

Of the serpents who are in the Field of Experience. (The “Newejaytyu” are the monster serpents that are in the Delta. The text specifies the part of the Delta that generates experiences. The primary focus here is to handle experiences that are contradictory. In fact the whole material universe is based on contradictory self-resistance, so the whole thing goes poof and disappears when the proper viewpoint is taken in a state of relaxed perfect equilibrium. The serpents are wave energies that seem extremely powerful. Their power is only an artifact of an unbalanced viewpoint. This is the ultimate power of the balance of Maat. In modern physics we call this state of balance equilibrium. When the avatar takes a balanced perspective to see the Truth, all of his diverse creations automatically dissolve back into a coherent unity. This is the fundamental principle of Egyptian culture.)

519.1213aP426

When he descends into the Great Green Sea. (This describes the Nile flowing from the Delta into the Mediterranean. Green is the color of life, and the Sea is the ocean of undefined awareness. The base of the Delta flows into the Mediterranean, and this represents all the diversity of a person's experiences adding up to the fullness of the Higher Self. The Mediterranean represents the eighth chakra above the *Bindu* point of the Crown chakra at Buto that is the central axis of the delta. The avatar identifies with this flow of the Nile into the Mediterranean and expands to identify with the soul of all life. The M and N versions add their name cartouche after "nef".)

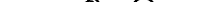
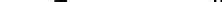
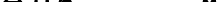
519.1213bP436 Wah nek tep-k, qefen nek @wy-k Waj Wer.

519.1213cP426 

The children of Cosmic Space are those who descend upon you. (The children of Newet, i.e. the national nature deities that define Egypt, eventually return to their mother just as the Nile returns to the Sea. All creations return to the Void of Cosmic Space. The viewpoint that perceives diversity eventually returns to the viewpoint that perceives unity, because the notion of diversity is based on the prior notion of unity, without which we could not perceive diversity. “You” can also refer to you the reader, to you the avatar.)

519.1213dP426-427 *Wahu sen ar tep[u] sen.*

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519.1213eP427   
 519.1213eP427 Wahu sen ar khekhu sen em ab.

[illegible]

519.1214aN1216

268

519.1214bP427 

For the Great Feeling who tied together the girdle in the Marshland. (The Feeling is Isis, and her Great Feeling is, of course, Love. The girdle that Isis ties is the Thet, or Knot of Isis, which is the symbol of the Virgin's menstrual flow. This indicates her ability to bear a child for Osiris. The Marshland is "Khebet". "Kheb" is a marsh, and "Khebet" is one of the cows of Hathor, representing her ability to be a mother. The Delta is the cunt of Isis. The marsh represents the vagina filled with the secretions of love when a woman is excited sexually. This verse may indicate that she is maintaining her chastity against the advances of Set and waiting for her husband's resurrection. "Jeh" is a kind of girdle, but plays on the word for the metal lead and the name of "Jehuty", the common appellation of Thoth. The "Thet" knot also recalls another form of the name of Thoth. "Thes" is to tie a knot. A "Thesu" or "Theses" is a title for a commander or leader. The delta-shaped sacrum and the cunt form triangular "knots". Isis bears Horus in the swampland of the Delta.)

519.1214cP428 An-s *daas*-s ad-s tepy @wy *sa*-s Herew *kha*[r]ed nekhen.

519.1215aP428-429 *Ja-f Ta em thebuty-f hej-ta.*

519.1215bP419 Ashem-f ar *maa* atef, Asar.

519.1215cP429 

He opens his way for this M like the fowlers. (A fowler or fisherman knows his way around in the marshes of the Delta. Opening the Way is an expression for navigation. Literally it means he decides upon his path. The avatar here identifies with Horus. The path becomes the Path of Horus, the “Wat Herew” [Avatar, the Handling of the Way of the Hero]. He decides which way to go and therefore develops his skill as a Will Power. A good way to develop the Will is to make lots of small decisions that do not seem of great importance. The awareness does not distinguish the level of importance. Thus the avatar gains the ability to make decisions easily and effortlessly when he practices making small decisions deliberately. Allowing a child the freedom to explore and make his own decisions within a safe space strengthens his Will and self-confidence. “*Khery Heb*” is also a title of the priest in charge of reading sacred texts in a temple. He was a literate scribe and thus an embodiment of Thoth. This priest was also a teacher. The “*Khery Heb*” also served as the temple secretary. He kept the record books and managed protocol. He could thus guide people through the proper rituals and festivals at the proper times. He is a form of the High Priest Trump in the Tarot. Here M = P.)

519.1215dP429-430 Senebeb en P pen hen@ Nebu Kau.

519.1216aP430

This P goes to the Great Island in the Heart of the Field of Experience. (The Great Island in the Heart of the Field of Experiences is the Core Mission that the avatar has defined for his life. This is the pleasure spot in the midbrain, the septum pellucidum in the center of the third ventricle. When a person lives out his Core Mission, this area of the brain is enlivened and colors every aspect of life with bliss.)

519.1216bP430 Sekhen nu neteru Weru hery-f.

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519.1216cP430


519.1216cP430 Weru pu Akhemu Seku.

These doves are the Imperishable Stars. (The Imperishable Stars are the circumpolar stars that surround the Pole Star, the unmoving throne of the avatar. They circle around him like pigeons or doves wheeling around their dovecot. The image is of doves, but the word “wer” means a Great One. These are the Great Ones, the Immortal Companions who will support the fulfillment of the avatar’s mission. The M and N versions have the “star” glyphs added at the end.)

519.1216dP431

519.1216dP431 Da sen en P pen Khet pu en @nekh @nekh u sen am-f.

They give to this P the Tree of Life on which they live. (The Tree of Life is the same Tree that becomes the core of the Qabbalah. It is described in Genesis as the Tree that bestows Immortality. By taking the fruit of this tree, the avatar attains immortality. This allows him to be sure that he will accomplish his ambitious mission regardless of how long it takes – the essence of the Bodhisattva vow.)

519.1216eP431 

519.1216eP431 @nekh then am-f em sep.

You all live upon it at once. (One meaning of this verse is that the avatar immediately enjoys the benefits of the fruit from the Tree of Life. The other meaning is that all the Immortal Companions, including the avatar, share the fruits with the avatar. “Live upon it” means they perch on the tree and also they eat the fruit of the tree. The organs and functions of the body perch at various locations in the body.)

519.1217aP431 

519.1217aP431 Seja kak nek P pen hen(@)-k.

When you navigate by yourself the darkness, this P is with you. (Horus learns to navigate his life situations and exercise his Will to resolve issues. The avatar does the same thing, so he and Horus are boon companions. Horus is just a name for the avatar's Will. The avatar is with the emerging young initiate as he moves through areas of "darkness" (that is, "ignorance"). There was a section of the Astral Realm called the House of Darknesses or "Per Keku". This represents times when a person seems lost in the dark night of the soul. The M and N versions have "Ath kak . . .", which means "When you grasp the darkness . . .")

519.1217bP431 432

519.1217bP431-432 Ar Sekhet-k tu Weret, sekheret nek em jer neteru.

To this, your Great Field which you conquered with the whole group of gods. (The avatar as the Will [Horus] moves to take possession of the great goal or mission he has defined. The whole company of gods assists him. “Mejer” is to urge on. “em jer” means in the vicinity. “Jer” also means “all”. The gods all stand by to help as needed. “Sekher” is to overthrow or conquer. But it also involves a plan or a design. The whole procedure goes according to the plan of the Higher Self, and the avatar chooses the role that he will play in that great plan.)

519.1217cN1222 

519.1217cN1222 Wenemet-k em khew. Ahej[-s] Ta, em mehet em Hew.

What you eat in the evening, it enlightens the land, filled by Divine Taste. (“Wenem” is to eat. Eating represents experiencing life. “Khew” is the evening when we enter a time of darkness and ignorance. “Ahej[-s] Ta” is the dawn of an Age of Enlightenment or “the Enlightening of the Land”. Hew is the god of Taste. The reference here is to food, but also to the art of initiating the dawn of an Age of Enlightenment. The avatar begins his mission during the darkness of an Age of Ignorance and fills himself with experiences as the Dawn of an Age of Enlightenment develops from his efforts and those of his companions. Note the word play between “em khew” and “em Hew” that links these two phrases. The P version has “them” instead of “the land”. This also makes sense.)

519.1218aN1223 


519.1218aN1223 Wenemy N. me wenemet-k am.

N. eats the same as that which you eat. (The experiences of an avatar are basically the same as those of any other person. He lives as ordinary people live. Eating is a general metaphor for experiencing life.)

519.1218bN1223 

519.1218bN1223 Seweru N. me seweret-k am.

N. drinks the same as what you drink. (This continues the above verse, with basically the same meaning. The avatar is flesh and blood like anyone else. I follow the N version here.)

519.1218cP433 

519.1218cP433 Dek sa en P pen.

Look at the back of this P. (“Dek” is to look at something. “Sa” is the back or what is behind something. It is also wisdom. What is important about the avatar is the part that you can not see. It is his background awareness, a transcendental wisdom that witnesses all without getting involved. This is his ground state.)

519.1218dP433 


519.1218dP433 Ar Awet, ar Khenetet Senut-s

To the Queen of Being and to the Chieftainess of her Sisters. (“Awet” seems to be a variant writing of “king”, but means “queen” whereas “aw” is being. “Khenetet Sennut-s” suggests a female leader of a group of sisters. However, the background of the avatar is King Osiris, the Perceptive Faculty acting as a pure uninvolved witness. The female witness must be Mut, the Queen of Being. The primary sisters are Isis and Nephthys, Feeling and Kundalini Life Energy. You need both sisters. Feeling without Kundalini is not deep enough or powerful enough. Kundalini without Feeling is simply wild life energy flowing through the system. “Ar Awet” is one who is in charge. Mut is the lady in charge of both capabilities. The Queen of Being is Love. She stands above the world as Maat, Perfect Truth. There is a strange glyph at the end of the verse. Its meaning is unknown, but probably is the post that supports the Scales of Justice. The N version also has that glyph at the end of the first phrase.)

519.1219aP433 

519.1219aP433 Da-k hemes P pen en Ma@t[-f].

Let P sit in his Truthfulness. (The M and N versions all have “-f” after Truthfulness. This means it is the avatar’s own truthfulness. He sits in his truthfulness because whatever he experiences is the honest reflection of his beliefs. If he acknowledges the reality that he experiences just as it is, then he sits in his truthfulness. He sits in the scales of Justice, is weighed, and found to be truthful. This verse confirms our identification of the Queen of Being as “Mut/Maat”. The P version has the “squatting” determinative with “sit”.)

519.1219bP433  434


519.1219bP433-434 @h@ P pen en Amakh-f.

May this P stand up to his honor. (“Amakh” is honor. It is a quality of truthfulness. Sitting and standing form a pair and imply “at all times”. For honor to be meaningful, a person must match it with his deeds.)

519.1219bP434 

519.1219bP434 @h@ M pen, ath nef Amakh em-bah-k.

May this M stand up and take his honor in your presence. (The avatar calls on witnesses to his honor. “Em-bah-k” is “in front of you” and thus means “in your presence. This verse combines the previous two verses. “You” here is Maat. M here is P.)

519.1219dP434 

519.1219dP434 Ma athet Herew Per en At-f m@ sen at-f Setesh em-bah Geb.

Like the taking by the Will of the House of his Father from the brother of his father, Illusion, in the presence of the World. (Horus took over the authority of his father that had been usurped by Set in the presence of Geb who served as a witness to the whole drama. Perception fell into the grasp of Illusion, but the Will redeemed it and took over from Illusion. This all happens in the physical world of experiences that Geb represents. Thus he witnesses the whole event and verifies the accuracy of the outcome.)

519.1220aP434 

435 

519.1220aP434-435 Wed kak nek P. pen me Ser amyu Aakhu.

You command the darkness by yourself, O this P., as an Elder among the Light Beings. (The Will proves himself as the leader of the Light Beings by taking charge of the Illusion of darkness. Kek or Kak is the Primordial God of darkness and inertia. This is the prototype for Set.)

519.1220bP435 

519.1220bP435 Akhemu Seku Mehety Pet.

The Imperishable Stars of the Northern Region of Heaven. (The avatar leads the immortal Light Beings who are seen symbolically as the circumpolar stars.)


519.1220cP435 











519.1220cP435 Hequ Hetepetu, *Saau* Wahy[u]t.

519.1220dP435

436

They allow to descend those of the most important energy frequencies which are in Heaven. (Heaven is a condition of stable happiness. From this bliss emanate various frequencies of energy, the most appropriate of which are allowed to descend into the form of physical creations.)

520.1221bP436 
520.1221bP436 Heneseketu then em Khenet then.

520.1221cP436      437     
520.1221cP436-437 Heneseketu then tepy sema then.

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520.1221dP437 Heneseketu then em ha then.

Your braids are at your back. (These braids seem to be pigtaails that hang at the back of the head.)



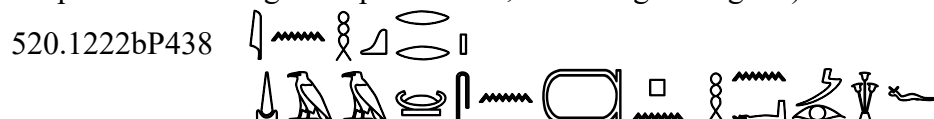
520.1221eP437 Heryab tep then aaau

On top of your head is a pair of ostrich plumes. (The word for plumes has a determinative glyph showing someone waving a staff like a director or a conductor leading an orchestra. “Aaau” is a miswriting of the word “aaawy” and should have the double ostrich plume glyph for its determinative. See Budge 18a for the proper spelling as given in the **Book of the Dead**, chapter 174, line 10. This probably is an epithet for Osiris because he traditionally wears a pair of ostrich plumes on his crown. Ra also sometimes wears a pair of ostrich plumes, and Osiris wears them to represent his identification with Ra. One stands for Truth [Maat] and the other stands for the Breath of Life [Shewe]. Shewe is a form of Ra. Maat and Shewe both wear single plumes on top of the head. The crown of Osiris is the White Crown of Tem, and is another form of identification with Ra. The two plumes are also often called the “Shewety” or the “Sepety”. The “Sepety” also stand for the two “lips” of Ra. These are the two horizons of dawn and dusk, morning Samadhi and evening Samadhi. The root “aaw” means either “to praise” or “old”. Both refer to Ra. The former refers to the *Surya Namaskara* [Sun Salutation] performed at dawn, and the latter refers to the Sun God Higher Self as Elder Horus, the Ancient of Days.)



520.1222aP437 An mekhenetu en P pen. An anetu mekhenetu en P..

Bring the ferries to this P **Bring the offerings of the ferries to P.** (“Offerings” is a repetition of “bring” as a plural noun, “the things brought.”)



520.1222bP438 An Heq-Rer *jaa* sen P pen hen@ Ma-ha-f.

It is Ruler-of-the-Shuttle together with Sees-His-Back who always ferry this P. (These are two traditional names of the ferrymen. “Ruler of the Shuttle” means that the ferryman runs the ferry back and forth from shore to shore carrying passengers across the water. The deeper meaning is that he understands and can manage the cyclical nature of phenomena and understands how to travel back and forth between relative and absolute awareness taking people to enlightenment. “Sees His Back” refers to the way the ferryman often faces backward to man the tiller at the rear of the boat even as he guides the boat forward. The name also hints at the technique of meditation. This method consists of reversing the flow of attention in such a way that it naturally flows backwards. Instead of looking outward and forward, the attention turns inward and, so to speak, “sees its back”, its invisible side. In this way the earlier and earlier stages in the development of a thought can be appreciated. The process culminates when the attention reaches the source of thought and then even transcends that to experience pure awareness. This state is “invisible” similar to the way a person normally can not see his own back. As the person moves

520.1222cP438

520.1222cP438 Seja-f ar ges pu neta Akhemu Seku am.



520.1222dP438 

He exists among them. (He exists with them and is one of them.)

520.1223aP439 Arud-f a *jaa* then mekhenet en P pen.



520.1223bP439

520.1223cP439 






520.1223dP439  440 

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520.1223eM655-656 Ma nehebetu em khenetyu sha.

521.1224aP440  

521.1224aP440 Jed medu: Nem Sha anenew. Nem Sha anenew.

521.1224bP440     

521.1224bP440-441 An ser pu an su. An set pu an es.

521.1224cP441 
521.1224cP441 An Neg an su.

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521.1225aP441

P is a rainstorm like a heron. (The “@h@w” is a kind of water bird like a crane or heron. The reason for the comparison of the crane to a rainstorm is not clear although both can be in the sky and in the water.)

521.1225bP441 

Your long neck is like the necks of cranes. (“At-tet” probably should be spelled “atet”, which means a long neck or high back. Cranes are noted for their long necks. There may be a pun here on “adet”, a child. However, “at” also means father. “Tefeh@” is a kind of crane-like bird. The name “tef” means father and “h@” means a limb of the body, a child, or joy. So it means “dad’s limb”, “dad’s little boy”, or “dad’s joy”. These all may have phallic as well as paternal connotations -- possessing a penis with a long “neck”. The overall sense of this verse is obscure. But we might point out that several of the bird radicals used in 1225a-b look just like the Benew bird. The penis is the “limb” denoted by the phoenix, known as the Benew bird in ancient Egypt. The N version spells the bird’s name as “ateh@a”. This also carries the sense of “dad’s limb”. Coincidentally “nek” in ancient Egyptian means to make love, and we still use the English slang term “neck” for “making out”.)

521.1225cN1126 

You go beyond yourself, N. (The P version simply has “P goes”, but the M version agrees with the N version. Another reading: “You go to yourself, N.”)

521.1225dP442


To these, his fathers, who are chiefs over the wide realm of the sea. (The fathers may be forefathers or kings. They are august companions that he joins. The sense of “Peju-sha” [pedu sha] is that of the wide unbounded ocean of pure awareness. “Ped” or “pej” means wide based on the image of stretching a bow. The N version has “peju”, and the P and M versions have “pe[je]du”. “Sha” literally is an ocean or a lake. The yogi goes beyond the boundaries of his small self to transcend into an expanded ocean of awareness.)

521.1226aP442 

This P brings his bread that is without mold. (The bread symbolizes his physical body. His immortal body is immune to decay like a kind of bread that does not get moldy.)

521.1226bP442

His beer is without sourness. (His blood does not age either like beer that does not turn sour. Ancient Egyptians loved to drink beer, but lacked refrigeration, so beer had to be brewed and then drunk before it turned sour.)

521.1226cP443 

521.1226cP443 Wenemy P pen ta-f pu w@t, W@,

This P eats this, his bread of unity, unified. (The avatar experiences unity consciousness, and his physical world is unified. The funny thing is that people feel loneliness. This is a reflection of unity consciousness when a person resists accepting responsibility for the creation of his world. Then the whole world seems foreign and separate from the observer and gives a feeling of loneliness. When the world is recognized as a projection of the self, there is no more sense of loneliness. How can you be separate from yourself? All creatures and creations in the world are your companions and exist as part of YOU.)

521.1226dP443 

521.1226dP443 Ne reda en su P pen en hery sa-f.

This P does not give it to one who is on his back. (This verse sounds rather selfish, but unity consciousness embraces all and does not divide reality with anyone else. All the physical universe is within the one wholeness that the avatar “eats”. Thus it is not possible to “share” it with others, yet, paradoxically the “others” share in the unity as part of the Total Self. “Hery sa-f” literally means “on his back” and means anyone who is part of his background creation of the world. Each “self” tends to decorate itself with a world environment populated with various creations according to preference.)

521.1226eP443 

521.1226eP443 Nehem en su m@ Kenemut.

He snatches it from the Reviling Baboon. (“Kenemut” is the “Reviler of Mother”. This is an epithet for the baboon, Qefetenu, the Fool Trump. He is *Wu-ji*, Beyond the Beyond, and the comical transformation of Thoth. His human form is Baba the Yogi. The ape holds the whole universe in his hand and sits above the “Tekhy” [*Taiji*] on the Scale of Justice. The N version shows his leopard skin radical. But what is a bird radical doing in the P and M versions? The answer to this lies in the fact that the Baboon is really the spirit of the heart. “Kenew” is also a fatted bird, and there may be a play on that idea. Baba’s irrepressible immortal nature is expressed as the Benew Bird and of course the ibis totem of Thoth. The Benew bird is the heart of Osiris and also represents his innate loneliness. The Tarot Trump of the Hermit expresses this idea. Baba takes an avatar form as the first-born and most beloved son of Osiris. The baboon snatches the world, but the avatar then appears and snatches it back from the snatcher.)

522.1227aP443 


522.1227aP443 Jed medu: Ma-ha-f, Her-f Ha-f.

Say the word and there is See-Behind-Him, His-Face-is-Behind-Him. (These are epithets for cosmic ferrymen. Usually the attention is projected forward. The name refers to the process of meditation that reverses the flow of the attention backward to its source. The ferrymen represent Meditation Masters who take people to enlightenment by teaching them how to meditate and then manage their own lives.)

522.1227bP444 

522.1227bP444 Mek P pen ay en @nekh.

Indeed this P comes to life. (An avatar always moves in a life-enhancing direction and thus moves the process of evolution forward even though his meditation practice seems to direct the attention in a backward direction.)

522.1227cP444 



522.1227cP444 An nef nek aryt-tu net Herew, theset amyt Sekhet Khenu.

He brings you that Focus that is the Will and which is tied on in the Field of Combat. (This verse refers to the fight between Horus and Set during which Horus lost his eye of Will-power focus. With Thoth's help he reconnected it and restored its functionality – “tying” it back on – so Horus could win the contest with Set. Thus Will conquers the distractions of Illusion.)



522.1227dP444 An nu en P pen, Aryt Khenemu.

Bring it to this P, the Eye of the Potter. (The Left Eye of Horus is sometimes called “Khenemet” and represents the Moon. Khenemu is the Cosmic Potter who creates all forms on his Potter's Wheel of Fortune. “Khenem” also means to join, and this links to the verb “tied” in the previous verse. The presence of the boat radical is a bit odd but may belong to “Khenemu”. “Aryt” can also be translated as “Work” instead of Eye. “Aryt Khenemu” is the name of the ferryman's boat. It has an eye painted on the front so it can see where to go. Many Asian fishermen still maintain the ancient tradition of painting eyes on the fronts of their boats.)



522.1228aP444-445 A, Hep, Ameset, Dewamut-f, Qebehusen-f.

O, Lords of Water, Fire, Earth, and Air. (These are the four Sons of Horus who represent the four directions and four states of matter.)



522.1228bP445 An nu en P en Aryt Khenemu.

Bring it to this P, the Eye of the Potter. (The four elements bring the Eye to the avatar, and the avatar brings it to you. Again we see that the Eye is brought by “boat” or is actually the name of the boat. The “Eye” can also be the Potter's Wheel with its focal point at the central hub around which it rotates. This is the Wheel of Fortune Trump in the Tarot Deck.)



522.1228cP445 Amyt Mer en Kha.

Which is in the Lake of the Cunt. (The boat is necessary because it is in the Delta lake. This delta is the womb. In the brain it is the third ventricle filled with cerebrospinal fluid. In the belly it is the womb filled with amniotic fluid. The avatar installs his Eye of Focused Attention even while he is a fetus in the womb. This gives him the potential to be a great hero. The standard example is Horus in the Womb. He is the Hanged Man Trump, because the fetus hangs upside down in the womb during gestation suspended by the navel cord. Even in the womb Horus is developing his heroic qualities. The M and N versions have “Mer/Shu pu en Hetem”, “this Ocean of Dissolution”. Between births every life passes across the Ocean of Undefined Awareness. During this passage all defined beliefs dissolve. Continuation of a life form derives from the momentum that carries its identity across the gap of total dissolution.)



522.1229aP445 @m awen Wat en P.

The Devourer opens the Way for P. (The Devourer [@m] eats the hearts of the dead [met]. It may be that here the epithet refers to Set swallowing the Eye of Horus

so as to destroy it. The paradox is that the work of “demons” actually opens pathways for the avatar to expand and develop his powers. This is the Realm of the Way of the Will. The Devourer may be the female Cunt that devours the phallus. In the **Book of the Dead** “@mmet” is personified as a chimerical Devourer that eats the hearts of the dead that fail to pass the Judgment of honesty.)

522.1229bP445   446 

522.1229bP445-446 A, Qerera. Awen Wat en P pen.

O Serpent of the Cavern, open the Way for this P. (“Qerer[a]” is a serpent of the Twat [Astral Realm]. He opens the way for the avatar to deliver the Eye-Focus into the womb. He may represent the umbilical cord. The name “Qerer” may be a play on the term “Qerer” that means “Source”, “Cave”, or “Chakra Circle”. This technical term occurs frequently in the **Amduat**, and also in the form of “Qererety” it is used for the “source” of the Nile and as one of the avatars of Ra. It also refers to an archetypal deity that dwells in the source region at the deepest level of consciousness.)

522.1229cP446   

522.1229cP446 Nekhebet, Awen Wat en P pen.

O House of Children, open the Way for this P. (“Nekhebet” is an important epithet of Mut, the Great Mother Goddess who is also known as Hathor. The name is difficult to translate because it has many layers of meanings. “Bet” is a house. The root “nekh” has four basic meanings: to cry, to comfort or protect, to attack, and child. The key idea is the comforting and protecting of children when they cry for attention during real or imagined distress. “Nekhen” also is a child, and particularly refers to the child Horus who is usually shown with his finger in his mouth. It was the name used for the City of the Hawk [Hierakonpolis] and Edfu in the south. This place was dedicated to Horus as a Babe and his mother, the goddess, Nekhebet, and so was also called “Nekhebet”. Thus we can also analyze the name as “Nekheb-t”. Here the final “-t” is the female goddess suffix, and “nekheb” means to give a name or a title to something. “Nekhebet” is an abstract noun that means an official or honorific title. “Nekheb” is also land cleared for building purposes and suggests that “Nekhebet” was one of the earliest settlements in Egypt. It was the nursery of Egyptian culture. The reduplicated root “nekh-nekh” means to goad, and its variant “nekhekh” is to thrust with the phallus so as to make someone pregnant. “Nekhekh” is also the amulet of the flail that is held by ithyphallic Menew. Thus it relates to the procreating of babies. Horus the elder was the child of Mut and Menew. But he was also Menew himself when he became the Higher Self as Ra the Sun god and consort of Mut. Here he becomes an adult. From the perspective of later times he is Horus the Elder. From the transcendental perspective he is Amen, the Invisible. In the sense of being the Total Void he is prior to Mut, who herself embodies Undefined Awareness. Thus, it is a matter of perspective, and in these various perspectives, Mut/Hathor becomes the Mother, Wife, and Daughter of God. This may be the origin of the trinity idea. God in his relation to the Cosmic Mother Mut takes the role of Father, Husband [the Fecundating Holy Ghost], and Son: Horus the Elder, Horus the Warrior, and Horus the Babe. “Nehebet” is a close pun also. “Neh” is the neck and probably the source of the English word “neck”. “Neheb” is to yoke cattle. “Neheb ka” is to yoke the ka energy. So “Nekhebet” is code for Yoga, and “Nehebety” is the serpent on the caduceus of Thoth. It also is a name for the Lotus Flower, the Yogi seated in Lotus Posture for meditation.)

522.1230aP446 

522.1230aP446 A[ne]j her-th, Neferet em Hetep.

Greetings to you, Beautiful Goddess, in Experience. (“Neferet” is another epithet for the Cosmic Mother, Mut as the Cosmic Virgin. She is the Mother of All and yet, paradoxically is eternally a beautiful pure virgin. Isis as a Virgin is an emanation of this aspect. The Ultimate Beautiful Experience is the “Peace that Passes All Understanding”. The sum total of experience is Peace because all the energy in the universe balances out in the Void.)

522.1230bP446 


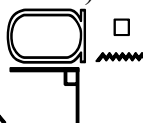
522.1230bP446 Mer P pen. Mer then P pen.

Love this P, and this P loves you. (Mut is pure awareness. The nature of this pure awareness is pure love. It is universal and unconditional and accepts everything just as it is without any judgment. The word for this in Egyptian is “Mer” and forms the basis of the name for Mother Mary in the Christian tradition. The N version says: “You love N, and he loves you.” Since “mer” also means ocean, we can translate the verse as: “Your ocean of awareness is N, and his ocean of awareness is you.” This identifies the avatar with Mut, and Mut with the Unbounded Ocean of Undefined Awareness. The Ocean of Awareness contains all possibilities.)

522.1230cP446 


522.1230cP446 Ne athen dewe[re]t.

There is no spot of impurity. (“Athen” [or “Aten”] is the disk of the sun. This disk is made of pure light. It is a spot in the sky. Dewe[re]t is wickedness, evil, impurity, or badness. It is “dirt”. The virgin nature of the Cosmic Mother is always free from any impurity. She is spotless. Any spots that we see are due to aberrations in our own vision. “Dewe[re]t” is literally a mound of earth. Thus the “spots” in the sky that we call sun, earth, and moon are virtual realities within the Cosmic Mother. It is as if the sun has no sun spots. There are spots, but they are just the same light energy at a cooler temperature.)

522.1230dP446  447 

522.1230dP446-447 Ne ath-th P pen. Ne ath then P pen.

You do not seize this P, and this P does not seize you. (“Ath” is to grasp, seize or carry away. At the cosmic level everything balances out, so nothing is ever hurt, and nothing can be seized or controlled by anything else. Each creation is just what it is. Each component is part of the whole Being.)

523.1231aP447 

523.1231aP447 Jed medu: senekhet en Pet Aakh en P.

Say the word and Heaven has made strong the effulgent light of P. (“Senekhet” is the causative of the verb “nekh”, to make strong. This connects back to the discussion of “Nekhebet”, the Cosmic Mother. She is the Cosmic Life Force of the Kunda. She enters the physical body as the Kundalini life force and animates it. Thus she becomes “Nebet Het”, the Lady of the Temple. “Nebet Het” [Nephthys] is a rewrite of “Nekhebet”. She becomes the beautiful young sister of Isis. Then she rises as the Uraeus Cobra to awaken all the latent potential in the physical body and transmute it back into its spiritual essence, the “Aakh” effulgence of the avatar. It becomes his Light Body and is made up of a collection of lesser light bodies called

523.1231bP447 


Elevating this P. to Heaven as the Eye-Focus of the Higher Self Sun. (“Ashewy” is derived from the name “Shewe” commonly known today as Shiva. It also means to dry something. Evaporation raises water into the sky, hence the idea of elevation. This is an image for the transmutation of the physical form of the water of life into a spiritual form represented by air and then pure light.)

523.1231cP447 448

This P then stands up to be the Left Eye of the Will. (The left eye is the Lunar Eye, the one that oscillates in brightness and reflects light through the medium of matter. Left is the side of the heart and corresponds to the right or intuitive part of the brain. It suggests that the Will operates from the Heart. Left is also East, the direction from which the sun rises. This suggests that the avatar ushers in the dawn of an Age of Enlightenment in the relative changing world. The moon represents the cyclically evolving knowledge and technology brought by Thoth to benefit mankind.)

523.1231dP448 

Whereby the words of the gods are heard. (The avatar transmits the words of the gods to mankind. Thoth governs communication. The lunar phases then track time as it unfolds in the form of human civilization and history.)

523.1232aP448 

You stand up as Chief of the Light Beings. (Here we see Horus as the leader of the “Aakhu” Light Beings, this time written with the Light Being crested ibis radical.)

[illegible]

Just as the Will stands up to be Chief of the Living Beings. (The Light Beings are immortals made of pure light. The Living Beings are creatures who breathe air and live in material bodies. The “@nekh” represents life that involves respiration. Thus Shewe often carries several of these symbols to represent the inhale and exhale of life breath.)

[illegible]

523.1232cP449 @h@ eref P pen Khenet Aakhu, Akhemu Seku.

This P then stands up as Chief of the Light Beings who are Imperishable Stars. (The avatar stands tall as the polar axis and ascends all the way to the throne of the Pole Star. The Light Beings become the circumpolar stars. This verse emphasizes their and his immortality.)

523.1232dP449

Just as the Perceptive Faculty stands up to be the Chief of the Light Beings.
(The avatar here identifies with Osiris when he sits in silence on the Polar Throne

524.1233aP449


450










Say the word and this P is pure in the purifications that the Will does with his Eye-Focus. (Compare this hymn to 724. These two hymns have many similarities. Focus of the Will is a swift way to purify consciousness. The Ocean Awareness Meditation [OAM] swiftly and automatically leads to focus of the attention without any stress or strain. It focuses the Will because it uses the natural tendency of the attention to flow towards fields of greater fulfillment. This fulfillment can be in terms of pleasure, energy, understanding, and so on. The simple technique to achieve this is once again available in our age.)

524.1233bP450

This P is the Cosmic Intellect who protects you, as this P is not Illusion that seizes it. (We can also read the first portion of this verse as: “O this P, may Jehuty protect you.” However, Jehuty is the avatar’s innate Intelligence. People lost in Illusion [personified as Set] grasp after fulfillment, and this just creates more stress and frustration. Thoth teaches a subtle and intelligent approach that can protect a person from going off on wild goose chases. The secret of technology is finding the most efficient and effortless way to do things. Thoth shows the avatar how to take the proper angle of approach so that the process is like a smooth dive. The diver uses gravity plus the right angle and the process is easy and virtually effortless. The natural tendency of attention to relax is like the way gravity affects matter. The relaxation response draws attention toward pure awareness like gravity draws water to the ocean. Knowing how to relax is the key. Seizing something implies effort. Relaxation is the opposite of the direct grasping and seizing, which is the characteristic behavior of Set and so often leads to frustration.)

524.1233cP450 


The gods rejoice! The Double Ennead of Gods rejoices. (The gods rejoice at the speed, simplicity, and power of Thoth's elegant approach.)

524.1234aP450  451      

The Will joins up with this P. (Will is the deliberate directing of attention. The process of meditation is a super-powerful Yogic technique that “yokes” the Will to the individual so that he may use it effectively for any goal. Thoth’s technique surprisingly applies the Will to generate an effortless process of relaxation – something that seems like a paradox to a person used to the strain of applying the Will in a stressful manner. The verb used in this verse is “khesef”, but it has the same figurative meaning as “neheb”. It means to draw near a person or meet with them. This is the identification of the avatar with Horus, the Cosmic Will. Proper practice of the Ocean Awareness Meditation not only brings deep relaxation, because it is so

524.1234bP451

524.1234cP451

524.1235aP451 

452 


524.1235bP452

524.1235cP452 

524.1235dP452 

524.1236aP453 

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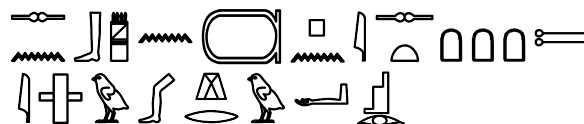
This P judges your trial, dead ones. (“Wej@” is a balance, or a balancing, or to judge. The reading for the glyph in the predicate is uncertain, but the letters in it suggest “j@[@]”, which is to try or test. This word usually has the balance glyph, and certainly is a variant of “wej@”. The ostrich feather on top suggests Maat, the goddess of Justice. Another possibility is that this is a variant writing of the name of Qebehut , a goddess known as the daughter of Anubis [Anepu]. Anubis has just been alluded to in 1235a above. The “genesis” of Anubis and Maat are not clear. Some believe Anubis is the son of Nephthys, fathered either by Osiris or by Set. Osiris as the father may explain why Set in anger kills Osiris and then Anubis, as a filial son of Osiris, wraps the corpse of his father for burial. Another theory is that Anubis is the son of Ra. Or he simply may be a transcendental primordial. Qebehut with her feather may be the primordial serpent form of Maat. Maat is the primary lover and primary projection of Thoth. This means that just as Tem, Shewe, and Tefenut/Sekhemet are projections of Ra, thus Maat, Anepu, and Baba/Qefetenu are projections of Thoth. Maat is also called by some a “daughter of Ra”. Anepu guards the door to the Judgment Hall. The door is called “The Destruction of *Prana*” [Kheresek Shewe]. *Prana* is the symbol of Shiva and represents the breath. The breath stops at this door. The two leaves of the door are dedicated to Baba. One leaf is called “Lord of the Straight Chisels that are Above His Two Legs” [Neb Ma@tu herytep Redwy-f]. The other is called “Lord of the Two Buttocks that tie together the thighs” [Neb Pehety Thesu Menmenetu]. The names contain code for Baba [legs] and Menu [thighs] as well as all the Ka’s of Ra [cattle of the sun]. The chisel is the erect and straight phallus. Thus Osiris stands on his own phallus as a pedestal and he himself is a stiff, erect phallus. Baba/Menew is physically present in the Hall of Judgment as two apes. These two giant stone apes representing the Baba/Menew projections of Thoth can still be seen in the ruins of Khemenu, although one lost its head when the temple was destroyed and dismantled. Inside the hall Maat manifests as 42 Assessors. The Assessors are the 21 Tarot Trump cards upright and reversed [21 + 21 = 42]. The two apes are the upright and reversed forms of the Fool [Trump 0]. The dead person [upright and reversed Fool] must then answer to the 42 negative confessions recorded in the **Book of the Dead**, one for each Assessor. This verse suggests that the avatar becomes a judge of hearts. He can determine the condition of the dead and what their outcome will be. In a sense he can see the future. The avatar thus plays the role of Osiris as judge of the dead. Below is a list of the Epithets of the 42 Assessors and a tentative Trump assignment for each one. The “Lovers” are stand-ins on the list for the Transcendental Fool. The Transcendental Fool takes the form of two giant apes that watch over the 42 Assessors [who are all parts of the Fool -- which is the Self], one being Baba [internal ME] and one being Menew [the Senet Board as another Foolish Baboon -- external ME]. Each Trump except for your Lover [who is really Baba-Thoth masquerading as your “intimate other”] is an important Egyptian god or goddess appearing in two guises.)

The 42 Assessors in the Hall of Maat

	Egyptian Epithet	Translation	Trump	#
1.	Wesekhet Nemet	Wide of Stride	Magus	1
2.	Hepet Khet	Embracing Fire	Star	1
3.	Fenety	Nosey	Fortune	1
4.	@m Khaybetu	Devourer of Crown Chakras	Priestess	1
5.	Neha H@u	Stinking Limbs	Death	1

6.	Rew-rewty	Double Lion [Sphinx]	Emperor	1
7.	Aryty-f Me Des	Flint Eyes [form of Sekhmet]	Strength	1
8.	Neba Per em Khet-khet	Flame that Goes Forth Behind	Star	2
9.	Sed Qesu	Breaker of Bones	Death	2
10.	Waj Nes[eret]	Green Tongue of Flame	Empress	1
11.	Qerety	Two Caverns [or Sources]	Fortune	2
12.	Hej Abehu	White Teeth	Devil	1
13.	Am Senefu	In the Blood	Moon	1
14.	Am Beseku	In the Viscera	Strength	2
15.	Neb Ma@t	Lord of Truth	Justice	1
16.	Thenemy	Rejecter	Judgment	1
17.	@ady	Fertile Yellow Ground	Priestess	2
18.	Dewdew-f	His Arch Evilness [@apep/Set]	Devil	2
19.	Wamemety	Gap [Separation]	Hermit	1
20.	Maa An[etu]-f	Examines What He Has Brought	Magus	2
21.	Hery Seru	Chief of the Elders	Sun	1
22.	Khemy	Overthrower	Justice	2
23.	Shed Kheru	Deep Sayings	Priest	1
24.	Nekhen	Baby [Infant Horus]	Hanged Man	1
25.	Ser Kheru	Chief of Announcements	Priest	2
26.	Basety	Unguent	Temperance	1
27.	Her-f Ha-f	His Face is His Back [Ferryman]	Chariot	1
28.	Ta Red	Hot Leg [code for Baba]	Lovers	1
29.	Kenemety	Two Apes	Lovers	2
30.	An Hetep-f	Brings His Experience	World	1
31.	Neb Heru	Lord of Faces [Adult Horus]	Chariot	2
32.	Serekhy	Informer	Judgment	2
33.	Neb @bewy	Lord of Interaction	Moon	2
34.	Nefer Tem	Beautiful Tower*	Tower	1
35.	Tem Sep	Tower* of the Moment	Tower	2
36.	Ary em Ab-f	He Does it in His Heart	Hermit	2
37.	Ahy [Mu]	The Water Baby [New Year]	Hanged Man	2
38.	Wetu Rekhyt	Commands People	Emperor	2
39.	Neheb Neferet	Beautiful Yoga Goddess	Empress	2
40.	Neheb Kau	Dynamic Yoga [Yoga of Energies]	Temperance	2
41.	Jeser Tep	Sacred Head	Sun	2
42.	An @-f	Brings His Realm.	World	2
43.				

524.1236bP453



524.1236bP453 Seneb en P pen asetu-th amyu red[wy] kheryu @[wy] Asar.

The fortification of this P consists of your boundary marker stones which are the legs under the arms of Osiris. (Osiris does not need fortifications to secure his land. He simply sets up marker stones. These are like the feet of Osiris. His hands are above, ready to handle any situation that might arise.)

524.1236cP453



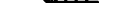
524.1236cP453 Shenu en P Watu Setesh.

524.1236dP453  454 

524.1237aP454 

524.1237bP454 

524.1237cP454 

524.1237dP454  455 

524.1237eP455 

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524.1238aP455 

This P is the son of the Potter. There is no evil done by P. (Khenemew is the Cosmic Potter who shapes creations on his Wheel. He is the Wheel of Fortune Trump. As his son [Shay, God of Fortune?], the avatar understands the art of shaping creations on the Wheel of Fortune.)

524.1238bP455



Vast is this speech defining your vision, Higher Self Sun. (“Aw” is vast, long, or broad and expanded. “Jer” is the limit. “Her” is the face. In this case the face is the scope or vision of Ra, the Sun Trump. The sun is the Higher Self.)

524.1238cP455

Hear it, O Energy of the Nine. (The Sun trump has a range of energy frequencies called the *Ka*'s of Ra. There is a frequency for each member of the Ennead that follows him. Ra and his Ennead constitute the Heavenly Row on the top of the Senet Oracle Board. They sit above the Judgment Scene in the illustrations of the **Book of the Dead**. The Papyrus of Ani contains an excellent example.)

[illegible]

You open the Way of this P. You enlarge the Seat of this P as Chief of the gods. (There is a subtle word play here on two of the close companions of Osiris: Wep-wawet [Opener of Ways], and Aset/Isis. The former relates to the Moon and Death Trumps. The latter is the High Priestess Trump.)


524.1239bP456

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This P studies the Eye-Focus of the Will for himself. P attaches to himself what went forth from his head. (The avatar at times loses the focus of his attention. It is as if his eye dropped out of his head. Then he takes it up again, understands it and ties it back securely in place so he will not lose it again. This is code for the externalization of phenomena (belief that it is “not me”). Study of the Will and how it can function to manage the flow of attention is a very profound part of the Avatar Materials. For a glimpse of some exercises that help recover the Will see the seven **Avatar Mini-courses** that are available for free download at www.avatarepc.com. These are an introduction to the recently recovered technology of how to reawaken the ability to live as an avatar.)

524.1240aP457

This P allows him to see with his two eyes whole. (Both eyes are now whole and healthy. One eye is the sun that never blinks. It is the constant witness of the pure awareness that watches through the Higher Self. The Moon blinks. However,

524.1240bP457 

He always surpasses his enemies with it. (“It” is the Eye of Wisdom. The avatar goes beyond anything a rival might imagine with the penetrating power of his Eye of Wisdom. “Sesen” is the causative of the verb “sen”, to pass, to go beyond. It also is the word used to describe the Game of Senet. He beats his opponents with a transcendental strategy.)

524.1240cP457 

The Will takes his Eye-Focus and gives it to this P.

[illegible]

His fragrance is a divine fragrance. The fragrance of the Eye-Focus of the Will pertains to the physical body of this P. (The fragrance is a flavor or style that emanates from the physical vibrations of the avatar. We often call it charisma. When a person's Will is focused and goal oriented, the person develops an aura of charisma.)

524.1241bP458

This M is chief over it. This P sits on your great throne, O gods. (“It” is the Eye of Wisdom. M and P refer to the same person by different names.)

524.1241cP458 

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The shoulder of P is toward the Big Bang which is the Power of Powers. (Tem is the Power of all Powers, the full force of the Bang that created the universe. The avatar is “shoulder to shoulder” with Tem the Tower. He joins Tem in the Big Bang. The “Sekhem” is the power of the ego. The “Sekhem” of Tem creates the overall individual identity of this universe among all other possible universes. Creating this core identity results in a huge explosion of energy.)

524.1242aP459 

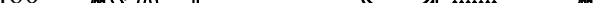

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524.1242bP459 

This P seeks for it in the Bindu point, and finds it in Light Tower City. (The avatar looks in the Crown Chakra Bindu Point City of Pe because that is where the Focus of Attention is supposed to function when it links the lower to the Higher Self. However, he finds it in Awen [Anew]. Awen is the city of the Eye of the Sun Heliopolis. This was the sister city to the Moon City of Khem that was opposite it on the other side of the Nile. These formed the Two Eyes in the body of Egypt. The avatar realizes that the Higher Self Sun is the actual source for the light of the Moon. Furthermore, the source for the Sun is the Tower of Light, Tem, that originates the universe. Tem is the Power of Powers, and of course he empowers the Eye of Wisdom. The fully activated Eye has the power of the Big Bang and thus can see everything. Once this Eye is opened in an individual, it activates his or her Bindu point [Pe] to connect to the Immortal Higher Self and bring the individual into alignment with Cosmic Purpose. Pe was a sacred site that integrated all of Egypt and formulated her relation to the ancient world of the Mediterranean. The verb “heh” plays on the name of another Primordial – Heh. He is the god of Time and generates the millions of years that are necessary for the evolution of the universe. Time indicates a sense of seeking for something. Once the goal is found, time stops. Once an individual recovers the viewpoint of Higher Self he views creation from an understanding of the whole plan of evolution rather than seeking for bits and pieces of something better.)

524.1242cP459  460 


This P snatches it from the head of Illusion in that place in which they fight. (The avatar here identifies with Horus the Younger. This is the ego Will. He then must deal with the Illusions of Set who has stolen the Eye of Focused Creative Intelligence during the fight between Set and Horus. When the Will is weak, attention falls under the confusing influence of Illusions and loses its focus. This tends to lead into the illusory “struggle” between dark and light, right versus wrong, and what I want versus what someone else wants.)

524.1243aP460 

Will, give your hand to this P. Will, illuminate your Eye-Focus. (The avatar takes the role of Osiris, the Perceptive Faculty. The Will assists perception to create what it wants to perceive. The Will does this by illuminating the desired creation with attention. The Eye is the ability of awareness to focus into a beam of attention that makes something appear real. Horus eventually realizes that whatever he puts attention on to make real is really Set's Illusion. Will and Illusion are codependent,

[illegible]

524.1243cP461 

525.1244aN1098  



525.1244bP461 

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[illegible]

525.1245aP462 

[illegible]




525.1245dP462  463 


525.1245eP463 

They perform for this P “Those Who Uplift.” (This is the operation of uplifting the consciousness of others through the facilitation of self-empowerment. “Shewe-aw” is one who lifts or literally goes into the air. “Shewe” is air and “aw” is to be or to go. These avatars can fly or hover in the air. The process sometimes is called “Yogic Flying”. “Shewe” is also Shiva, the god of Emptiness, or Akasha. The avatars move into the Void and from that state they “hover” in a specific location or “fly” to their destination. This verse recalls the previous two verses that describe the Followers of the Will. In the Vedic tradition they are called Siddhas. If this sounds like science fiction to you, then you maybe should widen the borders of your mind and observe more closely the reality in which you find yourself. As an exercise, just fully relax for a moment and feel where you are.)

525.1246aP463 


You descend by yourself into this your boat of the Higher Self Sun that is propelled by the gods. (The gods propel the boat of the sun god, Ra. The avatar has a ticket to ride on this boat that represents the implementation of the plan of enlightenment. Boarding a boat is always a “descent” because water finds the lowest level. This is a yogic secret. The boat represents meditation. The boat is the physical vehicle for enlightenment. You begin from the lower gross level with a physical vehicle body, and the boat carries you to the higher subtler celestial levels.)

525.1246bP463   

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This P ascends and they rejoice at the approach of this P. (“Shewe” is air and void. The avatar ascends into the air, hovering in Yogic Flying. He also ascends into the void of space, preparing for space travel. He also ascends into higher states of consciousness. The gods rejoice and celebrate all of these apparitions. The gods are also participating as the components of the avatar’s physical and spiritual system as it approaches divine status through its yogic ascension. “Yogic” means unification with the Total Reality of the Cosmos.)

525.1246cP464

𓂏𓄣𓅃𓆎𓇧𓈖𓉐𓊖𓋴𓌹𓍀𓍲𓍶𓏁𓏪𓏫𓏬𓏭𓏮𓏯𓏰𓏱𓏲𓏳𓏴𓏵𓏶𓏷𓏸𓏹𓏺𓏻𓏼𓏽𓏾𓏿𓐀𓐁𓐂𓐃𓐄𓐅𓐆𓐇𓐈𓐉𓐊𓐋𓐌𓐍𓐎𓐏𓐐𓐑𓐒𓐓𓐔𓐕𓐖𓐗𓐘𓐙𓐚𓐛𓐜𓐝𓐞𓐟𓐠𓐡𓐢𓐣𓐤𓐥𓐦𓐧𓐨𓐩𓐪𓐫𓐬𓐭𓐮𓐯𓐰𓐱𓐲𓐳𓐴𓐵𓐶𓐷𓐸𓐹𓐺𓐻𓐼𓐽𓐾𓐿𓑀𓑁𓑂𓑃𓑄𓑅𓑆𓑇𓑈𓑉𓑊𓑋𓑌𓑍𓑎𓑏𓑐𓑑𓑒𓑓𓑔𓑕𓑖𓑗𓑘𓑙𓑚𓑛𓑜𓑝𓑞𓑟𓑠𓑡𓑢𓑣𓑤𓑥𓑦𓑧𓑨𓑩𓑪𓑫𓑬𓑭𓑮𓑯𓑰𓑱𓑲𓑳𓑴𓑵𓑶𓑷𓑸𓑹𓑺𓑻𓑼𓑽𓑾𓑿𓒀𓒁𓒂𓒃𓒄𓒅𓒆𓒇𓒈𓒉𓒊𓒋𓒌𓒍𓒎𓒏𓒐𓒑𓒒𓒓𓒔𓒕𓒖𓒗𓒘𓒙𓒚𓒛𓒜𓒝𓒞𓒟𓒠𓒡𓒢𓒣𓒤𓒥𓒦𓒧𓒨𓒩𓒪𓒫𓒬𓒭𓒮𓒯𓒰𓒱𓒲𓒳𓒴𓒵𓒶𓒷𓒸𓒹𓒺𓒻𓒼𓒽𓒾𓒿𓓀𓓁𓓂𓓃𓓄𓓅𓓆𓓇𓓈𓓉𓓊𓓋𓓌𓓍𓓎𓓏𓓐𓓑𓓒𓓓𓓔𓓕𓓖𓓗𓓘𓓙𓓚𓓛𓓜𓓝𓓞𓓟𓓠𓓡𓓢𓓣𓓤𓓥𓓦𓓧𓓨𓓩𓓪𓓫𓓬𓓭𓓮𓓯𓓰𓓱𓓲𓓳𓓴𓓵𓓶𓓷𓓸𓓹𓓺𓓻𓓼𓓽𓓾𓓿𓔀𓔁𓔂𓔃𓔄𓔅𓔆𓔇𓔈𓔉𓔊𓔋𓔌𓔍𓔎𓔏𓔐𓔑𓔒𓔓𓔔𓔕𓔖𓔗𓔘𓔙𓔚𓔛𓔜𓔝𓔞𓔟𓔠𓔡𓔢𓔣𓔤𓔥𓔦𓔧𓔨𓔩𓔪𓔫𓔬𓔭𓔮𓔯𓔰𓔱𓔲𓔳𓔴𓔵𓔶𓔷𓔸𓔹𓔺𓔻𓔼𓔽𓔾𓔿𓕀𓕁𓕂𓕃𓕄𓕅𓕆𓕇𓕈𓕉𓕊𓕋𓕌𓕍𓕎𓕏𓕐𓕑𓕒𓕓𓕔𓕕𓕖𓕗𓕘𓕙𓕚𓕛𓕜𓕝𓕞𓕟𓕠𓕡𓕢𓕣𓕤𓕥𓕦𓕧𓕨𓕩𓕪𓕫𓕬𓕭𓕮𓕯𓕰𓕱𓕲𓕳𓕴𓕵𓕶𓕷𓕸𓕹𓕺𓕻𓕼𓕽𓕾𓕿𓖀𓖁𓖂𓖃𓖄𓖅𓖆𓖇𓖈𓖉𓖊𓖋𓖌𓖍𓖎𓖏𓖐𓖑𓖒𓖓𓖔𓖕𓖖𓖗𓖘𓖙𓖚𓖛𓖜𓖝𓖞𓖟𓖠𓖡𓖢𓖣𓖤𓖥𓖦𓖧𓖨𓖩𓖪𓖫𓖬𓖭𓖮𓖯𓖰𓖱𓖲𓖳𓖴𓖵𓖶𓖷𓖸𓖹𓖺𓖻𓖼𓖽𓖾𓖿𓗀𓗁𓗂𓗃𓗄𓗅𓗆𓗇𓗈𓗉𓗊𓗋𓗌𓗍𓗎𓗏𓗐𓗑𓗒𓗓𓗔𓗕𓗖𓗗𓗘𓗙𓗚𓗛𓗜𓗝𓗞𓗟𓗠𓗡𓗢𓗣𓗤𓗥𓗦𓗧𓗨𓗩𓗪𓗫𓗬𓗭𓗮𓗯𓗰𓗱𓗲𓗳𓗴𓗵𓗶𓗷𓗸𓗹𓗺𓗻𓗼𓗽𓗾𓗿𓘀𓘁𓘂𓘃𓘄𓘅𓘆𓘇𓘈𓘉𓘊𓘋𓘌𓘍𓘎𓘏𓘐𓘑𓘒𓘓𓘔𓘕𓘖𓘗𓘘𓘙𓘚𓘛𓘜𓘝𓘞𓘟𓘠𓘡𓘢𓘣𓘤𓘥𓘦𓘧𓘨𓘩𓘪𓘫𓘬𓘭𓘮𓘯𓘰𓘱𓘲𓘳𓘴𓘵𓘶𓘷𓘸𓘹𓘺𓘻𓘼𓘽𓘾𓘿𓙀𓙁𓙂𓙃𓙄𓙅𓙆𓙇𓙈𓙉𓙊𓙋𓙌𓙍𓙎𓙏𓙐𓙑𓙒𓙓𓙔𓙕𓙖𓙗𓙘𓙙𓙚𓙛𓙜𓙝𓙞𓙟𓙠𓙡𓙢𓙣𓙤𓙥𓙦𓙧𓙨𓙩𓙪𓙫𓙬𓙭𓙮𓙯𓙰𓙱𓙲𓙳𓙴𓙵𓙶𓙷𓙸𓙹𓙺𓙻𓙼𓙽𓙾𓙿𓚀𓚁𓚂𓚃𓚄𓚅𓚆𓚇𓚈𓚉𓚊𓚋𓚌𓚍𓚎𓚏𓚐𓚑𓚒𓚓𓚔𓚕𓚖𓚗𓚘𓚙𓚚𓚛𓚜𓚝𓚞𓚟𓚠𓚡𓚢𓚣𓚤𓚥𓚦𓚧𓚨𓚩𓚪𓚫𓚬𓚭𓚮𓚯𓚰𓚱𓚲𓚳𓚴𓚵𓚶𓚷𓚸𓚹𓚺𓚻𓚼𓚽𓚾𓚿𓛀𓛁𓛂𓛃𓛄𓛅𓛆𓛇𓛈𓛉𓛊𓛋𓛌𓛍𓛎𓛏𓛐𓛑𓛒𓛓𓛔𓛕𓛖𓛗𓛘𓛙𓛚𓛛𓛜𓛝𓛞𓛟𓛠𓛡𓛢𓛣𓛤𓛥𓛦𓛧𓛨𓛩𓛪𓛫𓛬𓛭𓛮𓛯𓛰𓛱𓛲𓛳𓛴𓛵𓛶𓛷𓛸𓛹𓛺𓛻𓛼𓛽𓛾𓛿𓜀𓜁𓜂𓜃𓜄𓜅𓜆𓜇𓜈𓜉𓜊𓜋𓜌𓜍𓜎𓜏𓜐𓜑𓜒𓜓𓜔𓜕𓜖𓜗𓜘𓜙𓜚𓜛𓜜𓜝𓜞𓜟𓜠𓜡𓜢𓜣𓜤𓜥𓜦𓜧𓜨𓜩𓜪𓜫𓜬𓜭𓜮𓜯𓜰𓜱𓜲𓜳𓜴𓜵𓜶𓜷𓜸𓜹𓜺𓜻𓜼𓜽𓜾𓜿𓝀𓝁𓝂𓝃𓝄𓝅𓝆𓝇𓝈𓝉𓝊𓝋𓝌𓝍𓝎𓝏𓝐𓝑𓝒𓝓𓝔𓝕𓝖𓝗𓝘𓝙𓝚𓝛𓝜𓝝𓝞𓝟𓝠𓝡𓝢𓝣𓝤𓝥𓝦𓝧𓝨𓝩𓝪𓝫𓝬𓝭𓝮𓝯𓝰𓝱𓝲𓝳𓝴𓝵𓝶𓝷𓝸𓝹𓝺𓝻𓝼𓝽𓝾𓝿𓞀𓞁𓞂𓞃𓞄𓞅𓞆𓞇𓞈𓞉𓞊𓞋𓞌𓞍𓞎𓞏𓞐𓞑𓞒𓞓𓞔𓞕𓞖𓞗𓞘𓞙𓞚𓞛𓞜𓞝𓞞𓞟𓞠𓞡𓞢𓞣𓞤𓞥𓞦𓞧𓞨𓞩𓞪𓞫𓞬𓞭𓞮𓞯𓞰𓞱𓞲𓞳𓞴𓞵𓞶𓞷𓞸𓞹𓞺𓞻𓞼𓞽𓞾𓞿𓟀𓟁𓟂𓟃𓟄𓟅𓟆𓟇𓟈𓟉𓟊𓟋𓟌𓟍𓟎𓟏𓟐𓟑𓟒𓟓𓟔𓟕𓟖

Just as they rejoice in the approaches of the Higher Self Sun. (The avatar essentially not only meets, but identifies with the Higher Self, so the gods treat him the same way as they treat Ra as he approaches.)

525.1246dP464 Per-f em *Aab*, Shewa Shewa.

He ascends in the East, as Shiva uplifting. (The text repeats “Shewa”, once as the Emperor Trump, Shiva, and once as the operation of ascending into the Void. This is the process of transcending the whole material world. Shiva is the emanation of Original *Prana* from the Void. When Shiva meditates on his essence, he returns his *Prana* back to the Void from whence it came. Then the breath comes to a complete halt and Samadhi occurs. The reference to the East indicates the onset of *Samadhi* symbolized by the sunrise on the horizon.)

526.1247aP464 Jed medu: w@b en P pen em Sha Aaru

Say the word and the purification of this P is in the Lake of Reeds. (The Lake of Reeds is the Third Ventricle in the center of the brain. It is the home of Osiris. The reeds are all the beliefs the avatar holds that are stored and processed in the brain. The fluid in the ventricle is blood that is purified by passing through the *choroid plexi* filters. The Vedas describe this unification process as the purification of Soma. “Semay Tawy” is the “Somafication of the Two Lands.” The two lands are the North and South portions of Egypt. They are also the two lobes of the brain, the eastern and western horizons or banks of the Nile. North and South are also unified. “Sema” is to unify and is one of the Egyptian words for Yoga. In the Vedas this is called “*Soma Pavamana*”, or Purified Essential Yoga. Curiously “w@b” metathesizes to “Pav” in India just as “Wat” metathesizes into “Tao” in China.)

526.1247bP464 W@b en R@a am-f

In which the Higher Self Sun purifies himself. (This is the lake of pure awareness in which the Higher Self purifies itself. The *corona radiata* is the embodiment of the integrated Higher Self inside the brain. It radiates to all portions of the *cortex* from the midbrain around the central ventricle which is the Lake of Soma. The Lake is pure awareness within the container of the body, the ventricle within the brain. It has the same nature as pure awareness that is unbounded and undefined and resembles the colorless sap that is the essence of the tree's diverse physical attributes – roots, bark, branches, leaves, flowers, and fruits.)

526.1247cP464-465 Herew san *sa* en P pen, *sa* en Jehuty, redwy P, redwy Shewe.

The Will dries the back of this P and the back of the Intellect, the legs of P, and the legs of Shiva. (After the ritual purification in the Lake of Soma, Horus as the Will wipes dry and spotless the Intellect of the avatar represented by Thoth. The “back” represents the unseen and usually unreachable part of consciousness. Then he wipes dry the legs of the avatar represented by Shiva. Shiva is the Medulla that consists of the brainstem with its two spinal cables that come down from the brain. These are the legs of Shiva. In the Vedas they are symbolized by the thunderbolt of Indra and also correspond to the snout of Shiva/Rudra [see the anatomical drawing at 519.1213c above]. The two legs also are code for the name of Baba. The Intellect knows where to go, and the legs know how to get there. When a person stands up, he lifts his body into the air. The *medulla* can be programmed with automated instincts that will take you where you want to go. However, you must be sure your

526.1247dN1121

Shiva, take him to Heaven. Cosmic Space, give your hand to this N. (Shiva is the atmosphere. Between Earth and Heaven [outer space] lies the atmosphere. The avatar transits through the atmosphere to outer space with the help of Shiva who is Lord of *Prana*. Currently we use rockets that blow gas from a nozzle to propel payloads into space. This is only one very crude way to get from Earth to Space. The gas exhausted from the rocket is the element of Shiva with the heat of Sekhmet [Shakti] also called discipline [Tefenut/*Tapas*]. “Shed” [take] is also a tortoise [shedew]. The shell of the tortoise may actually be the shell of a flying disk. “Shedew/shetew/sheta” also means mysterious or secret. There is more technology here than meets the eye. “Shed” also means to study something deeply. “Giving the hand” stands for transmission of the Avatar Technology. The avatar gets a boost from the atmosphere and from Cosmic Space itself. This verse contains secrets of space travel. The ability to manage density is a key principle. “Shewe” in its sense of "empty" means that the density is reduced to zero. When that happens, any system automatically floats out beyond its denser environment. This is the general key to the technology of ascension.)

[illegible]

Say the word and this Tower creates by masturbation on himself in the Tower of Light City. (Amen-Ra as Menew, the generative impulse became a huge erect phallus called Tem, the Tower Trump, and symbolized by the ancient Tower of Light in Heliopolis. He masturbated to raise the kundalini energy into the Light House of his brain. This refers to the self-creating, self-empowering aspect of the Higher Self and is a profound tantric technology. It is also a technology for shifting locations and dimensions. The glyph humorously suggests riding a bucking bull or a rocket.)

527.1248bP466

He placed his phallus in his fist. (This is the first step of male masturbation.)

527.1248cP466

To make pleasure with his phallus. (The idea is to stimulate pleasurable sensations by rubbing the sensitive areas of the phallus and moving it within the fist.)



527.1248dP466

The divine twins were born, Shiva and Tapas. (This process combined the use of *Pranayama* [Shiva] and *Tapas* [Tefenut] to channel the self-engendered bliss in certain ways. The result was the Big Bang from which the relative universe evolved. The tantric procedures recapitulate this cosmic event.)

527.1249aP466 

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They put for them this P between them. (Shiva and Tapas form the Yin and Yang cosmic energies. They cooperate to drive the force of evolution. The avatar takes a position right in the middle, which apparently makes **him** the phallus of Tem that gets worked over.)

527.1249bP466  467 

527.1249bP466-467 De sen P pen mem neteru me Khenet Sekhet Hetep.

They put this P among the gods as Chief of the Field of Experience. (The avatar becomes in charge of guiding and experiencing the events that unfold out of this creative process. The Field of Experience is in the cortex, the thousand-petal lotus of the Crown Chakra. It forms the portion of our beliefs that we believe are real experiences. They generate the sense of “reality”. The tantric bliss rides on the interaction of cool *prana* of Shiva and hot discipline of *Tapas* to ascend into the crown chakra and open it to become identified with the Higher Self.)

527.1249cP467 

527.1249cP467 Jed medu sep fedu: per P pen ar Pet.

Say the word four times and this P ascends to Heaven. (The four utterances of the secret mantra generate expansion to the four directions. Once the crown chakra opens, the bliss expands to fill the universe and the avatar ascends to Heaven. This ascension is a shift of perspective, not traveling in the gross manner we are accustomed to where you get on an airplane and fly somewhere.)

527.1249dP467 

527.1249dP467 Ha P pen ar Ta, en @nekh jet-ta.

This P descends to Earth to live forever. (Then the avatar returns from the spiritual into the physical dimension. In this manner he lives forever free to come and go beyond the limitations of the mortal frame.)

528.1250aPP467  468 

528.1250aPP467-468 Jed medu Seweneth khenes Pet sep pesej en gereh.

Say the word and the Divine Doctor traverses heaven nine times in a night. (“Seweneth” is a celestial hunter or doctor who travels back and forth across the night sky nine times in a night. This sounds like an epithet of Thoth. The verb “khenes” relates to “Khenesew”, the moon “traveler” which is another epithet of Thoth. Nine represents an Ennead. This may refer to nine constellations or the nine major stars of Orion by which Thoth reconstitutes Osiris as an immortal light being in Heaven.)

528.1250bP468 

528.1250bP468 Nejer em @ en P pen en @nekh.

Take this P by the hand for life. (The M and N versions have the word for a lock of temple hair instead of the word for hand, but that does not make much sense and is probably a scribal error unless we read it as a pun on “Sema” in the sense of Yoga. The doctor takes the avatar’s hand to check his pulse. Egyptian doctors may also have checked the pulse at the temples. Another location for taking the pulse is at the carotid artery in the neck. That corresponds to the area of Memphis near the Great Pyramid. The hand gesture is also a symbol for the avatar technology of assistive service.)

You ferry him on this ocean. (The water could be a lake or an ocean. It also is “mer” in the sense of love and pure awareness. The crossing is from ignorance and suffering to bliss and enlightenment. The medium is love.)

This P descends into this boat of the god. (The avatar begins to practice the celestial meditation technique, because the word for boat is a word play for the Egyptian practice of meditation.)

The body of the Ennead rows in it. (The company of gods cooperates to operate the “boat” as the vehicle of meditation.)

Rowing this P in it. (The avatar rides the vehicle of his meditation “rowed” by the cooperative effort of the organs and functions of his body during the practice.)

You perform the “Chapter on Divine Bedu Incense”. (Incense was an important part of the rituals observed by Egyptians. It represents the fragrance of higher consciousness. “Bedu” may refer to figures of Osiris made from a mold. Since he was an agricultural deity, they may have been made of grain or dough and then infused with incense.)

Perform the “Chapter on Natron Incense”. (Natron was used as incense and also in preparing mummies. “Bedu” represented the physical body, and Natron represented the spiritual aspect of a person’s identity. The word for natron in the N version is written in a variant form as “senether” and contains a pun on the word “neter” meaning the divine or spiritual aspect of Nature. There is a pellet determinative glyph at the end of the verse.)

The Natron Incense stands up as Chief of the Great Ennead. (The M and N versions make natron incense the subject of the sentence. The avatar becomes the incense in that he has that fragrance. The following verse confirms this conceit.)

The Divine Bedu Incense sits as Chief of the Great Palace. (The “Ateret” Palace represents the physical land of Egypt, particularly the land that could be watered by the Nile and thus support a population. The Natron incense represents the spiritual aspect of Egypt.)

he becomes like an angel of light that can move swiftly about the universe.)