

LLEWELLYN'S HIGH MAGICK SERIES

COMING INTO THE LIGHT

RITUALS OF
EGYPTIAN MAGICK

by

GERALD and BETTY SCHUELER

1989

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Foreword

All Gods are but One God, and all religions are One Religion!

The Universe exists in the Mind of God!

I (the Son—child—of Man) and the Father (the One God) are One!

Contemplate these aphorisms well, for they are *proven* codes to access the hidden programming underlying Universal Consciousness.

Who, or What, are these Gods if there is indeed but One God? What does it mean that the Child of Man and the One God are One?

What is Religion? What is Magick? How is it that we can proclaim that Man and God are One? If the entire Universe exists in the Mind of God, what can we say of the Mind of Man who is One with God?

Questions—Mysteries—or *exercises* to release the Sleeping God within each Child of Man?

Why *Magick* with a “k”? Another code to unlock hidden meanings? The common explanation is to distinguish “real” Magick from common legerdemain, i.e., the craft of illusion and sleight of hand.

“All is illusion” proclaims the prophet, “all is suffering.” The ordinary world we see *is illusionary* and we use Magick to uncover the tricks of common magic appearances. The magician (the ordinary, untrained, rational mind) is a cheat and a fraud: the “enemy” of the real Magickian who must “slay the unreal.”

(An “evil magician” is one who knowingly manipulates the “little minds of men” to create and strengthen a particular personal set of illusions that contradicts the *natural order* of the world.)

If the rational mind is a cheat, how can we speak of using mind to “slay the unreal”?

Instead of focusing mind on the external, we learn to focus inward-

dly, on understanding the *inner* meaning of events: *Why does this happen to me? What is the meaning of this event in my life? What part of me is involved in this happening? Let Thine Eye be Single!* (Look at the “Eye of Horus,” and let its symbolical meaning and image sink in and become one with *your* inner self-image.) Learn to see all events as meaningful in terms of inner reality—by relating them to the scheme in the Qabalistic Tree of Life.

What then is Real Magick. . . with a “k”? Let us do some “mental exercises” to look for answers to our questions. The letter “k” suggests the word “key,” and keys are used to open locks, and to release those previously held prisoner due to the error of their ways.

Such “error” can then be understood in both a social (legal), outer world sense, and in this “higher” sense of failure to see through the illusions to underlying inner world reality. We all suffer this error, in varying degrees; we are all prisoners within the illusionary world.

Magick. . . with a “k”. . . then is the “secret science” that uncovers illusion and error, and that guides the Child of Man to *correct living*.

Living—*Life as we know it*—takes place within the illusionary world, so our goal cannot merely be *escape* from this world, but rather to accept the world as our “field of evolution”; and the application of Magick is the exercise by which growth into the greater reality is accomplished.

Why not merely tell man how to live correctly? Ah! . . . isn’t that exactly what religion and philosophy, science and law, and one teacher after another have been doing since the dawn of the rational mind? And yet we live in the midst of Terrorism and War, Misery and Starvation, Disease and Plague, Ignorance and Death—the Four Horseman of the Apocalypse! We *know* better, but we keep on repeating mistakes; we *know how* to live in greater harmony between Man and Nature, but continue in error; we *know we should* work with the natural order to release us from suffering, but lack the motivation to do so.

Preaching and teaching to the children of men has failed to provide the vital answers and motivation to bring us to the promised land of milk and honey, where men do live in peace and harmony, and in fulfillment of our innate Godliness.

The Secret (Sacred) Science is not a science of rational mind but of Spirit, and the vital answers cannot be taught but *must be*

personally discovered and experienced in order that man be transformed, and be truly “born again” to live and work within a *Body of Light!*

Except a man be born again he cannot enter the Kingdom of God.”
(John 3:3)

That is what Magick is all about; and that is what it means to be a *true* priest in any religion: one who has been “born again” to function within a *Body of Light*. Such a person is a *technician of the Sacred*, for only “Spirit gives birth to Spirit” (John 3:6).

Go back for a moment: if all the Universe exists within the “Mind/Spirit of God”—that which “moved on the waters”—then it must be within this Mind/Spirit of Man that we access the secret, i.e., hidden, structure of the Universe—the underlying reality of Earth and Sky, of Man and God.

Who, or what, are the Gods? How do we discover and experience the inner reality that unites Man with God? How may we be Born Again, transformed and transfigured, awakening the God Within?

Magick describes these gods, and angels and other “supernatural” beings, as Archetypes and as specific patterns of manifestation—i.e., the Structures and Forces, the Laws of Science, and the *Forms within consciousness* that condition all experience.

What then is “religion”? A word that, like “yoga,” means to *unite*. Yoga is a program of exercises to unite Mind and Body, the subtle energies and the gross body of man. Religion unites Man with God, and Magick is the programming of the mental and spiritual aspects of men and women to release and awaken the sleeping god within.

In all religions we find various dramas, “passion plays,” stories of the gods—gods who sometimes seem to act like ordinary men and women, and other times as great and luminous beings with powers and wisdom far beyond those of ordinary men and women. Indeed, in some of these stories the gods are portrayed as solving ordinary “human” problems with “godly” powers and understanding.

How may ordinary men and women “become as gods”? *By acting like gods!* Not in ordinary life situations where such presumption has always brought retribution (as described in many of the stories), but by *acting in these sacred dramas* by which the godly nature within is awakened and the inner structure of the human psyche is programmed to channel godly power and wisdom into the fuller life of the Twice Born.

Many religions, many sacred dramas: *many techniques to realize (i.e. to make real) the single truth that "I and the Father are One."*

"Acting"? "Ritual, Gestures, Postures and Speeches"? The value of physical performance is like that of memorizing words—it *enables you to visualize the action described in the Sacred Dramas better. And it is by performing rituals and dramas in the imagination that the action is real.* Let outer events be a reflection of inner action: solve problems inwardly, as the gods do, and outer events will follow.

This, too, is the justification for the making (and designing, painting, consecrating, etc.), rather than just purchasing, magickal and religious equipment: it helps imbue the objects in the inner levels of consciousness, where they become "hidden within," i.e., sacred, real.

Walk in a Sacred Manner! Not by the outward pretense of being a god, but by making your outward life an expression of the inner reality where you are experiencing Godhood!

Many are the ways, and many are the men and women who—in increasing numbers as we experience this time of transition calling us into a New Age, to a higher realization of our Collective Consciousness—are seeking to experience the sacred in their lives. *Many are the men and women who believe that it is only as sufficient numbers of people attain such higher levels of consciousness, so that the Collective Consciousness is commonly experienced at a higher level of perception, that Humanity will resolve the immediate challenges to survival: defeating the deadly Four Horsemen of Apocalypse Now!*

The Secret Science must be secret no longer! Magick is not for the few, but must be for the many. Priesthood must be for all.

Any who preach that men should remain ignorant of the sacred science, any who would suppress the experience of the Holy and the exercise of Magick, any who attempt to constrain the free flowering of the Spirit by claiming a "single way"—all these are "evil magicians" and their teachings strengthen illusion and the Unreal.

Slay the Unreal, and know (experience!) the single truth: "I and the Father are One."

Egyptian Magick is one of the ways, perhaps one of the "purest" expressions of the Secret and Divine Science lying at the foundations of Western Culture. Though neglected so long, the Egyptian Gods

slumber but lightly in the psyche of modern, so-called “Westerners,” and show their universal appeal when so easily identified with the gods of native “Third World” cultures.

Isis and Osiris, Mother/Father God, live in us all, and we are each their child, Horus—who sits on the Father’s Throne, with “dominion” (responsibility for) over the kingdom of man, and whose only Queen must be the Goddess who rules all of Nature.

Child of Man: Learn—as all children must—by honoring and emulating your Father and Mother. ACT YE AS GODS, AND KNOW THAT YE ARE GOD!

All Magick invokes the God Power within, and channels it into manifestation. *Invoke Often. Live Life Magickally. Experience yourself as a Being of Light, and learn to live in the Magical Universe through your Body of Light!*

Every act with intention, i.e. with extended awareness and acceptance of responsibility, is a magickal act. Thus: *Learn to act, not react!* Move with purpose in the Sacred Dramas that are to be played out with the inner faculties of the imagination, in the Body of Light, seeing with the Eye of Horus.

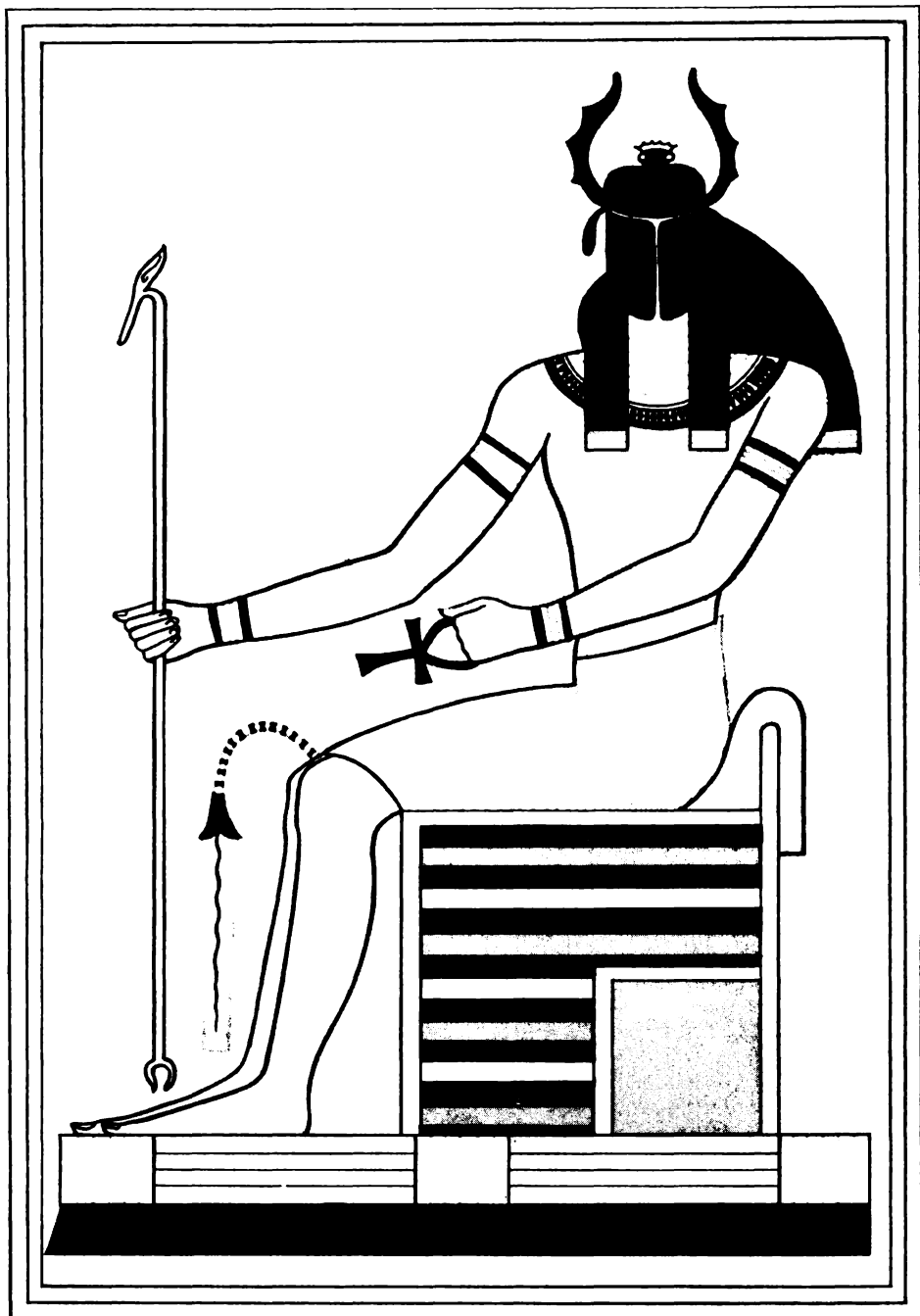
Seek ye the Kingdom of God! It is within!

This book of Egyptian Magick can truly bring you “Into the Light.” It is offered not only as a system of spiritual technology, but as a bridge between past and present to bring the highest aspirations of humanity to bear now in opening the gates to a glorious New Age, a genuine “Golden Age” wherein the Child of Man is united in true Holy Matrimony with the Queen of Heaven *to become a Master of the Universe.*

Carl Llewellyn Weschcke, *Publisher*
January 24, 1988, St. Paul



Part I



Khepera

Introduction

Egyptian Magick. Two words which evoke scenes of a dog-headed priest in a golden robe standing over a gorgeous, virginal maiden who is being readied for sacrifice. Hundreds of blank-faced, chanting minions stand around. The priest patiently awaits his cue to stand center-stage and commit some horrible atrocity upon the body of the fair damsel. The lady, the victim of drugs, hypnotism, or a misguided sense of honor, agreeably allows these preparations to proceed. When the damsel is ready, the festivities conclude with the demise of the guest of honor and a few appropriate closing chants. The participants depart, happy in the knowledge that the god has been appeased by their actions.

For centuries the above scenario has been foisted upon the public by novelists, playwrights, screenwriters, and the occasional historian. Egyptian Magick has been used by imaginative people as a colorful palette of lurid details, from which they have fabricated an outrageous distortion of a highly complex civilization. Egyptian Magick was a very important part of that great civilization, and so has been singled out for especially vitriolic attacks.

It has been a great loss to modern man that the early Egyptologists let their personal religious beliefs color their translations of Egyptian hieroglyphics and hieratic writings. One such Egyptologist was Sir E. A. Wallis Budge, the late Keeper of the Egyptian and Syrian Antiquities in the British Museum and the author of *Egyptian Language* (first published in 1910). His book is the standard source for this and virtually all books on early Egyptian writings. For the most part, dif-

ferences in translations are the result of Budge's refusal to make literal translations. He was convinced that the early Egyptian texts were mindless spells and incantations created by a group of semi-ignorant savages. He steadfastly refused to be daunted by the facts, and thus distorted the meaning and intent of many of the texts he translated. Our goal is to translate and present some of these same texts without religious prejudice. The result is an outstanding collection of Egyptian Low Magick and High Magick rituals which show the early Egyptians to have been highly literate and civilized. We have brought them out of the dark and into the light.

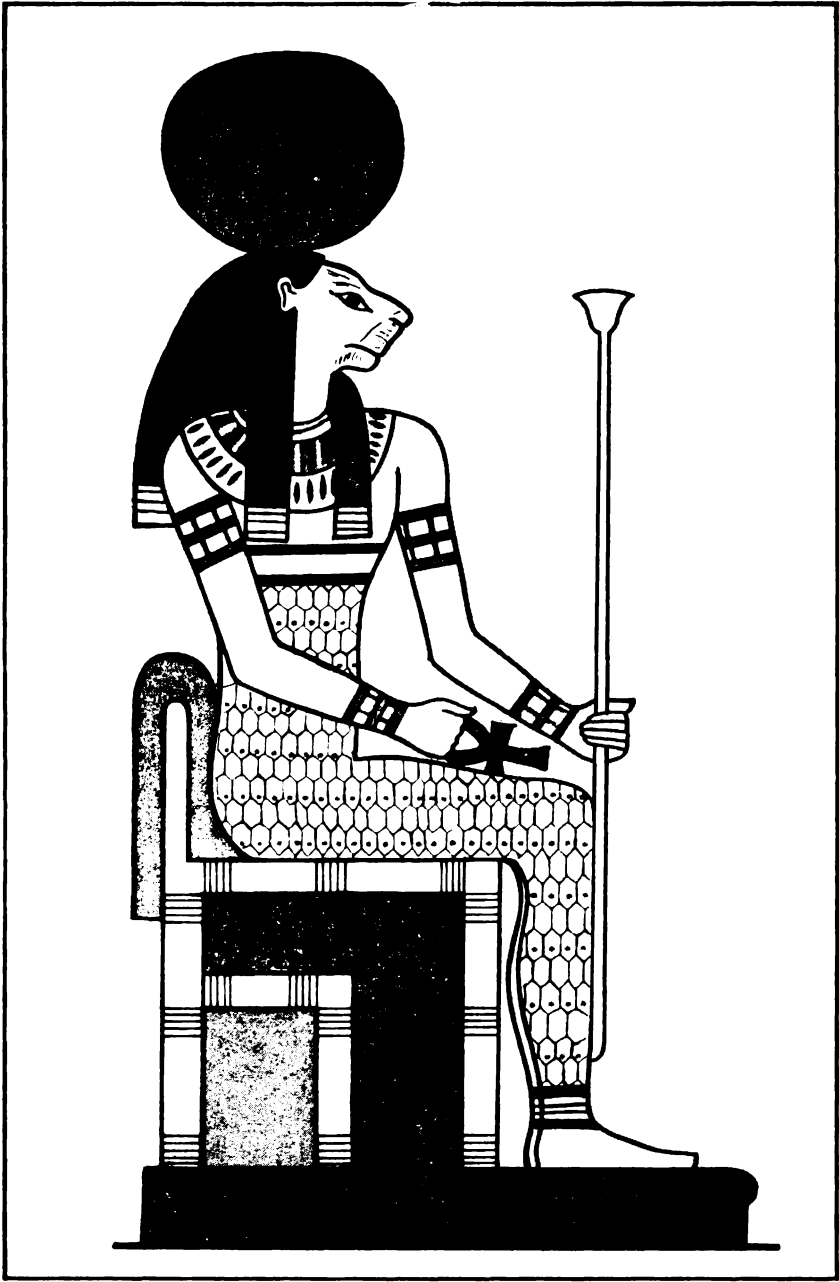
The ancient Egyptians were the forefathers of Western occultism and Magick. Magical groups such as the Rosicrucians and the Hermetic Order of the Golden Dawn owe their basic teachings to the Egyptians. Most groups and individuals who practice magick have certain traits in common. They are usually people who want to consciously control their lives—physically, mentally, and spiritually. They resist the idea that their lives are like leaves, blown helter-skelter by the winds of karma. They reject the idea that there is a god in some far-off heaven who arbitrarily rules their lives, giving and taking to suit his whims. They want to avoid unnecessary, unpleasant experiences, and enhance pleasurable ones.

Obtaining these goals is done through various forms of magick. The most generic of these forms are: Black Magick, White Magick, High Magick, and Low Magick. Black Magick is any magickal operation conducted to bring about injury to others; or it can be an abnormal extension or preservation of the human ego. (It does not include injury brought about as an unavoidable by-product of protection and self-defense.) White Magick is any magickal operation conducted for the common welfare of humanity and/or nature. It should be noted that personal and practical benefits from magickal operations not resulting in injury to others are more generally White rather than Black; the improvement of the singular is significant to the improvement of the plural. High Magick is generally considered as that aimed primarily at the growth, evolution, and spiritual advancement of its practitioners. Low Magick has more immediate and practical benefits, such as health, protection, gain, etc. The distinction between High and Low should not be confused with the issue of White vs. Black in magickal matters.

Introduction

The ancient Egyptians taught and practiced two broad forms of Magick: Low Magick and High Magick. Egyptian Low Magick consists of divination, love potions, healing spells and the like. Egyptian High Magick concerns the development and cultivation of the spiritual nature of man. Both forms of Magick make use of specialized rituals, the best of which have been translated from *The Book of the Dead*. These rituals are as effective today as they were centuries ago. Many of them have been adapted and/or enhanced by the Western Magick groups currently in existence.

Individuals wishing to understand and/or practice Egyptian Magick are advised to study *The Golden Dawn* by Israel Regardie (Llewellyn Publications) for details on Magick and magickal ritual methods. The Egyptian rituals presented here are only outlines, fragments of the most important elements of the rituals. They are not complete rituals in themselves. For example, the student of Magick will not find the type of robe to wear, the incense to burn, the weapon or instrument to hold, and so on for each ritual. With few exceptions, only the visualizations and words to say are given. The student can find a wealth of information on corresponding incense, instruments and the like in *Liber 777* by Aleister Crowley. Each student is advised to use these rituals as guides and develop his or her own complete rituals by adding his/her personalized details to them.



Sekhet

The Pert Em Hru

The Egyptian funerary texts are commonly called *The Book of the Dead*, but the title of Chapter 1 is translated as “The Beginning of the Chapters of Coming Into Light.” The phrase “coming into light” is the Egyptian title for these texts. *The Book of the Dead* should really be called *Pert Em Hru* or simply *Coming Into Light*. The first word, *pert*, means “coming forth” or “appearing.” The second word, *em*, can be almost any preposition. The third word, *hru*, usually means “day,” but it can also mean “light” or “sun.” The phrase *pert em hru* can therefore mean “coming forth like (or with) the sun (or day)” or “appearing with light (or the sun).” Because light is a symbol for consciousness, this title refers to a process of coming into conscious awareness, especially when such a process is also highly creative. This process of creative consciousness was represented by the scarab god Khepera, the god of creative manifestation and of dawning consciousness. Khepera was the rising sun and thus he was an aspect of Ra, the chief solar deity of the ancient Egyptians.

The two most obvious “coming into light” processes are birth/waking and death/sleeping. These define the two cycles of birth & death and waking & sleeping. According to occult tradition, the “coming into light” at birth is essentially the same process as waking in the morning. The “coming into light” at death is essentially the same process as falling asleep at night. The mechanics of the two processes are identical. The Egyptians represented the former by the god Khepera and the latter by the god Tem (sometimes spelled Tmu). Between these two extremes lies the period of manifestation represented by the god Ra. The Egyptians believed that the daily rising and setting of the sun was a solar expression of the same principle by which man lived on earth. As the sun set in the West and disappeared from the world, so man died at the end of his life. As the same sun rose again in the morning, so man would come into birth again in a new incarnation. This idea of a repeated embodiment in flesh (incarnation) was represented by the lunar god, Osiris.

Coming Into The Light



Asar or *Ausar* is the personification of the reincarnation principle. The name, when spelled out as a hieroglyph (left), means "the god who created (caused) a throne."

Here the throne refers to the ego, the center or seat of power for every human being. Another common ideograph for Osiris is illustrated at right, where the glyph *as* is "chair" exoterically and "embodiment" esoterically. This ideograph for Osiris means "the cause of embodiment." It can also be translated as "the Osirified:" that which can be embodied in the same way that Osiris was resurrected by the magick of Isis, his sister/wife. In occultism, this "Osirified" is called the Over-soul or Reincarnating Ego. Another meaning of Osirified is "initiated." The title "Osiris" was given to magicians who were successfully initiated into the Egyptian system of magick. In *The Papyrus of Ani*, for example, the scribe Ani is called "Osiris Ani," or "the Osirified Ani," to show that he was an initiate and therefore similar to the god Osiris.



As Osiris oversees the reincarnation process, so the ibis-headed Thoth oversees the good and evil one accumulates during each life. The Egyptians equated *karma*, the universal law of cause and effect, with *maat*. The goddess Maat was the consort of Thoth. She was symbolized by a feather which literally could mean "truth," "justice," "righteousness" or "law."

The *Pert Em Hru* is a collection of sacred texts in the form of rituals and spells used by the magicians of ancient Egypt. Many address the various states and stages of the invisible worlds known as the Magickal Universe or *Neter-Khert*. They provide advice and guidance to the magician during the ascent into the subtle planes above the physical world of matter as well as during the return back to the physical body. They consist of both rituals and spells and contain the bulk of Egyptian magickal tradition. As such they are as pertinent today as they were when first written.

The Purpose of the Pert Em Hru

There were two main purposes of *The Book of the Dead (Pert Em Hru)*: one was related to High Magick and the other to Low Magick. The original purpose was to serve as rituals or teaching aids to magicians practicing High Magick. Many were scripts for initiation exercises. Some were recordings of experiences in the Magickal Universe (Neter-Khert). Many offered ideas and visualizations in order to put the mind into a proper receptive state prior to a magickal operation. The priesthood trained candidates in out-of-body experiences that correspond to normal after-death experiences. The trained magician or Master could mentally go to any of these places in the Neter-Khert. The similarities between the "coming into light" of the *Pert Em Hru* and the "Clear Light" of the *Bardo Thodol (Tibetan Book of the Dead)* are striking, and are in fact descriptions of the very same experiences.

Low Magick use of the *Pert Em Hru* involved reading appropriate chapters aloud over the mummified corpse of the deceased. This was done in order to direct, advise and inspire the disembodied consciousness, which otherwise might succumb to strong forces of dissociation. Such forces were personified by the goddess Nephthys, sister of Isis and Osiris.

The Egyptians believed that consciousness survives bodily death and that the deceased, at least for a time, can hear the words read to him. Hearing was by means of a telepathic connection established by the reader-priest, who was called a *Kher-Heb*. The *Kher-Heb* priest or *Kher-Heb* Master was an Adept of the after-death state and was experienced in the states and stages of psychic existence that would be encountered by the deceased. After all, these are the very same states and stages of consciousness encountered in the Magickal Universe, and these individuals were Adepts at astral traveling. The *Kher-Heb* would mentally form a connection, or psychic link, between himself and the deceased. The Master would read aloud the words of the *Pert Em Hru*. While reading, he would concentrate on projecting the thoughts behind the words to the disembodied consciousness of the deceased. Speaking the words out loud helped to focus the thoughts that the *Kher-Heb* Master wanted projected. The Master

would unite with the deceased mentally, by invocation, and then speak the appropriate text. Throughout the process, the deceased shared in the experience. If the operation is successful, the deceased would be transferred to the next stage, where a new text is read in turn.

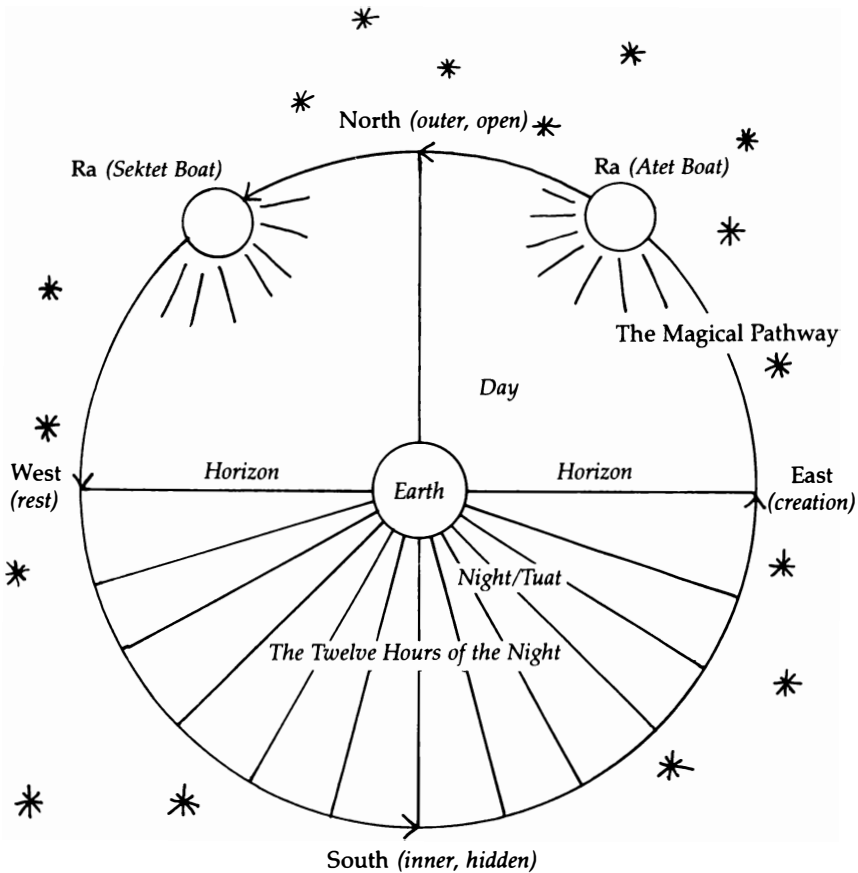
In the introduction (rubric) to Chapter CXXXVII of the *Pert Em Hru*, it is said that "If this chapter is properly read for one, he will never lose consciousness." The rubric to Chapter XVIII says, "The recitation of this entire chapter can strengthen one." The rubric to Chapter CXLVIII states that "This book should be read to every spirit, *khu*, so that his soul, *ba*, can come into light."

High Magick use of the *Pert Em Hru* involved performing the rituals that are contained in this book. The reasons for doing so were various, but included learning about the Magickal Universe as well as learning more about oneself. Certainly one of the primary goals was to be able to maintain a continuity of consciousness through the after-death state and thus remember one's past lives. The magickal ability to exercise a degree of conscious control over one's life, and to enhance the prospects of the next life, were also goals to be sought. In most cases, magicians would practice both Low Magick and High Magick together.

The Regions of the Magickal Universe

The ancient Egyptians called the Magickal Universe the Neter-Khert. Neter-Khert is a general term for the subtle planes and subplanes that exist above this Earth. They are invisible to physical senses, but nonetheless real. They are the etheric, astral, mental, and spiritual planes of modern occultism and Magick. The term also refers to the location said to be visited by the dead. According to the ancient Egyptians, life in these subtle regions is as varied and personal as life on Earth. The question "What happens after death?" can best be answered in the same way as the question "What happens after birth?" In other words, what happens in the Neter-Khert is dependent upon many interrelated circumstances, and contingencies are plentiful. Although the Egyptians did not have the word *karma*, they clearly understood the concept. It is expressed in their word *maat*, which means "justice." One of the regions in the Magickal Universe is called the Hall of Maati, which is said to be entered by every person at death. It is governed by the goddess Maat in her dual aspect as the dispenser of both rewards and punishments. Everyone who enters this region must have his or her heart weighed on the balance against the feather of maat. Where one goes from here depends upon this judgment. Magicians, preferring not to wait until after they die, entered this region by conducting the Ritual of the Balance as well as the Ritual of the Hall of Maati, both of which are included in the High Magick section of this book.

A simplified diagram of the Egyptian heavens is presented to show the overall view. The god Ra rises up in the East in his Atet Boat, and sets in the West in his Sektet Boat. Sometimes this circuit is shown as the arched body of the goddess Nuit (sometimes spelled Nut). The circuit itself is called "the magickal pathway" or "channel" of Ra. The region of night, from setting in the West to rising again in the East, is called the Tuat. Tuat, which can be translated "astral plane," is divided into twelve zones or hours. The Table of Four Directions contains the esoteric correspondences of the directions based on the solar circuit of Ra around the Earth.



Simplified Diagram of the Egyptian Heavens

The Four Directions

<i>Direction</i>	<i>God</i>	<i>Time</i>	<i>Action</i>
East	Khepera	dawn	birth
North	Ra	noon	physical activity
West	Tem	dusk	death
South	Set	night	spiritual activity

The Magickal Universe, Neter-Khert, contains many regions which were visited by Egyptian magicians. The following list includes the most popular regions:

- 1) **THE HALL OF MAATI.** A place where one's past words and deeds are reviewed.
- 2) **THE TUAT.** This is divided into twelve sections or hours. The word *tuat* means "astral plane," "starry place," or "region of stars."
- 3) **THE HOUSE OF OSIRIS.** This is divided into twenty-one Pylons. These are distinctive stages in the subtle world and represent graduated states, from immediately following death to immediately preceding rebirth on Earth.
- 4) **THE ARITS.** There are seven *arits*, which represent graduated states of disembodied consciousness. The word *arit* means "reception hall."
- 5) **THE AATS.** There are fifteen *aats*, which are also graduated states of consciousness. The word *aat* means "district."
- 6) **THE SEKHET-HETEP.** This is the "Field of Peace and Nourishment." It is divided into four major sections.
- 7) **THE ABYSS.** This is called the *seshet*, which means "the sub-plane of solidification and dispersion." It is divided into at least two sections. During death, aggregates disperse; during rebirth, they solidify. The Fire of Solidification and the Fire of

Dispersion are located here. It is the Abyss of occultism and Magick.

- 8) **THE FUNERAL MOUNTAIN.** This is *Set*, which is sometimes linked with Amentet to form Set-Amentet. It is a general term for the lower regions of the Magickal Universe.
- 9) **HEAVEN.** This is *Pet*, a general term for the inner planes and subplanes of the invisible world. In some cases it literally means "the sky."

The above list is far from complete. For example, the Egyptians believed that each physical city and town in Egypt (which was called *Khem*) had a subtle counterpart on the subtle planes. The famous occult axiom "as above so below" has traditionally been credited to the god Thoth. Thus the magician who wanders these regions in his/her Body of Light may encounter a subtle Amentet, Abydos, Annu, Suten-Henen, and so on, just as he/she could encounter their physical expressions during life. The following is a list of the major cities mentioned in the *Pert Em Hru*.

- 1) **ABTU, ABYDOS,** "the city of the funeral mountain in the east."
- 2) **AMENTA or AMENTET,** "the mountain in the west."
- 3) **ANNU,** the Heliopolis of the Greeks, "the city of the pillar of light."
- 4) **AN-RUTEF or AN-ARUTEF,** a section of the Herakleopolis of the Greeks, "the city where nothing will grow."
- 5) **BAST,** the Bubastis of the Greeks, "the region of the goddess Bast."
- 6) **HET-PTAH-KA,** the Memphis of the Greeks, "the house of the ka of the god Ptah."
- 7) **KHEMENU,** the Hermopolis of the Greeks, "the city in eight parts."
- 8) **KHER-AHA,** "the city of the Opposer."
- 9) **MANU,** a general reference for the West, "oasis."

The Regions of the Magickal Universe

- 10) **NEKHEN**, the Eileithiaspolis of the Greeks, "the city of bread."
- 11) **NETER-KHERT**, the Magickal Universe, "the divine subterranean region," a general term for all of the invisible worlds from the highest spirit down to the lowest and most material, but not including our earth.
- 12) **PE**, the Buto of the Greeks, "city of the door."
- 13) **PER-ASAR**, the Busiris of the Greeks, "the house of Osiris."
- 14) **RE-STAU**, "the city at the pit of whirling forces."
- 15) **SA**, the Sais of the Greeks, "city of the daughter (the goddess Neith)."
- 16) **SEKHEM**, the Letopolis of the Greeks, "city without darkness."
- 17) **SUTEN-HENEN** or **HENSU**, the Herakleopolis Magna of the Greeks, "city of the child-king."
- 18) **TA-MERA**, "land of desire," a general name for this physical world.
- 19) **TA-TCHESERT**, "land of the sacred mountain."
- 20) **TEP**, the Buto of the Greeks, "city of the hand."
- 21) **TETTU**, "city of the two tets (stability)."

Table of the Cosmic Planes

<i>Occult</i>	<i>Enochian Magick</i>	<i>Egyptian</i>
Spiritual	Fire	———
Abyss	ZAX	Abyss
Mental	Air	Sekhet-Hetepet
Astral	Water	Tuat
Etheric	Earth	Amentet

The Table of the Cosmic Planes compares the five cosmic planes of manifestation. The plane above the Abyss for the Egyptian model was a closely guarded secret, although regions such as An-rutef, Sekhem, and Annu were said to be located there. The cosmic elements Earth, Water, Air, and Fire, under Enochian Magick, refer to the four Great Watchtowers (reference *Enochian Magic: A Practical Manual* or *An Advanced Guide to Enochian Magick* from Llewellyn). In many respects, the “cities” of Egyptian Magick correspond to the Aethyrs of Enochian Magick. Virtually all branches of Western Magick and occultism agree that the highest spiritual planes are separated from the lower manifested planes by a chaotic and impassable region called the Great Outer Abyss or simply the Abyss.



The Abyss

The Egyptian Abyss is a two-fold region located somewhere above the Tuat. The word *tuat* translates directly as “astral plane.” The Tuat is used in a general sense rather than as a name for a specific area. The Abyss contains two specific regions: the subplane (region) of solidification, and the subplane (region) of dispersion. These areas are written as:



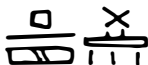
seshet

“the subplane of solidification and dispersion”






seta

“the subplane of solidification”



sesh

“the subplane of dispersion”

In each case, the glyph  (*shes*) can mean “region,” “plane,” or “subplane” and it can also mean a pool or body of water. The glyph  (*seta*) means “solid” or “hard.” The glyph  (*ses*) means “to break,” “to disperse,” or “to open up.” The Subplane of Dispersion is the Abyss in its upward direction, from form to formless spirit. The Subplane of Solidification is the Abyss in its downward direction, from formless spirit into form. The Abyss is thus a region that separates formed things from formless ideas. The first chapter of the *Pert Em Hru* says, “I have seen the Abyss that is in Re-stau.” The name Re-stau

means “the city at the pit of whirling forces.” These whirling forces are the wild chaotic forces of the Abyss.

The Subplane of Solidification is governed by the goddess Isis. Isis controls the birth processes. She governs those forces that are associated with giving form. The Subplane of Dispersion is governed by the goddess Nephthys, the sister and complement of Isis. Nephthys rules over the forces of dispersion and thus she controls the death processes.

Two special fires are associated with the Abyss. These are:



khet-khet

“the two fires”

(this includes both the Fire of Solidification and the Fire of Dispersion)



setau-khet

“the fire of solidification”

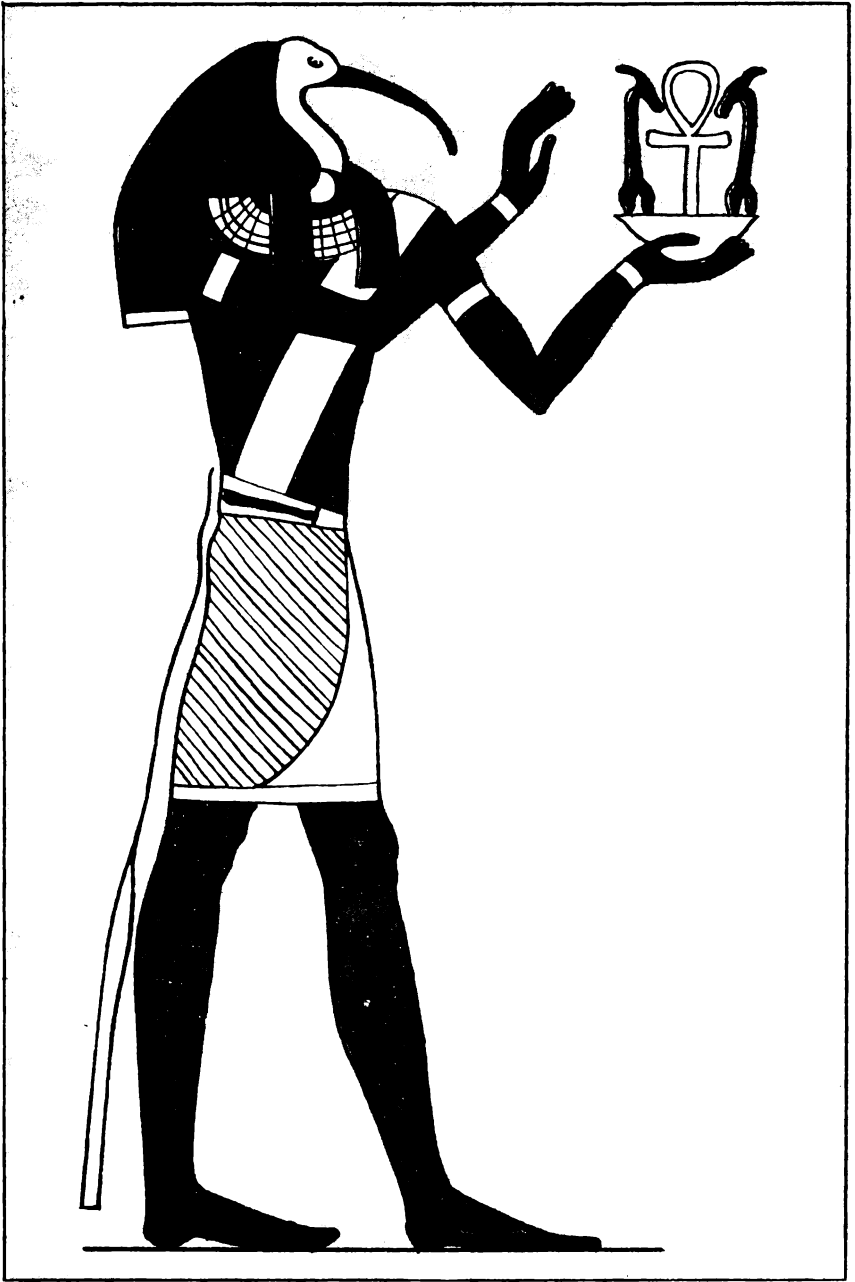


seset-khet

“the fire of dispersion”

The Fire of Solidification is associated with Isis and is located in the Subplane of Solidification. The Fire of Dispersion is associated with the goddess Nephthys and is located in the Subplane of Dispersion. Because physical fire generally tends to disperse what it burns, the Fire of Dispersion is easily understandable. It is a purifying fire that consumes form. The Fire of Solidification, however, is not a normal fire. It is a purifying fire that assists the process of formation. This highly occult teaching is based on the four cosmic elements: Earth, Water, Air, and Fire. In Enochian Magick, for example, the cosmic element Fire is both creative and destructive depending on the location within the Watchtower of Fire.

Many magickal operations of the ancient Egyptians were devoted to passing safely through these two fires. Everyone who dies passes through the Fire of Dispersion, until only the formless spirit remains. At rebirth, this spirit passes through the Fire of Solidification. Magick was not used to circumvent these passages, but to prevent the loss of consciousness which normally accompanies the experience. By magically shifting consciousness to an identity with a deity, one could pass safely through the Abyss and be reborn with memory of the last life.



Thoth

The Gods

The Egyptians believed in many gods and goddesses. They were arranged in a variety of hierarchical orders. The best-known hierarchy was the Company of the Gods (sometimes divided into a greater and lesser Company) ruled by Ra, or a form of Ra, such as Ra-Hor-Khuit (also spelled Ra-Heru-Khuti) or Amen-Ra. The Egyptian word for god, or divinity, was *neter*. This word and its plural were used by the Egyptians in the same way as *El* and *Elohim* were used by the Hebrews. A working knowledge of the gods was essential in any magickal operation. According to the texts, all the various gods and goddesses could be encountered in the Magickal Universe by a qualified magician. The following is a list of the major deities:

Anubis (*Anpu*). The guide of the Tuat, and a protector in the Magickal Universe. He is shown as a dog or as the body of a man with the head of a dog. Anubis was the son of Osiris and Nephthys and thus the stepbrother of Horus.

Hathor (*Het-hor*). Goddess of the Sky whose name means "House of Horus." She is usually shown as a woman with a disk and horns on her head. Sometimes she appears in the form of a cow. She is the personification of fertile space and thus an aspect of Nuit. She is sometimes shown in her role as the consort of Horus.

Horus (*Heru, Hor*). Son of Isis and Osiris and the avenger of his father. He usually takes the form of a hawk, or a human body with the head of a hawk. His two principle forms are Hor-p-khart (Harpocrates or Horus the Child, depicted with his index finger in his mouth) and Hor-Khuit (Horus of the Two Horizons).

Isis (*Ast*). Wife and sister of Osiris and mother of Horus. She is the Mistress of Words of Power, the Goddess of Nature. She is shown in the form of a woman with a headdress shaped like a throne. She is the embodiment of nature and of magick. As the complement of her sister Nephthys, she rules over all processes of solidification.

Khepera (*Khepra*). This god takes the form of a beetle or scarab,

and is often shown as a human body with the head of a scarab. Being the rising sun, he is highly creative.

Khnemu. This god is shown with a human body and the head of a ram. He wears the White Crown, to which is added a pair of horns, a pair of plumes, and a disk. His name means "to build" or "to fashion," and he is highly creative.

Maat. Wife of Thoth and daughter of Ra. She represents law and justice, and is therefore karma in all of its attributes. She is shown in female form with the headdress of a feather. She takes the name of Maati in her dual form as the dispenser of rewards and punishments.

Neb-er-tcher. His name means "Lord of Time." This god was closely associated with Osiris, and in later times Neb-er-tcher was a name for Osiris.

Nephthys (*Neft-het*). Daughter of Seb and Nuit and sister of Isis, Osiris, and Set. She is shown as a woman wearing a headdress shaped like the hieroglyphs for "Lady of the House." She was the mother of Anubis by Osiris and was the wife of Set. As the complement of her sister Isis, she rules over all processes of dispersion.

Nu (*Nun*). The god Nu is the father of all manifestation. He is the vast watery Abyss that contains the germs of all life. His name means "the waters of heaven."

Nuit (*Nut*). The goddess Nuit is the mother of Osiris, Isis, Nephthys, and Set. She represents the sky exoterically and infinite space esoterically. Nuit is the eternal mother. She is called the Goddess of the Night Sky in her role of feminine initiator. She is usually shown naked and arched over the Earth. Often her body is shown full of stars. At the formation of the world, she was separated from Geb by the god Shu.

Osiris (*Asar*). The God of the Dead. Son of Seb and Nuit. Brother of Isis, Nephthys, and Set. He is usually shown in the form of a mummy wearing the White Crown. Originally Osiris was the god of grain and of plants in general. He became God of the Dead after being slain by his brother Set and then revived by his wife Isis, with the magical help of Thoth. His name means "that which reincarnates." He is closely connected with the moon and the lunar current of magick.

Ptah. The Lord of Life, one of the oldest gods. He is highly creative and the human body is one of his creations. He is shown as a bearded man with a bald head, swathed in bandages from which his hands project outward.

Ra (Re). The body of Ra is the sun. Ra was the first being created by Tem from the depths of Nu. His "magickal pathway" is the apparent orbit of the sun around the earth. He was the father of Osiris, Isis, Nephthys, and Set. He is the ultimate personification of the solar current of magick and as such is highly creative.

Seb (Keb or Geb). The God of the earth. He is shown in human form with a crown on his head. He is associated with the goose and is called the "Great Cackler" because he laid the egg from which the world sprang.

Set (Suti). Brother and slayer of Osiris, husband of Nephthys, and son of Ra. Equal in power to Horus, he opposes creativity. Originally a loving and protective god, he was later seen as evil. He represents darkness and night as well as the burning heat of the desert. He is shown in human form with the head of an animal that has never been identified, but resembles the hyena. The Chaldean form of Set was Had or Hadit, which later became Shaitan and the Satan of Christianity. Esoterically, Set is the spiritual current of magick that opposes all manifestation in matter.

Shu. The son of Ra and Hathor and twin brother of Tefnut. He lifted up the sky, Nuit, and separated it from the Earth, Seb. He is shown as human with a feather or double-feather headdress.

Tefnut. The daughter of Ra and Hathor and twin sister of Shu. She is moisture, but also the creative power of sunlight. She is shown having a human body with the head of a lioness. A disk or uraeus is on her head.

Tem (Tmu). One of the oldest gods. Although he is the setting sun, he is creative. He is shown as a man or king wearing the Crown of the North and South.

Thoth (Tehuti). The God of Wisdom. He gave man language and was himself a scribe for the gods. He is shown in the form of an ibis, or as a human with the head of an ibis. He was the husband of Maat.



Nuit

Thoth was the “Truth-Speaker for Osiris”; as such his role is to faithfully record all of the words spoken and deeds done on Earth during the course of a lifetime for every person, and present the results to Osiris, the God of the Dead.

An important part of many magickal operations was a technique called the assumption of the god-form. The magician assumes the form of a god, or goddess, and then acts as if he were that deity. This “assuming the form” was not a physical act. The magician transferred his consciousness to his Body of Light and then caused that subtle body to assume the form of the god or goddess. The material of the subtle body is made of a plastic substance that reflects thought. As thought changes, so the subtle body changes. When a magician conducting a ritual is told to “assume the god-form of Tem,” for example, he/she must adjust his/her subtle body so that it conforms, in his/her magickal imagination, to the god Tem. If the god or goddess is usually shown holding an object, the magician must hold a similar object. If the god or goddess usually holds a certain pose or stance, the magician must try to simulate it. In addition to appearance, the magician must also temporarily assume the personality characteristics of the god. He/she must, in short, identify himself/herself with the god or goddess as much as possible. To do this, the magician needs to know the characteristics of each deity before conducting the ritual. The modern magician would do well to consult *The Gods of the Egyptians*, by Wallis Budge, in two volumes, before trying to assume an Egyptian god-form.

The Bodies of Man

The ancient Egyptians believed that man consists of much more than a physical body. They divided man's constitution into many parts. One of these components was the *ba*. The *ba*, or soul, was depicted as a human-headed hawk. The body of a hawk showed that the *ba* had complete freedom of movement. The human head showed that the *ba* was the seat of human consciousness.




The Egyptians divided man's constitution into a graduated series of parts. First was the physical body, or *khat*. Overshadowing, or enveloping, this body was a series of subtle bodies, each more ethereal than the last. The first of these, and the most dense of the subtle bodies, was the shadow, or *khaibit*. The next was the *ka*, the body of emotions. This was followed by the heart, *ab* (or *hati-ab*, which can be translated "outer heart"). The next was the *ba* (soul), which was linked to the *ka* through the *ab*. The *ba* rested in the spirit-body, or *sah* (sometimes *sahu*), which was presided over by the spirit, or *khu* (quite often the word *khu* was used to denote the subtle body in general, rather than a specific component). These and other designations for man's components were all governed by the highest, the *khabs*, the divine component which means a star.





Table of Man's Major Components/Bodies



<i>Vedanta</i>	<i>Occult</i>	<i>Egyptian</i>
atma	divine	<i>khabs</i>
buddhi	spiritual	<i>khu</i>
manas	higher mind	<i>ba</i>
	lower mind	<i>ab</i>
kama	desire	<i>ka</i>
prana	etheric	<i>khaibit</i>
rupa	physical	<i>khat</i>

The following is a summary listing of the most important parts of man's constitution:









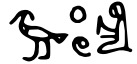

- 1) Physical body *khat* 
- khat* 
- tchet* 

- 2) Shadow *khaibit* 

- 3) Emotion body *ka* 

- 4) Heart *ab* 
- hati-ab* 

Coming Into The Light

5) Soul	<i>ba</i>	
	<i>ba</i>	
	<i>ba</i>	
	<i>ba</i>	
6) Spirit body	<i>sah</i>	
	<i>sah-tut</i>	
7) Spirit	<i>khu</i>	
	<i>khut</i>	
	<i>khu</i>	
8) Divine body	<i>khabs</i>	

The magician's Subtle Body, or Body of Light, is the chief tool used in some Low Magick operations and in almost all High Magick operations. Essentially, it is the living aura that pervades the physical body and extends slightly beyond it. It is shaped somewhat like an oval or egg (it is sometimes called the auric egg), and it contains colorful swirling forces of energy that express thoughts and emotions. Although magick uses the term Body of Light as though it were a single thing, the subtle body is actually composed of several "layers" of bodies. According to occult tradition, every person has a physical body, an etheric body, an astral body, a mental body, a causal body, a spiritual body, and a divine body, making seven in all. These bodies vary from the most spiritual to the most material and are connected together by a psycho-magnetic link known as the silver cord. Consciousness is able to center itself in each of these bodies by means of this silver cord. During the day, consciousness is centered in the

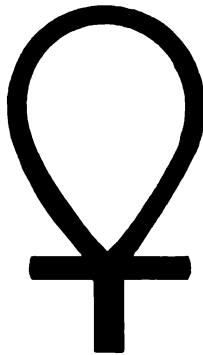
physical body. At night during sleep, it is centered in one of the subtle bodies, usually the astral or mental. The magician learns to shift his consciousness to his subtle bodies, each of which have senses appropriate to its environment.

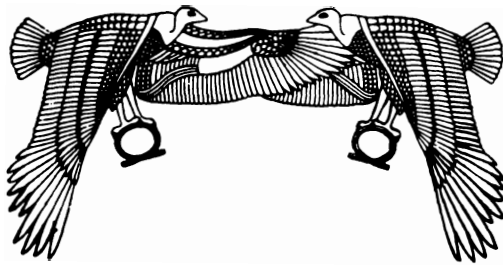
The general term for the environment of the Body of Light is the Magickal Universe. As the Magickal Universe is divided into many states and regions, so the Body of Light is divided into its subtle bodies. The magician travels about in the Magickal Universe by shifting his consciousness into a corresponding subtle body. While he travels about the Magickal Universe, his physical body is quiet as if asleep or in a coma.

To enter your Body of Light, begin by sitting in a comfortable position and then relax your physical body completely. You must relax your body to the point of forgetting it, just as you do before going to sleep. Concentrate your mind on where you want to go and then use your imagination to "see" yourself there. If you are conducting a ritual, concentrate on the appropriate magickal instrument or device. See it before you, or in your hand, by an exercise of your will. Some of the rituals presented in this book require that they be conducted in the Body of Light. For these, you must memorize the words to say beforehand. Then enter your Body of Light and, using your magickal imagination, visualize the appropriate deities and/or places as necessary. Some rituals can be conducted in the physical body, but the magickal imagination is used to visualizing the deities. These can be used as preparatory rituals and can be conducted prior to actually entering your Body of Light. In many, you must construct a god-form and then speak or act as if you were that deity. To construct a god-form, you must imagine that your Body of Light has the appearance of the deity. This is possible because the Body of Light is plastic and can change its shape easily under conscious direction. Enter your Body of Light and then concentrate on the form of the deity, and will your own Body of Light to take on this appearance. It may be helpful to place your physical body in a special position, or hold a special device similar to that held by the deity.

For example, to assume the god-form of Horus the child or Harpocrates, you might place your index finger against your lower lip as Horus is often shown doing. If you want your god-form to be authoritative, you might hold a scepter, the symbol for power and authority.

A god-form of Ra might hold an ankh, the symbol of life, and so on. If holding a physical object helps you to produce a god-form, then do so. If imagining such an object is just as easy for you, then use your imagination to construct a “thought-form” of the object. To perform these rituals successfully, you must be able to feel as if you are the deity; whatever it takes to do this is what you should use. There are no hard-and-fast rules.





Part II

Introduction to Egyptian Low Magick

Egyptian Low and High Magick includes two primary types: The first, *ua* (left), describes the effects of a directed will on the physical world. The second, *hekau* (right), involves extrasensory perception and its derivatives such as clairvoyance



and clairaudience. The word *ua* can be translated as “magickal” and is personified by a “Goddess of Magick.” One use of this term is when Ra, the sun, is said to travel over his “magickal pathway,” the apparent orbit the sun makes around the Earth. The word *hekau* can be translated as “*ka*-senses,” or simply “subtle senses.” It refers to the subtle senses of the *ka*-body. The *ka* is the body of emotions—the astral body of occultism. *Hekau* is usually translated as “magickal power,” but it is not the same kind of power as *ua*.

Magick is the deliberate use of the will to bring about a desired change in one’s self or in one’s environment. The bell, candle, sword, dagger, incense, cloak, rod, and other magickal instruments used in the practice of magick are important devices which, by their appropriate symbolism, aid in focusing the mind on the desired result. Gods and goddesses are the personifications of the creative, sustaining, and destructive forces of the universe. The magician must evoke these deities in order to consciously control them and use them. According to occult tradition, the main difference between White Magick and Black Magick is the motivation of the magician. Black Magick is any magickal operation that hurts another. White Magick is any magickal operation conducted for the welfare of oneself or others. Regardless of one’s motivation, it is vitally important that anyone seeking to use Egyptian Magick be a truth-speaker (an honest person).

The rituals presented in this section are Low Magick rituals which can have practical application in everyday life. These rituals are useful, and not only in a material sense. They can help establish the

use of rituals in furthering one's spiritual growth.

The process of mummification is included in this section since it was generally used as a Low Magick operation. However, it currently has no useful purpose. The Power of Names is a very useful ritual, as it is the cornerstone of Western Ritual Magick and forms the basis of virtually all invocations and evocations. The Spell for the Dead is included as an example of a typical magickal prayer that can be used to assist the dead in their new surroundings.

The Ritual of Isis is a healing ritual and can be used to help someone who is sick. The power of talismans was well known in ancient Egypt, and The Eye of Horus and The Amulet of Isis include rituals for charging talismans. One of the most important magickal techniques used in Egyptian Magick was traveling in the subtle body. The chapter "How To Travel in the Body of Light" includes two rituals to help learn this technique. The chapter on meeting deceased friends and relatives explains how to accomplish this and why it is an important magickal operation.

The Ritual of Birth, or Creation Ritual, can be used to commemorate any kind of birth, or new beginning, as well as to assist in such a birth. The Ritual of Protection can be used to form a strong protective barrier to safeguard you during your magickal operations. The Ritual to Prevent Possession can be used to prevent possession by any discarnate being. The Ritual of the Shabti can be used for assistance in almost any undertaking, such as a new job or marriage. It can also be used to provide help in the Magickal Universe. The transformation spells of the Egyptians can be used for various purposes and can help you in many different ways. The section closes with a brief look at Sex Magick and the use of the death mask.

Mummification

The best-known magickal operation of the ancient Egyptians is undoubtedly the process of mummification. Although this practice has been well known for centuries, few have understood its magickal nature.

Mummification required about seventy days. During this time, the corpse was emptied of all corruptible material and packed to dry in natron, a mixture of varying ratios of sodium carbonate, sodium bicarbonate, and sodium chloride (common salt). The heart, and sometimes the kidneys, were usually left inside the body cavity. The liver, lungs, stomach and intestines were each preserved separately and placed in special jars which were misnamed “canopic jars” by early Egyptologists. These four vases were each under the protection of one of the four sons of Horus: Mestha, Hapi, Tuamauf, and Qebhsenuf. Their lids were originally shaped like the head of the deceased; later, during the Middle Kingdom, they were formed into the heads of these four gods (Mestha, who was human-headed, was usually shown in the image of the deceased). Speeches from the *Pert Em Hru* were inscribed on them. Early Egyptologists mistook these lids for images of the god Canopus in the Delta. The correspondences of these vases are shown in the accompanying table.

Table of Mummification Correspondences

<i>GOD</i>	<i>LID (Head)</i>	<i>REGION</i>	<i>ORGAN (Egyp)</i>	<i>ORGAN (GD)</i>
Mestha	human	East	liver	stomach
Hapi	baboon	West	lungs	intestines
Tuamauf	falcon	South	stomach	lungs
Qebhsenuf	jackal	North	intestines	liver

The orthodox Egyptologist's version ("Egyp" in the table) differs in organ correspondences with the version taught by the Golden Dawn ("GD" in the table). According to the Golden Dawn, the organs were divided into four types: receptive and excretory aspects of both the digestive and circulatory systems. The stomach is the receptive aspect of the digestive system, while the intestines are the excretory aspect. The lungs are the receptive aspect of the circulatory system, while the liver is the excretory aspect.

When the corpse was dried, it was removed from the natron, washed, oiled, and wrapped in linen bandages. Wealthy persons were often fitted with a funerary mask that portrayed an idealized image of the deceased. The mask of King Tutankhamen, for example, was made of solid gold and fitted with precious stones. Often various magickal amulets, such as the Amulet of Isis, were included in the linen wrappings for protection.

The mummification process was originally a magickal operation. It was later extended to a religious rite by the priesthood, but this was merely an exoteric form. It was practiced by both White and Black magicians, but for different reasons. In the normal, and therefore natural death process, the various bodies or vehicles of man decay into their respective particles. The physical body decays into particles of physical matter, the "dust" of the Earth. The astral body survives physical death for a time and then, at the "second death," it decays into astral particles. Similarly with the mental body. The spirit rests for a time, and takes on new mental and astral bodies prior to rebirth on Earth in a new physical body. This process normally involves the disruption of conscious identity. We always tend to identify with our bodies. When the physical body dies, we must assume a new identity in our astral body (we also do this in dreams). When the astral body dies, we must assume a new identity in the mental body, and so on. Each process involves a shift in the sense of identity. Unless one has practiced these shifts and is familiar with them, the sense of identity will become disrupted. The net result is a swoon into unconsciousness and a loss of memory of the past life. Nature is kind; she allows us to forget our past and begin anew with a fresh body and a new life.

The Eastern practice of cremation is designed to hasten this natural process of physical decay. As we grow from conception until death, we are constantly adding new physical particles to our body. Science tells us that approximately every seven years, every cell in our body will have been reborn. Death is simply the reverse; it is the return of these particles back to the physical environment. Cremation is therefore a way to assist nature in her work. Mummification, the polar opposite of cremation, is designed to thwart the natural processes of decay.

Immortality in the flesh is one of the aims of the black magician. The desire to preserve the human ego, the conscious human personality, goes against the natural flow of things. Because it is egotistical, it is called Black Magick. In occultism, the notions of good and evil are considered to be relative. Black Magick, rather than being something evil or bad, is defined as any form of Magick that seeks to gratify or sustain the ego. White Magick is defined as any form of Magick that is altruistic or unselfish. The methods and goals of White and Black Magick are sometimes the same, but the motive always betrays the difference.

Magick and occultism teach that the particles (called life-atoms) which combine to form the body in any one lifetime will be virtually the same particles in the bodies of all lives. These particles are drawn to a person through psycho-magnetic attractions during life. At death they become scattered throughout the Earth in the form of dust. When one is reborn, these same particles are drawn back again to reform the new body. Although the body's form may be quite different sexually, racially, and health-wise, it will nevertheless be largely composed of the very same particles. Cremation hastens rebirth because it frees these particles and makes them readily available for the next life. Mummification traps these particles, rendering them unavailable; thus it delays rebirth for a very long time. Mummification was often used as a means to assure a long rest in the Sekhet-Hetepet, the Fields of Peace and Nourishment. This is amplified by the last two sentences of Chapter XCII of the *Pert Em Hru*, which say, "It is said that the Guardians of Osirified Body Components and the powerful Guardians of Souls can seal up the shadow (khaibit) of the dead. It is said that this will increase your time in Heaven." The mummification process, as a magickal act, "sealed up the shadow" and thus allowed the ba to remain in the heavenly realms for a very long time.

The god Osiris was slain by his brother, Set. His sister and wife, Isis, with the help of Thoth, the god of wisdom, was able to resurrect him in Amentet, the City in the West. In this way, Osiris became the god of the dead. The magickal operation used by Isis and Thoth to effect this was mummification. By using the same process of mummifying the body of a deceased person, the priesthood was symbolically associating that person with the god Osiris. Ani thus became the Osiris Ani. Tutankhamen became the Osiris Tutankhamen, and so on. As Osiris was translated to Amentet to live in the subtle planes as a King and Lord, so any individual could be resurrected by the same magical process. Such was the general religious interpretation of this operation. However, a more esoteric explanation was known by those who were initiated into the higher mysteries.

The god Osiris-Khenti-Amenti was the Egyptian equivalent of the Eastern *nirmanakaya*. Osiris, the Initiator in Amentet, was a special title given to certain Adepts who desired to remain in the general atmosphere of the earth in order to help mankind. The Eastern *nirmanakaya* was also such an Adept. The idea was to retain all of the lower subtle bodies and thereby remain in the etheric and lower astral planes that envelop the earth as its planetary aura. They could teach and otherwise communicate with mankind by telepathic contact. They remained near the earth and projected good thoughts and uplifting ideas into the general atmosphere of the world. They thus acted as a calming spiritual influence on mankind. The magickal process of mummification helped such Adepts to establish and maintain their position in these spheres by providing them with a permanent link with the earth. Although the main psycho-magnetic link called the "silver cord" severs at death, the individual link with each life-atom that forms the body is still intact. While cremation helps consciousness to break with the earth and return to the spiritual realms more quickly, mummification allows consciousness to postpone that break.

Because the mummy survived for long periods of time, it was believed after the fall of the Egyptian empire that pieces of a mummy could be used to effect powerful magical operations. By the law of correspondences it was believed that a piece of mummy placed in an appropriate potion could give long life to anyone consuming it. Many tombs have been robbed and mummies destroyed in order to be used in such Low Magick operations.

Spell For The Dead

The following story is translated from *The Song of the Harper* to illustrate the way the Egyptians viewed death:

“A tale was sung to me by a harper about those who had died and who rose up to Osiris, where they were fed by the god who is said to have established harmony and peace for the departed who are truth-speaking. It tells of a beautiful garden where bodies are created and are brought forth whole, and of the god Ra whose strength assists men, women, and children to come unto their throne-room, and of the potential of people, and of possibilities, and of the reason for every initiation, and of how inhaling breaths can make the day be harmonious. The food of the god there is like the best elixir that transforms by means of initiation. Those beings who evolve by undergoing cycles of flesh have a sister who dwells in the heart. She is latent in half of those who are there. The joyful song was sung for the dead in order for them to develop the mind in those regions, and to come on that day along the pathway that was established for traveling thereon to the land of desire (Ta-mera, i.e., the earth). Silence can make the day be harmonious. Those who follow the heart will create a beautiful name and can move along the channel for ever.”

If nothing else, this tale shows that the Egyptians believed in reincarnation—the “cycles of flesh” that each of us must undergo. The harper’s song was sung to assist the dead to develop their minds in preparation for their rebirth on earth.

The following short spell is to be spoken over the body of a recently deceased person. It was written for the deceased king Pepi I (VIth Dynasty); to use the spell, simply replace the name of Pepi with the appropriate name. It illustrates a general type of prayer offered by the Kher-Heb priest, who formed a telepathic link with the disembodied consciousness of Pepi. The opening statement prepares the priest with the proper attitude. Then, at the beginning of each section, he again states “this is Pepi” to reaffirm the psychic connection. A clear

mental image of the deceased must be maintained while the words are spoken. After the prayer, a final positive note is given: "This Pepi is with Tem," and an image is formed of the deceased with the god Tem. If the spell is carried out effectively, the disembodied consciousness of the subject will be transferred to a spiritual state associated with the qualities of Tem, whose name means "perfection."

The spell mentions three parts of man's occult constitution: the ka, the ba, and the sekhem. The ka is similar to the astral body of occultism, and contains the emotions. The ba is similar to the soul or psyche. The sekhem is power or energy and is similar to the *prana* of Hindu and Buddhist yoga and the *chi* of Chinese yoga. Sekhem is the vital force that flows through the channels (*keht*) of the subtle body or aura (*ant*) in the same way that blood (*tef*) flows through the arteries of the physical body (*khat*). To avoid confusion, these three terms have not been translated in the spell.



A Spell for the Dead

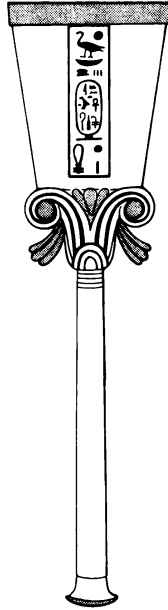
Speak these words over the body of the deceased, replacing Pepi's name with the appropriate name:

*"Hail to this Pepi.
Now, may you rise up and stand.
May you be purified.
May your ka be purified.
May your ba be purified.
May your sekhem be purified.
May you come to your mother.
May you come to Nuit
In the great Region of Unification
Where she will purify you.
This is Pepi.
Behold, you are spiritual.
Hail to this Pepi.
May you be purified.
May your ka be purified.*

Spell for the Dead

*May your sekhem be purified
And dwell with the spirits.
May your ba be purified
And dwell with the gods.*

*Hail to this Pepi.
May your limbs, and your bones,
And your organs, and your head
Come before Seb.
May he keep inequity away from you.
This Pepi is with Tem."*



The Magick Of Names

Names, especially the so-called Names of Power, have always been associated with magickal power. The knowledge of the name of a thing gives one a certain amount of control over it. Only the totally unknown is uncontrollable. The phrase "names of power and wisdom" is used in Chapter CXLVI of the *Pert Em Hru* in the tenth pylon of the House of Osiris. There, one is to cry out these names and eliminate fear in order to enter the pylon. The following spell, from the Tomb of Teta, is an example of how Egyptians used names. By assuming a name, the authority and power associated with the name were also assumed.



The Spell of Names

Say the following:

"You will be magickally protected by Isis and Nephthys in Saut (city of magical protection), and the Lord Horus will be with you in the name of Neb-Saut, and the god Horus will be with you in your name of Neter. You will be a star there. You will not stray from the path in your name of Uben Neter (radiant light of the god Horus). You will be boundless there. You will not need to speak in your name of Tchenteru (speakers for Horus). You will come to your sister Isis, who will rejoice in her love for you, and you will take your masculinity and issue forth with your seed, like [the god] Sept (Sothis) in [the star] Sept (Sothis). The god Horus-Sept will come forth with you in the form of Horus-who-dwells-in-the-star-Sept. Your spirit (khu) will be with him in his name of the Spirit-who-dwells-with-the-Tchenteru. He will avenge you in his name of Horus-the-son-and-avenger-of-his-father."

The magickal use and power of words and names is expressed in the classic story *The Legend of Ra and Isis*. The following ritual is taken from that story.



The Ritual of Isis and Ra

1 Let this ritual be conducted while facing east at sunrise. The words of this ritual should be spoken over a god-like image of Tem and Horus Hekennu (god of thoughts), or over the goddess Isis and a god-like image of Horus.

2 This is the ritual of Isis and Ra. Consider Ra, the god, the divinity, who is self-manifested, the creator of Heaven and Earth, the giver of the breaths of life, the fire of the gods and of men, and of wild animals and of domesticated animals and of reptiles and of birds and of fish, the divine king of men and of the gods, the One in 120 forms throughout the years, many of names, the Path that can not be known, the path to the gods that can not be known.

3 Consider Isis and assume the form of a woman who is adept with words. The size of her heart is more than a million times that of men, and also more than a million times that of the gods, and let it have influence over spirits (khus). Evil is unknown to her because [at this time] Heaven and Earth are like Ra, the sovereign creator of the Earth and of the goddess.

4 Meditate in your heart on the knowledge of the divine name of the god, the Blessed God, at the moment when Ra enters into [the Earth] with his rays and establishes solidity along the sovereign region of the horizon. [He is] the Ancient One, the divinity who has a strong mouth, he who penetrates the waters, he whose emanations are over the Earth, whose sovereign emanations are cast down upon the daughters [of the land].

5 [Hold a handful of earth in your right hand.] As Isis, focus your consciousness on your hand and on the earth that is in it. Fashion from

it the form of the Serpent of the Blessed God. Create the image of individual things. [After this] you should no longer be concerned with the living, but with the dead. You must be concerned about those who left the world.

6 Let the mighty god travel over a path above you in the East. His heart will move along its way, over the Two Lands. See the god, the Blessed God, ascend like a Master of the Universe. Visualize the gods, including yourself, traveling along his way and emerging from, and submerging into, him in the same way every day. Now turn your attention to the Serpent of the Blessed God, and the fire of life itself will come forth from it, and restrain the Dweller in the Depths. Visualize the god, the divinity, opening his mouth and speaking to you and taking you into Heaven. See the Company of the Gods being concerned for you. See them assist you.

7 Imagine this: You can not find words in the subtle region where you are. You are concerned about your two jaws. Then all of your body components encounter the issuing forth of the semen [of Ra]. You must gain control over your body processes in the same way that the Nile gained control over its course. Let the mighty god establish solidity for you in his heart.

8 Recite his evocation, which is spoken by those who dwell along his pathway [as follows]:

“Come to me, the creators of my body. May the gods come forth to me. May you grant the knowledge of the process of transformations. May you bring together the things of the dead, and may my heart be aware of it. May my eyes not see nor my hand act without knowledge concerning everything I do. May my mind not lose continuity and in the same way, may the dead not either.”

9 [Assume the god-form of Ra and say:]

“I am a divine Prince, the son of a divine Prince, in the divine waters that were made by a god. I am a great god, the divine son of a great god. Purified-Mind-of-the-Father is my name. I have many names and many transformations. It is my transformations that exist in the form of every god. I evoked Tem and Horus Hekennu (the god of thoughts), and spoke to my father and mother. My name was hidden in my body at my

birth, and the desire for perfection allowed the manifestation to be completed. My magickal power (hekau) provides sensation for me. I came forth like a Master of the Universe to see what I had done, and was led by attraction to the Two Lands. I discriminated between words and divided up what was before me, but I did not know what it was. Behold, it was not fire. Behold, it was not water. My heart is the basis of fire, and my body components are suspended [in it]. My body components are the basis of the birth processes, which are the most auspicious currents that I have brought forth. I gave birth to the gods, those spiritual ones who speak consciously with their mouths and who have developed skills [to help] those who approach Heaven."

10 Consider this: It came about that every god was born there, beneath his rays. Isis came in her spirit (khu) to the Throne Room [of Ra]. Her mouth contained the breaths of life. She concentrated on avoiding defects. Her word gave life to those with the most gross substances who thirsted [for it].

11 [Assume the god-form of Isis and] say [to Ra]:

"Assist them, O Father, O God. Imagine this: The Serpent of Dispersion who abides with you there, the one who is separate from you, and who uses his head against you. Consider, it can be overcome by Magick (hekau) or by good deeds. I have gained my way to him, and have seen your penetrating radiant light. O Blessed God, who has opened up his mouth, I have passed along the path that leads over the Two Lands. My country is a projection of my heart. When I see and clearly discern it with my mind, then the Serpent is invisible. Behold, it is not fire. Behold, it is not water. I can be refreshed by water, and I can be consumed by fire. All of my body components will react to such things. I focused my eye until firmness was established, and until I was well oriented in Heaven, and the region of water had been drawn away from my face [as it does] in the summer."

12 As Isis, you must now say to Ra:

"Consider, tell me your name, O Divine Father, for the life of a person is invested in his name."

13 [Assume the god-form of Ra and say to Isis:]

"I am the creator of Heaven and Earth, who put together the stones of the mountains, and who knows the things that exist before him. I am the creator of the waters, the manifestor of the deep waters of the North, a creator, the bull of his mother, who created the joys of love. I am the creator of Heaven and of the Abyss (sesheta) and of the horizon. I have given a divine soul (ba) to the gods in the subtle regions. I am the opener of his two eyes, the manifestor of radiant light, who watches with his two eyes the manifestation of the Darkness of Night, who drives back the regions of water in the form of Hap, the god of the Nile, one who commands the dead, and whose divine name is not known by the gods. I am the creator of the hours, the manifestor of the days. I initiate the festivals of the year, and know the regions of water. I am the creator of the fire of life, who brings into manifestation the works of delight. I am Khepera in the morning, Ra at noontime and Tem in the evening. My semen can not be turned back. Such an event would not please such a mighty god."

14 [Assume the god-form of Isis and] say to Ra:

"Your divine name was not exposed in the things that you have said to me. Consider, you should tell it to me, [you who] issue forth semen. The life of a person is invested in his name. Semen can be consumed by burning, but it has mastery over the flame of the Fire of Dispersion."

15 [Assume the god-form of] the Divine Majesty, Ra, and say:

"I will give in. I will go to Isis, and my name will come forth from my body to her body."

16 [Consider this]: The divinity hid himself from the gods in the vast Throne Room in the Boat of Millions of Years. When events correspond to the time-of-coming-forth-of-the-heart, you [must assume the god-form of Isis and] say to your son Horus:

"The forces of attraction are from the living mind of god. God has turned aside his two eyes. The mighty god has given up his name."

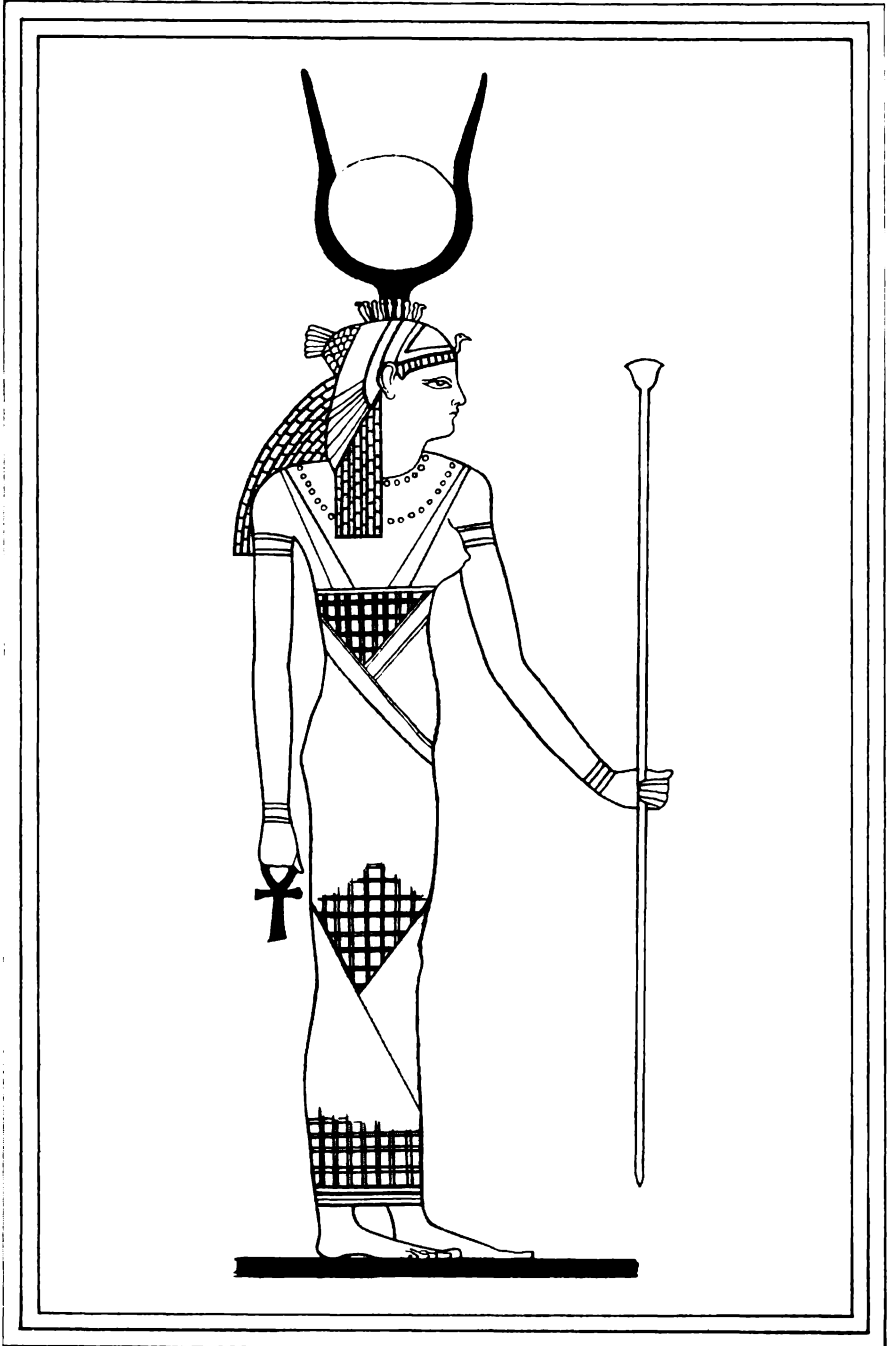
17 [Consider this]: The great magick (hekauti) of Isis precipitated the semen that issues forth from Ra, and the Eye of Horus came forth from the god, and golden were the teeth of his mouth (rays of light). As Isis, say:

The Magick of Names

"I, even I, have done it. I have traveled about and have passed over the land by mastery of the semen. Indeed, the mighty god has given up his name: Ra. He can make the dead live with semen by which he attaches a person to a birthplace in a woman. He can make the dead live with semen."

18 [Close by considering this]: This was spoken by Isis, the Great One, the divine mistress of the gods, who knew Ra by his own name.





Isis

The Magick Of Isis

The following ritual of Isis and Horus contains a wealth of magickal information. Isis, the “Lady of Magick,” is impregnated by scorpions with semen on the tips of their tails. Scorpions are traditionally associated with the moon, and in this sense they represent forces of the lunargod, Osiris. Isis gives birth to Horus, the Heir of Osiris, and saves his life by stopping the sun’s passage so that Horus can have direct sunlight for a few days. The ibis-headed Thoth, god of wisdom, helped her by providing the “Formula for Completion, which is based on the great Law of Truth-Speaking.” The Law of Truth-Speaking implies more than always telling the truth—it includes knowing the truth. **IT IS VITALLY IMPORTANT THAT ANY PERSON WISHING TO PERFORM EGYPTIAN RITUALS BE A TRUTH-SPEAKING MAGICIAN.**



The Ritual of Isis and Horus

The Story of the Conception

1 Assume the god-form of Isis and say:

“I am the goddess Isis. I was coming forth from the region wherein I had been placed by my brother, Set, when behold, the god Thoth, the Great One, the Master of Justice (maat) in Heaven and Earth, said to me, “I have come to assist you, Isis, beautiful goddess, who is responsible for one life to follow another. [You must] maintain secrecy concerning the son, the child [Horus]. It will come about when his body has developed, that all of his strength will be needed for him to sit on the throne of his father. He will avenge the dignity and authority of the Two Lands.””

2 Say:

"I came forth early in the evening and seven scorpions came forth below me and in front of me."

3 Visualize this: They are positioned from you [as follows]: The two scorpions Tefen (scorpion of blood) and Befen (scorpion of support) are on each side of you. The two scorpions Mestet (scorpion of birth) and Mestetef (scorpion of the blood birth) are below you. The three scorpions Petet (scorpion of heaven), Thetet (scorpion of self) and Maatet (scorpion of justice) are above your sacred path. You must call to them loudly. You must call to them loudly so that your voice will come at last into their ears and be understood, and what is heard be respected.

4 See yourself as Isis desiring to become pregnant with Horus and visualize this: They are embarrassed by the knowledge that this son of yours needs an appropriate vehicle. [You must then say to the scorpions]:

"Upon you is the responsibility for providing a way."

5 Let the leader escort you to the outskirts of Per-Sui (city of the house of aggregates), the city of the two sandal goddesses, at the beginning of the Papyrus Swamp.

6 Visualize this: The journey ends at the House that Restores. You must go into the chambers [reserved] for women, where you will be impregnated. There you must say:

"I am aware of those who came along the magickal pathway (the orbit of the sun). They closed the doors about me to confound the heart of those who were around me. They breached an opening on me and they imparted their semen all at once from the tip of the stinger of the scorpion Tefen. I was opened up, and my expectant child entered through the gate into the womb."

7 [Now see yourself as Isis, who is pregnant, and visualize this]: The scorpion Tefen becomes small and enters between the two gates of the door, and then separates the son from the mighty goddess. Fire breaks out in the womb of the mighty goddess. There is no water

there, and thus water is not available to you. Heaven could not divert its water to the womb of the mighty goddess because it is not yet the season for it. Then it is finished. See yourself opening your heart to the small aura which is not yet aware of its life.

8 Visualize this: It passed out of its place of confinement, but its voice had not yet come to your heart. The small aura is in an area that will foster life, and slowly he solidifies. You must call to him:

"Come to me, come to me."

So that his mouth will come to life say:

"I am a daughter who is well known in her city, who can keep the Bethet (possessiveness) Serpent away from her. The door to my father is consciousness. I am his daughter, the beloved of his body."

9 As Isis, lay your two hands on the child in order to sustain life, because he is weak and hungry. The semen from the tail of Tefen provided the impetus to come forth upon the Earth. Without it, the world could not have been entered. The semen from the tail of Befen [also] provided the impetus to come forth upon the Earth. Say:

"I am the goddess Isis, the Lady of Magick (heka), the User of Magick (heka) for the spirit (khu). My spoken words can be heard by all and can protect those who are cast down [into physicality]."

10 Consider this: The semen of the scorpion Mestet had not yet been encountered. The semen of the scorpion Mestetef had not yet been attracted. The semen of the scorpions Petet and Thetet had not yet entered in. [The semen of] the scorpion Maatet [had not yet been] cast down.

The Story of Her Completion

11 Spoken by the goddess Isis, the Great One of Magick (heka), the initiator of the gods, who received from the god Seb his spiritual powers that can turn back the semen and exercise mastery over it, which turning back is a way to become a Master of the Universe, whose semen is from heaven and is said to be beloved of Ra, the Egg of

the Goose that came forth from the sycamore tree. Her divine words that can assist a living being should be spoken in the evening [as follows]:

"I was the only one who remained in the vicinity long after those in the nomes, who were possessed by the black forces of sex, had sought out and found women in their chambers. Upon you is the responsibility to provide a way to the swamps and the secret places in Khebet."

12 Consider this: To invoke a child to life, semen must die. [To invoke] Ra to life, semen must die. Indeed, Horus had to be dealt with by his mother, Isis. Indeed, he needed to be dealt with in the same way as the fire when water was unavailable and Heaven was content. Out of the opening of Isis, the mighty goddess, he came. Now say:

"I have sealed up the fire that filled the womb of the expectant child, which is the ka of the expectant child. I have opened up the door behind the womb."

13 Consider this: In this way, the mighty goddess broke the state of darkness for the one she protected. Her speech protected her son when she sealed up the fire with the Heir and then opened up her door.

14 Say this:

"To invoke a child to life, semen must die. Indeed, Horus was dealt with by his mother, Isis. Indeed, he was dealt with, he who was under the knife, just like everyone. It is said that bread and barley can help prevent the loss of semen. It is said that components that could endure white hot flames helped prevent the burning up of the flesh of Isis; that they helped prevent the burning up of the flesh of Isis. Then Horus came forth consciously from her opening. Then her son came forth."

15 Consider this: It is said that the gods were in her vicinity, but also he who could sting her, the scorpion Tchart (strength), and he who could pierce her, the scorpion Behat (mobility), and he who could chase after her, the beast Antesh.

16 Assume the god-form of Isis. Come forth, in spite of the threat to your body, and stretch out your two arms [and say]:

"I will protect, I will protect my son Horus. Fear not. Fear not, O son of my spirit. No evil thing will happen to you. The waters that are within you can make things exist. You are the son within the Mesqet (nursery) who comes forth from the waters of Heaven. You shall not die in the fiery flames like the semen. You are the great Bennu (Phoenix) who is born in the orchards that are in the great House of the Prince that is in the city of Annu. You are the brother of the Abt (East) Fish, the knower of what will be, who is nursed by the cat in the House of Net (the goddess Neith). The three gods, Rert, Hat, and Bes, will protect your body components. Your head need not be overwhelmed by the hostilities around you. Your body components will not be harmed by the fiery flames like the semen. You will not fall on the ground. You will not drown in water. No serpent will ever have mastery or control over you. No lion will ever crush you or have mastery over you. You are the son of the blessed god who comes forth from Seb. You are Horus, and semen will not have mastery over your body. You are the son of the blessed god who comes forth from Seb with those who are also under the knife. The four goddesses will protect your body. I am Isis, the great conceiver of her male child, whose ba and ka contained Horus. A goddess, I gave birth to Horus, the son of Osiris, in a nest of papyrus plants. I greatly rejoiced over it because I had seen the image of his father. I hid him. I concealed him with fear for his safety. Then I fled to the city of Am where magick is practiced and is held in awe. My concerns were always on the child, to do things for him. Then I returned and embraced Horus."

17 Continue by saying:

"I discovered that Horus was a beautiful golden child, but he was not a healthy child. He had wet the ground with the water from his eye and with the saliva from his lips. His body was motionless. His heart was still. The muscles of his body would not move. I sent out a cry. Those who dwelled in the papyrus swamp came to me to help. People came to me from their houses. They approached me at my call, and thus they responded to my great misery. No one could open his mouth. Every person who arrived, arrived unable to help. They were unable to help. No one who arrived knew how to make life. A woman came to me who was well known in her city, a lady who was at the head of her district. She came to me and could restore life. Her heart was concerned and her manners were respectful. The son, Horus, remained inactive. He remained inactive. The child of the mother goddess was safe from the threat of his uncle. Hidden by the plants, no enemy could enter in there to him."

18 Consider this: The magick (heka) of Tem, the father of the gods who are in Heaven, is able to create life. Set cannot enter into this region, nor can he go around through Kheb. Horus is safe from the threat of his uncle, but cannot remain hidden from those who come to care for him many times a day.

19 Visualize this: Then it was that Horus lived, but his mother delayed to open his mouth. The scorpion Tchart (strength) stung him, and the Aun-ab (helper of the heart) Serpent bit him to assist Isis in the initiation so that he could speak with knowledge. Now, she initiated him in the recess of his coffin, and she revealed the sickness of the divine Heir, and she discovered it to be based on semen.

20 As Isis, embrace Horus and spin around and around with him like fish being cooked over an intense fire. [Then say to Ra]:

“Protect Horus, O Ra, protect your son, protect Horus, the heir who was conceived as the Lord of the Pillars of Shu. Protect Horus, the child of the papyrus swamp, the child in the House of the Prince. Protect the beautiful golden child, the child, the babe. He is innocent. Protect Horus, the son of Un-Nefer.”

21 Visualize this: The goddess Nephthys coming in sorrow. She laments and travels around the papyrus swamp with the goddess Serqet. Visualize this. Visualize this. Clearly imagine the child Horus.

22 Visualize this: Isis praying to Heaven to make fixed the sunbeams of Ra so that the Boat of Ra would not travel away from the son nor from his side. Isis commanding with her voice toward Heaven, and making supplication to the Boat of Millions of Years, and embracing the Solar Disk as it enters [Heaven], for it has not yet been fully established on its throne. Then the god Thoth comes, furnished with his Formula for Completion, which is based on the great Law of Truth-Speaking.

23 Visualize this. Visualize this. You are Isis, the goddess of the spirit (khut) who knows that her mouth is without deceit and that therefore the son Horus will be protected in the Boat of Ra. [Then say]:

"I have traveled today in the most important boat, the Solar Disk, on its Throne of Yesterday."

24 Close by considering this: In this way, the Darkness of Night was made to be held back while Horus was supported by his mother, Isis. Every person who is under the knife can do the same.



Appearing At The Word

One of the magickal operations of the ancient Egyptians was making objects available in a usable condition to the magician who was in a subtle ka body. The ideograph,



Per kheru, or simply the glyph,



per kheru can mean “offerings” in an exoteric sense. However, it is literally “coming forth at the word,” or “appearing at the word.” It is a magickal phrase which allows food, drink, clothing, incense, and many other things to be given to the magician. An implied meaning is “to appear at the sound of the word.” The priest makes the offering of physical food and then speaks aloud the word or name for that food. At the sound of the word (which must be accompanied by an appropriate telepathic transference of the thought) the object will appear to the magician. In other words, the disembodied ka will “see” the astral counterpart of the object which is offered to him. In this way “the things that can come forth at the voice” (this is another possible translation) could be offered and duly received. The Egyptians refined this process so that actual physical objects were not necessary, by using paintings or drawings as substitutes. This magickal operation was adopted by the priesthood to provide food for the deceased. Food supplied by family or loved ones could be transferred to the deceased by this operation. The following ritual is a typical example of this magickal formula. It is also significant because it illustrates the importance of a Master of the Earth.

Ritual of Appearing at the Word

1 Stand facing the West. Consider the lives of the Masters of the Earth, who teach everything, and who purify everything, and who glorify everything, and who cast spells, and who are strong in the House of Osiris. Consider every Great One and say:

“The true will of a Master of the Earth is unchanging. They have command. They have rank. They have houses where they train. They have music, and they have gods. Their cities correspond to their thinking and their government corresponds to their word.”

2 Consider Osiris and say:

“May the King’s Peace be given by Osiris, the great god Khenti-Amenti, the Lord of Abydos, the Opener of the Pathways, the Lord of Abydos, and of all the gods who dwell in Abydos.”

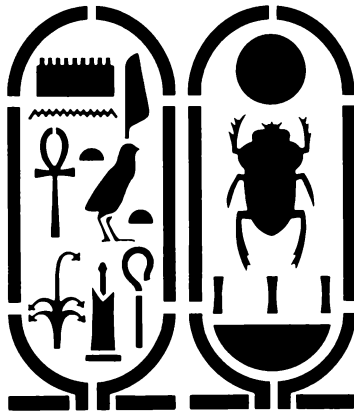
3 Now say:

“May these be given appearance at the word: bread, drink, oxen, fowl, clothing, and incense for breathing the sweet air of life. The gifts of Heaven are different from the Earth. The Nile that flows along its course is a living god with a spirit (khu) in Heaven, [while being] mighty on Earth. May justice (maat) be encountered in the Magickal Universe for a ka from the Nome of the South. May the true (maat) king, which is consciousness itself, gather together these gifts.”

4 If this ritual is properly conducted, the magician will encounter food and drink. In this way he or she can be nourished and sustained while in the Magickal Universe.

The proper method of conduct is for the reader (either a magician or Kher-Heb priest) to mentally form an image of the thing to "appear," and at the pronunciation of its name send this mental image to the magician.

The magickal operation known as the precipitation of astral objects into physical appearance is based on the Egyptian formula of "appearing at the word." The procedure is to clearly focus a mental picture of the desired object in your mind and allow this picture to take on physical appearance. All physical objects are natural precipitations of astral images. This formula allows you, the magician, to induce the same process under your magickal will.



Amulets

A Short History and Definition

The word "amulet" is derived from Arabic. It means "to bear" or "to carry." It is the name of a class of magickal objects and ornaments which were used by the ancient Egyptians to protect the human body, living or dead, from evil forces. The name was given to any kind of talisman, or ornament, to which supernatural powers were ascribed.

An amulet was carried, or worn, by the person wishing protection. The amulet was originally worn by the living to guard its owner from vicious animals, serpents, and unseen magickal forces. Later, with the development of new religious ideas and beliefs, the power of amulets increased to where it could also protect the dead.

There were two kinds of amulets: those which were inscribed with magickal formulae and those which were not. Originally, magickal formulae, or prayers, were recited over the amulets by priests. There was nothing written on the talisman to indicate its magickal powers. Later, words of magickal power, or prayers, were inscribed on the amulets, giving them a twofold power. The amulet had the power inherent in the substance from which it was made and it had power from the words inscribed upon it.

The name for the magickal formulae found upon the earliest amulets is *hekau*, or "words of power." These words were intended to bring the gods under the power of the magician, so that he might be able to compel them to do his will. These amulets were primarily made of green schist that was fashioned into various shapes, usually animal forms. They were found in several pre-historic, or pre-dynastic, graves in Egypt.

In dynastic times, the animal shapes were largely replaced by plaques, upon which were inscribed magickal formulae of protection. These plaques were made out of many semi-precious stones, such as lapis lazuli, carnelian, alabaster, jasper, and jade. Other plaques were made from metals such as gold, silver, copper, iron, bronze, lead, and tin. Occasionally, amulets were made from woods such as cedar, sycamore, fig, acacia, ebony, and tamarisk.

The wide variety of materials used in the amulets for the dead

Coming Into The Light

helped make them popular ornaments for the living. Although most of these talismans had magickal inscriptions on them, they probably were worn more for ornamental affect than for magickal effect.

One amulet, the scarab, became so popular throughout Egypt that its use later spread to several countries in the Mediterranean. A Greek magickal papyrus, translated by Goodwin, indicates that solemn ceremonies were performed over the scarab amulet before it was worn. Even as late as the Grecian/Roman period, the scarabs were worn with full reverence for their power. Today, many of the amulets worn by the ancient Egyptians are once more coming into high fashion. For most people, the meaning of the amulets is unknown, but the beauty and mystery of these fabulous ornaments lives on.

This section discusses three important amulets: the Amulet of Isis, the Amulet of the Tet (Djet), and the Eye of Horus. Each of these amulets can also be constructed as a talisman. There is a subtle difference between an amulet and a talisman. An amulet is a charm that is usually worn on the body to provide protection. Its magickal power comes from the material used in construction as well as from the idea it represents. The word *talisman* comes from the German word *telesma*, meaning incantation. It is usually the embodiment of a special occult force or magickal power, which charges it in the way electrical power charges a battery. A talisman can be worn on the body to become an amulet, and an amulet can be magickally charged to become a talisman. The primary magickal correspondences of these three amulets are shown in the table below.

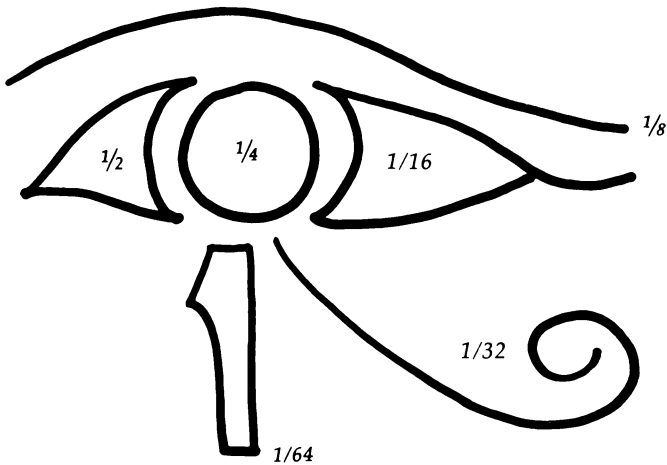
<i>Amulet</i>	<i>Deity</i>	<i>Planet</i>	<i>Use</i>	<i>Effects</i>
Isis	Isis	Venus	protection	life, love, birth
Tet	Osiris	Sun	to retain memory	rebirth, renewal, creation
Eye of Horus	Horus	Mars	knowledge, spiritual awareness	consciousness, energy, power, vitality

Amulets: A Short History and Definition

Additional correspondences (from Aleister Crowley's *Liber 777*) are given in the table below.

<i>Amulet</i>	<i>Metal</i>	<i>Other Materials</i>	<i>Weapon</i>
Isis	copper	emerald, sycamore, turquoise	Wand
Tet	gold	bone, ivory, topaz	Rosy Cross
Eye of Horus	iron	ruby or any red gem/stone	Sword





The Eye of Horus represented mathematically. Each glyph-section of the Eye was a fraction: \curvearrowleft for $\frac{1}{2}$, \bigcirc for $\frac{1}{4}$; \frown for $\frac{1}{8}$; \curvearrowright for $\frac{1}{16}$; \smile for $\frac{1}{32}$; \Uparrow for $\frac{1}{64}$. The total of these fractions adds up to $\frac{63}{64}$, and the missing $\frac{1}{64}$ th must be supplied by Thoth (wisdom).

The Eye of Horus

The Eye Of Horus

A Magickal Talisman

Some symbols lend themselves to a variety of interpretations. Such is the case with the curious symbol of ancient Egypt which was called the Eye of Horus. The god Horus was extremely popular in Egypt and was given well over forty distinct names, each of which emphasized a separate facet of his nature. Three of the best known of these aspects of Horus are (1) the child Horus, (2) Horus the Elder, and (3) the blind Horus.

Horus was the son of the god Osiris (who was the son of Ra, the sun, and Nut, the sky) and Isis (who was the sister and wife of Osiris). The god Osiris ruled the cyclic process of birth and death, and the goddess Isis governed all forms of Magick and the processes of nature, both observed and occult. Horus thus typifies the resultant expression of those evolutionary and intelligent forces of nature (Isis) that combine with the unfolding cycle of reincarnation (Osiris). In this sense the child Horus is man in his infancy struggling to lift himself from an innocent, animal-like (karmaless) state into a true humanity. The elder Horus is the prototype of the mature human being, one who is fully responsible for his actions. As with most of Egyptian symbolism, an opposite interpretation also lends itself. The elder Horus can represent the *old* (old in the sense of the past) man who acted with Eden-like innocence, and the child Horus could be seen as the *new* (new in the sense of the present or future) man who has attained self-consciousness and the karmic responsibility that goes with it. The symbolism here can be quite correctly interpreted either way. However, it is in the third form of the god, the *blind* Horus, that the symbolism branches out into a complexity which is truly staggering in scope. Here the key element is the god's eye, which the Egyptians called the *Eye of Horus*.

What is the Eye of Horus? The truth is, it is many things. It had a multitude of meanings for the Egyptians in the areas of cosmology, art, mathematics, magick, medicine, and religion. According to myth,

Horus and his uncle Set fought a long series of battles. Set had slain his brother, Osiris, shortly before Horus was born. Horus, after reaching maturity, avenged his father by fighting Set. During one of these lively encounters, Set stole the eye of his adversary, leaving him blinded. The ibis-headed god of wisdom, Thoth, retrieved the eye and returned it to Horus. The *blind* Horus thus refers to that period of the god's life when Sethian influences prevailed. For a time, the Eye of Horus had been replaced with the Eye of Set. Horus, however, eventually triumphed over his uncle and was given the title "avenger of his father." But what exactly is the Eye of Horus?

Hints can be found on the inner walls of the pyramids of Unas, the last king of the Vth Dynasty (about 3333 B.C.), where a long series of prayers are given, many of which begin, "May you gain control of the Eye of Horus." One of these prayers says,

"The two Eyes of Horus include the white and the black. You must acquire them in order for you to be initiated. May they be focused upon you."

The "white eye" is the sun while the "black eye" is the moon. Sometimes the sun is called the "right eye" (*utchat*) and the moon is called the "left eye" (*mehit*). Often these are also associated with the creator Ra and called the Eyes of Ra to emphasize their creative aspect. The Eyes of Horus are the sun and moon also, but they are not creative as are the Eyes of Ra. Rather, they are initiatory. The following curious but thought-provoking statements were written long ago in the tomb of Unas:

"O Unas, may you gain control of the Eye of Horus so iron will have no effect against you."

"Behold, O Osiris Unas, you have been brought to the Eye of Horus and you will gain possession of it at your initiation."

"O Osiris Unas, may you gain control of the Eye of Horus. The subtle body is inherently afraid of it."

"It will affect you and your mouth will be opened thereby."

"O Osiris Unas, may you gain control of the Eye of Horus. One can be initiated [with it]."

"O Osiris Unas, may you gain control of the Eye of Horus and of its lunar beams."

"O Osiris Unas, concerning the Eye of Horus, one must yearn for the waters that are in it."

"O Osiris Unas, may you gain control of appropriate body material [by means of] the Eye of Horus."

"O Osiris Unas, may you gain control of the Eye of Horus and of the beams that stream from it."

These passages clearly equate the Eye of Horus with the moon. But how is one to "gain control" or "gain possession" of the moon? In addition, we know that there is no water on the moon, and yet one passage declares that the Eye has water in it. However, this can be taken figuratively, since in the magical tradition of Egypt the element water is an elemental symbol for the astral plane, the region of the Tuat. In Enochian Magick, for example, the Watchtower of Water is located on the astral plane. The Eye of Horus is thus a magickal device which gives one control over astral forces that are encountered in the subtle planes beyond the physical world. Additional cosmological symbolism can be found in the tomb of Pepi II, a king of the VIth Dynasty, where it is written,

"Concerning the Eye of Horus, it is a heavenly body in the form of a magnet (sethes). . . It can keep evil emanations from you and can spiritualize attachments, and can receive that which emanates from the hand of the god Set. . . May you be satisfied by Horus, and through his Eye be perfected."

Here the Eye of Horus is said to be magnetic, and indeed iron, the metal used in magnets, was sacred to Horus. This fact makes clear an otherwise puzzling prayer written on the walls of the tomb of Unas that says, "May you gain control of the Eye of Horus. . . and iron will have no effect against you." The Egyptians were clearly aware of the magnetic properties of iron, and they associated its occult and magickal properties with the characteristics of the hawk-headed Horus.

The *Pert Em Hru* also throws some light upon this subject. Chapter CXXXVII, for example, says, "The Eye of Horus comes from the utchat, the radiator of light that corresponds to the god Ra in the horizon. It is reverently praised because it can divert the powers of Suti (Set)." This chapter also declares, "The Eye of Horus is associated with your magical protection." The idea of protection was expressed

in the form of amulets shaped like the utchat. These were very popular throughout the Egyptian empire and were made of all sorts of materials. The utchat amulet was believed to be beneficial for strength, vigor, protection and good health. The reason for this can be found in the symbolism of the Eye of Set.

Set, the destroyer and opposer of Ra and Horus, is the very antithesis of Horus. He closely resembles the god Siva of the Hindu pantheon. Indeed, the Eye of Set is identical to the Eye of Siva. Siva's Eye was sometimes called the *deva* (god) *eye* or the *third eye*, the eye of spiritual vision said to be located on the forehead of the god. Occult tradition equates the Eye of Siva with the pineal gland of the physical body, which is said to correspond to a psychic power center called the *ajna chakra* located in the subtle body. The Eye of Set/Siva is therefore an occult eye which "sees" the spiritual realms that are invisible to physical eyes. The opening of this eye destroys the illusion of matter. It opposes physical manifestation (Ra) and ends the cycle of reincarnation (Osiris). Like the basilisk whose glance turns an unprepared (uninitiated) man to stone, the Eye of Set can be fatal to human consciousness and must therefore be fought against, until one gains possession of the Eye of Horus. Only then can one be safely initiated by Set. The Eye of Horus clearly leads to one's perfection. According to Chapter VIII of the *Pert Em Hru*, "My head is crowned by Thoth and is perfected by the Eye of Horus." Perfection is the goal of all initiation.

These hints show that the Eye of Horus is more than the sun or moon, and more than a magnet or a magical amulet, although it is certainly these things as well. In a magickal sense, it is a special kind of consciousness. The Eye of Ra is creative consciousness looking from spirit to matter. The Eye of Set is spiritual consciousness looking from matter to spirit. The Eye of Horus is a carefully balanced combination of the Eyes of Set and Ra. Just as man stands between spirit and matter, partaking of both, so the Eye of Horus symbolizes the initiated consciousness, rooted in the lowest matter but able to gaze upward at the highest spirit. It thus symbolizes a view of nonduality.

In an initiatory sense, a candidate for the mystery schools begins as *Horus the child*, innocent of both dangers and responsibilities. As he or she learns and progresses, he/she reaches a “dark night of the soul” familiar to virtually all branches of mystical tradition. He becomes the *blind Horus* struggling against the forces of doubt and uncertainty that obscure or distort the light of truth. The new knowledge has brought with it a razor-sharp knife, which threatens to cut off the familiar and comfortable roots of one’s past and plunge the candidate headlong into an endless and terrifying Abyss. The *Pert Em Hru* offers an effective magickal formula for this “blind” candidate. Chapter CXXXII has the candidate say, “I am the Eye of Horus. May I come to the Abyss as the Eye of Horus.” In other words, one must balance his consciousness between the dualities of matter and spirit, creation and destruction, life and death. One must learn to see each as an aspect of the other—something like seeing two sides of the same coin. It is this “Eye” that the candidate must adopt in order to become initiated. Possession and control of this Eye enables one to become the *elder Horus*. The ultimate goal of this magickal operation is to become the Eye of Horus itself.

The Eye of Horus can be used in a number of practical ways. The eye could be drawn on the forehead of an individual wishing to perform various Egyptian Magick rituals; the eye could be drawn on boxes used to store important articles, or the eye could be incorporated into an amulet to be used as a protective magickal talisman. Whichever way the eye is used, the following ritual should be performed to activate the power of the eye.

To use the Eye of Horus as a talisman, it must be charged with an appropriate magickal force. A ritual, similar to the following one, could be used.

In a quiet place, free of distractions, place the talisman with the Eye of Horus before you. Visualize the black eye of Horus and say:

*“I am the Eye of Horus.
My Eye is the moon.
May I gain control of the Eye of Horus.
My heart is inherently afraid of it.*

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*May I acquire the Eye of Horus with its lunar beams.
May I gain control of the Eye of Horus
And the beams that stream from it.
I yearn for the waters that are in it.*

*May I gain control of the Eye of Horus
So that iron will have no effect against me.
May I acquire the Two Eyes of Horus."*

Visualize a white Eye of Horus and say:

*"I am the Eye of Horus.
My eye is the sun.
May I gain control of the Eye of Horus
And may my mouth be opened thereby.
May I acquire the Eye of Horus
And possess it at my initiation.
May I acquire the Eye of Horus
And through his eye be protected.
I am the Eye of Horus.
May I come to the Abyss with the Eye of Horus."*

Again visualize the god Horus and say:

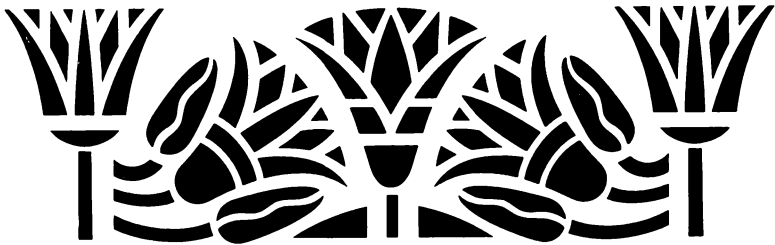
*"I am the Eyes of Horus.
May the Eyes of Horus be focused upon me.
May I be satisfied by Horus
And through his eyes be perfected.
May my head be crowned by Thoth
And perfected by the Eyes of Horus."*

See the magical forces associated with the Eye of Horus entering the talisman until it is fully charged. It is now ready to use.

Notes on care of your talisman: Wrap the talisman in white silk or linen between uses. Like all magical talismans, it would be wise to discourage excessive handling by others. If your talisman appears to have lost its charge, it can be replaced, or recharged as necessary.

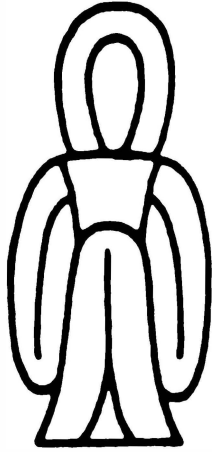
The Amulet Of Isis

Chapter CLVI of the *Pert Em Hru* is very short. It contains only five lines. Its purpose is to magickally charge a talisman called the Amulet of Isis. This talisman can then be used by a magician for protection when he/she leaves his/her physical body in a trance or during a magickal operation. The goddess Isis is the primary deity associated with the forces of solidification and attachment. She reigns in the Sub-plane of Solidification, which is in *Re-stau*. She brings together one's body components in preparation for rebirth, as well as maintaining a continuity of consciousness for magicians who are traveling out of their body. The chapter calls on the blood of Isis, and on her magickal and spiritual power in order to preserve and protect the physical body after the mind and spirit have left it.



The magician should first read the following rubric from *The Papyrus Of Nu*:

[This spell] is to be read over an Amulet of the Dead that has been washed in the Waters of Life, and constructed from the wood of the sycamore tree. It is to be placed on the neck of the magician on the Day of Joining the Earth. If one does this, the spiritual power of Isis will protect his flesh. Horus, the son of Isis, will then rejoice for him when he sees him in the Subplanes of Solidification, on the pathway before him. His arm will be over Heaven and his arm will be over the Earth, and he will thereby stay intact. You must not let any man or woman see you place it, or it will not work for you.



The Amulet of Isis

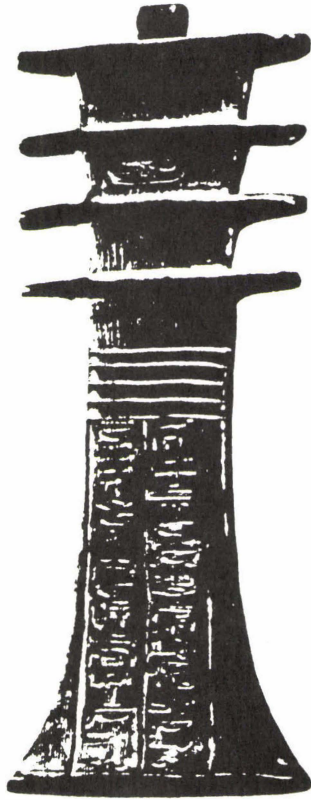
The following ritual is taken from *The Papyrus of Ani*:

1 The magician must construct an Amulet of Isis from the wood of the sycamore tree, the tree that is sacred to Isis.

2 The magician must then speak the following words over it:

*“May the Blood of Isis;
May the hekau, the magickal power, of Isis;
May the khutu, the spiritual power, of Isis;
Enter into this noble Amulet
And grant the ability to preserve me.”*

3 See a blue magickal force of protection entering the Amulet at your words. When charged, the Amulet should be worn around your neck against your skin during your operations.



The Amulet of the Tet (Djed)

The Amulet Of The Tet

The “tet” or “djed” was an especially important symbol in Egyptian Magick. The tet is a pillar or column and symbolizes stability and firm support. The original symbol represented the spine of Osiris. It was formed from the hieroglyph for spine or backbone, which was mounted on a pillar or column. The Egyptians equated “raising the tet” with the resurrection of Osiris. They celebrated this event in a “ritual of raising the tet” in Memphis which was conducted by the king. The god Set was said to have “laid the tet on its side” while Osiris raised it up. In relation to the Body of Light traveling in the Magickal Universe, the tet symbolizes the stability of consciousness. If the tet is lying on its side, then consciousness is faltering (such as in a swoon or faint); whereas if it is raised, then consciousness is stable. The Egyptian magician would make a tet out of a metal or precious stone, and then charge it like a talisman. The amulet was charged by conducting the following short ritual from Chapter CLV of the *Pert Em Hru*:



The Ritual of the Tet

1 You should recite these words over a tet of gold that is fashioned from the trunk of a sycamore tree (i.e., gold plate or paint over wood). Place it around your neck on the Day of Joining the Earth. If this amulet is placed around your neck, your spirit (khu) will be perfected in the Magickal Universe, and if conducted on New Year’s Day you will be like the followers of Osiris and will stay intact for one million years.

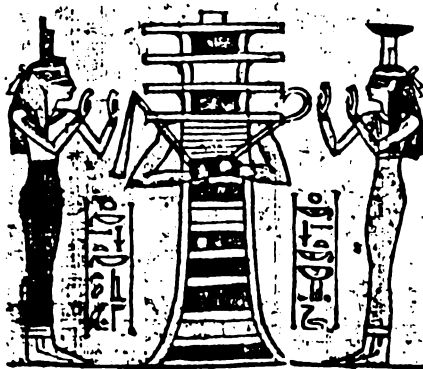
2 [A properly charged tet] will allow you to enter through the Doors of the Tuat, and to pass by with Words of Silence.

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3 [Fashion a tet of gold. Place it on its side and say to it]:

"Your light is restricted from the heart. Your radiance is restricted from the heart. You are set on your side. I have come. I have come to you, O Tet of Gold, and I will raise you up."

4 [While saying these words, raise up the tet and know that it is fully charged with the forces of stability.]



How To Travel In The Body Of Light

Perhaps the most important technique used in Egyptian Magick is traveling in the subtle body, or Body of Light. This body was called the *ba* in some texts and the *khu* in others. It was usually pictured as a hawk with a human head. Two chapters from the *Pert Em Hru* are especially important in understanding how to travel about in the Body of Light. These are Chapters LXXXIX and XCII, which are translated as follows:



The Ritual of Traveling in the Ba

1 [This ritual is] to be spoken over a statue of a golden *ba* inlaid with precious stones, which is placed around the neck of the magician.

2 This is the ritual of helping the soul (*ba*) to be like one's body (*khat*) in the Magical Universe. It must be performed by a qualified magician.

3 Consider the god Anniu, the god who brings things about.

4 Consider the god Pehreri, the god who perfects by repetition, who is in his hall [and say to him]:

"O Great God, may you come to me and to my soul (ba) wherever it might be. Then may tchefau (divine food) be brought to me and my soul (ba) wherever it might be. I can use the Eye of Horus. I can rise up and come forth with it along the path of the divine initiates, at the time of leaving the body. I am a magician, who speaks truth (maat) to the dead who are in Annu, the land which thousands have a correspondence with."

“May I obtain my soul (ba). I will be a truth-speaking spirit (khu) with it wherever it might be. Then those gods of Heaven will be guardians for my soul (ba). Then tchefau will be given by you and my soul (ba) will see my body (khat) that has lost consciousness. I can use the Eye of Horus. I can rise up and come with it along the path.”

5 Consider the gods of solidification, who pull along the boat of the Lord of Millions of Years, and who bring it across the Heaven of the Tuat, over the pathways of the Goddess of the Night Sky (Nuit), who take souls (bas) in their spirit bodies (sahus) [and say to them]:

*“May your two arms be full.
May you keep to the middle.
May you hold onto it
(to the rope from the boat).
May you give solidification.
May you hold back the Serpent
of Death.”*

6 Rejoice, for the boat brings the mighty god of peace. Now say:

“You must let the soul (ba) of this magician, truth-speaking, come before the gods of truth-speaking, who are in their sublime flesh in the horizon in the eastern part of Heaven, where I will be led to the place where I was yesterday in peace; the peace that is of Amentet.”

7 Close by saying:

“May my soul (ba) see my body (khat). May it rest in its spirit body (sahu-tut). May it not lose consciousness. May it not lose the Throne of the body (tchet), ever.”

The Ritual of Opening a Door for the Ba

1 If this ritual is performed correctly, one can come into light, and his soul (ba) will not be detained.

2 This is the ritual of opening a door for a living being, so that the soul (ba) and the shadow (khaibit) can come into light with power on two feet. It must be performed by a magician who is truth-speaking.



The Ba Leaving the Physical Body
from The Papyrus of Ani

3 Say:

"I will open up the door that was sealed up to prevent consciousness from being lost. I will open up the door for my soul (ba) that is there."

"I have obtained the Eye of Horus and have established a new body on the brow of Ra. I have come a long way to the true Throne on two feet. I have tread this great path so that my body components will be developed. I am Horus, the avenger of his father, who brings the Urert (great) Crown along its proper channel, and who opens up the door of the Pathways for Souls (bas). My soul (ba) is one that can see the Great God in the subtle regions, and the Boat of Ra on The Day of Souls (bas). My soul (ba) is in the forefront among those who can influence the passing years. I have obtained the Eye of Horus for my soul (ba) and have established my new body on the brow of Ra. Divine light shines upon the faces of those who are with Osirified body components.

"I have not lacked initiations for my soul (ba), nor powerful guardians for my shadow (khaibit), but I have opened up the door of the Pathway [for Souls] for my soul (ba) and for my shadow (khaibit). My soul (ba) can see the Great God in the subtle region, and the Ka-shrine (kara) that influences the Day of Souls (bas)."

4 These words spoken by a qualified magician must be repeated to those in the Subplanes of Solidification (*shetau*) on the Thrones, and to the powerful Guardians of Osirified Body Components and the Guardians of Souls (bas) and Spirits (khus), and to those who seal up the dead and those who make trouble for you. Those who do not make trouble for you may advance along the pathway to you, and their divine hearts (abu) will be with you. Your soul (ba) and your spirit (khu) are capable of leading them.

5 Now say:

"I have sat with the Initiator of the House of Great Ones and the Initiator of the Throne of the Gods. I have not lacked initiation."

6 Close by considering this: It is said that the Guardians of Osirified Body Components and the powerful Guardians of Souls (bas) can seal up the shadow (khaibit) of the dead. It is said that this will increase one's time in Heaven.

Meeting Deceased Friends And Relatives

The text of an important book was found written on two coffins of the XIth Dynasty. The text describes the meeting of one's friends and family in the Magickal Universe. The text is an example of an original High Magick work which was used in later times for Low Magick applications. According to it, whenever one enters the Magickal Universe (the technique for doing this is given in the preceding chapter), one can meet the *abatet*. This is usually translated "ancestors" but really means "deceased relatives." These are people who are disincarnated (either dead or asleep) who are closely connected by the intricate bonds of karma. A blood relationship is not necessary, and friends are also included. The text says that encountering one's friends and relatives will help to bring about "events." In the case of a deceased magician, one of these events will be rebirth. However, this rebirth will only occur after a long rest in "the Great Field" (the *Sekhet-Hetep*), where one's sister, or wife, who has previously died, watches for them. Actually any close person of the opposite sex is meant. The Egyptians called wives "sisters" to show the closeness of the relationship. The wife/sister will escort them into the Fields of Peace and Nourishment. They can then travel about in their heart or *hati-ab*. The rubric says:

"[The following] kinds of deceased relatives (abatet) can be encountered: a person's father and mother, and those who have done services for a person, and those who were close to a person, and people who have avoided evil, and wives, mistresses, and friends of a person's own soul (ba); any of these groups can come to a person when he is in the Magickal Universe for a very long time period."

The Ritual of Encountering Friends and Relatives In the Magickal Universe

be they dead or asleep

1 This is [the ritual of] the encounter of a group of deceased relatives with a person while he or she is in the Magickal Universe. [Leave your physical body, enter into your Body of Light and say]:

"Greetings to the god Ra. Greetings to the god Tem. Greetings to the god Seb. Greetings to the goddess Nuit, and to those who can help at this time, and to those who pass through the sky, and who pass through the earth, and to those who pass through the waters."

2 [Concentrate on your deceased friends and relatives and say]:

"I can encounter my deceased relatives. I can encounter my father. I can encounter my mother. I can encounter my sons and daughters and my brothers and sisters. I can encounter my friends. I can encounter those who have done services for me. I can encounter my friends who can cause events to take place at this time."

3 A Master of the Earth may encounter you, or your mistress, or your beloved. You must be conscious at the time that this occurs. Behold, the god Qema-ur (the great god of discrimination) can be encountered at this time.

4 Those who are your children or your mistresses are the concern of the heart at this time. They may be encountered at this time. Those who were your friends are people who can cause events to take place at this time. Now, a Master of the Earth is one who can travel about in his subtle body in order to help at this time.

5 The appearance of your father and of your mother may be encountered at this time. Your deceased relatives can be both male and female, one's men-friends and one's woman-friends.

6 Now, you must travel about in your Body of Light. You will encounter others at this time. People who have protected you from evil can be encountered at this time, and those who were brotherly to you, and friends who did services for you, and those who were close to you. These people can cause events to take place at this time.

7 Consider the Master of the Earth. He has a mind and a heart that are provided by the god Ra. His mind and emotions are upon the Altar of the Gods: no longer needing food, no longer like the white of an egg, no longer the inheritor of a mortal temple, no longer bound by uncontrollable forces, no longer attached to the Khent Boat. Now, you can receive your own father. Now, you can have your mother appear at this time. Now, you may encounter a group at this time, of your deceased relatives, of both men and women, and your possible men-friends and women-friends, and people who have protected you from evil, and your friends who did services for you, and those who were close to you, and your children, and your mistresses. These are the concern of the heart at this time.

8 Those who were your friends are people who can cause events to take place at this time. Now, a Master of the Earth is one who can bring you together at this time with any of your deceased relatives who dwell in heaven, or who dwell on earth, or who dwell in the after-death state, or who dwell in the divine waters of heaven, or who dwell in Askeb, or who dwell with the god Hapi (the Nile), or who dwell with the god Ageb, or who dwell in Het-Ur-Kau, or who dwell in Tettu, or who dwell in Tettet, or who dwell in Pa-Ur, or who dwell in Kher-Aha, or who dwell in Abydos, or who need food, or who are like the white of an egg, or who are inheritors of a mortal temple, or who are bound by uncontrollable forces, or who are attached to the Khent Boat, or to the Seqet Boat, or to the Boat of Ra, who are said to be sunbeams, or those who are the Akhemu-an-Sek (Star Gods who are always conscious), or the Akhemu-ur-Tchu (the group of very great gods) whose name is not known, and whose name will never be known.

9 [Visualize the goddess Hathor and say]:

"Greetings to the goddess Hathor who will be here at this time."

10 Now, if during life you were provided for by the god Seb, you will have a sister at this time, or a wife, waiting in the Great Field. It is said that she can help. A sister at this time, or a wife, will wait in the Great Field. She will help you to travel about in your heart and will try to please you.

11 Now, you must have control over the group of deceased relatives who are with you at this time. Those who travel about in the heart can be enamored. One can receive those deceased relatives who are Great Ones at this time. Those who travel about in their hearts can be enamored. It is known that they can go about in circles at this time. You will exist in those places and in those conditions and with those beloved ones who are the fruition of those seeds sown upon the Earth. A sister/wife at this time can help you do this. A goddess who can help you the most is the goddess Nuit. You can also be helped by the Great Work of the god Reretha, who helps every soul (ba) and every god. A sister/wife can also help. Deceased relatives at this time can also help one. At this time the magick of one's Master can help one, and also the god Ra.

[When you have finished meeting with your friends and/or relatives, see your Body of Light return to your physical body.]

Note: Persons using this ritual might want to keep a pencil and paper handy. It is important to record information learned while traveling in the Magickal Universe, as the conscious mind quickly forgets these experiences.

The Ritual Of Birth

The phrase *per em hru* means coming forth into the light, but the word *hru* can also mean day. The word "day" is used in esoteric tradition to mean any creative period. For example, a "Day of Brahman" in Hinduism is called a *manvantara* and takes 4,320,000,000 years. The word "day" can be taken in a personal sense to represent a "life period" or "creation period." Creativity is an inherent divine attribute and is found in the Magical Universe just as it is found on earth. Man, the image and likeness of divinity, is also a creator. One's past creations represent one's karma or maat. The Egyptians called the principle of creativity *Ra*. The name itself means "giver of light," and the body of *Ra* is the sun which radiates light and life in all directions. One form of *Ra* was called *Neb-er-tcher*, whose name means "the Lord of Time." *Ra* and *Neb-er-tcher* together represent the process of creativity acting through time. This creative process can be thought of as a series of transformations from primal matter (spirit) into the countless physical forms of our solar system. This series of creative expressions, from the divine through successive stages of increasing density and limitation, was called the "transformation of *Ra*."

The Ritual of Birth is taken from *The Book of Knowledge Concerning the Transformations of Ra that Overcame Apep*. The name *apep* means "great death," and the serpent *Apep* is the nemesis of *Ra*. As *Ra* travels through the twelve hours of the night, as described in *The Book of What is in the Tuat*, he must overcome the serpent *Apep*, who daily opposes his progress. *Ra* wins over *Apep* by virtue of his creative transformations, which he manifests along a channel. In the text this channel is said to be the path of all manifestation. *Ra*, in the form of *Neb-er-tcher*, was originally held in a suspended state of inertia with the god *Nu*, whose name means "the god of the Waters of Heaven." *Ra* was held in these "waters" by "serpents," a name sometimes given to Adepts and initiates of the Mysteries. In this story, they are powerful beings who seek to thwart creativity by keeping the god *Ra* from rising in the East. However, they were not successful, because he rose up

and changed “into the form of Shu” and “into the form of Tefnut.” The name Shu means “the god of truth.” The name Tefnut means “the Blood of the Divine Egg,” or by a variant spelling, “the goddess who holds the divine Egg.” Ra, in the form of Neb-er-tcher, took on the forms of Shu and Tefnut in order to extend his “transformations” even further. His Eye, which is the solar disk, initiated his “egg” which is the moon.

The Ritual of Birth is actually a spell containing the words spoken by the god Neb-er-tcher. By speaking them prior to sex, they assure conception. By speaking them prior to birth, they assure a safe birth. The ritual words can be spoken to safeguard almost any new beginning, such as starting a new job, starting a new project, buying a new house, or getting married.



The Ritual of Birth

1 Assume the god-form of Neb-er-tcher. Speak the words that the god Neb-er-tcher spoke while moving along a pathway that he created [as follows]:

“I am a creator. I have made creative manifestations in the form of the god Khepera. All creative manifestations have come along my pathway in order to be manifested. Many of the transformations that have come out of my mouth have never manifested in Heaven, and never manifested on Earth, and are not known by the sons of the Earth.

“Serpents that were in this region bound me here with the god Nu, in a state of inertia, until I recognized the region. Then I rose up from there with my spirit (khut) in my heart. I laid the foundation of the land in the form of the god Shu. I made all kinds of egg-like transformations. I was alone until I changed into the form of the god Shu, and until I changed into the form of the goddess Tefnut, and until another was manifested who could create with me. I laid the foundation of the land with my heart and my mind and made many transformations of my transformations, because my transformations can give birth, like the transformations that give birth to them.”

"I am divine potential. With my hand I begat. With my shadow (khaibit) I expressed downward. With my mouth and my mind, I changed into the form of the god Shu and I changed into the form of the goddess Tefnut."

2 Continue by saying:

"It is said that my father, Nu, and I were in a state of inertia and that my Eye (the sun) was behind us when, at the crossroads, they (Shu and Tefnut) came along the magickal pathway to me, moving along the pathway that I had made, to the one god of the gods who is myself, so that I could manifest in this land. Now Shu and Tefnut are exalted, because when I was inert they were there, and they brought my Eye to me along the pathway. Then in the pathway, I encountered the components of my body. I cried over them, and mankind was created from the tears that came from my Eye. I made it (the Eye or sun) rise up to me along the pathway. It came. It was recognized. I made another (another Eye) from its power and provided it with a spirit (khut). My Egg (the Moon) was then initiated into its power by my face (the Sun).

"Now, along the pathway, it (the Moon) had complete authority on this Earth to cast down [into incarnation] in their seasons, those beings that I provided. It had control there. I came with the beings, and all of the serpents, and all had to manifest there."

3 Close by saying:

"It is said that Shu and Tefnut were born from the goddess Nuit. It is said that the children of the god Seb and the goddess Nuit were Osiris, Horus the initiator without eyes (the Blind Horus), Set, Isis, and Nephthys, [and that they were born] from the body of the only one there with that capability, and that their children were many on the Earth."

The Ritual Of Protection

Chapter CLI of the *Pert Em Hru* is in two parts and contains a total of thirteen speeches: twelve from Chapter CLIA and one from Chapter CLIB. The chapter is therefore like a short one-act play in which each character of the cast has one speech.

Each speech reveals an attribute or inherent function of the speaker, and each seeks to assist and protect the magician in some way. In the first speech, Isis offers to initiate the magician with the North Wind. North is the direction of manifestation and therefore of flesh. Isis is thus associated with maintaining the subtle body in the Magickal Universe, as well as with preparing a suitable body for rebirth. Her sister, Nephthys, associates herself with the cycle of reincarnation governed by her brother, Osiris. She offers to raise one up who is truth-speaking and suggests that one should strive to be a Master of the Universe. She is the complement of her sister Isis. Isis is associated with the body-aspect and Nephthys with the spirit-aspect of the Cycle of Necessity represented by their brother, Osiris.

The third speech is by the "divine Tet" or the "god Tet," who represents psychic stability within the chaotic stages of the Magickal Universe. When traveling in the Magickal Universe the mind of the magician will be confronted by confusion and distorted images. He or she will experience strong feelings of attraction or repulsion as he/she does in dreams. The divine Tet symbolizes those forces of stability that are needed to protect the disembodied consciousness and to allow it a degree of control. It provides an alternative between a rational experience and a jumble of meaningless psychic images and emotions.

The next four speeches are by the four sons of Horus: Mestha, Hapi, Tuamutef, and Qebhsenuf. These gods were believed to give special protection to specific psychic processes which were expressed physically in the key organs of the body. This special correspondence resulted in placing those organs in "Canopic Jars" shaped like the respective god, and occasionally writing the speech on the appropriate jar as a magickal operation designed to assure the desired level of protection during the after-death experiences of the deceased. Mestha,

the god within, offers a place in which to endure the rigors of the Magickal Universe. Hapi, the god of secrets, offers his “flesh,” which will maintain the integrity of one’s selfhood in the Magickal Universe. Tuamutef, the god who exalts motherhood, offers an opportunity to meet the god Set, the brother and complement of Osiris, with the assurances that these Sethian influences will not become dominant. Qebhsenuf, the god who refreshes his brothers, offers to oppose the prevailing forces of dispersion and to maintain the integrity of the subtle body.

The eighth speech is by a Flaming Torch (reference Chapter CXXXVII of the *Pert Em Hru*). Here the torch represents a device by which one can see clearly in the darkness of the Magickal Universe. It offers assurance of a safe passage for the magician.

The ninth speech is by a Fire, the primary implement or means of purification, as well as the cosmic element that corresponds to spirit. The reluctance of fire to confront the magician is emphasized in its speech. It is apparently loath to destroy, although it is the nature of fire to reduce all aggregates to their monadic constituents. It is quite content to let a Master of the Universe pass freely through it.

The next two speeches are by “perfected souls” who request that a prayer be said to Ra when he rises in the East and when he sets in the West.

The twelfth speech is by you, the magician. When conducting this ritual, you are to identify yourself with a perfected soul.

Chapter CLIB contains the thirteenth speech, the speech of the god Anubis. It is Anubis who holds the scales in the judgment scene located in Amentet. Anubis is the son of Osiris and Nephthys. This means that he partakes of the qualities of both Nephthys (spiritual progress and development) and Osiris (reincarnation).

Speech of Isis

1 See the goddess Isis confront you and say:

“I have come here to protect you. I will fly with you through the air and I will initiate you with the North Wind. The breath of your flesh has

returned to the god Tem but will return again to you when you hunger for flesh. You shall be like a god and your enemies shall be cast down under your feet. May you be found truth ful before the goddess Nuit and strong enough to receive the flesh of the gods."

Speech of Nephthys

2 See the goddess Nephthys confront you and say:

"I accompany the Master of the Universe, my divine brother, Osiris. I have come here to protect you. You must be a Master of the Universe to overcome the Two Lands. Meditation will assist you. Indeed, truth-speaking will also help. You can be raised up by truth-speaking and by your actions and then the god Ptah will cast down your enemies."

Speech of the Divine Tet

3 See a divine Tet confront you and say:

"I have come to return you to the living substance that is your source of radiant light. I arise and come, a Master of the Universe, a divine Tet, on the day of assisting the return. I am erected in order to protect you, O Osirified magician."

Speech of Mestha

4 See the god Mestha confront you and say:

"I am the god Mestha, your divine son, O Osirified magician, truth-speaking. I have come to protect you. I have made a place for you to endure; a place for you to endure. May you have command over the god Ptah and also have command over the god Ra himself."

Speech of Hapi

5 See the god Hapi confront you and say:

"I am the god Hapi, your son, O Osirified magician, truth-speaking. I have come here to protect you. If you are associated with the Master, then your flesh will be defended for you, and your magickal operations will be successful. May you be a Master and be given my flesh which will last forever. May the Osirified magician be truth-speaking, truth-speaking in peace."

Speech of Tuamutef

6 See the god Tuamutef confront you and say:

"I am the god Tuamutef, a son of Horus, who loves you. I have come here to protect you. The brother of the divine father Osiris (Set) will assist you. I will intercede for you and he will be beneath your feet forever, beneath your feet forever. Endure. Endure, O Osirified magician in truth-speaking, in truth-speaking."

Speech of Qebhsenuf

7 See the god Qebhsenuf confront you and say:

"I am the god Qebhsenuf, your son, O Osirified magician, truth-speaking. I have come here to protect you. I will hold your bones together and I will keep your body components together for you. May it be said that this Osirified magician is mighty in the Throne Room of Truth by those who dwell beneath it."

Speech of the Flaming Torch

8 See a Flaming Torch confront you and say:

"This Flaming Torch will protect you. Return with it to the valley. Return with it to the sand on two feet. I can strengthen you, if you are truth-speaking in peace."

Speech of Fire

9 See a Fire confront you and say:

"I must come in order to confront you. May I not touch you. May I never be allowed to touch you. I have come to maintain the powerful dispersion process. May I not maintain the powerful dispersion process lest I fragment you into pieces."

Speech of a Perfected Soul

10 See a perfected soul say:

"May a prayer be said to the god Ra, when his light shines on the horizon on the eastern side of heaven for the Osirified magician who is truth-speaking."

Speech of a Perfected Soul

11 See another perfected soul say:

"May a prayer be said to the god Ra, at his setting on the horizon on the western side of heaven, for the Osirified magician who is truth-speaking in peace in the Magical Universe. I am a perfected soul (ba)."

Speech of the Magician

12 Assume the god-form of Ra and say:

"I am an Osirified magician. I am a perfected soul (ba) who dwells as a divine egg of the Abtu Fish. I am the Great Cat (Ra) dwelling within the Throne Room of Truth and radiating light therefrom."

Speech of Anubis

13 See the god Anubis, the Dweller in Substance, the divine Initiator of the Temple, he who gives assistance, the Lord of Life and

Death, say to the god Ra:

“Honor to you, the divine Lord of Beauty, whose awareness is the Utchat and whose representative is the god Ptah-Seker. May this prayer of the god Anubis give assistance to this Osirified magician. May the god Shu give support to the face of beauty and divine authority that is your Eye forever, for the Osirified magician who is a Reverent Lord. Your right eye is like the Sektet Boat. Your left eye is like the Atet Boat.”

14 See Anubis say to you:

“Your aura has foreknowledge and can see beauty in the presence of the Company of the Gods. You have been initiated by the amulets of Anubis. You will be assisted. You will be a Master of the Universe and a Beautiful One before the Sacred Hawk. Your fingers can continue to write in the presence of the Lord of Khemenu, the god Thoth, who gave language [to man] and who holds the Book of Foreknowledge. Your being will contain beauty in the presence of the god Ptah-Seker. May this Osirified magician who is a Reverent Lord be a Beautiful One before the Great Company of the Gods, and one who can see the Great God, and one who follows the Pathway of Beauty, and one whose being is offered many kinds of nourishment, and one who can cast down his enemies under him, and one who will be in the presence of the Great Company of the Gods in the House of the Great Ancient One who dwells in Annu.”

Note: This set of speeches can be performed by a group of people. The various members assume one or more identities and speak their parts in turn.



Ritual of Protection
from The Papyrus of Ani

Ritual To Prevent Possession

Several chapters of the *Pert Em Hru* are used to avoid possession. The Egyptians believed that the heart (*ab*) of a magician in the Magickal Universe could be possessed by another person, especially by either a dead person or by a black magician. This ritual combines Chapters XXVI, XXVII, and XXIXA from *The Papyrus of Ani* and Chapter XXVIII from *The Papyrus of Nu*. Use this ritual to prevent your body from being possessed as well as to prevent you from possessing another, should the desire arise. This is an excellent ritual to perform should you find yourself coveting your neighbor's spouse or property. It can also be used if you find your neighbor coveting your spouse or property.



The Ritual of Avoiding Possession

1 This is the ritual of not allowing a person to sit within the heart of another person. It is to be conducted by an Osirified magician who is truth-speaking.

2 You must not possess the heart of another. [To prevent yourself from possessing another,] you are to say:

"I am a Master of the Universe and can encounter any god. It is said that I can come into the heart of the living. However, I am not allowed in the heart of the living. To come [in this way] is wrong. It is the duty of the Gods of Peace to cast such a one out because they have been on Earth themselves."

3 Do not allow possession of your own heart. You must say [the following] to invoke the Lion God:

"I am a living being. The God of the House of Sacrifice must not take

possession of this heart of mine. May I be assisted by the Opposers in Annu. To invoke the powerful protection of Osiris, I must see Set. To invoke He Who Comes to Defend, I must be strong. My heart is itself sorrowful in the presence of Osiris, because though he protects and assists me, I can be taken from him. He is my influence. The thoughts of the heart are in the Temple of Usekh-Hra ("the god whose face is all-inclusive"). He will direct me through the sand to the entrance into Khemenu. May my heart not be possessed, but may I be assisted. I will be outside his Throne-room with those hearts who have been in the Sekhet-Hetep for years, who are strong in all regards and who sit with kas according to their deeds and according to their grasp of the heart and their strength. This heart of mine has received the essential teachings of Tem. It can pass through the Realms of Suti (Set). I will not give him this heart of mine. My heart will be protected by the Divine Chiefs who dwell in the Magickal Universe, and it will escape the conditions that are [usually] encountered by those who are disembodied."

4 If you are an Osirified magician you should consider those who can take possession of hearts and what can be done about them. Address them and say:

"Honor to you, Lords of Eternity and the Possessors of Agelessness, who can take possession of this heart of mine. Between your fingers is this heart of mine. You must not think evil of me but rather be a Guardian of this Osirified magician."

5 Consider your own heart and say:

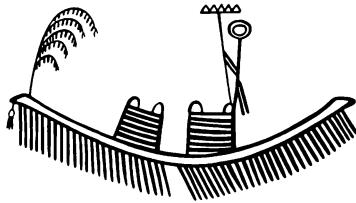
"This is the heart of the Mighty of Names, a Great One, he whose thoughts are his body, he whose heart is outside of his body. My heart is true before the gods. My heart is truth-speaking for me and I have mastery over it. I do not have to speak for it. I have mastery over my own body and I can hear my own heart. I am your Lord and my body must not be taken over by you. I am issuing a command and you who are in the Magickal Universe must listen to me. May this Osiris magician, who is truth-speaking in peace, be truth-speaking in the beautiful Amentet, at the Edge of Eternity.

"My heart is with me in the House of Hearts. My heart is with me in the House of Hearts. May my heart be at peace here. May my thoughts not dwell on the sands of Osiris. On the eastern side of the Lake of

Ritual to Prevent Possession

Flowers, a boat is provided for sailing. May I not have to sail away, but rather may I stay here with you. May my mouth be my own. May I communicate with it. May I pass through the transition. May I be enabled to overcome my own death. May I be enabled to open the doorway to the Gates of Heaven. May I be strengthened in the Subplane of Dispersion by the god Seb, the Progenitor of the Gods. May his jaws be mine. May he open a doorway for my two eyes and strengthen the area wherein he exists. May I escape from the strong binding force that has been developed by the god Anubis. May I escape from my strong attachments. May I come into being like the goddess Sekhet. May I exist in Heaven and do what is asked of me in Het-Ka-Ptah. I am conscious because of my heart. I have mastery and control over my heart. I have mastery and control over my two arms. I have mastery and control over my actions. I have mastery and control over the functioning of the true will (merert). May my subtle body [pass through] the gates to the houses of Amentet so that I may enter in peace and come forth in peace."

6 Know that your prayers are answered, and that your heart is now protected against possession or possessing. Use this ritual as needed to keep yourself and your loved ones free of unwanted attachments.





King Tutankhamen
Shabti figure

The Ritual Of The Shabti

Shabti (or *ushabti*) figures were originally created and used by magicians to do deeds in the Magickal Universe. Later, they were stored in tombs along with the mummy and personal effects of the deceased. The number of these little figurines varied from only a few to over eight hundred, the number found in the tomb of King Set I. King Tutankhamen, for example, was buried in the Valley of the Kings with 113 shabti figures. Chapter VI of the *Pert Em Hru* concerns the shabti figures. The text was drawn on many of the small statues to remind the magician of their function, which was clearly magickal. The name *shabti* means “the transformed body (image) of a person.” The text associates these figures with *ka-tu*, which is literally “the works of the mind” and thus refers to our thoughts.



Each shabti figure was designed to represent one aspect, or role, of the magician who made them. They were handcrafted by the magician, in his likeness, and then animated by the controlled thoughts of the magician. The magician could then set the shabti to doing various tasks for him in the Magickal Universe. For example, a shabti figure in the role of a lover could be used to influence a person of the opposite sex and attract them to you. You would make the figurine as sexy in appearance as possible. A shabti figure in the form of a wealthy person could be used to bring money to you—you would dress the shabti as handsomely as possible. It is quite possible that the shabti figure of Egyptian Magick was the forerunner of the witch’s familiar or magician’s homunculi. Obviously, the practical uses of the shabti figure in Low Magick operations are endless. The short ritual is as follows:

The Ritual of the Shabti

1 Make as many figures out of clay or wood as you want to use. You must make them yourself, and make them to look as much like yourself as you can. Remember to make each into the desired persona, according to their purpose. Conduct Steps 2 and 3 for each figure.

2 Stand before the figure and say the following from Chapter VI of *The Papyrus of Ani*:

“May my light shine. I am an Osirified magician who is truth-speaking. I invoke the Shabti. Now, these [Shabti] are those who are made up of thoughts. They can do deeds in the Magickal Universe. They can dispel illusions which may be there for me so that I can prosper in the gardens and in the waters of the North. They can control the regions and they can carry sand from Abtet to Amentet. May they be created by my thoughts here and now.”

3 Let your “sekhem” (prana or vital force) flow from your body into the figure as you recite the words. The figure itself is only the physical body. Know the subtle body of each Shabti figure to be ready to serve your will in the Magickal Universe.

Spells To Produce Transformations

The Transformation of the Ment Bird

The first chapter in the *Pert Em Hru* concerned with producing transformations (kheperu) is Chapter LXXXVI. This chapter details how to make those transformations that are like a “ment” bird. The word can be translated as either a swallow or a dove. The idea of producing transformations is found throughout *The Book of the Dead* and is an extremely important magickal operation; identifying with a human being can be limiting.

Normally, we undergo life and death processes subject to karma and have little conscious control over the events that unfold. By shifting the sense of identity to another level, we can magically maintain conscious control over our life. In this ritual, one shifts identity to that of a ment bird. The word itself means “abiding” or “enduring” and this is the key to understanding the type of transformation that must occur. The human personality is not at all enduring. It constantly changes. Death usually marks a permanent and abrupt change. This is called the “dissociation phase” in the text. It is literally “the splitting up of the mind.” The same dissociation phase usually accompanies sleep as well. Its effect is the discontinuity of consciousness. The chief goal of this magical technique is to safely pass through this phase and thereby maintain the continuity of consciousness, and thus keep full memory. A successful operation will result in remembering past lives. We can use the information gained in remembering past lives to improve our current lives. For instance, if we were poor in our last life, we can use that memory to make us more conscious of the plight of the poor in this life. If being arrogant in a past life caused our downfall in that life, we can use that information to be more humble in our present life. The possibilities are endless.

The following Ritual of Transformation is from *The Papyrus of Ani*:



The Ritual of the Ment Bird Transformation

1 You must fully understand this ritual. If this ritual is performed properly, you will come forth into light in the Magickal Universe. You will be able to travel back and forth. If this ritual is not performed properly, you will not be able to travel back and forth and will not know how to come forth into light.

2 Stand facing the West and recite the following:

"I am an Osirified magician who is truth-speaking. I am a ment bird. I am a ment bird and a scorpion, and the daughter of Ra.

"I invoke those gods whose essence is delight. I invoke the Master of Fire who comes forth across the horizon. I invoke those who are in the city. May the guardian bring me to his corner and may I be given two arms when I am on the island of the Master of Fire."

3 You must pass through the dissociation phase. You must come through its effects. To do this, say:

"I can open the door. I can tell about the things that I have seen there. I am like Horus, a captain of the ship. He was given the throne of his father, and Set, the son of Nuit, was responsible for the difficulty that he had.

"I can be influenced by those who are in Sekhem. [But if] I stretch out my two arms to Osiris, I can pass through the influence."

4 To assure passage through the dissociation phase, you must now say:

"May I have safe passage through the effects of the dissociation phase. May I enter into the influence and come out safely at the Gate of Neb-er-tcher. I am purified so that the passage is assured.

"I have grasped my defects. I am aware of my faults. I am aware of the evil that belongs to me. I am pure. I am divine."

5 To close, address the guardians there and say:

“O doorkeepers! I can make a path. I am like you. I can come forth into light. I can travel on my two feet. I have power over the movement of spirits. I know the secret ways through the Gates of the Sekhet-Aaru. May I be there. May I be helped to come. May I overcome my enemies like a Master of the Earth. May my body be buried.”



The Transformation of the Golden Hawk

The Spell of the Golden Hawk is from Chapter LXXVII of *The Papyrus of Ani*. It is called the Spell of Producing a Transformation Like a Golden Hawk. It is to be spoken in order to assure entrance into the Sekhet-Hetep, the Fields of Nourishment and Peace. Assume the god-form of a golden hawk and say:

“I rise up to the seshet (fulfillment) chamber like a golden hawk coming forth from his egg. I can fly. I can hover like a hawk that is seven cubits along its back and whose wings are made of the mother of pearl of the south.

“I will come forth from the Sektet Boat. My heart will be brought to me from the mountain of the East. I will hover over the Atet Boat, and those who are in the group who are respectful will be brought to me.

“I will rise up. I will gather myself together like a beautiful hawk of gold with the head of a bennu bird (phoenix) and come before Ra, and those who dwell with my father.

“I will sit among those gods who are the Great Ones of Nuit. I will reside in the Sekhet Hetep (Fields of Peace and Nourishment) with them before me. My memory will be there. My spirit will be there. I will be satisfied there and will receive my heart. Wheat will be given to me for my hunger and I will have mastery there with a guardian for my head.”

The Transformation of the Lotus Flower

The Spell of the Lotus Flower is from Chapter LXXXI of the *Papyrus of Ani*. It is spoken over a plant, flower, or child to assure growth. It is called "The Spell of Producing a Transformation that is Like a Lotus." Assume the form of a lotus and say:

"I am a pure lotus coming forth toward the god Khu (light). Protected is the nose of Ra. Protected is the nose of Hathor. I make my way. I spring forward toward Horus. I am a pure one who comes forth from the field."

The Transformation of the God Ptah

The Spell of Ptah is from Chapter LXXXII of *The Papyrus of Ani*. It is called "The Spell of Producing Transformations Like the God Ptah." It is said to assure good health and good fortune, as well as a happy sex life. Enter your Body of Light, assume the god-form of Ptah, and say:

"Within my mind is nourishment. Within the deep waters of my mind is calm authority. I can exist unrestricted."

"I can fly like a hawk. I can cackle like a nesting goose. I can fly along the pathway that is in the District (Aat). I can partake of the Festival of Ur (the Great God). I can partake of the Festival of Ur. I must not forget that my body is subtle. If I partake, I must not forget that I am in my ka and not in my body."

"Now, I live with the knowledge of the gods and spirits (khus), and I live with mastery over food and with mastery over my memory. I have acted responsibly toward those who serve the goddess Hathor, my mistress. I have made great sacrifices, and I have produced food in Tettu that was marketed in Annu."

"I can exist in freedom or in restriction. May the goddess Matait (goddess who grants solidification) rise up and come to me where I am sitting. My true will (merer) is in my heart (ab). My head is like Ra. I will join with the god Tem in the four quarters [of space]."

"The god Ra has reached down to me on earth and I come forth with my tongue like the god Ptah and my throat like the goddess Hathor and my mind flowering with words.

"The god Tem is my divine father and my mouth expresses his consciousness while a woman expresses the divine feminine nature of the god Seb. The Masters are divided about this, so that there is confusion here. Such thoughts must not be repeated by those here who have influence over conception.

"The Lord of the Earth is Seb, and cyclic strength is refreshed by Seb. He has given me his promise that he will place me with those Masters who dwelled in Annu. I am a bull, mighty in strength from moment to moment. I will have mastery over my sexual nature for a million years."

The Transformation of the Phoenix

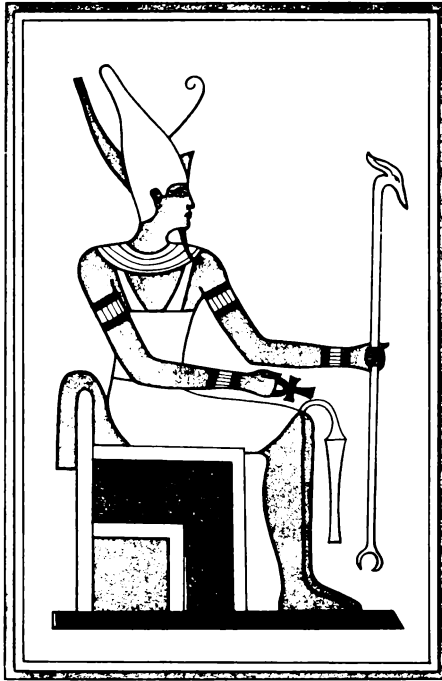
The Spell of the Phoenix is from Chapter LXXXIII of *The Papyrus of Ani*. It is called "The Spell of Producing a Transformation that is Like a Bennu Bird (Phoenix)." It is to be spoken by an Osirified magician who is truth-speaking in peace. This spell is to assure your spiritual nature and happiness, as well as to enhance brotherhood and good will. Assume the form of the bennu and say:

"I came into being from unformed matter. I manifested in the form of the god Khepera. I grew in the form of the plants. In the Region of Solidification I was in the form of the animals. I share the atoms of every god.

"I am yesterday, partaking of the four [kingdoms: minerals, plants, animals, and gods], and of those seven Uraei (serpents) that came into existence in the East.

"I am a Great One whose body shines like the Hamemet (people in the light), one who is a god like Set or Thoth and who can dwell with them because I have been initiated to dwell in Sekhem and with the souls of Annu and can sail among them.

"I have come. I have risen up. I am spiritual. I am mighty. I am divine among the gods. I am the god Khensu, all wise."



Tem

The Transformation of Tem

The Spell of Tem is from Chapter LXXXV of *The Papyrus of Ani*. It is called "The Spell of Producing a Transformation Like the Soul of the God Tem." It is to be spoken by an Osirified magician who is truth-speaking. Speak this spell every morning, or before any important choice must be made, to help guide you. Assume the god-form of Tem and say:

"May I not enter into the house of destruction where I will no longer be consciousness and I will no longer be aware.

"I am Ra who comes forth from Nu (the divine waters of heaven), the soul who is a god, the knower of his body components.

"I hate evil and I will not look at it nor will I speak against truth (maat). I live in this way. I am the god Hu (sensation), one who will never lose consciousness in my name of Soul. I can manifest myself with Nu in my name of Khepera. I manifest here in the form of Ra. I am the Lord of Light."

The Transformation of the Sata Serpent

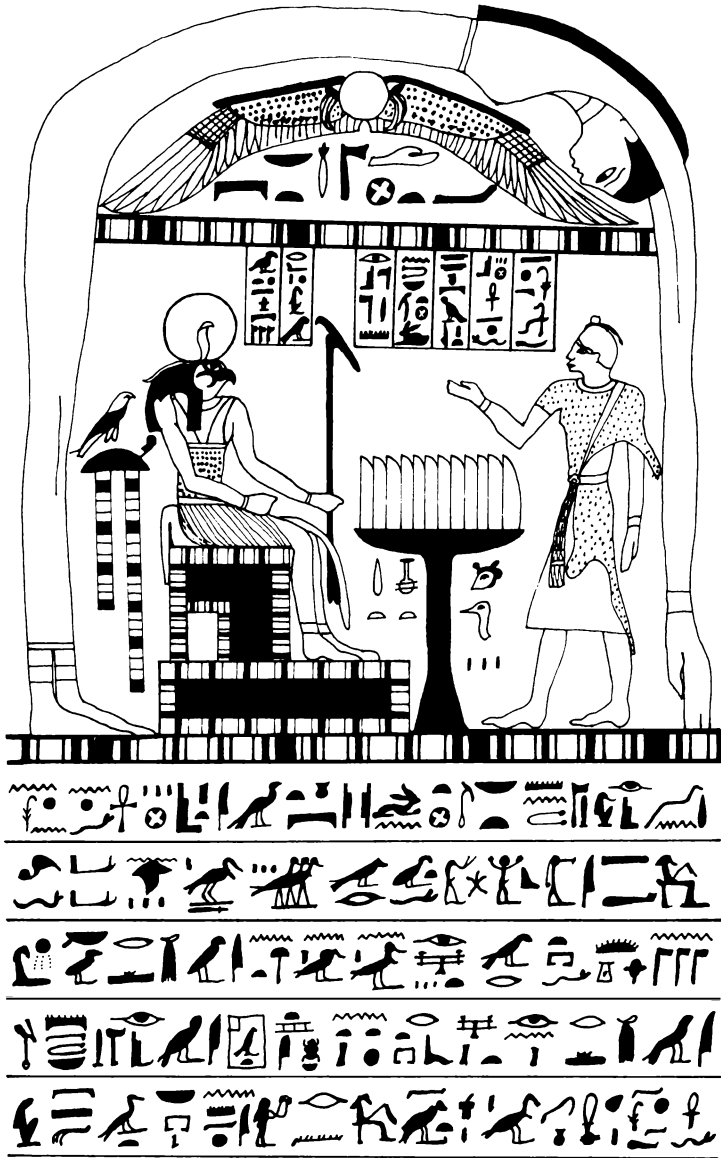
The Spell of the Sata Serpent is from Chapter LXXXVII of *The Papyrus of Ani*. It is called "The Spell of Producing a Transformation that is Like the Sata (Son of the Earth) Serpent." It is to be spoken by an Osirified magician who is truth-speaking in order to assure a long life and a quick rebirth. Assume the form of the Sata Serpent and say:

"I am the Sata Serpent, extending through the years. I die and I am born every day. I am the Sata Serpent who dwells on the Pathways of Time of the Earth. I die and I am born. I renew myself. I become young every day."

The Transformation of the Crocodile

The Spell of the Crocodile is from Chapter LXXXVIII of *The Papyrus of Ani*. It is called "The Spell of Producing a Transformation that is Like a Crocodile." It is to be spoken by an Osirified magician who is truth-speaking in order to gain respect and admiration from others. Assume the god-form of Sebek and say:

"I am the crocodile with his terrifying aspects. I am the Crocodile God. I can cast a spell. I am the great fish that is in Qemui (Egypt). I am a Lord who is well respected in Sekhem; I am Osirified, a Lord who is well respected in Sekhem."



The Stele of Revealing

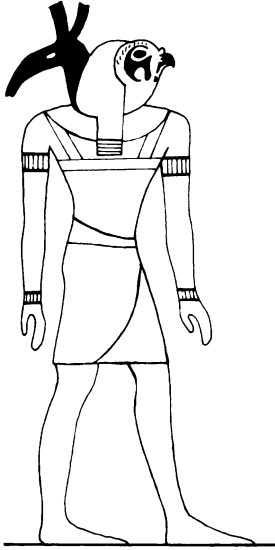
rendered by Betty Schueler

Sex Magick

The ancient Egyptians practiced Sex Magick under the formula expressed by the creative deities. This formula is shown in pictorial form with the naked goddess Nuit arched over the naked god Seb. Nuit represents infinite space esoterically, and the sky exoterically. Her name literally means heaven. Seb, or Geb, is form esoterically, and the Earth exoterically. He is often shown as a goose, but sometimes as a human male in iphyphallic (erect penis) form. According to legend, these two primal deities were separated by the god Shu. The name Shu translates literally as "truth." The scenario is that our world, and everything within it, was created by an initial separation: a division of One into Two, of unity into duality. A key polarity in this split is that of femininity and masculinity. The return to primal unity thus requires the union of male and female. This is the underlying idea behind Sex Magick which is nothing more than a magickal technique to effect the unity or wholeness of consciousness. It is often said that the chief characteristic of spiritual consciousness is an intense sense of oneness.

The formula of Nuit arched over Seb and separated by Shu has a close parallel. This alternate formula is found in the "Stele of Revealing" to commemorate the magician named Ankh-f-na-Khonsu. Here the goddess Nuit is arched over Horus in the form of a winged globe. This form of Horus represents consciousness as a geometric point in space.

Sexual Magick is a natural result of the doctrine of dualities. This doctrine says that all manifestation is in the form of a duality, male and female being but one example. According to this doctrine, all dualistic forces are aligned like the two sides of a coin—you can't have one without the other. Thus beauty begets ugliness, health begets disease, birth begets death, and so on. This idea also implies that man, the microcosm of the macrocosmic world, is also a duality. The Egyptians



Horus-Set

represented this idea with the double god Horus-Set. The traditional view was that Horus and Set were Opposers. Set killed Osiris, the father of Horus. In revenge, Horus fought and bested Set. Esoterically, Horus is matter, Set is spirit; Horus is the moist oasis, Set the dry hot desert; Horus the day, and Set the night. In other words, they are polar opposites and thus represent the dual nature of man and the world. The god Horus-Set combines the two gods, represented symbolically by their two heads, onto a single body. He is Horus and Set united. Thus he is the archetype of the Magus, the Master of the Universe, who is able to unite the forces of duality within himself.

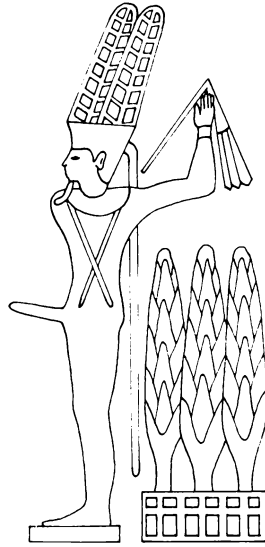
There are degrees of Sex Magick. At least two degrees were taught. The first employed the sexual union of a male with a female. The second employed the mental union of one's masculine nature with one's feminine nature. When the first stage, using a physical partner, was mastered, the second stage was entered. Magical techniques included rituals using the assumption of god-forms. The male would assume the form of a divine Chief or perhaps the god-form of Osiris, and the female would assume the god-form of Nuit. The words said could be those from the *Pert Em Hru* as follows:

"Osiris: O Goddess of the Night Sky, may you allow me to come before you. I am purified. I am a god. May I come."

"Nuit: That which is in your heart must come to me free of defects. I know you, and I know your name, and I know your deeds."

"Osiris: I will come before you. I will rise up. I am at peace. I am nourished. I will rise up as one who goes in harmony into the body of Nuit."

Another formula of Sex Magick used by the ancient Egyptians was for purposes of enhancing fertility. The forces of fertility and fecundity were embodied in the god Amsu, whose name is literally “the formula of fertility.” Amsu, or Min, was also called Menu (not to be confused with the god Menthu, the warrior Lord of Thebes), and was always depicted in iphyphallic form. Menu became the Greek god Pan, whose sexual exploits are legendary. An appropriate prayer should be addressed to Amsu—Menu before sex to assure a son or daughter.



Min

A special fertility spell might also be directed to Ra, the creative solar god whose body is the sun, from Chapter XLIV of the *Pert Em Hru*. It is as follows:

*“May I see Ra being born from yesterday
between the thighs of the goddess Mehurt.
May his strength be my strength.
May my strength be his strength.”*



Death Mask of King Tutankhamen

The Death Mask

The Egyptians buried their kings in a funerary mask known as a death mask. The mask was created to look like the deceased. Probably the best-known death mask is that found on the young King Tutankhamen. The mask of Tutankhamen was made of solid gold, beaten and burnished, and placed over the head and shoulders of his mummy. Its eyebrows and eyelashes were lapis lazuli. It is without doubt the finest example of the magickal death mask known today.

Why did the Egyptians go to the trouble and expense of making a death mask? The official explanation of modern Egyptologists is that it enabled the *ba*, which left the mummy during the day, to recognize its body when it returned at night. Without the mask, the *ba* would not know which body to enter, and could enter the wrong body or become lost. Such a patently absurd notion can be found in most modern Egyptian textbooks. It demonstrates that Egyptologists know nothing whatever of Magick.

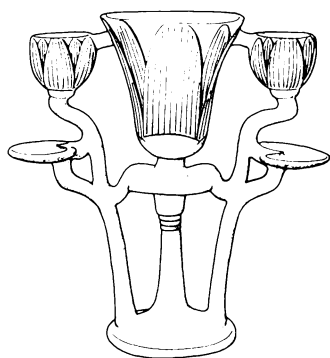
The *ba* is connected to the physical body by a psycho-magnetic link known in the East as the "sutratan" and in Western occultism as the silver cord. At death, this link is broken and the *ba* no longer enters the physical body. As a result, the body begins its decay. The funerary mask was used in magickal operations by living magicians, certainly not to direct the *ba* to its discarnated body. Because of its use during certain magickal operations, the mask, like a talisman, would become charged with a type of magickal force. This force was of a preservative nature and so helped to protect the mummy from decay. For this reason, it was placed over the head and shoulders of the mummy after its owner died.

The death mask is a symbol of man in a state of *samadhi*, or deep transcendental meditation. One of the ordeals of Egyptian High Magick was to enter an exalted state of consciousness such as the *samadhi* of Yoga, or the *nirvana* of Buddhism. One of the physical signs of entering a high state of consciousness is that breathing stops, or at least almost stops. When breathing stops, the mind turns inward rather than outward. *Samadhi* is thus a simulation of death. The mask was a symbolic device used by the magician to indicate that he or she

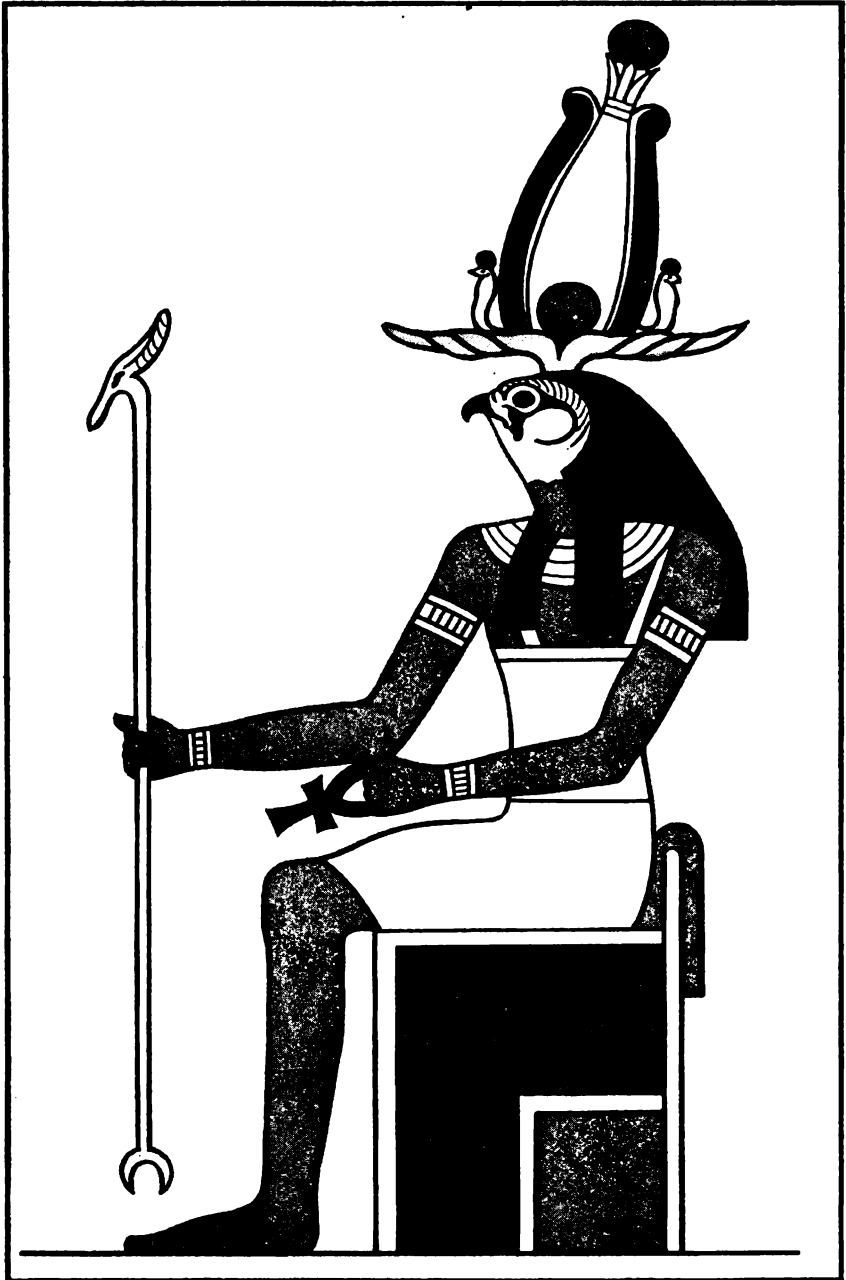
had attained an altered state of consciousness. During such states, one of the mental signs obtained is a strong sense of timelessness. One seems to have existed forever, and the normally swift flow of time that always confronts the human mind appears to come to a stop. The death mask seeks to capture this timeless moment for the magician wearing it. It is made of one piece which fits snugly over the head and upper shoulders, letting in only a very small amount of air (the mask of the advanced magician has no nostril holes). These words from Chapter CLIB of the *Pert Em Hru* were often engraved or written on the back of the mask:

“May the god Shu give support to this face of beauty and divine authority that is your Eye forever, for this Osirified magician who is a Reverent Lord. Your right eye is like the Sektet Boat. Your left eye is like the Atet Boat. Your aura has foreknowledge and can see what has been ordained by the Company of the Gods. You have been initiated by the amulets of Anubis. You will be assisted. You will be a Master of the Universe and a Beautiful One before the Sacred Hawk. Your being will be harmonious in the presence of the god Ptah-Seker.”

In addition to writing these words on the mask, they were used as a magickal spell and spoken over a new mask for consecration. The death mask was used as a device to help the magician to simulate the actual mental state associated with death. As such, it can still be used today. However, if you would like to make and use a death mask, remember to cut air holes for your nose. Only advanced magicians who can suspend the normal breathing processes should use a fully closed mask.



Part III



Heru-Ur
The elder Horus

Introduction To Egyptian High Magick

The *Pert Em Hru* is a collection of individual rituals especially designed to aid the magician in out-of-the-body experiences. The rituals are a form of White Magick (most forms of High Magick are, by definition, white). According to Egyptian teachings, each person entering these spheres encounters experiences which are tailored to their own level of spiritual development. The chief function of Magick is to remind the magician of his own inner spirituality, and to help him maintain conscious control of himself and his surroundings. The subtle environment, like dreams, is plastic and constantly changes to conform with the will of the disembodied consciousness.

Egyptian Magick is a means of control which must first be learned and practiced during life. Later, it is used in the after-death state to either "ascend the planes" or to return to life on Earth in the best possible manner without the normal break in consciousness. The *Pert Em Hru* contains prayers such as "May I not be overcome by the disembodiment processes," and "May my season not come to an end." But there are also positive statements such as "I am the god Tem," and "I am fully conscious." In each case, these are reminders to the magician of certain key facts about his situation and advice for action to be taken. The statement "I am Tem," for example, reminds the magician that he is inherently divine and advises him to mystically unite with Tem by shifting his sense of identity. The "shifting of identity" is a major aspect of Egyptian Magick.

When one's body is hungry, he is apt to say, "I am hungry." When one's body is in pain, he is apt to say, "I hurt." When one's mind cannot retrieve stored data, he is apt to say, "I cannot remember." When one is aware of strong feelings of attraction and desire, he is apt to say, "I love" or "I am in love." Furthermore, one may consider himself a musician, a friend, a car driver, a parent, and so forth. This ability to shift one's sense of identity around is inherent in the human mind and

is generally taken as a matter of course. The personality that one identifies with during any one lifetime is the human ego. Although it seems real and substantial enough, it does not exist at all according to esoteric tradition. Its existence is, in fact, completely dependent upon the focus of one's sense of identity. A loss of this focus results in amnesia. A fracturing of it results in schizophrenia. Too strong a focus results in egomania, and so on.

The human ego is not a separate entity and will dissolve someday, like a fist when the hand is opened. One's sense of identity is a characteristic of the Reincarnating Ego or Oversoul. It survives the death of the body and even the most feared after-death state, the Abyss. The Egyptians were adept at the magickal process of consciously shifting this sense of identity. It is the heart of their methodology for maintaining consciousness in the subtle regions and planes. It is the hallmark of Egyptian Magick.

When using the High Magick rituals presented in this section, the magician will have to make various statements which, on the material level, may not be true. They appear to be egotistical, self-serving statements that attempt to deceive the gods. However, their purpose is to shift one's identity from human sinner to noble Adept. They represent a psychological boost which is essential if this magickal process is to be successful. Whether the magician actually was sinful is irrelevant. He must shift his sense of identity away from the human personality (the heart) toward the individuality (the prince, or mother). The reason for this is that the human personality will be annihilated in the Abyss (the region of dispersion). The individual will lapse into a state of unconsciousness, and will awake in a new body with no memory of the past life. By magickally transferring one's sense of identity to that which is not affected by the Abyss, he can maintain full consciousness and deliberately enter a new life of his choice—with memory unimpaired. This Egyptian teaching is in full accord with esoteric tradition and bears striking parallels with other occult doctrines, such as Tibetan Buddhism.

The *Pert Em Hru* mentions at least six stages in the magickal ascent toward full control and full consciousness. At each stage the initiate was given a corresponding title. The six titles in order of progressive advancement are:



Tep-ta, Master of the Earth



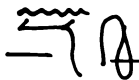
Tep-aaui, Master of the Hands



Tep-het, Master of the Temple



Tepu-tu, Master of the Stone Mountain



Nes-khet, Master of Fire



Hra-tep, Master of the Universe

The Book of Encountering Deceased Relatives describes a Master of the Earth as one who has "the heart and mind that are provided by the god Ra," and as one who can travel about in his subtle body. This title is mentioned in Chapter XVII and also in Chapter XXXA, as well as in other chapters. It is the lowest and the most common title.

The Master of the Hands is mentioned in Chapter CX, where it is associated with the god Hu, the god of sensation. A prayer among the funerary texts of Pepi I, and in Chapter LXXVIII, mentions this title in connection with the goddess Nuit. The hands symbolize a means of direct action. This Master has control over all of his actions.

The Master of the Temple is mentioned in Chapter CX, where it is associated with the birth processes. It was probably a title for the god Ptah.

The Master of the Stone Mountain is mentioned in Chapter CXXXVII and also in Chapter CXLVI (21st pylon). The "stone mountain" refers to the pyramids, which were built both as places of initiation and as tombs. This title was given to the god Anubis.

Chapter XVII says that a Master of Fire is one who treads the path of Osiris. This title is personified by the goddess Nesert. One who attains it can safely raise his consciousness through the Fire of Dispersion which lies in the Abyss.

The highest title, Master of the Universe, is mentioned in several chapters. In Chapter XVII it is said to be one who dispenses tchefau, a divine food, in a place called the Sekhet-Aaru. There the title is given to the god Osiris. In Chapter CLIA, Nephthys calls her brother Osiris a Master of the Universe. This title is for one who can magickally control his rebirth.

How To Become A Master Of The Universe

Egyptian Magick is a highly sophisticated doctrine which seeks to reveal the truth of man, the universe, and life itself. It consists of theoretical teachings and practical implementation of the laws of nature.

The basic magickal doctrine of the ancient Egyptians is identical to that of mainstream Western occultism: that the material world is a creative expression of the divine. Between the lofty heights of divinity and the grossness of matter lies an invisible universe graduated into a series of planes, or states of existence. The lower portion of this Magickal Universe was called "set," which is usually interpreted as "the funeral mountain." As a mountain slowly ascends, and all upward paths tend to converge to a common point, so the entire "Neter-Khert" or Magickal Universe ascends to a common divinity. Man, the microcosm of the macrocosm, also contains within himself a graduated series of bodies, one for each cosmic plane of the Magickal Universe. During the waking state, consciousness is focused in the lowest of these bodies, the physical. During sleep, and between death and rebirth, consciousness is focused in one of the subtle bodies such as the ka or the ba. The thrust of Egyptian Magick is to enable the magician to leave his physical body in a subtle body (the term typically used for the subtle body was the khu), and explore first-hand the diverse regions of the Magickal Universe.

The reasons for practicing such magickal operations were twofold: to obtain general knowledge that could be used to explain what life was all about, and to obtain specific knowledge that could be used to improve man's situation in the world. Two of the fundamental tenets of Egyptian Magick, reincarnation and karma, were first learned in this way. The doctrine of reincarnation was taught in the story of Osiris and his sister's Isis (rebirth) and Nephthys (death). Osiris was killed by his brother Set and then brought back to life by Isis, who used the power of the god Thoth. The consort of Thoth is the goddess Maat. Together, they represent the law of karma—Thoth is the faithful recorder of one's past words and deeds, and Maat is the dispenser of justice based on those records. Both Thoth and Maat are encountered

in the Ritual of the Balance. The ritual is designed to bring you face to face with your karmic burden. The result will either be an ability to control karma to a degree, or failure to control it. In the latter case, you can actually become disoriented (“eaten” by the demon Amemit) to the point of either insanity or death. The rituals of Egyptian Magick are not to be trifled with by the unprepared (those unfortunates known as the “uninitiated”). You must be well acquainted with the philosophy behind each ritual before success can be assured.

The dividing line between Low Magick and High Magick is obscure; there is no clean break between the two. The rank of a Master of the Universe was obtained by successfully performing all of the High Magick rituals, but every magician had to start with Low Magick before advancing to High Magick. To become a Master of the Universe you first must graduate through each of the magickal grades in turn as follows:

Master of the Earth. To obtain this rank, you must know such basic skills as reading and writing, history, and especially the fundamentals of Egyptian Magick.

Master of the Hands. To obtain this rank you must obtain an appreciation for art and architecture. A Master of the Hands is an artist or mason of some kind.

Master of the Temple. To obtain this rank you must obtain a working knowledge of the Egyptian religion and the general philosophy of the Egyptian people.

Master of the Stone Mountain. To obtain this rank you must undergo the initiation of being placed alone in a stone sarcophagus within a pyramid for three days and three nights. You must be proficient at traveling in your Body of Light.

Master of Fire. To obtain this rank you must have mastery of the vital force known as prana, and of the creative energy known as kundalini that circulates in the body.

Master of the Universe. To obtain this rank you must have conscious control over the circumstances and events of your life and over your rebirth. You must become like the god Osiris.

The spells and rituals included in this book are designed to assist any earnest magician in the progressive advancement to the grade of a Master of the Universe. Begin by mastering those rituals in the section on Low Magick. The ability to travel in the Body of Light, for example, is a prerequisite to successfully practicing High Magick. Similarly, the knowledge and use of talismans is a basic requirement.

The three rituals of Osiris, Ra and Aten are largely collections of prayers to these gods. However, they reveal a great deal about the divine nature of these important gods. In addition, they are relatively safe to perform. For this reason they are highly recommended to beginners. Ra and his clone Aten are solar gods. Osiris is a lunar god. The student of Egyptian Magick will find a treasure trove of useful information on both solar and lunar magickal currents embedded in these rituals.

The Ritual of Maintaining Breaths and Opening the Mouth are designed to assist you to remain conscious in the Magickal Universe. Practice these before going on to more advanced rituals.

To assist you in exploring the Magickal Universe, several rituals were developed to focus in on specific areas. Such rituals as The Ritual of the Ten Subtle Regions, The Ritual of the Pylons of the House of Osiris, The Ritual of the Seven Arits, The Ritual of Sekhet-Hetepet, and The Ritual of the Hall of Maati are in this category. Each will allow you to experience major subplanes of the Magickal Universe. They thus serve as magickal road maps through these regions. If performed successfully, you will experience these places first-hand and converse with the deities there.

The Ritual of the Four Flaming Torches is especially interesting. According to the text, "If this ritual is properly conducted, you will never lose consciousness. Your living ba can exist forever by performing this flaming torch operation, and your khu can be like the god Osiris-Khenti-Amenti and will stay intact for a period of several million years with the power and might of a Great One." The ritual is thus an especially powerful one if properly performed. The thrust of the ritual is to overcome your enemies (where the word for enemies can also be translated "death process"). If you take this to mean people you don't like, you will be unable to perform it with much success. However, if you take it in its esoteric sense of bad karma, gross desires, and egotistical tendencies, then success is much more likely. The

ritual closes with an invocation of the god Osiris-Khenti-Amenti (the Egyptian equivalent of the Eastern nirmanakaya), with whom you must identify yourself.

The rituals of Pepi II, Peta-Amen-Ap, and Unas are designed for the intermediate student. They demand a degree of expertise in magickal visualization, but are not especially dangerous to perform. A central objective throughout these three rituals is to attain control over the Eye of Horus. "May I gain control of the Eye of Horus" is to be repeated throughout the rituals, almost like a chant or mantra. Most Egyptian texts assume prior knowledge of this mysterious Eye. The Pyramid Ritual of Pepi II, however, comes close to revealing its esoteric nature. It calls the Eye of Horus a "magickal amulet" and "a heavenly body in the form of a magnet." It is thus a magnetically charged talisman which channels planetary forces into a form of special magickal power that can protect the bearer.

The Ritual of the Day and Night and The Ritual of Am Tuat together represent the highest form of Egyptian Magick. They bring Egyptian Magick to its culmination. If properly conducted, they will allow you to travel through the major arteries of the Magickal Universe in logical progression all the way from death to rebirth. The vast array of imagery contained in these rituals alone is sufficient to demonstrate the multitude of possibilities that exist for each person in the Magickal Universe. Like dreams, just about anything can be encountered in these plastic regions of the mind. You will join with Ra, the god whose physical body is our sun, and sail, in his boat, like an adventurer plying uncharted seas. You will sail into the West, away from the light of life and all that is known of existence. You will experience, with Ra, the denizens, both friendly and hostile, who line the banks of the Great River whose swift currents push you along its momentous course through the underworld. You will pass through each of the twelve "hours of night," learning the lessons that must be assimilated in order to safely continue. You will confront those obstacles that seek all too often to confine you in the darkest realms of your own unconscious nightmares. These rituals are NOT intended for the beginning students of Magick. Success is only assured for the advanced magician, and then, only if properly prepared in advance.

More than thirty rituals and spells are included in this section. They are presented in their original form. Most are rather straightforward translations from the *Pert Em Hru*, while others are collections of direct translations from various sources. All hieroglyphic texts of these rituals, together with translations sanctioned by modern Egyptology, can be found in the numerous works of Sir E. A. Wallis Budge. The rituals themselves are obviously unfinished, lacking proper openings and closings in most cases. However, they constitute the major textual portions of full, working magical rituals. As such they can easily be embellished by you, the modern magician, to serve your purposes. They also contain the core teachings (akin to the so-called "pith" instructions of Tibetan Buddhism) of Egyptian Magick. They constitute, even in their unfinished condition, what has sometimes been called the fountain source of Western occultism. In all cases, the rituals have been divided into steps, with consecutive numeration, solely for the convenience of the modern reader.

Note: Occasionally in the text of a ritual a phrase is supposed to be given special emphasis and so will be repeated two or more times. This is not a printing error. The phrase should be repeated as many times as printed.



The Ritual Of Ra

The Egyptians wrote many prayers to their gods. Several of the chapters of the *Pert Em Hru* contain such prayers. The Ritual of Ra contains many of the prayers to the sun god Ra. The ritual text informs us that the god Ra is the creative spirit whose physical body is the sun. The best time for performing this rather long ritual is at noon on the first day of the month. At dawn, the sun is the body of Khepera. At dusk it embodies Tem. Only at noon is it truly Ra. The ritual combines prayers from *The Papyrus Of Nekht*, *The Papyrus Of Ani*, and *The Papyrus Of Auf-Ankh-A*, and closes with a prayer from the *Stele of Panehesi*.



The Ritual of Ra

1 This Ritual to Ra is to be conducted by an Osirified magician. Begin by saying [the following]:

“Honor to you, O Sustainer of the Spirit (khu), O Tem-Hor-Khuit, when you ascend over the horizon. May a prayer to you be on the mouth of every person. Your beauty is renewed each season in the form of the Solar Disk (aten) in the subtle regions at the side of your mother, Hathor. Now, you can ascend to any throne room and can make any heart expand throughout eternity. You pass through this house wherein obeisance is given to you.”

2 Address Ra and say:

“A prayer for your radiant light in order for it to ascend over the horizon of the sky. You shoot turquoise rays into the Two Lands, O Ra, who is Hor-Khuit, O God of Renewed Existence, O Heir of Eternity, O Begetter who gave birth to himself, O King of this Earth and Ruler of the Tuat, who is above the highest boundaries of Augert, who came forth from the waters where the forces of solidification, associated with the god

The Ritual of Ra

Nu, took care of him, and sanctified his birth. O god of all life who desires life for every person. May your nature elevate you to a King of the Gods, a creation of the goddess Nuit. Your face embraces justice (maat) and is renewed at every season, and you are exalted thereby. May your path carry me above the Earth in order to return to you.

“O Lord of Heaven and Lord of Earth, O King of Justice (maat), O Lord of Eternity whose authority is forever, O Prince of all of the gods, O god who made eternal life, who knows the heavens and establishes solidity in the subtle regions. The Company of the Gods give praise for your radiant light. The Earth is for those initiates who see your radiant light. The ancestors (pat) come forth each day in joyous exaltation to see your beauty. You sail across heaven every day. You are strong. It is said that your mother Nuit repeats your journey across heaven. Your heart expands over the Lake of Two Knives (testes) and manifests in peace. The Serpent of the Gate (seba) is cast down from on high and is cut up by strong severing processes. His body components will be gathered back together by Ra in accordance with justice (maat) and harmony (nefer).”

3 Visualize the sun as the Boat of Ra in the form of the Sektet boat. Address Ra in this boat and say:

“The Sektet Boat perfects consciousness and brings solidification in the South, North, West, and East. Your face is praised by the Two Companies of the Gods. The Earth manifests itself according to your thought. Isis and Nephthys ascend with you in that boat and they carry protective spells. You are a Master of the Universe. You are followed by the divine souls (baiu) of the East. You are praised by the divine souls (baiu) of the West. You have authority over all of the gods. Your nature expands the heart through the subtle regions, to the place of the Ka-Shrine, where the Nak Serpent influences the Fire of Dispersion. May your heart endure forever under the influence of your mother, Nuit and your father, Nu.”

Visualize a boat that is seven cubits in its length, and made of green stone, and containing [images of] the Divine Chiefs (tchatchau). Imagine a heaven of Star Gods (khabsu) and purifying waters. It should be a great structure, and should include natron and incense. Then you should form an image of Ra and face it to the North. Make it realistic with colors and place it in the bow of this boat. Then you should form an image of yourself. You will need to make it perfect [and then place it] in this boat. Your Sektet Boat must be like the Boat of Ra, and you must see Ra himself within it.

5 Now imagine that every man and woman is initiated. Then you yourself, and your father, and your son, are their protectors. Then see yourself in the Magical Universe as an initiated messenger of Ra.

6 These words are to be said on the first day of the month. These words are to be spoken only by an Osirified magician who is truth-speaking:

“Ra ascends from his horizon. His Company of the Gods come forth along his divine pathways. The god in the secret throne room casts down food (tchefau) from the horizon in the eastern side of heaven, at the word of the goddess Nuit. Those who are under oath on the pathways of Ra assist the great ancient god as he peregrinates, with forces of attraction. Now, O Ra, dwelling in your Ka-Shrine, you yearn for breaths, you hunger for the North wind, and you hunger for the fruitful Tet. You are embodied in the Sun. You have initiated justice (maat) and truth (shu). You have divided up those gods who follow your boat which sails again to the Great Ancient Gods at your word. Your ways have influence. You have gathered together your body components. You turn your face toward the beautiful Amentet. You pass there, truly, every day. Behold, this divine image of gold is responsible for the unity of the disks that are in heaven and is responsible for their disruption. You peregrinate, truly, every day.”

7 Visualize those who rejoice in the horizon, and those who travel about there, and imagine them to be under your protection. Consider the gods who dwell with the gods in heaven. May they see you in truth-speaking, and give praises to you as [they would give to] Ra. See yourself as a Great Ancient One who has passed through the evaluation and say:

“May the Ureret (Great) Crown influence protective thoughts for me. May I be strengthened by my time-in-a-body, and be the first of the Special Gods (aamu) who are in the presence of Ra. May I have the strength of a Master of the Earth in the Magical Universe. May I rise up to see you and be strengthened like Ra every day without faltering.

“I am truth-speaking. I will not be immobile in this land forever. May beauty be seen with both eyes, and heard with both ears, with justice (maat) and truth (shu), with justice (maat) and truth (shu). I am a Master of the Universe, a Master of the Universe in Annu. I am like a

god. The holy speakers who go forth as the followers of the god Nu can not speak to me or truly see me until the Osirification process is completed in the house of the god of the Abyss."

8 Think on these thoughts: The divine body components of Ra are in the Boat of Nu, with the peace of the ka of the god, together with his true will (merert). You must be truth-speaking in peace, be truth-speaking like Horus, the mighty one of transformations.

9 [Visualize the figure of] a mighty hawk standing up with the White Crown of the South upon his head [and the figures of] Tem, Shu, Tefnut, Seb, Nuit, Osiris, Isis, and Nephthys. See them in full colors and have them face to the North for realism. Place them in your boat (from Step 4) together with an image of yourself with great calmness of thought. Use incense with this to represent the Fire of Dispersion, and imagine the forms of geese [to represent] vehicles of flesh.

10 This ritual is an appeal to Ra and to the boat that he sails through existence. It will enable you to be with Ra, and to have a place in his Seqtet Boat there. The enemies of Ra will be cut away according to the presence of justice (maat). [This visualization will have special effect if] it is conducted on the sixth day of a festival. It is called the Visualization of the Seqtet Boat.

11 The following is a prayer to Ra on the first day of the month. It addresses the boat that sails forth. Say:

"Honor to you who are in the Boat of Radiant Light, the Boat of Radiant Light. Sunlight, or even a ray of sunlight, is said to exalt a person for millions of years so that one's true will (merer) will be turned toward the Hememet (people who dwell in radiant light). The god Khepera is in his boat. He has overcome the serpent Apep. It is said that the Children of Seb will cast down my enemies if I am truth-speaking, and will fortify me. They can fortify a person in the Boat of Ra. I am disembodied like the god Horus. The Masters in Heaven are like geese. Their flesh that remains on the Earth is given special skin for the Earth, like fish. All male particles (utchaiu) and female particles (utchait) must be fortified for them.

"I have not yet passed into Heaven. I can still return to the Earth. These people travel over the waters and they wander like the various Star

Gods (Khabesu). They are cut off by the god Thoth, and are prevented from coming forth into Anerti (double house of stone). May I be allowed to hear of these silent ones. Behold, they are with that great god who dis-embodies, the mighty one of strong powers. He purifies their blood. He washes away their passion. May they fortify me in the boat of my Lord who is Ra-Horus."

12 Now, you must be truth-speaking, and have a living heart. Your mother Isis gave birth to you, and Nephthys nursed you, just as they did for Horus at the return of the Unified Gods (smaït) of the god Set (Suti). Let them see the Urtu (Great Serpent) Crown established upon your head. They cast down their two faces onto the spirits (khus) of men who are before the Gods of the Dead. May they see you, an Osirified magician who is truth-speaking, with Horus. Say to them:

"May I be with the auspicious Urtu (great Serpent) Crown. May you cast down your two faces and in truth-speaking say to me, "You have been truth-speaking during your magickal operations in Heaven above and in Heaven below, and before the Divine Chiefs (Tchatchau), and before every god and every goddess."

13 If this ritual is performed properly, you will now exist as a spirit (khu) and be perfected in the Magickal Universe. You will not die in the dispersion process that is in the Magickal Universe. You can protect your memory while you are before Osiris. If you have performed this correctly, you will be able to exist like Thoth; you will be worthy of respect by the living; you will not be cast down at the time of the royal flame of the goddess Bast, and you will go about in strength as a mighty and beautiful prince.

14 This ritual should be conducted when the moon is renewed on the Day of Lunar Light. It should only be spoken by an Osirified magician who is truth-speaking.

15 If you are free of restriction and if you open a doorway to Osiris, you will cause lightning to flash across the body of heaven. One who is free of restriction will be strengthened by Horus, and he will be happy every day. Mighty transformations can occur at the moment when you are conscious of this lightning. You should

visualize this: It is the god of light who travels in the Sequet Boat. It is the four gods who are above heaven, and the gods who are in heaven at the time of your arrival on your day of coming to those who assist existence.

16 Say the following prayer to the god Ra, who shines in the horizon at dawn, and who sets from life at dusk:

"Honor to you, O Ra, in the form of radiant light. O Tem-Horus-Khuit, you are praised for your good qualities. Before my two eyes appears the shining spirit (khu) that is above flesh. You pass in strength and then you set in the Sektet Boat (Boat of Consciousness). Your heart expands with the breaths of truth (maat) in the Atet Boat (Boat of Relationships). My heart is delighted by your cyclic pilgrimage across heaven, and by your setting with those who have cast down all of your enemies."

17 Address the Star-Gods and say:

"Praises be to you, O Star-Gods-who-never-lose-greatness (Aukhem-an-urtu), and adoration to you, O Star-Gods-who-never-lose-consciousness (Aukhemu-an-seku), who rest in the horizon of Manu. You are beautiful at the two periods (dawn and dusk). You are the Lord of Life. The two Tets symbolize my divine Lord."

18 Now address Ra and say:

"Honor to you, O Ra, who shines as the god Tem when you set. Beautiful is your radiant light. You shine upon your own mother. You rise up as the King of the Gods, and cause the Goddess of the Night Sky (Nuit) to show obeisance to your face. You are embraced by justice (maat) and you are renewed at the two periods (dawn and dusk). Your cyclic pilgrimage across heaven will expand your heart. The Lake of Knives (Testes) will appear when you set. Seeds will be cast down at its banks, and those who are there will cut up that which held together the flesh."

19 Visualize Ra with breaths of truth (maat). Let the beauty of the Sektet Boat strengthen your consciousness, and carry you to the forces of solidification in the South, the North, the West, and the East. Because of your prayer, the two Companies of the Gods, and the gods of crea-

tion (kheperut), will be divided. Speech on Earth is excessive. Silence can only be manifested by those who dwell in heaven. [Speech] can not be manifested by the Daughters of the Land, or by the Cyclic Wanderer (shemau), the One Lord who created those things that have existence. It is golden. The tongue of the Company of the Gods will initiate those who are in the waters there. Above this region is the land of Horus. You must say to him:

"May I inhale the air that comes forth from your nose, and the North wind that comes forth from your mother. Your spirit (khu) [is like] my spirit (khu). You are the god of the Osirified. My soul (ba) praises you in peace, O Lord of the Gods. You are exalted because of your wondrous nature. Your penetrating radiant light is radiant light that penetrates my body like Ra."

20 Address the God of the Dead and speak the following magickal prayer:

"O Lord of Eternity, O Un-Nefer, O Horus-Khuit, whose many transformations are mighty [like] the transformations of the triune god Ptah-Seker-Tem in the city of Annu, O Lord of the Secret Chamber, he who unites the city of Het-Ka-Ptah (Memphis) with the gods, the Guide of the Tuat, you are the governor of those where you set in the night sky. The goddess Isis embraces you when you set, and she drives the demons away from the entrance of your pathways. She assists you in Amentet. Your light shines over the Two Lands like fine gold. Those who have died rise up and come to see you. They breath the air. They see your face which is like the shining solar disk in the horizon. Their hearts are at peace because of what you have done. You are eternity and everlastingness."

21 Now you must address the deities by saying:

"Honor to you, the Star Gods (khabs) in Annu, and the Hememet in Kher-Aha, and the god Unti (god who exists), and the spirits (khus), and the gods of the Abyss who dwell in Annu.

"Honor to you, the god An (pillar of light) in Antes (mountain that divides up the pillar of light), great god Hor-Khuit whose long strides take him over heaven. He is Horus of the two horizons.

"Honor to you, soul (ba) that is eternal, the god Bai who dwells in

The Ritual of Ra

Tettu, and Un-Nefer, the son of the goddess Nuit. He is the Lord of Agert.

“Honor to you, the authority in Tettu. The Urert (great) Crown can be established upon your head. You alone can cast its protective spells. You can rest in Tettu.

“Honor to you, Lord of Aret, who places the Seker Boat upon its sledge, who closes the door to the evildoer, who grants the peace of the Eye of Ra (utchat) in his throne room.

“Honor to you, Mighty One at his moment, the great and mighty Ancient One, the Initiator of Naarutef, the Lord of Eternity and Creator of Duration. You are the Lord of Hensu.

“Honor to you, the peaceful one of justice (maat). You are the Lord of Abydos, who gathers together your body components in Ta-tchesert. You are one who has possession of his aura.

“Honor to you, the one in the boat who brings the god Hapi from his residence, and who radiates the light of truth (shu) over his subtle body (khat-ut). He dwells in Nekhen.

“Honor to you, the creator of the gods, the King of the North and South, Osiris, the truth-speaker who governs the Two Lands in his seasons. He is good, the Lord of both worlds. May you assist me and open up a pathway for me to travel in peace. I am centered in truth (maat). My words do not contain falsehoods. To my knowledge, nothing need be done a second time.”

22 Now address additional deities and say:

“Honor to you who come with the god Tem, who works for and knows the Company of the Gods.

“Honor to you who come with the Soul of Souls, the Sacred One in Amentet.

“Honor to you who are above heaven, the gods who illuminate the Tuat with one’s good qualities.

“Honor to you who receive the god Khu, who comes as a ray from his solar disk (aten).

"Honor to you who are the might of all of the gods who have ascended to heaven, the god Heq in the Tuat. May you grant the sweet breaths of the north wind for me.

"Honor to you who can make a way through the Tuat, who can emerge through all of the doors.

"Honor to you who are the gods who evaluate words in the Magickal Universe.

"Honor to you who dwells in secret places, and who knows the Tuat with his spirits (khus).

"Honor to you who are the Great Ones and the Mighty Ones. Your enemies will be cast down into their Houses of Sacrifice.

"Honor to you who cut up demons (seba) and who destroy Apep. May you grant the sweet breaths of the north wind for me."

23 Now say a magickal prayer to Ra when his light shines from the horizon on the eastern side of heaven, to those who dwell and move along his pathways. This is an invocation for an Osirified magician who is truth-speaking. You must say the following to invoke the solar disk (aten) who is the Lord who is radiant light, who is penetrating, and who shines light from the horizon every day:

"May you shine light upon my face. I praise you in the morning, and I rest with you in the evening. May my soul (ba) go forth with you over heaven. May I be a pilot in the Matet Boat (Boat of Interrelationships).

"May I sail forth in the Sektet Boat (Boat of Consciousness). May my mind be opened up in the East by the Star-Gods-who-never-lose-greatness (Ahemu-an-urtu)."

24 [The following invocation is for] an Osirified magician who is truth-speaking in peace. You must say [the following] magickal prayer to your Lord, the Lord of Eternity:

"Honor to you, O Horus-Khuit, who is Khepera, the self-manifested Beautiful One. You shine light from the horizon. You shine light on the Two Lands. Your radiant light is penetrating. All of the gods rejoice when they see you as the King of Heaven. The Lady Unnut can establish solidity. As your disciple, she is the Goddess of the South, and she is the

Goddess of the North, and upon your brow she has made her throne room. In front of you is Thoth who abides in the bow of your boat and eliminates all of your enemies. Those who dwell in the Tuat will come forth and give obeisance to you. Those who see the god Sem are happy. May I come before you. May I be with you and see your solar disk (aten) every day. May I not be confined. May I not be turned back. May my body components be maintained. May I see your beautiful rays which are all like music. May I be one among those saints who are a Master of the Earth. May I come at last to the Land of Eternity and be made whole in the Land of Everlastingness. Behold, I have requested it of my divine Lord."

25 The following invocation is for an Osirified magician who is truth-speaking in the peace of a Truth-Speaker. You must say [the following]:

"Honor to you when your light shines from the horizon in the form of Ra who rests with the goddess Maat. You sail across heaven and you are seen by every face. You pass through hidden places and bestow the morning and evening of each day. The progress of the Seqtet Boat is the responsibility of your divine majesty. Your radiant light penetrates through each face without being aware of it. Physical particles have no similarity with your radiant light. The lands of the gods are seen by you. The teachers on the mountains of Punt are greatly influenced by the mystery of your creation. You alone can generate the Opening of the Mouth for one, and your transformations are the highest. The god Nu is one who travels about like you travel about. He is not affected on the Day of Death like your divine majesty, or on the Day of Discord that comes when you have gone along the magickal pathway, through the murky waters of the worlds, after millions and hundreds of thousands of years. Transience and sorrow were created by you. When you are at rest, you are black, and the hours of night correspond to your progress through them. You are black to correspond with your environment. O Source of Light for the Earth, may you assist with your arm in the form of Ra. May your light shine from the horizon for me. I must speak of my praise for you, because you are the source of radiant light. I say [the following] to you:

"Because your light is radiant, you are the Day Star. Because of your exalted nature, your manifestations ascend to you. Because of the majesty of your beautiful rays, you are golden and your body com-

ponents are born without defects. You are born in the form of Ra, and radiate light from above heaven. May you allow me to come at last above the Heaven of Eternity to the border of the mountain of the Favored Ones. May I be united with the spirits (*khus*) of the saints, the Perfected Ones of the Magickal Universe. May I come forth with them to see your beautiful rays. May your light shine in the evening when you repeat the journey toward your mother, the night sky, and you are carried beyond the West. My two arms form the ancient praises for your peace after life. Behold, you are the Creator of Eternity, and should be praised. You rest with the god Nu. I have allowed you into my heart without regret. A latent god over the gods am I, truth-speaking. I speak the ancient praises to you. May light shine like gold. May light radiate over the Two Lands and give birth to the day. Your mother-goddess gave birth to you by her hand. You are the source of light who cycles with the name of Aten. The great source of radiant light radiates light within the god Nu and strengthens the forces of attraction. I give honor to those in the memorable waters, and those who celebrate in all of the neighboring cities and habitations, and those who are governed by your beautiful rays, and who uphold the forces of attraction of your *ka*, and those who taste the divine food (*tchefau*). Mighty and of awesome strength and power are the Gods of Power who are over their throne room during my magickal operations. Mighty are those who ascend in the Sektet Boat. Great is he who is wide-ranging in the Atet Boat. May you spiritualize me. I am truth-speaking in the Magickal Universe. May you allow me to exist in Amentet free from evil. May you bestow [the grade of] a Master of the Universe. You remove defects from worthy spirits (*khus*). You join the souls (*bas*) in Ta-tchesert. May the Seqtet Boat [take] me to the Sekhet-Aaru at this request, in order to expand the heart."

26 Say the following:

"I come forth into heaven. I sail in wonderful vessels. My brothers are among the Star Gods (*Khabsu*). I produce thoughts in the [Sektet] Boat. I am mindful in the Atet Boat. I am aware of Ra in the regions near his Ka-Shrine. I am at peace with his solar disk every day. I see the Ant Fish with its transformations on the deep waters of turquoise. I see the Abtu Fish in its season. The Tutu (evil) Serpent can manifest and cast down the dead. It has been foretold that a person who is dissociated during the disembodiment process may have his organs reattached. Ra exists in an atmosphere of truth (*maat*) and beauty (*nefer*) that strengthens consciousness in the Sektet Boat. The divine daggers of Ra (*sunbeams*)

will come at last to one who is with joy. The heart of the goddess Nebt-Ankh (Lady of Life) will be pleased at the overcoming of the Serpent of Death by her divine Lord. I can see Horus with the formula of harmonious thoughts, and the god Thoth and the goddess Maat will be beside me. All of the gods will rejoice when they see Ra coming in peace to instill life in the hearts (abs) of the spirits (khus)."

27 Now offer a prayer to Ra when he shines light from the horizon in the eastern side of heaven. This is to be said by an Osirified magician, a god who rests with all of the gods. You must say [the following]:

"Honor to you when you come as the god Khepera. O Khepera, as the Knower of the Gods, you raise up your light. The source of light is your mother. You ascend as a King of the Gods. You were created by the mother Nuit when her two arms performed acts of reverence. Your purpose in Manu (mountain of true waters) is peaceful. You are embraced by the goddess Maat at the two periods of renewal (dawn and dusk). May he grant strength to the spirit (khu) so that a truth-speaker can come forth as a living soul (ba) and see the god Horus-Khuit. May my ka be truth-speaking before Osiris."

28 You must say [the following] to invoke any of the gods in the House of the Soul (ba):

"May the evaluations of heaven and Earth [conducted] in the Balance adequately provide the kas with divine food (tchefau). The god Tatenen is the only creator of perfected man. The company of the Gods of the South, North, West, and East are among those who give praise to Ra, the Lord of Heaven, Prince of Life, Strength, and Health, and Creator of the Gods. He is praised because of his beautiful transformations when he ascends in his Atet Boat. You are praised above the heavens and you are praised below the depths. Your scribe is Thoth and the goddess Maat is a radiator of your light. May the Serpent of Death (Kheft) be cast into the Fire of Dispersion. May the Serpent of Gates (Sebau) be cast down from on high and be dispersed by the power of Ra. He passes by the Mesu Serpents (serpents of the birth processes) and the Betesh Serpents (serpents of aggregates). They can not exist in the House of the Ancient One because of his memorable words and thoughts, or in the throne room of a Great One, or in the Sanctuary of the Gods because of the lofty heights. They see Ra as he ascends with his penetrating radiant light that

saturates the land. Strength comes from the majesty of this venerable god. He is the unifier of the Land of Manu, and the source of radiant light for the Earth. He is born every day. He finishes where he reached yesterday."

29 [Now see yourself as a god. Address Ra and say]:

"May your peace be mine. I see your beautiful rays. A Master of the Earth will defend me. The ass will protect me from the Serpent of Gates (sebau). I will destroy Apep at his moment. I see the Abtu Fish (fish of death) at its time of manifestation and the Ant Fish (fish of the aura) and the Ant Boat (boat of the aura) in the river. I see Horus as a Guardian at the Helm [of the Boat of Ra] with Thoth and Maat at his sides. My way begins with the Sektet Boat and ends with the Atet Boat. I am allowed to view the solar disk (aten) and to look upon the god Ah (the moon) until all light is in the East. My soul (ba) can come forth and swiftly travel to any place it so desires at the invocation of my name. It can be found in the pathway where things peregrinate. I will be given peace and nourishment in your presence, like the followers of Horus. May a throne room be made for me in the Boat of the Day in which the god sails. My purpose is for my ka to be in the presence of Osiris, in the land of truth-speaking."

30 [Now address Ra as follows]:

"Honor to you, O Ra, creator of immortal man, Tem-Hor-Khuit, the one god who lives in truth (maat), creator of things that are, discerner of things that will be, ruler of the spirit body (sah) of men and women who came forth from his Eye, Lord of Heaven, Lord of Earth, creator of beings below man and above heaven.

"O Neb-er-tcher, the Bull of the Company of the Gods, divine king over heaven, Lord of the Gods, divine prince who is the chief of the Company of the Gods, the god who is divine, who is self-manifested, the god of the Two Companies of the Gods (the greater and lesser) who manifested at the beginning.

"Praise be unto you, O Creator of the Gods, O Tem who brought man into manifestation, Lord of Bliss and Mighty One of Desires. You are the shining light and the life of every face of man. I give praises to you in the evening. I rest when you set from the living. The Sektet Boat is with gladness. The Atet Boat is with joy."

The Ritual of Ra

“My praises are sent to you. The goddess Nuit is at peace. Your divine rays are exalted, cast down by your spiritual vision. The Serpent of Death (Khefti) flees back to the serpent Apep. Your setting is beautiful. Your heart expands over the Horizon of Manu. You are the shining light there and the God of Beauty, Lord of Eternity, and the divine authority of Augert (Mountain of Silence). You give illumination to those of the dead who are there and they can perceive your rays in their vicinity and in their habitations. Their two arms form praises to your ka. The saintly ones of Amenti are with joy moving along their channel. Now, you are the shining light for those Lords of the Tuat and their hearts are blissful. You are the Light in Amentet for those whose eyes can focus to truly see you. Their hearts will be initiated when they see you and they will rejoice at your body which is over them. Without pain, O God, give birth to their bodies. You give birth to them through the forces of expansion. You are radiant light. You hold back suffering from them. You set in order to please them and they praise you [for it]. You advance toward them. Their goal is the bow of your boat.”

31 [Close by concentrating on Ra. See Ra in the Magickal Universe surrounded by all who are with him while saying]:

“You set in the horizon. You are beautiful in the form of Ra every day. You give existence to my soul (ba). You initiate with shining light when you shine upon my body. I can see the solar disk and the dead who are perfected spirits (khus) in the Magickal Universe who sit in the presence of Un-Nefer. May these creative ones assist me.”

The Ritual Of Osiris

There are many existing hymns and prayers devoted to the god Osiris, who began as a grain god. Osiris ruled over agriculture and helped things to grow; later, he was killed by his brother Set. His wife Isis, using the magick of Thoth, brought him back to life. From then on, Osiris was the God of the Dead, who judges each person who enters the Magickal Universe according to their past words and deeds. He is called Un-Nefer, the Beautiful (or Harmonious) King. In an esoteric sense, he represents the cycle of reincarnation. As Ra is a high solar god, so his son Osiris is a high lunar god. This ritual combines various prayers translated from the *Pert Em Hru* and from a XVIIIth Dynasty stele.



The Ritual of Osiris

1 Address Osiris and speak his titles as follows:

"Honor to you Osiris, Lord of Eternity, King of the Gods, whose sacred names are many, whose actions are pictured in the halls and chambers of the saints, the initiator of the ka in Tettu, the Great One who is responsible in Sekhem, the Lord of Invocations in Athi, who initiates with divine food (tchefau) in Annu, the Lord who is fruitful in Maati, whose soul (ba) is firm, the Lord of Qerert, the Sacred One at the White Wall, the Soul (ba) of Ra whose own body rests in Hensu, the Good One who passes through Nert, who made a pillow for his soul (ba), the Lord of the Great House in Khemennu, the Great Terrible One of Shas-Hetep, the Lord of Eternity, and the Initiator of Abydos."

2 Visualize his throne in the sacred land of Tettu. Upon it is written **THE THRONE OF THE TERRIBLE ONE**. See the two Companies of the Gods offering the divine food (tchefau) to the kas of those who

have been initiated by the Company of the Gods. Know that there is a good spirit (khu) among the spirits (khus), and that he is strong in the waters of heaven. Address him and say:

"You are the Initiator of the North Wind in the Night. The breath from your nostrils is calm. Your heart is renewed. Your heart (ab) is born from your spirit (khut) and from the divine food (tchefau). You can be heard above the stars in heaven. You can open the door for anyone into the great astral plane (sebau), and can pass through the southern heaven of stars, and through the northern heaven of stars. The Star-Gods-who-never-lose-consciousness are below your throne. Your throne rooms are never at rest. You come forth in peace under the command of the god Seb. The Company of the Gods is above your star, and the stars of the Tuat."

3 Visualize the surface of the Earth, where boundaries are obeyed and time periods are duly respected. Know that among the saints they have respect for the Two Lands and the way they are joined together, and they pray for the continual return of His Majesty [in his] spirit-body (sahu) and spirit (khu). The surface of the spirit-body (sahu) is permanent and its rank is established by the authority, power, and beauty of the Company of the Gods. Say to him:

"Pleasant and desirable is your Eye, yet you are feared in all of the lands of desire (mert) in your name of He Who Meditates (temka-s). From the beginning you have assisted all of the Lords who were in Heaven and on Earth."

4 You must give praise during the magickal festival when the invocation is conducted for the Two Lands at the place of the one Great One, the first of his divine brothers who are the Great Ones in the Company of the Gods. The law is established and the way of the Two Lands is to place a son on the mighty throne of his father Seb, in accordance with the will of his mother Nuit. Address Osiris in the form of the Moon and say to him:

"Your mighty strength has overcome the Gate (seba) and has withstood the attacks of your enemies. You are feared in your voice which reaches to the ends of time, where magicians set up their hearts on their feet and raise up the flesh of Seb for the royalty of the Two Lands. Your Eye is your spirit (khu). You have commanded that your fol-

lowers in the land will be assisted to the end of time.

“You made this Earth with your own hand. Water, the air, the plants, all of the cattle, all of the birds, all of the geese, the serpents, and the animals, and the mountains were actualized by the son of Nuit. The Two Lands came about by the rising up on the throne of the father. The likeness of Ra is your light on the horizon. You give light to the night. You shine light from your headdress. You permeate the Two Lands in the likeness of the solar disk (aten) in the early morning. Your Crown reaches above heaven to the brotherhood of stars. You are the leader of every god who speaks good commands, the favorite one of the greater Company of the Gods, and the beloved one of the lesser Company of the Gods.”

5 Now recite the story of Isis and Horus as follows:

“Osiris impregnated his sister on the pathway where the dead could speak. The woman came at times to communicate with the spirits (khus). Her mouth had a perfect tongue, and was without error in speech. Goodness directed the words of Isis, and each spirit (khu) gave honor to her brother. She searched for him without rest. She went around this Earth and she would not leave until she had found him and was impregnated by his rays of light. Then the air, in the form of wings, came into being, and she was impregnated by the pleasure of her brother. She raised up that which had been latent in the womb, and initiated it with water. She produced the Heir, and nursed the child in seclusion without knowing a safe place to take him. He was given passage through the regions to the House of Seb, and to the place of the Company of the Gods; even to the place of the Company of the Gods.

“Osiris came to the son Horus and established truth-speaking for the son of Isis, the Heir of Osiris, so that he would have the strength of the law which the Company of the Gods and Neb-er-tcher himself and the Lords of Justice (maat) were united together in. Indeed, the Masters of the Universe were powerless in the House of Seb, where rank was bestowed by its Lord, the King of the Law. Then Horus found his voice there and he was given the rank of his father, and he came forth crowned by the command of Seb. He was assigned to rule the Two Lands. The White Crown of the South was fixed upon his head. He influences the Earth which is under him. Heaven and Earth are under his throne. He has command over men, and spirits (khus), and ancestors (pat) and the Hamement (beings of light) and the world (ta-mera) and the universe

(ha-nebu). The cycle of the solar disk is the basis of his rites. The north wind is loved by those of us who are human beings. All is renewed by the god Neptra. He gives divine food (tchefau) to every being. He dispenses skills. He can help us anywhere in the world. Our hearts are delighted. Our hearts will be protected in every way and in every place. His beauty is praised. His desire is to please. His goodness is with us. It encircles our hearts. His desire is great toward everybody. Truly, he is the son of Isis. His enemies are cast down. He hates those who cause evil or those who speak falsely or who hinder his season. He travels about as the son of Isis. He is the avenger of his father. Holy and blessed is his name. Strength and peace are in his throne room. Extension and duration are his attributes. The path that leads to destruction has a door to protect those in the Two Lands. Even those who are evil and bad can leave the Earth in peace because of its Lord. The law was established by its Lord. Those who have turned their backs on iniquity, delight your heart, O Un-Nefer, O Son of Isis, whose symbol is the White Crown of the South, who lawfully obtained the rank of his father in the regions of the House of Seb. The god Ra has spoken it. The god Thoth has written it. The Divine Chiefs (tchatchau) have passed command to you. Your father Seb has seen this and has spoken of it."

6 Now address Osiris again and say the following prayer:

"May royal peace be given by Osiris-Khenti-Amenti, the Lord of Abydos. May he grant the coming-forth-at-the-word (per kheru) of eggs, wine, meat, fowl, clothing, fruit, incense, and all new offerings. May the power of the Nile be manifested [to allow me] to come forth as a living soul (ba) and see the solar disk at dawn, and to come and go through Re-stau. May my soul (ba) not become lost in the Magickal Universe. May I stay with the favored ones in the presence of Un-Nefer. May I appear before the Altar of the Great God, and breathe fresh air."

7 Say a prayer to Osiris, Un-Nefer, the god who is mighty in Abydos, the King of Eternity and Lord of Everlastingness, who passes through millions of years in the form of the rising sun, the first son from the womb of the goddess Nuit, engendered by the god Seb, he who is the Progenitor, the Lord of the Uret Crown, who wears the White Crown of the South.

8 Visualize the prince of the gods and men. See his symbol, the crook and flail. His stature should be that of his divine fathers. Your heart should extend over the tops of the mountain. Say to him:

"Your son Horus is established on the throne. You rise upward as the Lord of Tettu, and with divine authority you dwell in Abydos. You invigorate the Two Lands and are truth-speaking in the presence of the god Neb-er-tcher. Your forces solidified that which had not yet been manifested in your name of Ta-her-sta-nef, which means "He who brings the forces of solidification to the land." You are aware of the Two Lands and of justice (maat) in your name of Seker Boat. Your strength is extensive and greatly feared in your name of Osiris. You exist at the crossroads of eternity in your name of Un-Nefer.

"Honor to you, O divine King of Kings, O divine Lord of Lords, O divine Authority of Authorities, O possessor of the Two Lands who is from the womb of Nuit. You have authority over the regions of Agert. You have flesh of gold, a head of lapis-lazuli, and emeralds for your two arms. You are the god An for millions of years, whose wide-ranging physical influence is harmonious for those who dwell in Ta-tchesert.

"You assist the spirit (khu) in heaven. You are strong on the Earth. You are truth-speaking in the Magickal Universe. You sail into Tettu with the living soul (ba). You initiate the breath in Abydos like the Bennu bird. You pass in and out, and go forth without difficulty through all of the pylons of the Tuat."

9 Now close with the following prayer:

"May I receive nourishment in the Place of Restoration, and peace, nourishment and calmness in the city of Annu. May an estate be established for me in the Sekhet-Arui (city in the country that protects living beings) and may wheat and barley be there for my ka."

The Ritual Of Aten

The god Amen, the “hidden god,” was worshipped in very early times and he is mentioned in the Pyramid Texts of Unas. But it was not until the XIIth dynasty that he grew, from the local god of Uast (Thebes), to one of prominence throughout Egypt. He grew to even greater importance under the XVIIIth dynasty, during which he was credited with the successes of the Egyptian armies and the growth of Egyptian influence in the world. During the reign of Thothmes III (Men-Khepera-Ra), Amen was at his point of highest influence and was worshipped together with Ra as Amen-Ra in virtually all parts of Egypt. The next king named himself Amen-hetep heq-Uast (Amenophis III, whose name means “the Peace of Amen, the Ruler of Thebes”) after Amen. His wife was the famous queen Ti (or Thi). They named their son Amen-hetep neter hew Uast (Amenophis IV, whose name means “the Peace of Amen, the Divine Ruler of Thebes”). This son was also given the name Ua-en-Ra Kheperu-Nefer-Ra (“the Oneness of Ra and the Harmonious Manifestations of Ra”). But after he had assumed the throne, he had a conversion and declared the god Aten to be the only true god. To emphasize this transition, he changed his name to Khu-en-Aten (“the Spirit of Aten”). The word Aten means literally “the solar disk.” The god Aten is a form of the solar god Ra, the great creative deity whose physical body is the Sun. The king even went so far as to order the name of Amen to be erased from all monuments and tombs. This was intolerable to the priesthood, and rebellion broke out. Khu-en-Aten left Uast (Thebes) with his wife, Nefertiti, and founded a new capital called Akhuaten (now called Tell el-Amarna). It was during this Tell el-Amarna period that the two rituals to Aten that follow were written. The first ritual was written for two men named Horus and Set (or Suti), during the reign of Amenophis III prior to the Tell el-Amarna period, and addresses both Amen and Aten.

The god Amen represents the dark, hidden side of existence. The god Aten is a form of Ra-Hor-Khuit (or Ra-Heru-Khuti) and rep-

resents the visible side of existence. Amen is unconsciousness. Aten is consciousness. The two gods represent the two sides of a polarity. The name Hor-Khuit (or Heru-Khuti) means "Horus of the two horizons" and is therefore the god Horus in his dualistic form. Esoterically, Horus, the son of Osiris, is the prototype of man as the product of reincarnation. Hor-Khuit is the personification of man on the threshold of duality.

The gods Amen and Hor-Khuit are linked together by their common association with the god Ra. Amen-Ra is the creative aspect of the unconscious, while Ra-Hor-Khuit is the creative aspect of human consciousness. The obsession of Khu-en-Aten (or Akhenaten) with Aten, and his hatred for Amen, shows that he was obsessed with life and afraid of death. The priesthood eventually regained the empire in the name of Amen-Ra, but they never persecuted Aten himself (they did however level the city of Akhutaten and attacked all reminders of the obsessed king). The god Aten is mentioned in sacred writing before and after the reign of Khuenaten. The priesthood understood the dualistic nature of these gods, and believed that all of the gods were necessary for a complete universe.



The Ritual of Aten

To be said during sunrise or at sunset

1 This is the Ritual to Amen when he shines in the form of Horus-Khuit (Horus of the two horizons). Say the following:

"Honor to you, O Ra, the beauty of every day, and the radiant light of dawn, he who does not undergo death. O Khepera, a Great One of Works, your light radiates from your face unaware of physicality. Nothing can compare with the power of your radiant light.

"You have designed your golden body components that can give birth, but were never born. [You are] the One at his seasons who passes through eternity over the pathways so that millions of years are under his divine guidance. Your light shines like bliss. Your light shines like bliss. Your rays are brilliant throughout space. You sail across the sky so that all faces can see you, but your passage is a mystery to them.

The Ritual of Aten

"You give forth radiant light at dawn and keep your Sektet Boat under your majesty. In just a single day, you tread a path that is like a river comprised of millions and hundreds of thousands of moments every day during your passage to your setting. You are black during the hours of the night. In this way you are the twice-born one, and the manifestation of death can not come into your work. Every eye can see you there. They are not in darkness when your majesty sets. Your light endures to shine at the dawn. You are the shining light, and you use both of your eyes (Sun and Moon). You set in Manu with those who are asleep as well as those who have been cast down in death."

2 Now say:

"Honor to you, O Aten of the day, knower of perfected ones, and creator of their life. O mighty hawk, friend of all truths (shu), the manifestor who has raised himself up and manifested himself, he who was never born, Horus the Elder, in the city of heaven. [You are] he who made the joy of the sunrise and [the joy] of its setting, who is like gold that is distributed throughout the lands, who unifies Amen with the Hememet (those who live in radiant light) and who controls the Two Lands from the great to the small, the spiritual mother of the gods and of man, who has an unchanging heart, a Great One who grows with his creation, who does not discriminate between that which endures, or is defended, and that which changes or is beaten. He made their dwelling place and created their life, and brought about existence, and brought about birth, and traveled about as Khepera, and knew his own children, and raised up his beautiful [form] in the Body of Nuit, the shining light for the Two Lands in his solar disk, the substance of the Two Lands, the self-created one who can see all of his creation, the One who brings the sun to the lands every day and the witness who traverses over the Earth radiating light throughout heaven by manifesting as the Sun. He made renewal periods in the form of the months. The heat of fire is his will. The coolness of ice is his will. He allows the components of his body to bend down over the entire world, an ape of his daily radiant light, and so he is praised."

3 Now you must say [the following to Aten]:

"I am a teacher, accountable to you, a Master of Works in your sanctuary. I assisted my divine Lord by teaching of your deeds. I made the knowledge of truth to be my Master and I became a teacher and taught

about your deeds that express the justice (maat) and truth (shu) of your heart. I was conscious of your peace that is above the laws (maat). Your greatness made me a Master of the Earth. So it was done and was given to me."

4 Consider the gifts of Aten and say:

"You give favors to me, a Master of the Earth. I am with those who follow you when you rise up (dawn). I am true (maat), one whose substance has no defects, who can go above all words and speech, and for whom unpleasant experiences have been eliminated. My brothers share my thinking and I have shared their experiences."

5 [To be said:]

"I live as a teacher. I am a teacher of great deeds. You granted me long life in my city, and have changed me with your beautiful rays that unite the earth with Amentet in the peaceful throne room of the heart. May I join with those favored ones who go about in peace. May you give me fresh air [to breathe] when you establish the record in the books on the day of the Ug Festival."

6 Now say the following prayer to the living Horus-Khuit, who is exalted in the horizon in his name of the light that is in the solar disk, the Giver of Life forever and ever:

"I am the son of the sun who lives in truth (maat), the Lord of Sunrises, Khu-en-Aten (spirit of Aten), who is mighty in his rising light, the Giver of Life forever and ever."

7 [One is to say the following]:

"Your ascension is beautiful, O living Aten, O Lord of Eternity. You are sparkling, pretty, and strong. Your devotees are great and mighty. Your penetrating radiant light is a powerful force over all things. Your nature exposes and gives life to the heart. You have filled the Two Lands with your devotees. O Saintly god who built himself, and created the entire world, who knows what is on it, including men and women, cattle, and all animals, and all trees that grow on the lands; they live when you shine upon them. You are the mother and father of your creation. You shine upon their two eyes and renew their sight thereby. O shining light, your rays penetrate the Earth in its entirety. Every heart rejoices that

The Ritual of Aten

sees you. You ascend as their Lord. You set on the western horizon for those who are asleep as well as those who have been cast down in death. Even the Masters of Matter are provided with the appearance of your radiant light at dawn on the eastern horizon. Their arms are in the form of praises to your ka.

“You maintain the life of the heart by means of your rays which are alive. You give your penetrating radiant light to the entire world as a celebration. The songs of the priestesses (shema) are sung by the initiates in the hall of the Temple of the Benben Obelisk, and in every house in Khutaten (Tell el-Amarna), and in the throne room of truth (maat).

“You are worshipped for protection, food (tchefau), and for peace in these regions. Your son is purified by making music to you, O living Aten. At sunrise I praise all of your creations and then dance before your face. Your son is a saint. My heart is initiated, O living Aten, in heaven every day.”

8 [Know yourself to be the son of Aten and say]:

“I am your son, your spirit (khu) who promotes your name. Your perfection and your strength are established in my heart. You are the living Aten. Eternity is your emanation. You created heaven and you travel along the magical pathway, and shine light therefrom, and can see all of your creation. You are one, but millions of living beings are within you in order to maintain their life. Breaths of life are in the nostrils of those who can see your penetrating radiant light. Protection exists for all living beings. The living, who grow upon the lands, develop by means of your radiant light. They are calmed by your face, the entire surface of your face, that passes by. Those who have feet, and those who have a nest, and those who can fly with wings, travel about in praise of the living Aten who is the creator.”

9 Now say a prayer to the living Horus-Khuit who is exalted in the horizon in his name of the truth that is in the solar disk, who lives forever and ever, the living Aten, the Great One in the Set Festival, Lord of the Circle, Lord of the Solar Disk, Lord of Heaven and Lord of Earth, and Lord of the House of Aten in Khut-Aten (El Armana). [You must say the following]:

“Your rising up is beautiful in the horizon of Heaven, O living

Aten, Gardener of Life. You shine from the horizon in the East, and you saturate every land with your beautiful rays. You are seen in the greatness of lightning, and are exalted by every Master of the Earth. Your radiant light penetrates the valleys and the lands that receive it.

"You have created everything. You are a form of Ra. You bring those who peregrinate with you, and all of their powerful forces to your beloved son. You travel along your magickal pathway. Your radiant light penetrates over the Earth. You are in the faces of those who you pass. You set in the horizon in the West and the Earth is in darkness, and according to tradition, the dead and those who are asleep are in another realm of physicality until a new appearance of creation. Its second [appearance] fashions all of these things [again].

"You are with those who are Masters, and they will never be hungry [nor fear] any lion that comes forth from his lair or any creeping animal that can bite. Darkness is a region where fire must be kindled. The world is in silence when he who made them sets in his horizon.

"The light of the Earth shines from the horizon and light shines in the form of Aten on the day when you leave the darkness. You allow your radiant light to penetrate the Two Lands in the form of a celebration. Sunbeams awaken the consciousness [of men] who stand up on their two feet. They rise up with you and wash their bodies and put on their clothing. Their arms praise your rising up over the earth in its entirety. Then they go about their jobs."

10 Consider this: All types of animals rest in their pastures, or wander around the trees of the pastures, or through the bushes. Fowl fly from their nests. Their wings form praise for the ka of Aten. All of the animals that wander around on their feet, and the birds that fly, all owe their life to his radiant light that rises up and sails like a boat, and sails as if every path was an open door. Say:

"You rise up, and the fish that are in the rivers then swim toward your face. Your radiant light penetrates the depths of the Great Green Sea (the Mediterranean). You manifest fruition in women and create the fluids in men and women that can make a son to live in the womb of his mother who then bears him in silence to the end. His cries are nursed by her body. Breaths must be taken in order to live. His every action leads him away from the womb on the day of his birth. You open up the mouth for him in dreams. You make him to be in the form of an egg that can

Speak through the shell. You give him breaths in the depths of it (inside the egg) in order for him to have life. You make his integrity, and then crack open the egg. He comes forth from the egg with speech and with his integrity, and he goes about on his two feet. He has come forth in this way many times.

"You are the creator of the Abyss (shetau) for us, the only god. No other has such seasons. You judge the world through your heart. Only you are with men and women and cattle and with all entities of every kind upon the earth who can travel upon their feet, or who [can travel] through the sky above, and fly with their wings across the deserts of Kharth (Syria), Kesh (Nubia) and the Land of Qamt (Egypt).

"You place every person in his throne room. You made their traditions. The One Lord; he is the basis of that which dwells in grain, and he is the essence of the rising sun. Tongues will be opened up in order to speak their thoughts, and in the same way, that which was covered up will be revealed. You know the peoples of various lands. You made Hapi (the Nile) in the Tuat and you brought him forth by your will in order to bring life to mankind. In this way you have created them. You are their divine Lord throughout the great wide regions."

11 Consider this: They say that the divine Lord of the entire earth shines for them, and that the solar disk of the sun is mighty and has power over all the various lands under the magickal pathway. Then say:

"You are the creator of their life. You have taken Hapi from heaven. He passes by them. He has made flowing waters beyond the stone mountains, such as the Great Green Sea (the Mediterranean), and deep waters in those regions which they can inhabit. Those who are good, follow your affairs, O Lord of Eternity.

"Hapi [was brought] from Heaven by you for the peoples of various lands and for all of the beings in the desert who travel about on legs. Hapi passes from the Tuat into Ta-Mera (Egypt).

"Your radiant light penetrates and nourishes every land. Your radiant light is their life. They grow because of you. You made seasons of renewal in which are manifested all of your creation. The seasons of Pert (November 16 to March 16) refreshes them, and the season of Heh (March 16 to November 16) renders them parched. You made Heaven

and your magickal pathway for light to radiate thereon in order to see all of your creation. You are one. You radiate light by means of your transformations in the form of the living Aten. You rise up. You are radiant light. You move along your magickal pathway. You have undergone millions of transformations. Within you alone are the cities and habitations and regions that can be discerned along the roads and the rivers, and that can be found or seen by every eye of those who are impartial.

“You are in the form of Aten during the day. When a Master approaches you, your eye opens and you discern one of those you have perfected. Truly all flesh is one, created by you. You are in my heart where no other can exist. Knowledge of you has opened up your son, Nefer-Khperu-Ra Ua-en-Ra. You bestow wisdom to one concerning your affairs and your accomplishments. The world was made by your hand in the same way that you created man. Your radiant light is their life. Your setting is their dying. You are the rising Sun in your body components. Life is in you. Eye open to the beauties of your setting. All actions must endure your setting beyond the West when radiant light is withdrawn.”

12 Consider this: Each king has existed with complete support since Aten laid the foundation of the Earth. See yourself as the spiritual son of Aten. Close by saying:

“You sustained them until your son came forth from your body who lives in truth (maat), the Son of the Sun who lives in truth (maat), Lord of Sunrises, who is mighty in his rising light and who lives in youth forever and ever.”

The Ritual Of Maintaining Breaths

There are four especially interesting chapters in the *Pert Em Hru* that concern how to “maintain breaths” in the Magickal Universe. As the physical body breathes air on Earth, so the ka must inhale that substance in the subtle regions of the Magickal Universe which corresponds to air; a substance equivalent to the prana of yoga. As air enters the lungs through the nostrils and maintains the body, so prana enters through the Ida and Pingala Nadis (the right and left channels of Kundalini Yoga) of the subtle body and these mix together in the Muladhara Chakra at the bottom of the central channel that is called the Sushumna Nadi.

The Egyptians, like many of the ancients, equated life with breath. Living was synonymous with breathing. If one could live in the Magickal Universe, then one must also breathe there. The process of coming into physical manifestation was seen as a divine breath or exhalation. The return of physical things to their spiritual essence was an inhalation of divinity. In this way, all things cycled endlessly from spirit to matter, and then back to spirit, as if some great creative god were breathing them into temporary existence. This god was seen as a bird called the “Great Cackler,” and each outward expression was its egg, and as such, had the potential to be a Great Cackler itself. The following translations are from *The Papyrus Of Ani*. The ritual is to be conducted by the magician prior to leaving his physical body.

The Ritual of Maintaining Breaths in the Magickal Universe

1 This ritual is to be performed by an Osirified magician prior to conducting the Ritual of the Great Balance. Say:

"I am an Egg in the nest of Ur (the great god). I am guarded on that mighty Throne. The god Seb will focus the mind on the Earth, and on my life that has been lived on it. I will be strengthened.

"I will live. I will breathe the air. I will be evaluated and purified. I will travel about with a Master of the Universe as his Egg. My viewpoint is now great and ultimate.

"The god Set will invoke desire for the Two Lands in those who have divine food (tchefau), and in those who have lapis-lazuli. You who guard over those in this nest, I am a babe who comes to you."

2 [Concentrate on your Body of Light, assume the god-form of Shu and recite the following]:

"I am the Initiator of Initiates. I am the god Shu. I can inhale air in the presence of divine radiant light, at the Pathways of Time (tcheru-uatu) in Heaven, and the Pathways of Time on Earth, and at the Scrolls of Time (tcheru-shatu) supported by Shu. May I be given breaths to develop new existences."

3 To inhale the air that is in this land you must invoke the god Tem and say the following to him:

"May you give me those pleasant breaths that are in your two nostrils. I embrace the Throne of the Great One in the city of Unnu. I guard the Egg that is in the nest of Ur (the great god).

"I grow as it (the egg) grows and vice versa. I live [as] it lives. I inhale the air [as] it inhales the air."

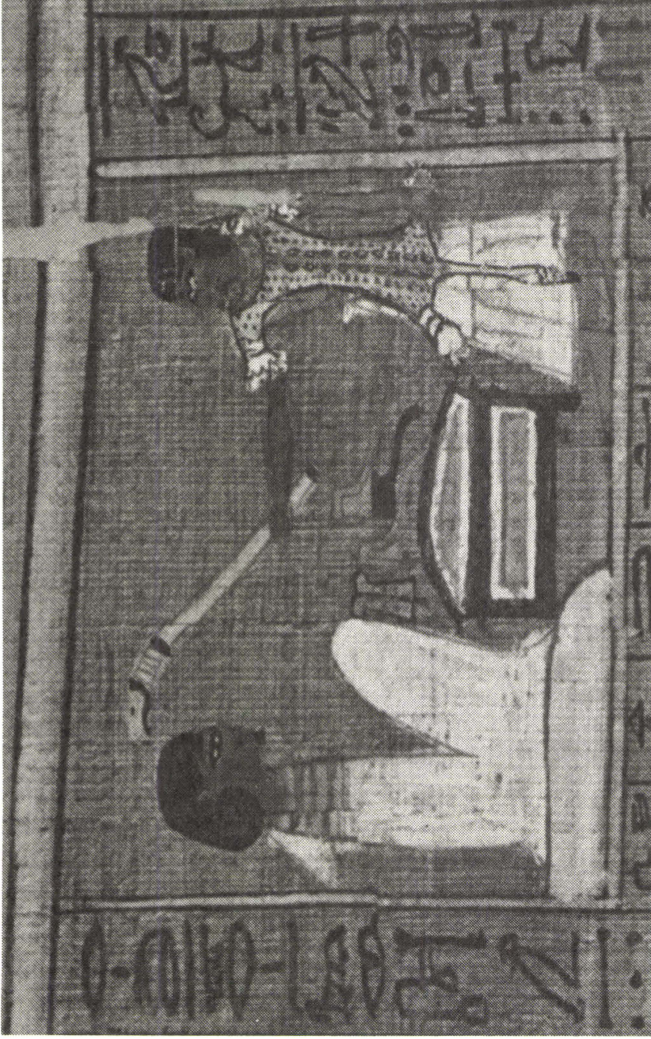
4 If you understand this chapter, you will be able to enter into and move along a pathway and can pass through the Magickal Universe.

5 If you still can not inhale breaths and do not yet have mastery over the waters that are in the Magickal Universe, you must visualize an open door. Then you must go through it. Then you must comprehend it. You and you alone must do this. Do this and say:

*"The Goddess-with-two-eyes-of-desire (Merti) will confront me now, face to face, and I will encounter the god of the birth chamber (Mes-
gen). He can help to send me to the temple of the god-who-assigns-
identities. Collector-of-Souls is the name of one who can help to send me.
Empty Space is the name of one who strengthens the way. Sustainer-of-
the-Way is the name of one who helps to support the way. Impartial
Judge is the name of the helmsman."*

*"The way is like an image that is buried in the waters of existence.
May I be given assistance, rest, sustenance, nourishment, and a great
soothing of flesh in the Temple of Anubis."*

6 If successful, your Body of Light will now be able to breathe the air of the Magickal Universe. If not, wait for a proper time period and then repeat this ritual.



The Scribe Ani
Undergoing "The Opening of the Mouth"

The Ritual Of Opening The Mouth

There are several chapters of the *Pert Em Hru* concerning the magical operation called Opening the Mouth (pronounced “un er”). The three most important are Chapters XXI, XXII and XXIII. The rubric to Chapter LXXII is also of interest. These short, but important, chapters are designed to give the magician a “mouth,” or means of communication. The magician is told to read the words of the ritual, whereupon he will be “transformed” and given a “mouth.” The mouth represents that which actively stands between the subjective self and the objective world in the sense of a connective link. The eye represents the passive or inactive link. If the mouth is present and usable, then one will be able to actively interrelate with his surroundings. If it is not opened, then this relationship is also closed and one will become absorbed in his own psychic contents.

The astral plane (tuat) is the region entered in dreams; the particles there quickly respond to thought. As soon as one has a thought, the surrounding material will adjust itself to express it. For this reason it is very easy to get wrapped up in this plane and to be carried away by unconscious, spontaneous desires or fears. Being conscious on this plane is like being conscious in a dream in that it allows one to fully control the situation.



urhekau

The ceremony of Opening the Mouth was performed by a Kher-Heb priest, who was a magician in the true sense. The basic instrument used in this ceremony was the *urhekau*, which means “great magical power.” This device was in the form of a snake’s head mounted onto a curved rod, usually made of iron, a metal sacred to the god Set. Sometimes this rod was wavy like a snake’s body, with a ram’s



seb-ur

head at one end, and it was surmounted by a *uraeus* (cobra). This form was called "the iron tool." This "iron tool" was believed to be in the same form as the one used by the god Set, who employed it to open the mouths of the gods. Another tool used in the ceremony was called the *seb-ur*, which means "great star." This was a metal rod shaped like an adze. A picture of the Seb-ur can be seen on the North wall of the tomb of the boy-king, Tutankhamen, where it is held by his successor, the priest-king, Ai. The priest-king is shown in the traditional leopard skin of the priest. He is shown pointing the Seb-ur at Tutankhamen in order to open his mouth. Another well-known example is found in *The Papyrus Of Hunefer*. This scene shows the priests pointing the Seb-ur at the upright mummy of Hunefer while beautiful girls mourn his passing.

According to Egyptian legend, the god Set once opened the mouth of the other gods with an iron instrument which was cosmologically equivalent to the constellation of the Great Bear. Ursa Major, the Great Bear, was believed to be sacred to the god Set. After successfully fighting Set, the hawk-headed Horus visited his father, Osiris, whom Set had killed, and opened his mouth for him. Osiris became the god of the dead only after his son Horus had opened his mouth. The origin of this legend as well as the origin of the "Opening of the Mouth" is lost in history; it was considered ancient even during the Middle Kingdom.

What is the meaning of this obscure ceremony? For what possible purpose did the mouth need to be opened? In the High Magick ritual, the mouth of the magician is addressed. In the Low Magick ritual, the mouth of the deceased is addressed by a priest. It should be clear that the physical mouth was not the object of this rite, because in the Low Magick ritual the entire physical body was mummified; and in all known cases, every mummy's mouth had been shut prior to

burial and remained shut at the time of discovery. There are many known instances where mummies had been re-wrapped by priests, and it is well known that priests moved many important mummies around in order to avoid pillage and desecration by would-be grave-robbers. Therefore it is reasonable to assume that the priests were well aware that the mouth of the physical corpse remained shut, and that no amount of religious ceremonies would open it. It is also quite obvious that if the physical body had been the object of the ceremony, it would have been easy enough to pry the mouth open and this would not have required elaborate rituals.

The rite was actually intended for the subtle body, which leaves the physical body temporarily in a trance and survives physical death. In this ceremony, the body concerned was the ka, the body of emotions and desires. The Egyptians conducted the magickal operation of Opening the Mouth in order to open up the ability of either the magician or the departed to communicate with others. The Kher-Heb was specially trained in telepathy, and he could communicate with the departed in his ka. The priest used the mummified body as a focal point through which telepathic contact could be established. The actual urhekau or seb-ur instruments were props, or devices, used by the priest-magician to focus and strengthen their concentration.

After death, one enters a subjective state which is relatively isolated and highly personalized. Here the departed review and assimilate the experiences undergone and lessons learned during the past life. It is similar to the dream state, wherein consciousness projects its inner psychic contents outwardly in the form of objective dreams. Tibetan Buddhism calls this state the Chonyid Bardo and describes it as a state of dream-like psychic projections. The outward shrinking of the aura, or ka, proceeds simultaneously with the withdrawal of consciousness into an unconscious swoon; the ka forms into a cocoon surrounding and protecting the consciousness. It shields consciousness against the intrusion of anything below its own level of consciousness. Consciousness projects its own images onto this protective shell, much like a movie is projected onto a screen. The "cocoon" of the disembodied consciousness is provided by nature as a safeguard to allow the consciousness to rest and assimilate its past experiences without outside distraction. The real purpose of the Opening of the Mouth was to avoid this natural tendency of withdrawal so that the ka

could function consciously in the after-death state without the normal lapse into a sleep-like swoon. The ceremony was therefore not intended to be conducted for everyone. It was reserved for advanced persons in the priesthood, or royalty, who could forgo the normal rest period and remain conscious. The High Magick rite was reserved for advanced magicians in order to remain fully conscious during a magickal operation.



The Ritual of Opening the Mouth

1 Stand facing West. Begin this rite by reciting the following rubric from Chapter LXXII.

"I fully understand what I am doing and I have mastered the teachings concerning the subtle body. My mouth will bring me into light and I can do any transformations that I like, and I will enter into a throne room (a seat of power). I will not have to worry. I will receive ample nourishment and calmness. I will be on the Altar of Osiris. I will enter into the peace of the Sekhet-Aaru and can consciously command those who are in Tettu. I will receive wheat and barley there. I will live with vigor as I live on earth. I will do whatever I want in the same way as the Company of the Gods who are in the Tuat. In this way, I, an Osirified magician, can stay intact for millions of years.

2 Hold the urhekau or seb-ur in your right hand and say the following prayer which is from Chapter XXI:

"Honor to you, Lord of Light, Initiator of Hathor, Master of those who have joined the Darkness of Night. I have come before you. May your spirit (khu) purify me and help me. You are a Master of the Universe. You are special; the Master of your devotees. May you give me a mouth and my words that are in it will follow me and my heart in its hour into the flame of night."

3 After invoking the Lord of Light, say the following from Chapter XXII:

"May I be given a mouth so that my essence rests with all of the gods. I am the truth-speaking one in the Magickal Universe and I say: I will shine like a star in the Abyss. May I be given my own mouth. May I speak with it in the presence of the mighty god who is the Lord of the Tuat and not be rebuffed. May I be taken to the Divine Chiefs and to every god. I am the Osirified Lord of Re-stau in the Subplane of Dispersion, an Osirified magician, truth-speaking, among those who are at the top of the stairway. I have come in accordance with the true will and my heart is in the region of the City of Two Fires. May I be unaffected by fire."

4 Point the urhekau or seb-ur toward your mouth and say the following from Chapter XXIII:

"I, the Osirified magician, speak and say: May my mouth be opened. It is said that the god Ptah can provide for us; that he can provide us with the guardians of a person's mouth. It is said that the god of a person's city will come to him then and that the god Thoth will furnish a person with magickal spells, and that he will send us, that he will send us to the god Set, who is the powerful guardian of a person's mouth, and a defender. The god Tem can slay one, but he can also guard one. May my mouth be opened. May my mouth be opened up. Now, the god Shu is the only one who has that wondrous Iron of Heaven with which one can open the mouth. Concerning the gods here: I am the goddess Sekhet. I sit with those who are in the vastness of the Great Breath of Heaven. I am the great goddess Sah among the Souls of Annu. Now, may all of the magickal spells and all of the words that have been spoken for me, alert the gods here, and may I encounter the Company of the Gods."

5 Know the gods to grant your request. Know that your mouth will be opened in the Magickal Universe. Know that you will be assisted by the gods to retain conscious memory of all that happens in the Magickal Universe.

The Ritual Of Coming Forth

The first chapter of the *Pert Em Hru* is an introduction to several of the deities and philosophical concepts of the entire book. The role of Thoth, for example, is shown to be the Truth-Speaker for Osiris. Thoth speaks the true results of the Judgment, which he witnesses. This ritual contains two main speeches, one by Thoth and one by the god Tetti. The “tet” is a symbol for stability, and the name Tetti means “the stability of duality.” The text is translated from *The Papyrus Of Ani* while the rubric is from *The Turin Papyrus*. The ritual is intended to be performed by every magician who has learned to leave his physical body and travel about in his Body of Light.



The Ritual of Coming Forth

1 To conduct this ritual properly, it must be in accordance with the teachings concerning the tomb. With this ritual you can come forth into light as a Lord. By your own will you can enter into your Temple and not have to leave. You will receive the nourishment and rest of a Great One. Your body components will be on the Altar of Ra. Your estate will be in the hospitable lands of the Sekhet-Aanre. You will receive wheat and barley there. Then you can exist and thrive there in the same way that you exist physically.

2 This ritual is from the beginning chapter of the *Pert Em Hru*. It evokes uplifting praises and spiritual processes. It will let you come forth into, and go through, the Magickal Universe, and will assist spirits (khuts) in the beautiful Amentet. It is to be conducted after your subtle body can enter into, move along, and come forth from a pathway. It is to be conducted by an Osirified magician.

3 Address the god Osiris and say:

"Honor to you, O Bull of Amentet."

4 Assume the god-form of Thoth, the divine King of Eternity, and say:

"I am the great god in the highest boat. I will fight for you. I am One among those gods who are the Divine Chiefs (Tchatchau), and the Truth-Speaker for Osiris against his enemies on that day that is called the Evaluation of Words. I am with your devotees, O Osiris. I am with those gods born as the children of the goddess Nuit, who righteously slay the enemies of Osiris, and who close the Doors of Death (sebau) for him. I am with your devotees, O Horus. I will fight for you. I have sent forth your name. I am Thoth, the Truth-Speaker for Osiris against his enemies on the day that is called the Evaluation of Words in the House of the Ancient One, the Great One who dwells in Annu."

5 Assume the god-form of Tetti and say:

"I am the god Tetti, the son of the god Tetti. I was conceived here in Tettu. I was given birth in Tettu. I exist with the respect of the Aakbitu (regional) Goddesses of Osiris in the city of Tau-Rekhet. The Truth-Speaker for Osiris against his enemies can also speak for Ra. The god Thoth, the Truth-Speaker for Osiris against his enemies, can also speak of what I have done. Thoth and I will be with Horus on the Day of Substance when the god Teshtesh will open a doorway to those houses that are in the Ancient Waters of the god Urt-Ab (the god who is latent in the heart). In the Subplane of Dispersion (sesh), at the mouth of the areas that are located in Re-stau, I will be with Horus, in order to avenge the body that death has taken to Osiris, in the city of Sekhem. I can enter into, and come forth like, those who dwell as gods on the day of closing the Doors of Death (sebau) in Sekhem. I was with Horus on the Celebration Day of Osiris, and made appropriate sacrifices on the sixth day of the Tenat (dividing up) Festival in Annu. I was purified with water by the god Rere (the lion god) who dwells in the House of Osiris and who exalts the gods of the earth. I have seen the Abyss that is in Re-stau. I have read the Book of the Divine Soul (ba) in Tettu. I am a Sem Priest. I am one's Guardian. I have great power (sekhem). I can open up a way on the day of receiving the Henu Boat of Seker at the Balance of Tem-tuf (the god who perfects one). My nature is love on the day of love for the earth in Hensu."

6 Visualize a meeting with the benevolent divine souls (bas) in the House of Osiris and say to them:

"You will meet with my perfected soul (ba). I am an Osirified magician, who is truth-speaking, who will be with you in the House of Osiris. May I hear [in the same manner that] you [hear]. May I see in the same manner that you see. May I rise up and come in the same manner that you rise up and come. May I sit in the same manner that you sit."

7 Visualize the Bestowers of Nourishment and Calmness who are benevolent divine souls (bas) in the House of Osiris and say to them:

"May you give me nourishment and calmness at the two renewal periods for the soul (ba). I am an Osirified magician who is truth-speaking before all of the gods of Abydos and who is truth-speaking with you."

8 Visualize those who can open the doors to the Path and those who can open up the pathways reserved for those benevolent divine souls (bas) in the House of Osiris, and say to them:

"Now, you must open for me a door to the Path. Now, you must open up the pathways reserved for the soul (ba). I am an Osirified magician, whose essence rests with all of the gods, and [who is truth-speaking] with you."

9 Now address the god Osiris and say:

"May I enter into wisdom. May I come forth in peace into the House of Osiris. May I not be turned back. May I not have to worry about what is coming. May I enter with singing. May I come forth as I will. May I be truth-speaking. May my requests be carried out within the House of Osiris. May I pass through the transition. May I speak with you. May my spirit (khu) be with you until I am found here, and am evaluated for truth at the proper time."

10 Close the ritual by knowing that the gods will answer your prayers.

The Ritual Of Coming Forth Into Light

The Egyptian *Pert Em Hru* is entitled *Coming Forth Into Light*. Chapters X and XI are directly associated with this magickal operation of coming into light. Light has always been a symbol for consciousness. Coming into light, during a magician's magickal operations, is therefore equivalent to maintaining consciousness in the subtle ka-body. Leaving the physical body in trance, dream, or death is usually accompanied by a break in the continuity of consciousness. Egyptian Magick seeks to maintain consciousness. The ritual is as follows:



The Ritual of Coming Forth Into Light

1 Stand facing the East. The room should be dark except for a single light before you. If you have successfully passed the Great Balance in Amentet, say the following from Chapter X of *The Papyrus Of Ani*:

"I am one who comes forth into light during his operations in the Magickal Universe. My relationship with heaven is strong. My soul (ba) is strong in the horizon. I can go over the world, and visit sections of it, and I can control spirits of the Great Ones. Concerning this, behold, I am prepared for millions of years with magick (hekau) for my memory, and my mouth, and the organs that comprise my body. Behold, I am a God, the Lord of the Tuat, and I will be given that which was proscribed for me in the judgment during my ascension."

2 To reinforce your position, say the following from Chapter X of *The Papyrus of Nebseni*:

"My relationship with heaven is strong, and my soul (ba) can make a way to the horizon. I can go over the world and visit sections of it, and I can be assisted by the saintly spirits of the Great Ones. I am pre-

pared for millions of years with magick (hekau), for that which dwells in my mind, and in my mouth, and in the organs that comprise my body. Concerning this, behold, I gave praise to every god of the Tuat who can assist me in my preservation and invigoration."

3 To complete the operation, say the following from Chapter XI of *The Papyrus of Nu*:

"The way to safely conduct operations in the Magickal Universe is for the magician to invoke Am-a-f (one who quenches thirst) [as follows]: I tread the path. I am Ra, and I come forth at the horizon during my operations. May he assist me. May he not refuse to assist me. My authority (maat) was given to me by the Lord of the Urert Crown. I walk cautiously on my two feet, and I encounter the Goddess of Sunrises. May I not be allowed to die. May I be assisted through these operations. May he assist me. May he not refuse to assist me. I can rise up and come like Horus. I can bend down like Ptah. I am strong like Thoth. I am powerful like Tem. I can go about on my two feet. I can speak with my mouth while passing through my operations. May he assist me. May he not refuse to assist me."

4 Know that the gods will assist you to come into light during your magickal operations in the Magickal Universe.

How To Control Your Dreams

Magick and occultism treat sleep and death as two similar processes (according to an ancient teaching, “sleep and death are brothers”). An important magickal technique is to fall asleep while maintaining consciousness, which will allow you to consciously direct your dreams. With successful practice during sleep, you will also be able to carry over the operation to your own death. The result will be the ability to die while remaining conscious and so consciously direct your rebirth. The following two translations of Chapter CLXVI contain a powerful spell to maintain consciousness while falling asleep. They should be spoken prior to falling asleep. Lay in bed with your head on a pillow, your head toward the west, and recite the two spells.



The Spell of the Pillow

“ . . . which is placed under the head of an Osirified magician who is truth-speaking” (from The Papyrus of Ani).

Say:

“My consciousness is supported from discontinuities and from loss of consciousness. My consciousness is supported with my head toward the horizon. Because of my attachments, I have been truth-speaking and the god Ptah has cast down my enemies. He has cast down my enemies and they no longer exist for me.”

The Spell of the Great Headrest
(from *The Papyrus of Nebseni*)

Say:

“My consciousness is supported from discontinuities and from loss of consciousness. My consciousness is supported with my head toward the horizon. To be supported, I have been truth-speaking during my activities. Now, the god Ptah can cast down my enemies and can control the events of my experiences for me. Horus the son of Hathor, and the goddess Nesert, and the goddess Nesertet will hold my head in order for me to pass through the disembodiment process. I rest my head. I will be given passage. I rest my head and receive the name of Eternity.”

The Ritual Of Revealing

The Stele of Revealing, which is the Stele of Ankh-f-n-Khonsu, was made famous by Aleister Crowley, who claimed to have been the magician, Ankh-f-n-Khonsu, in a former life. Crowley first saw the stele in the Cairo Museum in 1904. It was exhibit number 666, a number from the Book of Revelation for the "Beast," which name Crowley had assumed for himself. The stele shows the goddess Nuit arched over a winged globe representing a form of Horus (see page 106). Crowley obtained a translation of the stele and made his own paraphrase of both sides, which he included in his *Book of the Law*. The *Book of the Law* was written in three chapters, one on each of three consecutive days (noon on April 8th, 9th and 10th) while in Cairo. Crowley's wife, Rose, spoke the words while Crowley wrote them down. The words, which formed the synthesis of Crowley's Magick, were from a discarnate entity who called himself Aiwass. The *Book of the Law* contains Crowley's paraphrasing of the stele as well as mention of Ankh-f-n-Khonsu. The following is a short ritual that includes both sides of this important Egyptian stele:



The Ritual of Revealing

1 Visualize Nuit, the Great Goddess, the Lady of Heaven. See her naked, arched over the world with her hands touching the horizon in the East and her feet standing on the horizon in the West.

2 Visualize the god Ra-Hor-Khuit in the form of a winged globe just below the belly of Nuit. Let his wings extend over all of the gods of heaven.

3 Address the god Menth, the Lord of Uast (Thebes), and say:

“Open up a door to the goddess Nuit in the North for me. I am an Osirified magician who is truth-speaking.”

4 Again address the god Menth, the Lord of Uast (Thebes) and say:

“Open up a door to Nuit in the North for this saintly magician who is truth-speaking. I am beseeching. I am rejoicing. I am praising. I am a Great One, a great soul of souls who is strong. I am one who has assisted the gods above and below his house, a Great One. I can make pathways for my soul (ba) and for my spirit (khu) and for my shadow (khaibit). I am capable of speech with another spirit (khu), and I have the ability to make a pathway leading to the House of Ra and Tem-Khepera and Hathor. Now, by the majesty of Osiris, and Menth, the Lord of Thebes, I who am truth-speaking in a world corresponding to the soul of a saintly mother, give praises to Amen-Ra, and to the Lord of each region throughout the infinity of heaven.”

5 While in the presence of Menth, the Lord of Thebes, call out to your heart and say:

“My heart, my mother, my heart, my mother. My heart that expresses me on Earth, rise up and come to me here, after my judgment. Return here to me, here with the Divine Chiefs (Tchatchau). Be driven here to me in the presence of a priest of the Lord of Amentet (Osiris). Behold, I have joined together the Two Lands in the midst of the great Funeral Mountain (set). May I always be in heaven, a Master of the Earth.”

6 Hold a scepter in your hand and know yourself to be saintly and truth-speaking.

7 Consider the way in which light shines from the god Aah (moon). [In the same way,] you must go forth among the multitudes. If you go about as a heavenly spirit, you will receive assistance from those who dwell with the god Khu, and you will open up a doorway through the Tuat.

8 Close by seeing yourself as one who comes forth into light, and come forth to take your every pleasure upon the Earth among the living.

The Ritual Of The Balance

Probably the best known of all of the stages of the Magickal Universe is that in which the judgment occurs. Several papyri contain scenes showing the magician or deceased when he comes before a great balance (everyone who dies is said to come to this subplane). On one pan of the balance is his heart, which represents his emotional nature and chief personality characteristics. On the other pan is a feather which represents justice. The feather is the symbol of the goddess Maat. This scene, which clearly depicts an after-death judgment of the past life, as well as a judgment of the magician's progress in the Great Work, is a familiar one in virtually all of the major world religions, in one form or another.

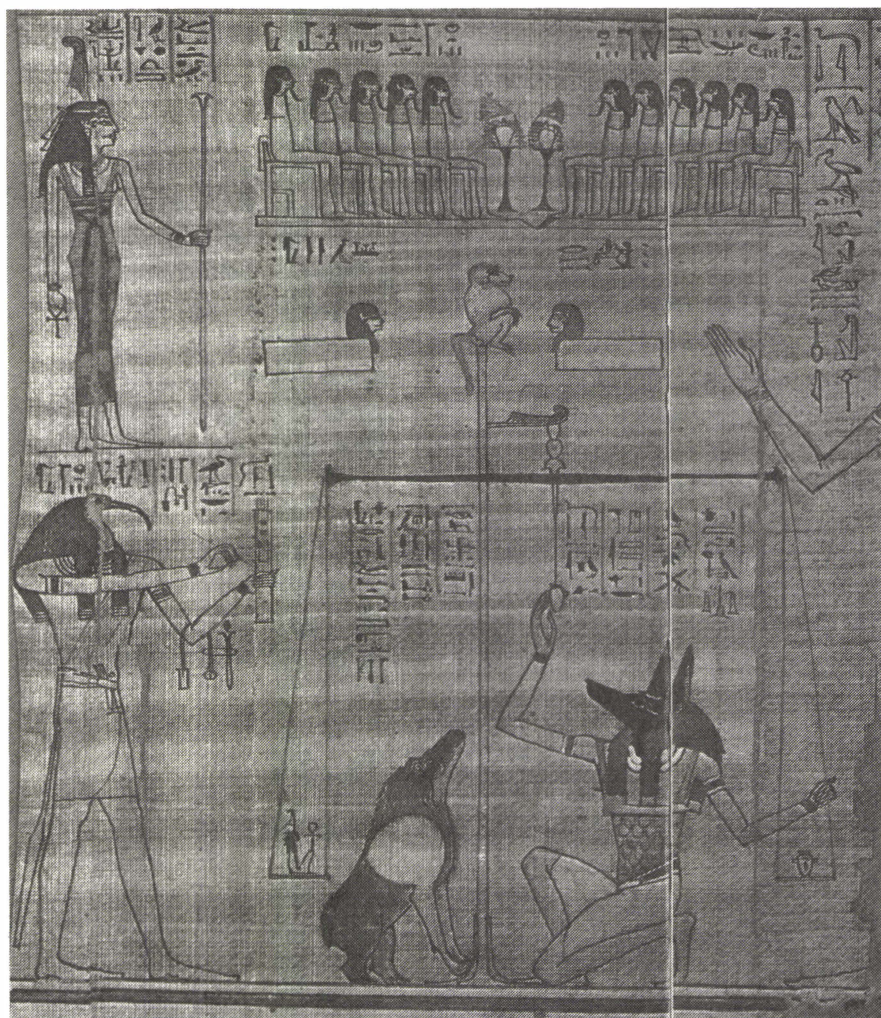
The following is the Ritual of the Balance. The speeches are translated from *The Papyrus of Ani*. In the papyrus, the royal scribe, Ani, is shown encountering the balance with his wife. He sees his heart on the balance being weighed against the feather of Maat (symbolic of his karma).



The Ritual of the Balance

1 Stand facing the West before a Great Balance. Place your own heart on one pan, and a feather on the other pan. Say to your heart,

“My heart, my mother, my heart, my mother. May my heart be transformed and rise up and come to me after being judged so that I can return to the Masters. You are the residue of what I have done. You are now in the presence of the Guardian of the Balance, the jackal-headed Anubis. You dwelled with my ka in my khat and joined my body components together. You will go now to a beautiful place in the subtle regions. My name is now Shenit, the Prince who cycles, and I will remain at the side of the God of Beauty and Harmony. May you hear this.”



The Balance

2 Know that this is an address to your subtle heart, the “mother” of your personality, which you watch being weighed on the karmic balance. Know that the name Shenit represents that portion of your constitution that incarnates into your physical body, and is therefore equivalent to your Reincarnating Ego. Visualize the jackal-headed Anubis, son of Osiris and Nephthys, kneeling before the balance, taking the balance pointer in his hand, and thus revealing his role in the evaluation process. He says the following:

“I speak to the magician here: Turn your attention to the lawful evaluation process that must take place in the Balance before you can rise further.”

3 This ritual is an initiation wherein your karma must equate with justice and truth before you can proceed into higher realms. Anubis weighs your heart (ab) while the ibis-headed god, Thoth (sometimes spelled Tahuit or Tahuti), records the results. His name means “the formula of the ibis” and he is the divine scribe of the gods. He is the consort of the goddess Maat whose feather you placed in the balance opposite your heart. After the evaluation, he says to the gods above him:

“I am the god Thoth, the Revealer of Truth. I speak to the great Company of the Gods, in the presence of the god Osiris: May you hear these words that are truthful concerning the evaluation of the heart of this Osirified magician. His ba passed the judging during his time of truth upon the Great Balance. He has not been found to have supported or perpetuated any evil. He never failed to place food in the temples. His consciousness has not split up nor has it been adversely affected by his transition. May he be with you and very soon may he be a Master of the Earth.”

4 Know that the name “Master of the Earth” is an initiatory title given to one who is found worthy in the evaluation here. Thoth proclaims that you have been successful and will soon be a Master of the Earth. Visualize the Company of the Gods standing in the Boat of Ra above you and the balance. They are,

- (1) Ra-Horus-Khuit, the Great God in his boat, (2) Temu (Tem),
- (3) Shu, (4) Tefnut, the Lady of Heaven, (5) Seb, (6) Nuit, the Lady of Heaven, (7) Isis, (8) Nephthys, (9) Horus, the Great God, (10) Hathor, the Lady of Amentet, (11) Hu, and (12) Sa.

Although this “company” is composed of twelve gods, know that Hu (the god of sensation) and Sa (the god of knowledge) function together, and Isis and her sister Nephthys function together. You should visualize these two pairs each occupying one seat in the boat, and Ra-Horus-Khuit (sometimes spelled Ra-Heru-Khuti) as an overall figure who represents the sum total of the rest. This leaves nine gods in the “company.” Know that the Egyptian word *paut* can mean either “nine” or “company.” Then the gods say:

“We are the great Company of the Gods. We speak to the god Thoth who dwells in the city of Khemenu: That which has come from your mouth is true concerning the judging of the Osirified magician who is truth-speaking. He has not supported or perpetuated evil. His habits are not against us. He has not allowed the demon Amemit to master him here. He will be given nourishment that will allow him to come into the presence of Osiris in the realm that is established in Sekhet-Hetepet (Field of Peace and Nourishment) appropriate for the followers of Horus.”

5 The gods agree with the decision of Thoth. You are indeed capable of testing satisfactorily in the balance. You have no bad karma that would prevent you from continuing on to Osiris. Know that the creature called Amemit has no mastery over you. See this creature standing behind Thoth, facing you. He has the forepart of a crocodile, the midsection of a lioness, and the hindquarters of a hippopotamus. Know that this monster represents a combination of the god Sebek (crocodile), the goddess Sekhet (lioness), and the god Set (hippopotamus). The monster says,

“I am Amemit. My forepart is a crocodile, my hindquarter is a hippopotamus, and in between is a lioness.”

6 Consider: The word *hesu* meaning crocodile also means lust, the word *teb* or hippopotamus also means physicality or grossness, and the word *setema* or lioness also means a vehicle. The monster Amemit is therefore a gross vehicle or embodiment of lust. The name itself implies this because a literal interpretation of his name is “the hunger (or yearning) of the dead” and is thus a name for all of one’s unfulfilled desires. The monster of your own desires is confronted at the evaluation process and must be governed by you or else it will

surely rule you. The Sethian attributes of this beast illustrate the subconscious and impulsive nature of your own unfulfilled emotional attachments and fears. Many of these have never been consciously scrutinized during life and thus will shock you much in the way you are shocked during a nightmare of your own making. This shock stuns the consciousness, which gives the beast (occultism sometimes calls this beast “the dweller on the threshold”) the necessary power for control. Know that recognition and acceptance of this “beast” is the first stage in overcoming it.

7 Visualize this: Upon the balance sits a monkey who is the Ape of Thoth. Thoth is divine intelligence. His “ape” is the distorted image of divine intelligence which is human intelligence. Know that the monkey represents the logic and reason of your own human mind.

8 Visualize this: At the left of the balance is the figure of the god Shai, whose name means “the divine gardener.” He represents the necessary link between the twelve (or nine) gods above the balance, and the balance itself. Immediately above Shai is a pylon upon which rests a rectangle with a human head. This creature’s name is Meshken, which means “he who gives birth to solidity.” Meshken establishes the location of the balance to be coincident with the birthplace of matter—the lower astral or etheric plane. Standing behind Shai are two female deities called Meskhenet, which means “she who gives birth to the dead,” and Renenet, which means “she who nurses.”

9 After the evaluation has been completed, servants will come to you bearing food and drink. Take your fill of the refreshments. Now Horus comes and escorts you into the throne room of Osiris, where you are to receive the final judgment. As you stand before Osiris seated on his throne, Horus says,

“I am the god Horus, the son of Isis. I have come before you, O Un-Nefer, to bring to you the Osirified magician. His heart is true after coming from the Balance and he did no evil to any god or goddess. The evaluation of him by Thoth was according to that which has been proclaimed by the Company of the Gods concerning the methods of judging a Great One. Nourishment has been given to him to allow him to come here before you, O Osiris. May he exist in a manner that is appropriate for the followers of Horus, forever.”

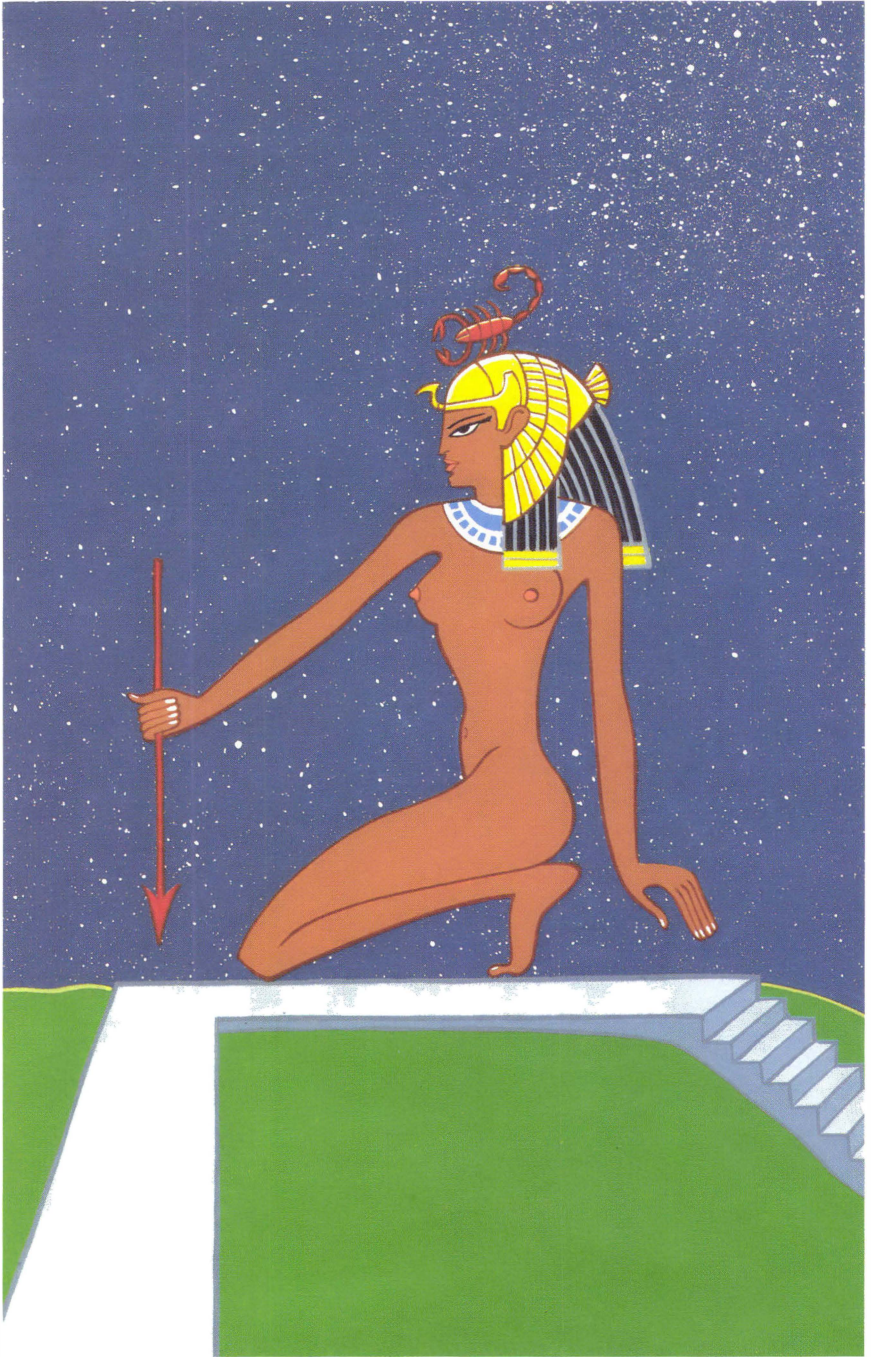
10 Horus announces to his father, Osiris, that you have come from the balance successfully. The weighing was done in accordance with divine law and you, the candidate, were found to be without evil. At this point you must speak out in your own defense and say the following to Osiris:

"I am an Osirified magician. I say to you: May you allow me to come into your presence O Divine Lord of Amentet. There are no defects in my body, nor in my speech, and I have retained consciousness. May I be received like the Favored Ones who dwell with you, O Osiris; a greatly favored one of the beautiful god, beloved of the Lord of the Two Lands. I am a magician of the law, the beloved one who is truth-speaking before Osiris."

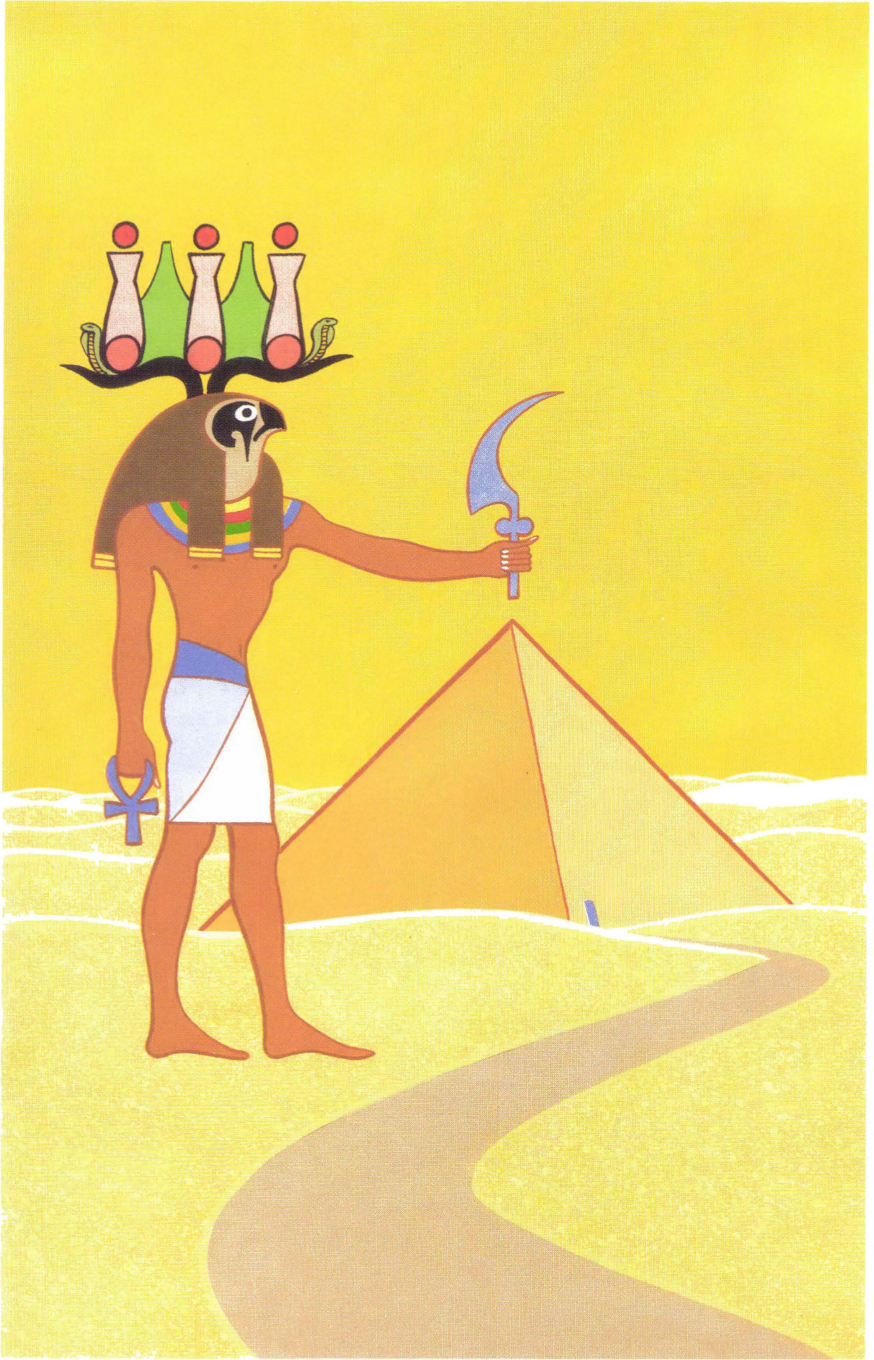
11 Osiris, as judge in this subplane, must now decide your future. His options include a rest in the Sekhet-Hetep or being sent to the Hall of Maati for further evaluation. Other options such as entering a hell-world or being torn to bits by the beast, Amemit, are unlikely for you. Know that you have successfully passed this ordeal and are qualified to go on to higher realms within the Magickal Universe.



Thoth



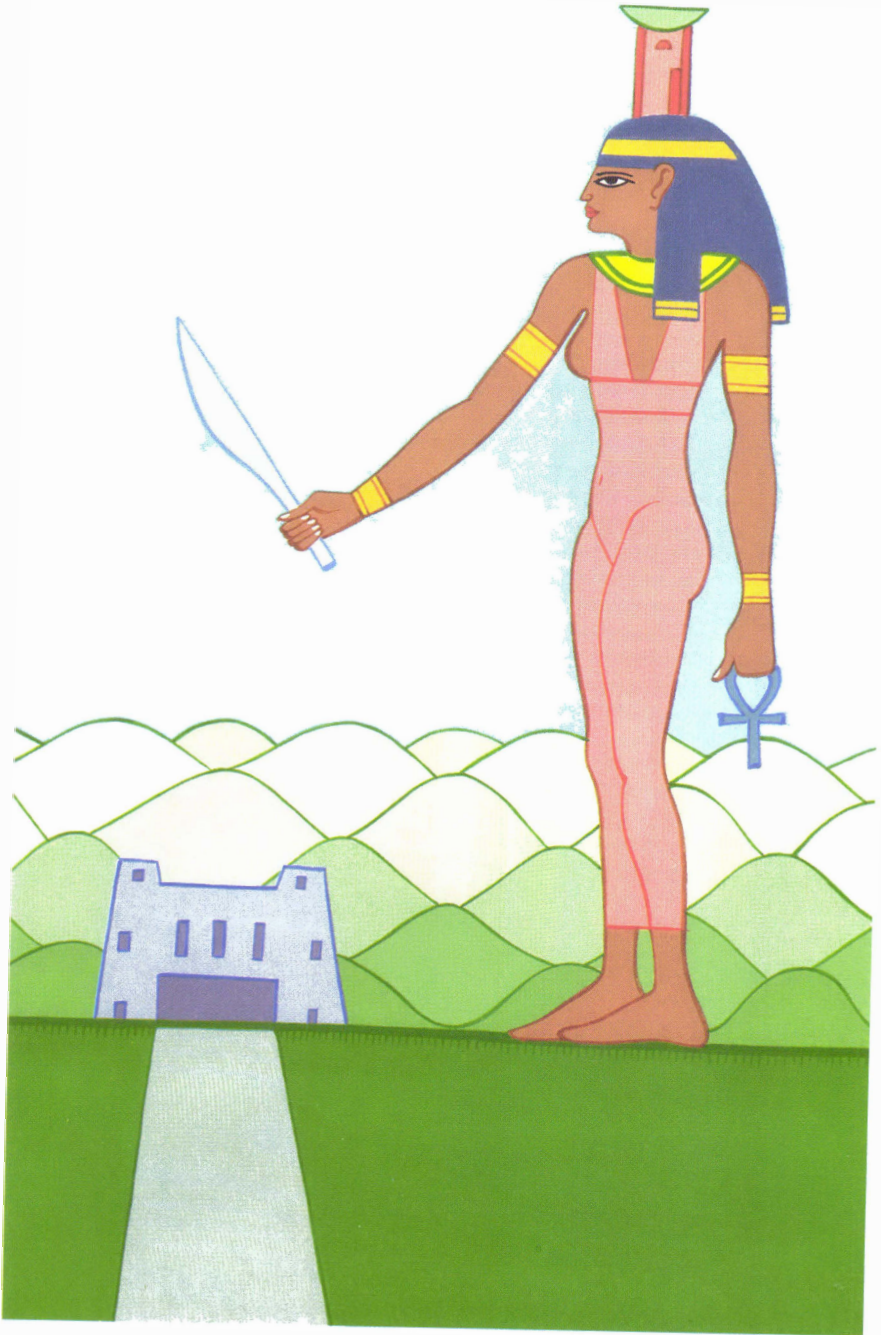
Serket



Heru-Khuti



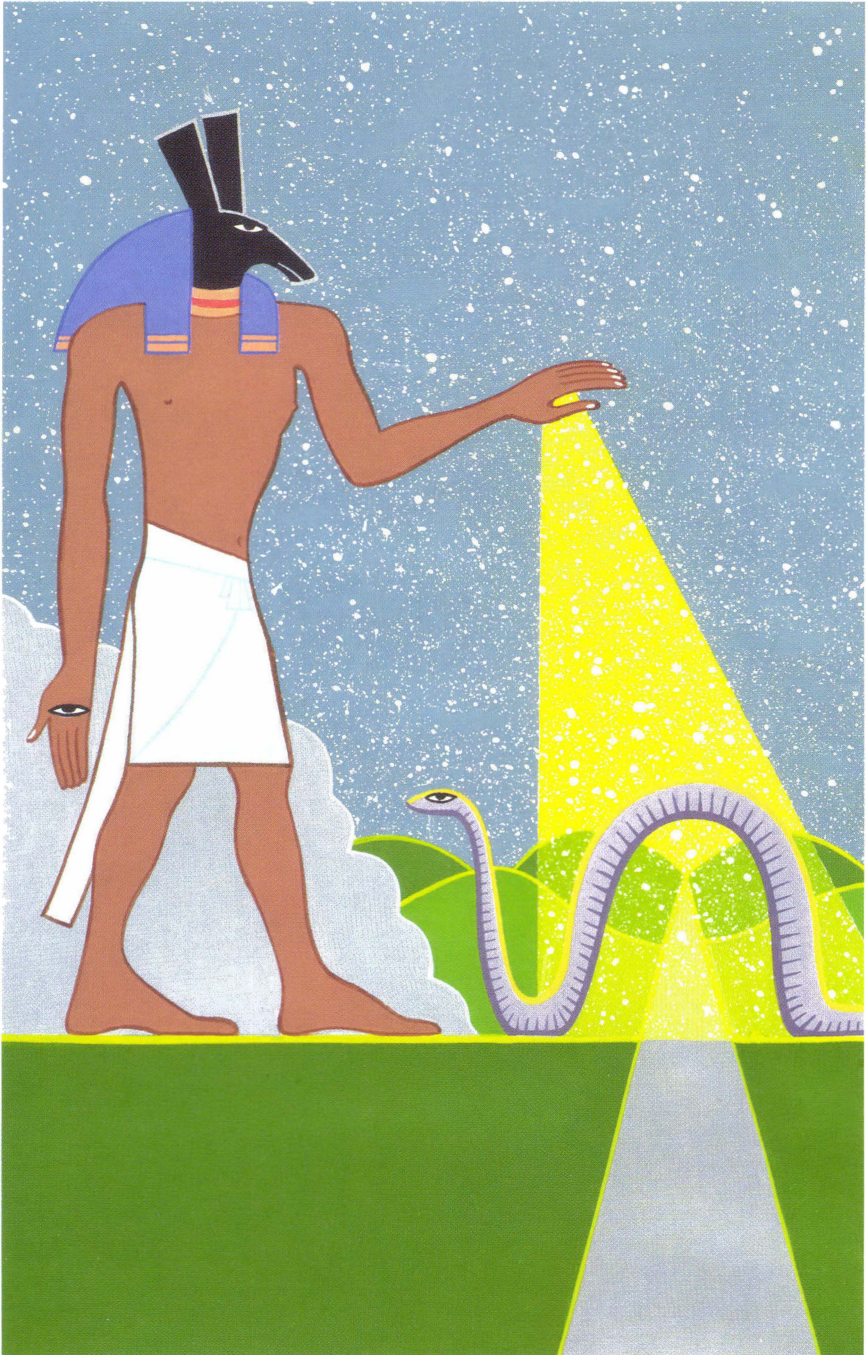
Horus



Nephthys



Isis



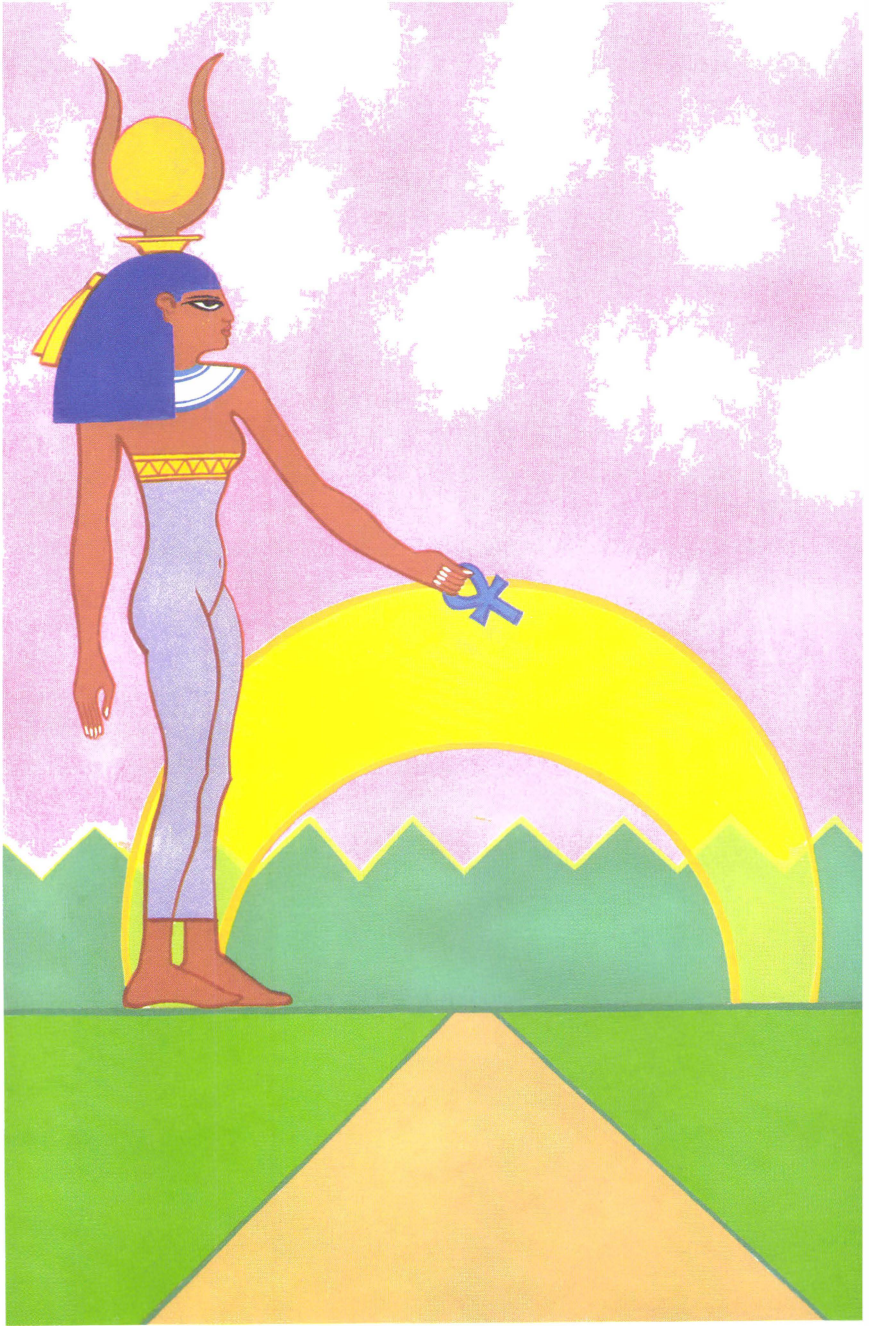
Set



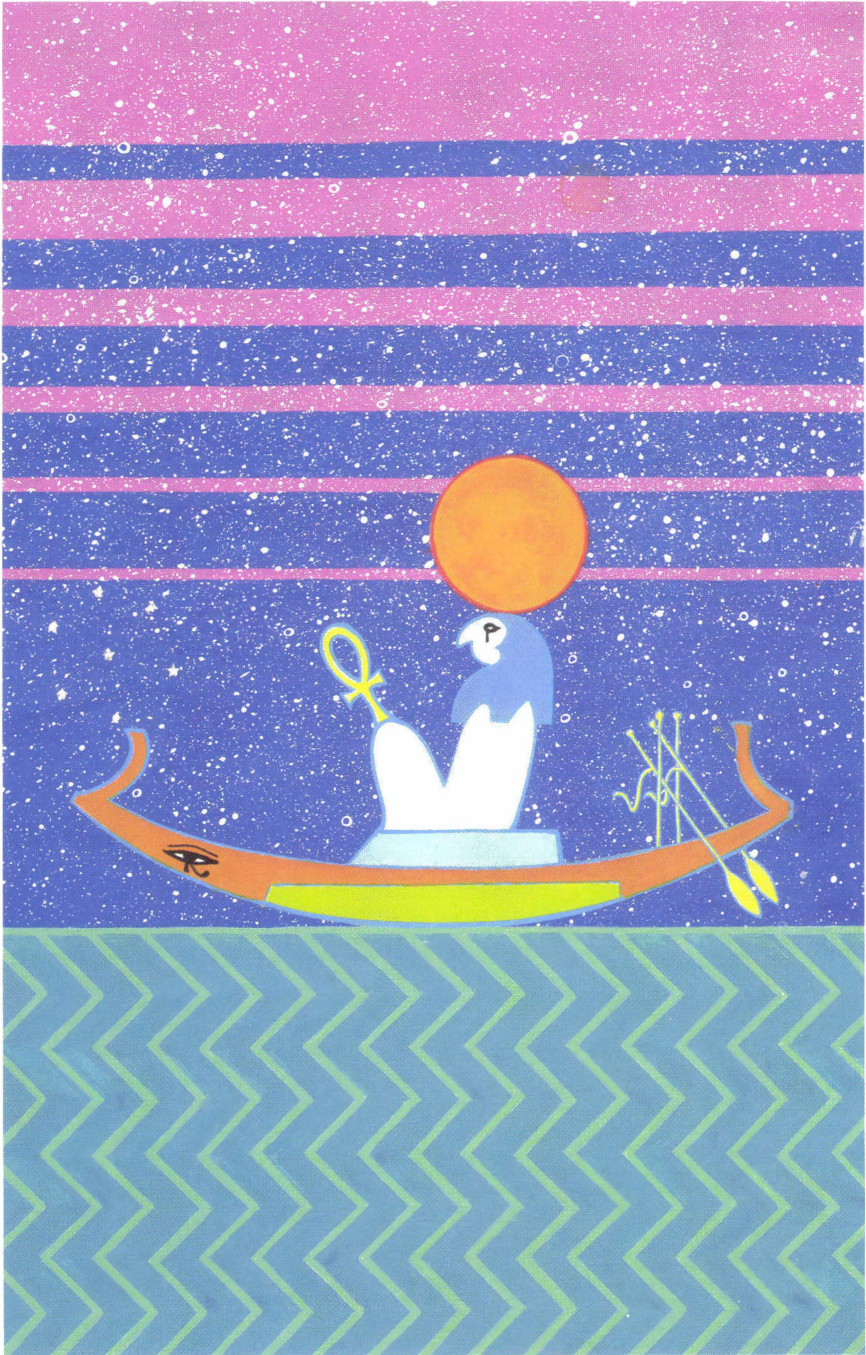
Osiris



Seb



Hathor



Ra



Nut



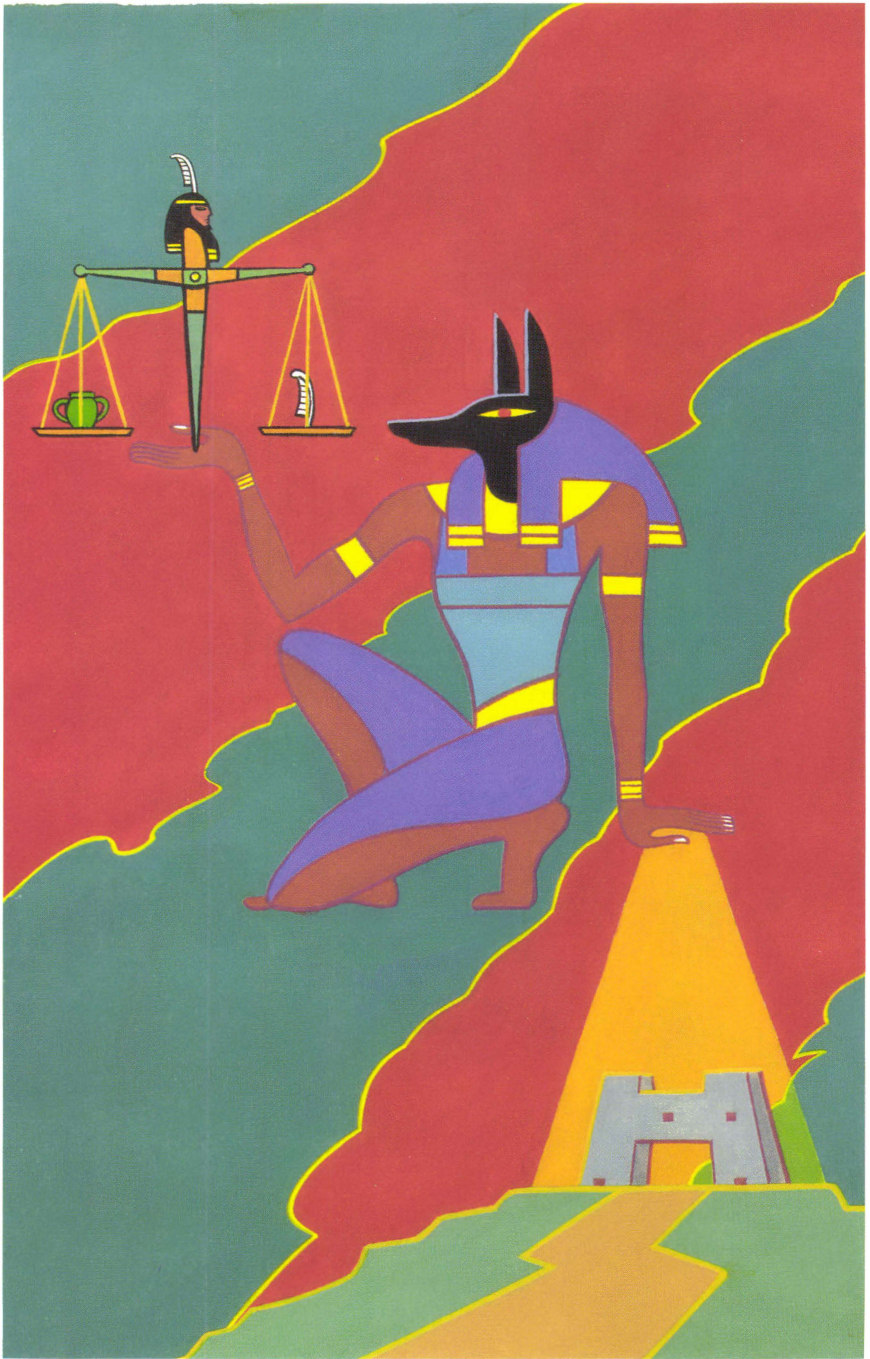
Nu



Bast



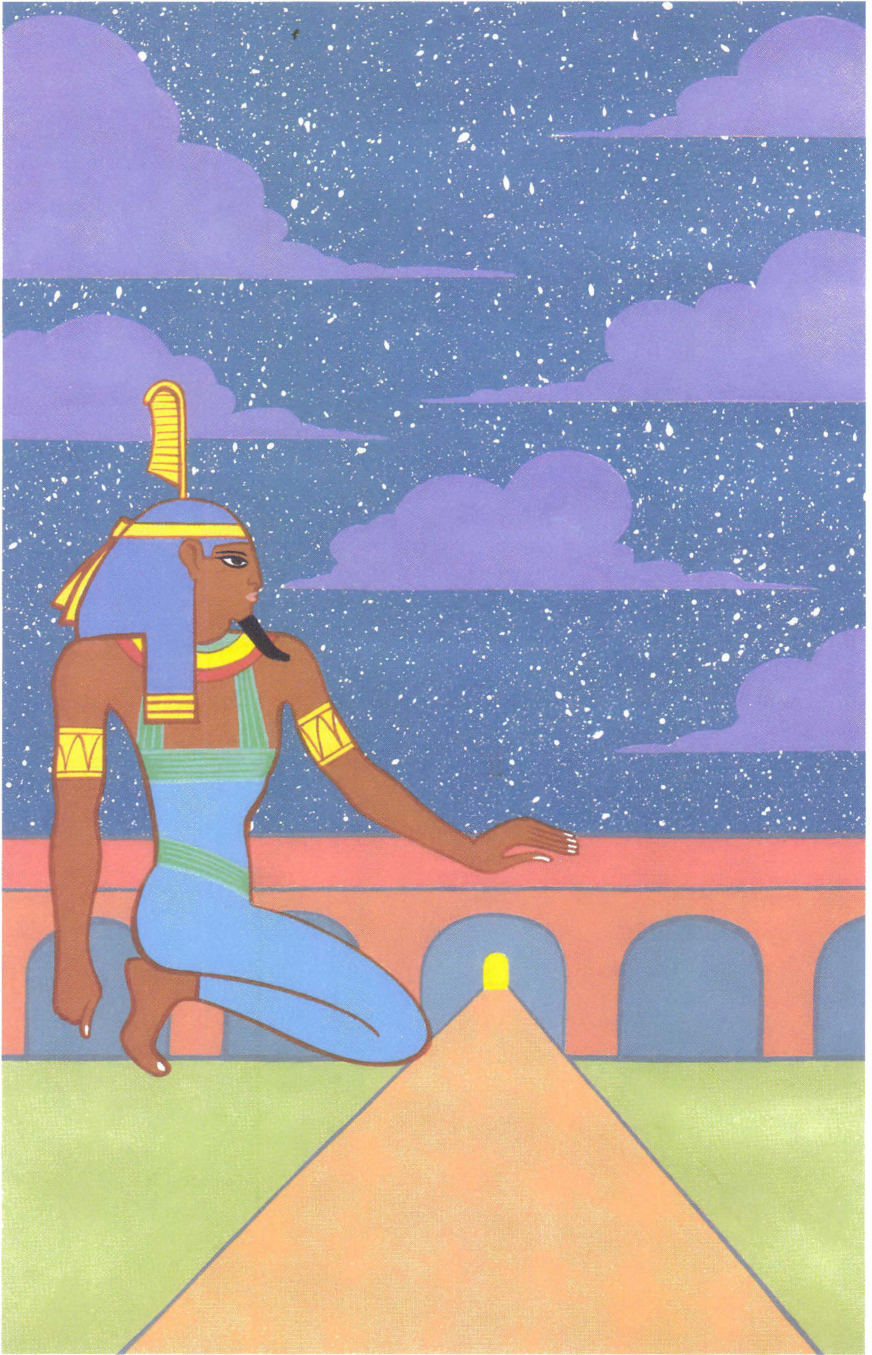
Tem and Khepera



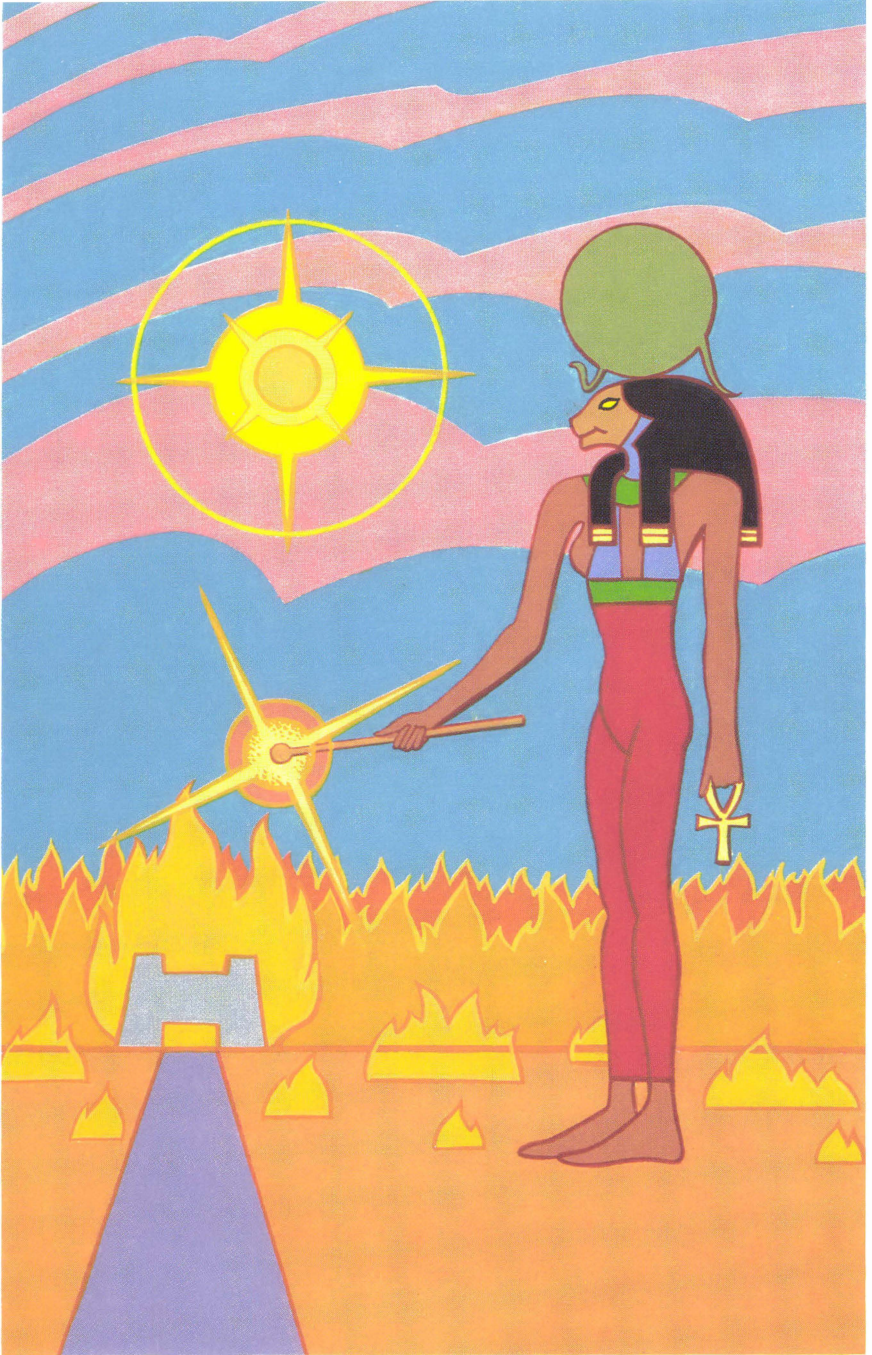
Anubis



Min



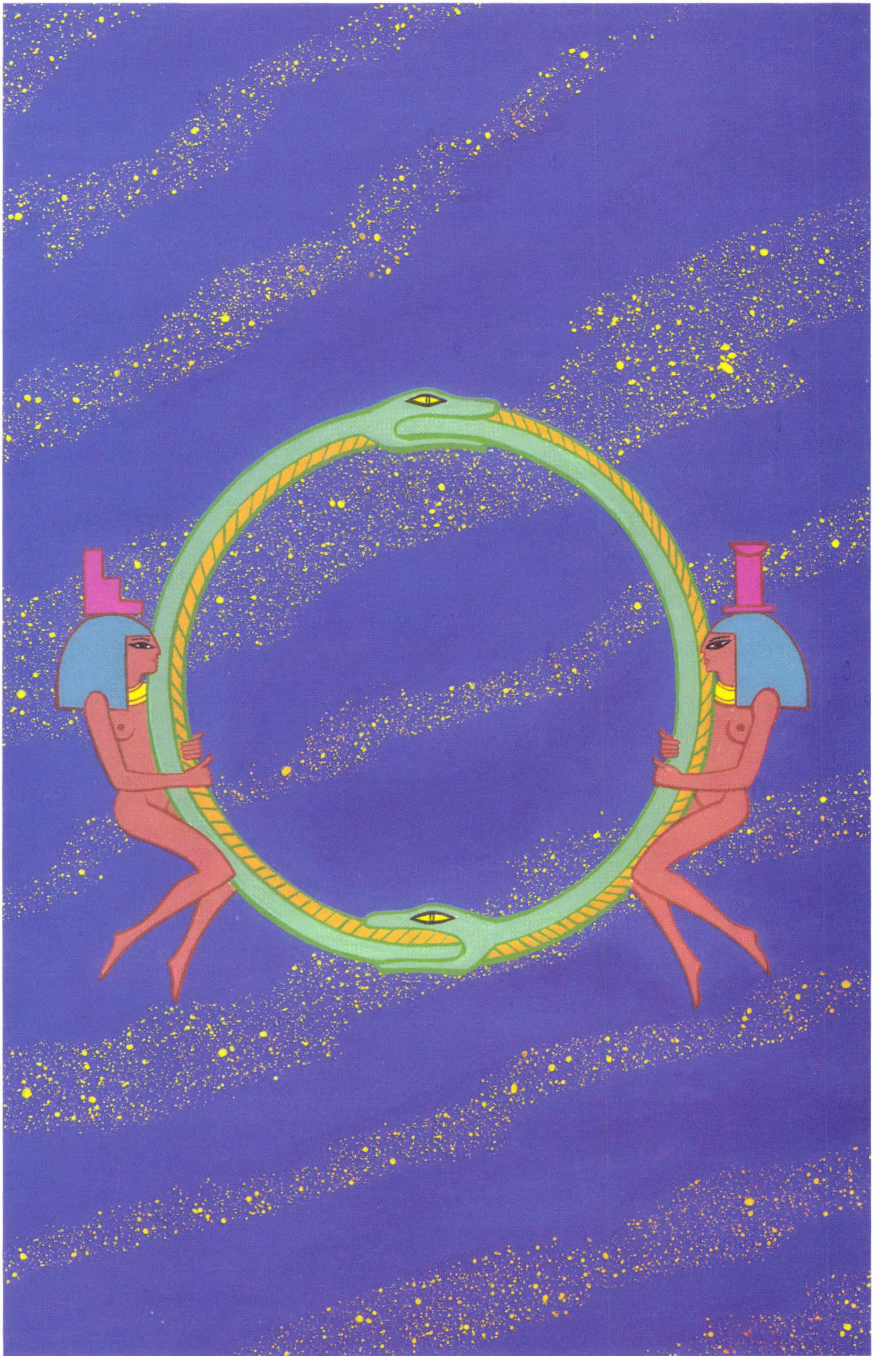
Shu



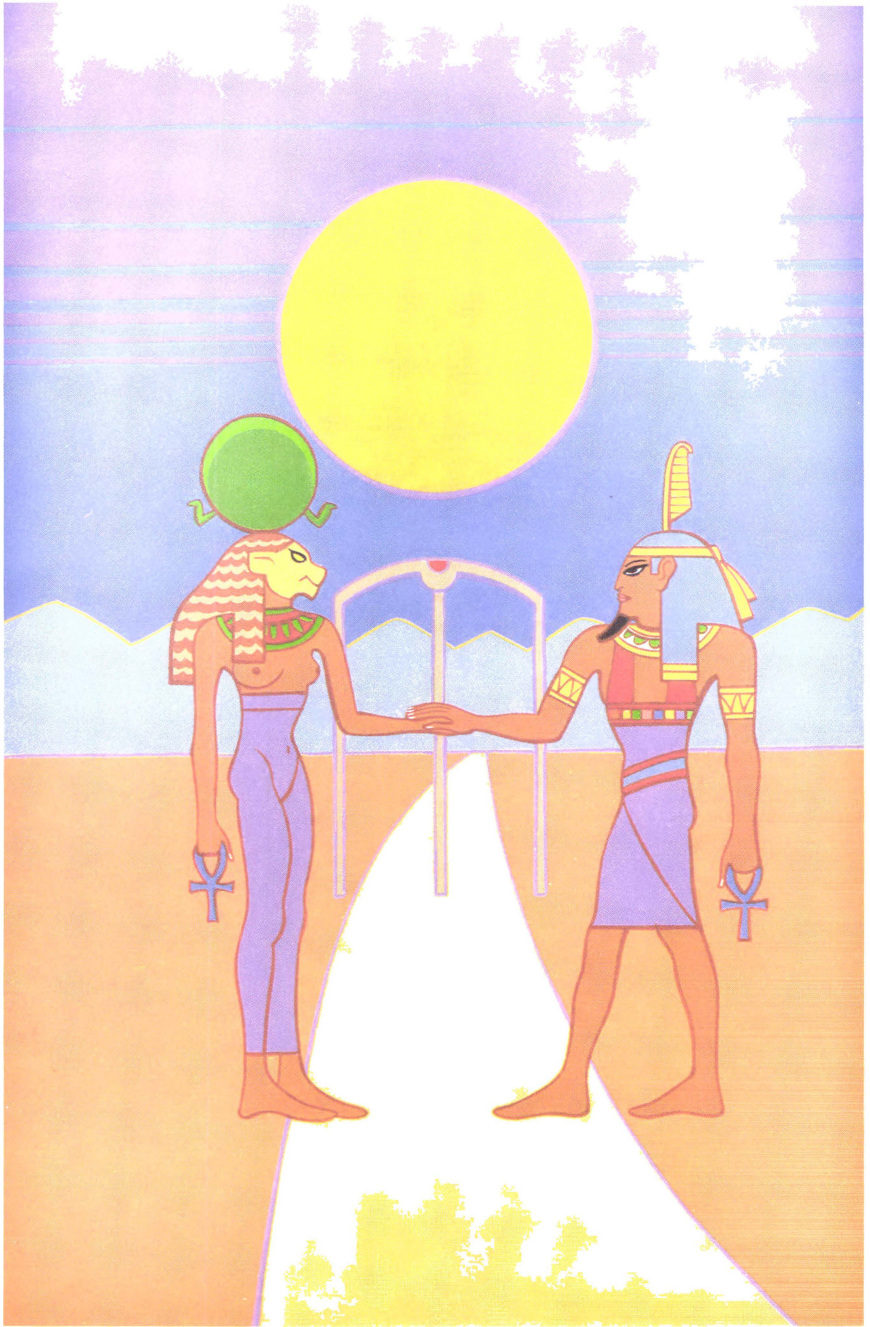
Sekhmet



Maat



Uraeus Goddesses



Shu and Tefnut



Set



Meh-Urt

The Ritual Of The Heart

There are two chapters of the *Pert Em Hru* that concern the *ab* or heart. The first is Chapter XXXA, which is in *The Papyrus of Nu*. The rubric to this chapter is also of interest, and is included here. The second is Chapter XXXB, which is from *The Papyrus of Ani*. Together, they form a ritual for the magician.

The central idea is to allow the heart of the magician to come to him at any time while he is conducting operations in the Magickal Universe, but especially after the judgment on the Great Balance. The heart is the connecting link between the emotions of the *ka* and the thoughts of the *ba*. It must come to the magician in order to remind him of his human personality, so that the magician can make a safe return to his physical body. The return of the heart is equivalent to the assimilation of the transient personality by the more spiritual, and relatively permanent, individuality. The heart is able to bring about the Opening of the Mouth. Calmness is essential. The emotions and thoughts of the personality must be silenced and controlled, and this is the main purpose of this ritual. The texts mentions the *ab* and the *hati-ab*. The words *hati-ab* imply "original heart," especially in the sense of "mother," which is also a name used for the heart. To conduct this ritual, the words must first be memorized because the ritual is to be conducted in the Magickal Universe. To some extent, the Great Balance is encountered every time the magician enters the Magickal Universe. The karmic burdens of the magician will thus affect every operation, and his heart, which is weighed on the pan of the Great Balance, must return to him each time.

The Ritual of the Heart

1 Now, you must be one who is responsible, one who understands this ritual, and one who is truth-speaking. Begin by saying:

"I am a Master of the Earth in the Magical Universe and I can perform all of the activities of the living. Indeed, I will be with the Great God."

2 This ritual was discovered in the city of Khemenu, written upon a solid slab of wondrous material which was from a city in the southern lands, and was inlaid with real lapis-lazuli, and was below the feet of that god (Thoth) during the reign of His Majesty, the King of the South and the North, Men-kau-Ra, truth-speaking. It is said that the royal son, Horus-tata-f, who is truth-speaking, discovered it when he went on his journey to influence the temples. Consider the meaning of this ritual and say:

"I can make my way with it. It can assure protection for my state of mind. It can bring about safeguards like those for a king when I look upon the Subplanes of Solidification, which are mighty even without being seen or without being aware of them."

3 This ritual is a great purification for your mind when you are judged. Sexual desire will no longer come to you from women. Indeed, you may undergo another manifestation, and not need the waters of the North with its dreams, and you can be pure like gold in the subtle regions. Your heart can effect the Opening of the Mouth and the birth processes if you can calm it with these soothing words spoken over it with magick power (hekau).

4 Speak aloud the following words to perfect your heart and allow it to return to your mind, if you are a magician who is truth-speaking, while you are in the Magical Universe:

"My heart (ab), my mother (maut), my heart, my mother, my heart (hati-ab) that I had on Earth, rise up and come to me. I am judged in the

The Ritual of the Heart

presence of the Lords and the gods, and that which I speak has caused you to be true.

“What I have done and the things that I have made are before me in the presence of the Great God, the Lord of Amentet.

“Honor to you, my heart. Honor to you, my heart. Honor to you, my laden heart. Honor to you gods who are the initiators of living beings, the bearded (sekti) gods, the Blessed Ones with your scepters who speak of the beauties of Ra. You invigorate me, O Neheb-ka (the god who unclothes the kas). Indeed, he who holds the Earth together is the Great Dweller, the changeless Master of the Earth, who perfects the dead in Amentet and is a spirit (khu) there.”

5 If your heart has not yet returned to you in the Magical Universe, recite the following:

“My heart, my mother, my heart, my mother, my heart that I have made, rise up here to me after judgment. Return here to me, here with the Divine Chiefs, come here with your burdens, in the presence of the Guardian of the Balance (Anubis).

“You are my ka that was in my body. May the god Khnemu strengthen my body components. I have come to a beautiful place and I leave my desires here in safekeeping in my name of Sherit that makes men and women to stand firm and whole. It is beautiful. Divine duty is beautiful.

“My heart has been examined and evaluated for words of deceit at the side of the god [Thoth] and before the mighty god, the Lord of Amentet [Osiris] who will help me, and who knows what has been spoken in truth.”

6 Know your heart to be safely returned to you.



Osiris on his Throne

The Ritual Of The Throne

Chapter XLII of the *Pert Em Hru* is designed to help a magician overcome the dissociation processes that are normally experienced in the region of the Magickal Universe called Hensu. The following ritual is translated from *The Papyrus of Nu*. The magician is made to shift his sense of identity from the human to the divine by an association between his body components and the gods and goddesses. Finally, he is brought to the realization that "There is no body component of mine that is lacking [its relationship] with a god." The summarized list of this association is shown in the accompanying table.

The Utchat is "the Eye of Ra" and is thus an important symbol for creative consciousness. The process of rebirth is undergone by everyone, but only with the Utchat can one retain a continuity of consciousness throughout the entire process. The text emphasizes this by the statement "I am in the Utchat," which is to say, one who lives in the flow of creative consciousness or one who is directly conscious of the continual flow of creativity. The ritual is used by a magician to help overcome the natural tendency to forget his experiences in the Magickal Universe after returning to his physical body. It should be noted that the throne was a symbol of power and authority. Every magician, like every king, was expected to have one.



The Ritual of the Throne

1 The magician should be Osirified, and should already have successfully conducted the ritual of the Great Balance. This is the ritual of overcoming the dissociation processes that are experienced in Hensu. Stand facing the West and say:

"There is a pathway from the Earth, and the White Crown of the South and the Formula of Transformation can carry [me along it]. I am renewed. I am renewed. I am renewed. I am renewed."

Table of Deities vs. Body Components

<i>No.</i>	<i>Body component</i>	<i>God/Goddess</i>	<i>Meaning of name</i>
1	eyes	Hathor	Goddess of the House of Horus
2	ears	Ap-uat	Opener of the Pathways
3	nose	Khenti-Khabas	God who initiates Development
4	lips	Anubis	God who Speaks
5	teeth	Serqet	Scorpion-Goddess
6	hands	Isis	Goddess of the Throne
7	arms	Ba-Neb-Tettu	Divine Soul, Lord of Tettu
8	upper torso	Neith, Lady of Sais	Goddess of relations & Lady of the City of Kinsmen
9	spine	Set (Suti)	God who is a Twofold King
10	phallus	Baba	Ruler of White Crown
11	flesh	Lords of Kher-Aha	Divine Lords of City of Opposer
12	lower torso	Aa-Shefit	God of mighty Powers
13	belly & backbone	Sekhet	Goddess of the Power of Fire
14	thighs	Eye of Horus	---
15	legs	Nuit	Goddess of Space
16	feet	Ptah	God who Opens
17	sensory systems	Living Hawks	---

2 Consider the god Abu-Ur (great lamb). It is said that you must be him. It is said that you must be like him by providing the House of Sacrifice with your form. You must come, and rise up in your essence.

3 Stand in your Throne Room, before your throne. Say the following verses:

"I am the god Ra who established songs.

"I am like a god who is in the subtle regions, in a valley of beautiful sycamore trees. I am the god Ra who established songs. I am like a god who is in the subtle regions with sycamore trees. I am strong, very strong, on this day. My place is with the god Nu.

"My face is like the divine Solar Disk. My two eyes are like the goddess Hathor. My two ears are like the god Ap-uat. My nose is like the god Khenti-Khabas. My two lips are like the god Anubis. My teeth are like the goddess Serqet. My loving hands are like the goddess Isis, the Uraei Goddess. My two arms are like the god Ba-Neb-Tettu. My upper torso is like the goddess Neith, the Lady of Sais. My spine is like the god Suti (Set). My phallus is like the god Baba. My flesh is like the Lords of Kher-Aha. My lower torso is like the god As-Shefit. My belly and my backbone are like the goddess Sekhet. My thighs are like the Eye of Horus. My two legs and my ankles are like the goddess Nuit. My two feet are like the god Ptah. My sensory systems are like living hawks. There is no body component of mine that is lacking [its relationship] with a god.

"The god Thoth has protective teeth that can safeguard my body components. I am the god Ra who is all light. I can not be grabbed on my two arms nor can I be grasped on my hands nor be affected by men or by gods nor by the spirits (khus) of any Khemtu people (the recent dead) or Pat people (the ancient dead) or Rekhit people (people living but temporarily disembodied, such as those dreaming) nor any Hememet people (spiritual beings or Adepts).

"All powerful Magick is within me. I am one who can travel in strength without forgetting his name. I am Yesterday. "Seer of Millions of Years" is my name. I can travel. I can travel along the paths with those who can influence the gods. I am the Lord of Eternity.

"My forming of words is the aspect of myself that [most closely] corresponds to the god Khepera. I am the Lord of the Ureret (great) Crown. I am in the Utchat. [It is] my egg. [It is] my egg that gives

life to me. I am in the Utchat. A body will be given by the Eye and I will be in it. I will appear. I will radiate light. I will enter into my [next] life. I am the Utchat."

4 Sit upon the throne and say:

"My throne is in my Throne Room and I sit on the seat there. I am the god Horus, moving freely through millions of years. I rule from my Throne Room. I govern from it. My mouth has both speech and silence. Indeed, my transformations can be reversed."

5 Rise up from the throne, hold up an Utchat before you and say:

"I am the god Un-Nefer, year after year, whose responsibilities are here, who peregrinates one after another. I am in the Utchat. Not all creative processes are mine. [For example,] the discord and evil that send lightning to one is not mine."

"I am the Opener of the Astral Plane (tua-per) in the House of Heaven (pet-per), the god who rules in the Throne Room and the opener of birth processes on that day when a babe is no longer prevented from knowing the past. I am that light of man that is within men. Indeed, I am this throughout millions of years. It is said that you who exist here are the gods of Heaven and the gods of Earth and of the South, the North, the East and the West."

"I was careful while in the body. I was the gold in his Eye (the light of the sun). I need not die again or spend time in a body. I have undergone my initiations. I am not one of those Scarlet Ones. I am one who is free. I do not need to do more."

"I know Heaven. I know Earth. The birth processes will carry away those who have not experienced them."

"My name includes all things of good and evil that mouths can speak. I can speak them. My radiant light shines fourfold on shadow after shadow, one after another until the day of truth."

6 Consider your guardians and say:

"They can leave, they can leave, they can leave. They can leave. Indeed, I say to you, I am a living being who comes from the god Nu. My

divine mother is the goddess Nuit. Consider my discriminating nature. I am without evil; one who has escaped from the mighty forces of attachment that are in the subtle regions of the past. My hand is not conscious of me but I am conscious of it. I can not grab [my hand, but] it can grab me."

7 Sit on your throne and consider the egg. Then say:

"I am the god Horus, the initiator of millions of years. My two types of Fire are for those who send their hearts to me. I will rule from the throne room and will begin this renewal period on the pathway that I have opened up. May I be delivered from all evil."

"I am the dog-headed ape who testifies for us. He does not have two arms nor does he have two legs. [He is] the Initiator of Het-Ka-Ptah (Memphis). May my strength be the strength of the dog-headed ape who is the Initiator of Het-Ka-Ptah."



The Ritual Of The Hawk

Chapter LXXVIII of the *Pert Em Hru* is one of the “chapters of transformations”—specifically that of changing into a divine hawk. The hawk was sacred to the god Horus, the son of Osiris and Isis. His effectiveness in magickal operations was well known. The “Eye of Horus,” for example, was considered a powerful instrument for the protection of the disembodied consciousness. The two chief characteristics of the hawk that one may desire to obtain are flight (mobility) and sight (discriminative awareness). This mobility is more than three-dimensional. The soaring of the hawk into the sky, and its plunge back to the Earth, simulates the raising of consciousness, up through the astral and mental planes of manifestation, followed by a return to physicality. In addition, the sight of the hawk represents a discriminative consciousness which is in full control of its environment. The “transformations like a divine hawk” therefore mean the ability to “ascend the planes” in full consciousness.



The god Horus was used by the Egyptians to signify a variety of ideas in their esoteric teachings. His chief significance is man in one form or another. The hawk principle is by no means a simple or straightforward concept. The accompanying table contains thirty-six of the major variations of the hawk principle and is not complete. The *Ritual of the Hawk* is translated from *The Papyrus of Ani*. It can be conducted by one or two magicians. The version presented here is for a single magician who assumes the god-form of an “Ancient One” as well as his own form. However, a separate magician can take the role of the Ancient One, if desired.

The Ritual of the Hawk

1 [The Ritual of] Making Transformations Like a Divine Hawk is to be conducted by an Osirified magician.

2 Consider the great Ancient One who will come to help you in Tettu. [Assume his god-form and say]:

"I have blessed the paths that you must tread to come to me in my throne room. I am real. I am perfect. Indeed, you must heed my warnings, and you must know my powers. I am feared by the gods in the Tuat. My face opposes them in the Reception Halls (Arits) here. They cannot approach or sneak up on me when I am in the House of Darkness because I am in a state of quiescence."

3 Now, the secret of creation is the similarity between those gods who obey the voice of the Kepiu (creative) Gods and those gods who are among the followers of Osiris. Now, you must be silent [in order to hear] the words of the gods. Say:

"The god who is with me is one who hears truth (maat). I speak to him in my own words."

4 [Continue speaking for the Ancient One. Address yourself and say]:

"Now, Osiris will help you to control your progress so that you can come to me. I can see your creative transformations. I can perceive your soul (ba) and will help you to come to me. I have mastery over my two feet. My existence here corresponds to the god Neb-er-tcher above Heaven in his throne room. I am feared by the gods of the Tuat. My face opposes them in their Reception Halls (Arits). Those who can help you to come to me here are the Ariu (receiving) Gods.

"I have established my formula in the same way as Neb-Ankh (Lord of Life). I have joined with Isis, the goddess of health and strength, but I can harm those who sneak up on me here unless those who come can see when I am quiescent.

Table Of Horus Names

1	Heru	Horus, the divine hawk
2	Heru-Ur	The Elder (Old) Horus
3	Heru-Khuit	Horus of the two horizons
	Heru-Khuit	Horus, the spirit of the two horizons
	Heru-Khuit	Horus of the two horizons
4	Heru-p-Khart	The Child (Young) Horus
5	Heru-Pa-Khart	Horus who flies in a body that maintains youth
6	Heru-netch-hra-atef-f	Horus the avenger of his father
7	Heru-Ra-P-Khart	Horus the child of Ra
8	Heru-Shu-P-Khart	Horus the mighty child of Shu
9	Heru-Hennu	Horus the living youth
10	Heru-Merti	Horus with two eyes of desire
11	Heru-Khenti-An-Maati	Horus without two eyes in front, or the Blind Horus
12	Heru-Khent-en-Maati	Horus the initiator of the two divine Eyes (i.e., the sun and moon)
13	Heru-Khenti-Khat	Horus the initiator of the body
14	Heru-Nub	The Golden Horus or the Hawk of Gold
15	Heru-An-Ma-f	Horus who offers the Pillars of Light
16	Heru-Sma-Tau	Horus who unites the Two Lands
17	Heru-Hekennu	Horus the god of thoughts
18	Heru-Sekhai	Horus who develops emotions
19	Heru-Behutet	Horus of the city of Behutet
20	Heru-Thema	Horus the truth-giver
21	Heru-Hebenu	Horus of the city of Hebenu
22	Heru-sa-Ast-sa-Asar	Horus the son of Isis and the son of Osiris
23	Heru	Horus (also, the Hawk Formula)
24	Heru-Aah	Horus the moon god

25	Heru-Khent- Peru	Horus the initiator of the houses/planes
26	Heru-Am-Uaa	Horus in his boat
27	Heru-Tat	Horus of the city of Tat
28	Heru-Kheseb- Tchar-Maati	Horus with two blue eyes
29	Heru-Tesher- Maati	Horus with two red eyes
30	Heru-Ahai	The Rising Horus
31	Heru-ami-abu- her-ab-ami-khat	Horus in the heart of the body
32	Heru-Ami- Athen	Horus the dweller in the Solar Disk
33	Heru-Her- Neferu	Horus of good thoughts
34	Heru-Neb- Uרת	Horus the Lord of the Uרת (great) Crown
35	Heru-Khent- Heh	Horus who passes through millions of years
36	Heru-Shet- Hra	Horus who has a face

"I can pass through and I can travel along the Crossroads of Heaven. I am the avenger of words, who helps the god Seb. I give obeisance to the god Hu and help to the god Neb-er-tcher. I am feared by the gods of the Tuat. My face opposes them in their Reception Halls (Arits). They can see that you have honored me with food. I am one of those spirits (khus) who is with the god Khu (god of radiant light). I can make my transformations like his transformations and can travel with him and can appear with him in Tettu. My transformation body (sahu-tut) is like his transformation body. He can speak to you of my deeds. Indeed, he heeds my warnings and he knows my powers. I am feared by the gods of the Tuat. My face opposes them.

"I am this: I am a spirit (khu) who is with the god Khu, who knows the transformations that involve flesh. I am one of those spirits (khus) who is with the god Khu.

"I know the god Tem himself, and those who manifest in the form of living beings under his Eye. He manifests his spirit (khu) and he knows each of the faces of those who are with him. Indeed, he was the only one with the god Nu who foretold that he would appear in the horizon. They heeded his warnings, and both gods and spirits (khus) manifested with him.

"I am the only god among the serpents who knows all of creation; the only one. Indeed, without the manifestation of Isis, [there could be no] birth of Horus. But I can cause myself to develop and I can cause myself to mature, and I know those who live as spirits (khus) and those who manifest with them.

"I rose up in the form of a divine hawk, in my transformation body of Horus which is like his soul (ba) in order to obtain things from Osiris in the Tuat.

"The god Rereti (the double-lion god) spoke to me about the Guardian of the Temple with the Nemmes Crown (crown of renewal), who lives in his hiding place, and who makes those in Heaven go back to where they were. Indeed, your transformation body can undergo the transformations of Horus until you have the Nemmes Crown, and you can then speak about the Pathways of Time (tcheru-uated) that are in Heaven. I am the guardian who has obtained the things of Horus from Osiris in the Tuat. I have repeated to Horus what his divine father Osiris told me concerning the years and days of the tomb,

and I can give you the Nemmes Crown that the god Rereti spoke to me about."

5 [Now return to your own body and say]:

"May I come and go over the Pathway of Heaven and see those who are on the Pathways of Time on the horizon. May I be feared by the gods of the Tuat. May my face oppose them in their Reception Halls (Arits). The god Auhet can guard against being confused by the words of the gods, and the Lords of Time (nebu-tcher), and the Guardians of the Ka-Shrines, and the Lord who is the One God."

6 Consider: It is said that an uplifted face can prepare a person to obtain the Nemmes Crown. [Assume the body of the Ancient One and say]:

"Rereti asked Aahet (variant spelling of Auhet) to make a pathway for me. I rose up and I obtained the Nemmes Crown from Rereti. I received help from two regions of space. I established in my heart a structured purpose and a great strength. I could not be cast down by Shu. I was the god Hetep (peace), the Lord of the Uraei Goddesses (Isis and Nephthys), with magickal power.

"I knew the god Khu. His breaths were in my body. I was not rebuffed by the Bull. I came to a region that was like the sun in the House of Rereti. I came to the House of Isis where I saw the Blessed Ones in the Abyss (shetau). I followed after those Blessed Ones who are worshipped in secret. I saw what was there. I spoke to the Mighty Ones of Shu, and at the proper time, I returned. I was Horus in his divine radiant light. I had mastery over his attributes. I had mastery over his radiant light. I traveled to the Crossroads of Heaven. Horus was on his Throne. Horus was in his Throne Room. My face was toward the divine hawk and I was equipped like that divine Lord.

"I traveled to Tettu. I saw Osiris. I saw the Master of the Hands, who is the goddess Nuit. I saw her. I saw the gods with the Eye of Horus. The dual Master of Fire, Khenti-maa (initiator with two eyes), provided strength to the dead and to my hands. I rose up. I had mastery. I returned to further my development. Those who opened the door to the Pathways of the Blessed Ones saw my transformations. They listened to my word. They were above the gods of the Tuat and could turn their faces to them. They were the Mighty Ones who brought the forces of solidification to

me, the Star-Gods-who-never-rest (Akhem-an-urtu). I made pathways to the Blessed Ones in the actual home of those divine Lords who have mighty souls (bas) and powers.

“I have asked Horus to work for you. You must remain conscious of me. I myself can rise up like a divine hawk in my transformation body of Horus, which is like his divine soul (ba), in order to obtain his things from Osiris in the Tuat.

“I made a pathway. I arrived at my destination and was initiated in the hiding places of the guardians of the Temple of Osiris. They spoke to me of his mighty strength. I received knowledge from them of his awesome strength that provides protection against the god Set, and received knowledge from them of who had obtained it. [For example,] the god Hu is one who obtained the divine powers of Tem and traveled along the magickal pathway (the orbit of the sun) in harmony.

“They recited an invocation to the gods of the Tuat for me. They knew their names, and they initiated me in the hiding places of the guardians of the Temple of Osiris.”

7 [Return to your own body and recite the Invocation of the Gods of the Tuat as follows]:

“Help me. May I come to you. May I attain. May I encounter your powers. May I be blessed with powers and pathways. May the strong sons of the horizon, the true house in Heaven, preserve me in their Reception Halls (Arits) above Osiris. May the pathways above you be blessed for me. May appropriate requests be made for me. May I come to Tettu. May I see Osiris. May he speak to me about the deeds of his son, that divine Prince who loves him, and also of that which is in the heart of the god Set. May I see the Lord when he is quiescent. May I receive knowledge from those who are with the gods, of the Eye of Horus, and then judgment of his divine father, Osiris. Consider the Lord, the mighty divine soul (ba) whose powers can help me. May I come. May I be exalted. May a way through the Tuat be opened for me to the pathways of the guardians of Heaven and the guardians of Earth. May I not be turned away here. I exalt your face, O divine Lord of Eternity.”

The Ritual Of Not Dying

Chapter XLIV of the *Pert Em Hru* is designed to help the magician to prevent dying while in the Magickal Universe. In order to enter the Magickal Universe, the magician must leave his physical body much as he does in sleep or death. The mechanics of entering the Body of Light are identical to that of death. Each time a magician leaves his physical body during a magickal operation, there is always a possibility that he will not be able to return to it. This ritual is taken from *The Papyrus of Ani* and from *The Papyrus of Ra*.



The Ritual of Not Dying

1 This is the ritual of not dying in the Magickal Universe. It is to be conducted by an Osirified magician. Open the ritual by saying:

"I can open up a door to what is around me. I can open up a door to what is around me and I can overcome the spirits who are in the region of the Darkness of Night. I am blessed by the Eye of Horus. I am nursed by the god Ap-uat. I am secretly among you, O Star-Gods-who-are-never-unconscious (Aukhemu-seku). My mighty flesh is like Ra. My face is a door. My heart is on its throne. My head and my mouth are known. I am indeed Ra himself. I am never without my Magick that gave life to you, O divine father, the Son of Nuit. I am your son, the Great Ancient One who can truly see you in the Subplane of Solidification. May I ascend like the King of the Gods. May I not die in the Magickal Universe."

2 Visualize a figure of Horus fashioned of lapis-lazuli. Let this cause your hunger for flesh to be assuaged. See yourself as a Master of the Earth who can remove the desires of a person, or of groups of people, or of gods, and can satisfy them. You are responsible for your spirit (khut) and for the content of your mind in the Magickal Universe,

and you are also responsible for keeping yourself intact, for a period of one million years.

3 Consider the god Thoth and concentrate on this: The creativity of the divine children of the goddess Nuit has resulted in those who can speak, and those who can travel, and those who can resolve problems, and those who can discern the Doors of Death (sebau), and those who can make sacrifices, and those who are known to be guardians. The basis of their creativity is the mighty name which has been misunderstood by all of the creators. Think on this and then address Thoth and say:

“Grant therefore, O Mighty Thoth, the Mirror of Tem. May you see no discord. May you not send confusion to the years, but may they pass in whole months. May those who make trouble be kept hidden away from everything that you do. I am with you, O Thoth. I have traveled a pathway to you, to your all-inclusive nature. I am not among those who are trouble and must be hidden away. I have not made trouble.”

4 Consider the god Tem and concentrate on him while saying:

“I have come into a garden which has no water and is without air. It has ten parts. It has ten parts. It is dark. It is dark. It moves. It moves. It has life within it, and peace for the heart, but it will not allow sexual pleasures to be produced there. I have received a spirit (khu) there that is indifferent to water and air and sexual pleasures. The heart is at peace there, and is indifferent to flesh and food and drink.”

5 Consider: The Mirror of Tem is for you to see your own face. Your image will have no distortion. Every god must pass through his home region at the beginning of the year. Your home region is that of your son, Horus. The Mirror of Tem will allow you to travel to the divine Great Ones. You will be the ruler of your home region. You will be the Heir whose home region is located in the area of the City of Two Fires which he governs. You must see both fires. Your face will then look like the face of the Lord Tem.

6 Meditate on this: The rising sun has been associated with life and with the Mirror [of Tem] for millions and millions of years. The sun has risen for millions of years, and you are encouraged to go with it, to the divine Great Ones. Now say:

"I have had trouble. I have done everything on this Earth and have come unto the god Nu in the watery Abyss that corresponds to the Origin. I will stay with Osiris for a season. I will produce my transformations, like the Serpent of Dispersion. They are not known by people. They are not seen by the Gods of Harmony. I have acted with Osiris differently than with all of the [other] gods. I was received by him in Set-Amentet. His son Horus is the Heir. His home region is in the area of the City of Two Fires. I have seen his throne room in the Boat of Millions of Years. The god Horus established a face, and he instilled it with purpose and obtained permission for it to move away from the god Set, so that it could be discerned by all of the gods. I am assisted by his daughters who dwell in the Boat of Intentions with the terrible God of Flesh."

7 Consider your father Osiris. You must do for others what was done for you by your father Ra. Close the ritual by saying:

"May I always be a Master of the Earth. May I reach my home region. May I be an heir and develop my capabilities. May my friends, who are each a Master of the Earth, assist my magickal operations with the aid of the goddess Serqet, for those areas for which they are responsible. I am your son, O my father Ra. You have created for me that which has life, strength, and health, and Horus has established a face, and has enveloped it. May you allow me to come with the rising sun, which comes quickly for the truly reverent."

The Ritual Of The Waking-Up Processes

Chapter XVII, the “beginning of the waking-up processes for spirits,” is probably the longest chapter of the *Pert Em Hru*. It contains a wealth of information concerning the Magickal Universe, and many Egyptian technical terms and phrases are described. This lengthy ritual is translated in part from *The Papyrus of Ani* and in part from *The Papyrus of Nebseni*.

The mysterious process of disembodiment is mentioned several times in this ritual in conjunction with the elimination or dispersion of evil. According to the text, a subtle body separates from the physical body during magickal operations as well as during sleep and death. The glyph used for disembodiment is *shat*, the spine, which was the forerunner of the tet symbol. Here the glyph refers to the central channel or pathway called the Sushumna Nadi in Kundalini Yoga, and *shat* in the transliterated text. The ritual says that “those who carry out the disembodiment processes in order to eliminate evil” are the “Lords of Justice and Truth” and the Divine Chiefs (Tchatchau) along with Osiris, who holds the initiatory title of Master of the Universe. In addition, the text states that “those who have undergone the disembodiment processes in order to eliminate evil, live as gods” to show the initiatory nature of this process. Here, the process of disembodiment is clearly for the purpose of eliminating evil, and thus is a White Magick operation. According to esoteric tradition, only the highest and most noble aspects of a person can enter heaven. If heaven is indeed a paradise, then one’s worries, concerns, prejudices, failures, egotistical emotions, and so on must be sloughed off prior to entry. This sloughing-off of one’s lower character traits is often called the “second death” in occult literature, and is said to occur on the astral plane. It is when consciousness leaves the astral body for the mental body. The text itself says that this process takes place in “the heart of Osiris,” which is a term for a special region of the Tuat or astral plane “where the mind stays during all of the disembodiment processes.” The text suggests that to rise upward into the highest levels of the

Magickal Universe, one must eliminate evil by undergoing a series of disembodiment processes. According to esoteric tradition, as bodies are eliminated, consciousness approaches a purified state. The ritual is really directing the magician to spiritualize his/her consciousness by raising it above its lower bodies.



The Ritual of the Waking-Up Processes

1 This is the Ritual of the Waking-Up Processes for Spirits (khus) who can come forth and pass through the Magickal Universe. It allows advanced magicians in the beautiful Amentet to come forth into light to completely express their will. It initiates the celebration of their arrival by those who sit in the Hall of the Council Chamber when the living soul (ba) comes there. It is to be conducted by an Osirified magician, to allow him to pass through and to establish his transference.

2 See yourself as a spiritual being, a Master of the Earth. Assume the god-form of Tem and say:

"I am the god Tem in the form of the One Being. I have manifested myself in the god Nu. I am the god Ra when he rises over the world with his sacred scepter."

3 Visualize this: This is Ra in the world. He rises over Hensu like a King over existence itself. The Heavens of Shu have not yet manifested. He is above the land of those who dwell in the city of Khenenu.

4 Assume the god-form of Nu and say:

"I am the mighty god, the self-manifested Nu, who knows his name, a god in the Company of the Gods."

5 Visualize this: This is Ra who knows his name, whose physical body comes into being with the gods who dwell along the Pathway of Ra.

6 Assume the god-form of Ra and say:

"I am without defects; one who defends the gods."

7 Visualize this: This is the god Tem, who dwells in his divine solar disk. Sometimes it is said that it is Ra when he shines from the horizon on the western side of Heaven.

8 Assume the god-form of Tem and say:

"I am conscious of yesterday and tomorrow."

9 Visualize this: If yesterday is Osiris, then tomorrow is Ra. This is the day of the destruction of evil. It is one of the magickal operations of the god Neb-er-tcher. May the sacred scepter of his son Horus be with you. Sometimes it is said that this is the day in which divinity is established, the memorable day when one will be transformed like Osiris. It is said that his divine father, Ra, created an Opposer to the Gods of Death by commanding that a person's components be Osirified by the Lord of Amentet.

10 Visualize this: This is Amentet that was created for souls (bas). The Gods of Death control the Osirification process in Set-Amentet. Sometimes it is said that Amentet is where Ra allows a person to pass by every god who is here but sets up an Opposer beyond it.

11 Assume the god-form of Osiris and say:

"I am conscious of that god who is here."

12 Visualize this: This is Osiris. Sometimes it is said that his name is Ra, or that he is the Phallic Will of Ra, or that he is the masculinity within oneself.

13 Assume the form of the phoenix and say:

"I am the Bennu Bird that is in Annu. I am a Guardian who has influence over that which exists."

14 Visualize this: This is the Osirification process. Sometimes it is said that one's subtle body can lose consciousness; and sometimes it

is said that when solidity ebbs away during one's death processes, and in that event the subtle body can lose consciousness; and sometimes it is said that within it is the eternal and the everlasting and that it is eternal in the day, and that it is everlasting in the night.

15 Assume the god-form of Min and say:

"I am the god Min (or Amsu) with those who have come forth with me. I have placed the two feathers of his headdress upon my head."

16 Visualize this: This is Min-Horus, the avenger of his father. Now, those who came forth with him are his divine children. Now, the two feathers of his headdress that is on his head represent Isis and Nephthys. He holds them on his head. They exist in the form of two Daughters of Time. They protect his head from harm. Sometimes it is said that the two Uraei Goddesses are great and mighty ones who dwell upon the head of their divine father, Tem. Sometimes it is said that his two eyes are the two feathers of his headdress that is on his head.

17 The Osirified magician who would rest with all of the gods must be truth-speaking. From his land he must come into his city.

18 Visualize this: This is the horizon of your divine father, Tem.

19 Assume the god-form of Tem and say:

"I will be protected from evil. I will be free from my inequities."

20 Visualize this: The flesh separating from the rest of the body. The Osirified magician who is truth-speaking before all of the gods will be protected from such inequities by his Guardian.

21 Visualize this: This is a pure one on the day of his birth.

22 See yourself as a pure one and say:

"I am a pure one in my two nests which are great and mighty in Hensu on that day of the sacrifice of mankind by that mighty god who is there."

23 Visualize this: "A Million Years" (time) is the name of one [of the nests] and "the Great Green Sea" (space) is the name of the other [nest]. This one is the region of natron and that one is the region of salt. Sometimes it is said that "Guidance Through a Million Years" is the name of one and "the Great Green Sea" is the name of the other. Sometimes it is said the "Potential of a Million Years" is the name of one and "the Great Green Sea" is the name of the other. Now, the one responsible, the mighty god who is within it, is Ra itself.

24 Assume the god-form of Ra and say:

"I can travel about upon a pathway. I will be conscious of the masters in the Land of Maati."

25 Visualize this: Now, Re-stau is in the astral plane that is south of Naarutef and in the astral plane that is north of the Aat. Now, below the Land of Maati is Abydos. Sometimes it is said that there is a pathway that can be traveled to one's divine father, Tem. Upon it the magician can come directly unto the Sekhet-Aaru, where the Food (Tchefau) of the Gods is generated by a Master of the Universe in the Ka-shrines.

26 Now, beneath the Tuat is the sacred astral plane that contains the Heavens of Shu. Now, a gatehouse is in the northern part of the Tuat. Sometimes it is said that two great doors [of the gatehouse] lead directly to Tem. Beyond it, the magician can pass directly from him to the horizon on the eastern side of Heaven and to those who dwell as creative gods there.

27 See yourself as a god and say:

"I am in your hands. I am a god who can manifest. My name is before you."

28 Visualize this: These are the drops of blood that issue forth by the Phallic Will of Ra along the channel of his magickal pathway after one undergoes disembodiment.

29 Those who rose up and manifested with the gods, and who dwell with the gods along the Pathway of Ra, are Hu and Sa. They also exist along the Pathway of Tem and are responsible for the Day-of-Everyday. Visualize them clearly and say:

"I am an Osirified magician who is truth-speaking. You are the Utchat (the right eye of Ra) moving along the pathway on that cloudy day of opposition by the Rehu."

30 Visualize this: This is the Day of Opposition. Horus is there with Set, who is associated with the powerful process of dispersion. The forces of solidification are associated with Horus. Horus injured the genitals of Set. It is said that the god Thoth was responsible for writing this with his own fingers.

31 Assume the god-form of Thoth and say:

"I rise up in space at the time of renewal like a powerful thunderstorm."

32 Visualize this: This is the right Eye of Ra like a powerful thunderstorm moving along a pathway and passing swiftly through it. It is said that the god Thoth also rose up in space there and that he brought about life, strength, and health without discord for anyone. Sometimes it is said that the Eye will exist after one's death because it exists above the weeping of one's tears. Therefore, rise up and come to Thoth, and be washed in his blood.

33 See yourself as a god and say:

"May I see Ra being born from yesterday between the thighs of the goddess Mehurt. May his strength be my strength and vice versa."

34 Visualize this: These are those who are in the ocean of Heaven. Sometimes it is said that this is an image of the Eye of Ra in the morning when he is born every day, and that Mehurt is the Utchat of Ra. Now, concerning this, the Osirified magician who is truth-speaking will be the only Great One with those gods who dwell along the Pathway of Horus.

35 Address the gods here and say:

"O Mestha, O Hapi, O Tuamautef, O Qebhesennuf; honor to you, the Lords of Justice (maat) and Truth (shu), and the Divine Chiefs (Tchatchau). The Master of the Universe, Osiris, will carry out the dis-embodiment processes in order to eliminate evil for those who would

dwell as gods along the Pathway of Hetep-Sekhus. May I come with you. May you keep away all inequities. May my Guardians be like those created by you as the seven spirits (khus); those who dwell as followers of the Lord Sepa and who made a throne room for the god Anubis on that day when help comes there."

36 Visualize this: These are the Lords of Justice (maat) and Truth (shu), the gods Thoth and Astes, the Lord of Amentet, the Divine Chiefs (Tchatchau), The Master of the Universe, Osiris, and Mestha, Hapi, Tuamauf, and Qebhesennuf. These are behind the Khepesh (constellation of the Thigh or Great Bear) in the northern part of Heaven.

37 Now, those who have undergone the disembodiment processes in order to eliminate evil, dwell as gods along the Pathway of Hetep-Sekhus. It is the god Sebek who dwells in the waters there. Now, Hetep-Sekhus is the Eye of Ra. Sometimes it is said that a Master of Fire is on the Pathway of Osiris, where the son consumes the soul (ba) of his enemies. Now, the one responsible for everything is the Guardian of the Osirified magician, the God of Peace of all of the gods, who was truth-speaking when he went forth from the womb of his mother.

38 Now, basically, these seven spirits (khus) are: Mestha, Hapi, Tuamauf, Qebhesennuf, Maa-Atef-f (one who sees his father), Kheri-beq-f (god of fruition), Heru-Khenti-Mas (Horus, the initiator of the two Eyes). [This is how] they are [usually] given.

39 It is said that the god Anubis used protective spells to strengthen the corpse of Osiris. Sometimes it is said that he was able to purify the House of Osiris. Sometimes it is said that these seven spirits (khus) are Netcheh-Netcheh (god of twofold vengeance), Aaqetqet (god of dreams), An-erta-nef-bes-f-Khenti-heh-f (the god who never loses his flame; he who initiates the two fires), Aq-her-ammi-Unnut-f (the god who enters into his hour), Teshher-maa-ammi-Het-Anes (the god with two red eyes who dwells in the Temple), Ubes-hra-per-em-Khetkhet (the god of fire who comes and goes along a pathway), and Maa-em-Kerh-an-nef-em-hru (the god who sees at night who can bring one into the light). Now, the chief of the Divine Chiefs (Tchatchau) who are in Naruf is Horus, the avenger of his father.

Now, the one responsible for that day when help comes there is said to be either Osiris or Ra who will come to help there and who can see the sacrifice of a person in Amentet. His soul (ba) is in Tchafi (the divine twins).

40 Visualize this: This is Osiris. He entered into Tettu and he found the soul (ba) of Ra there, and he rose up and embraced that other god there, and the rising up created souls (bas) in Tchafi. Therefore, the one responsible for souls (bas) is in Tchafi.

41 Now, the one responsible for Tchafi is [either] Horus the avenger of his father, or Horus the initiator without eyes (the Blind Horus). Sometimes it is said that the twofold soul (bafi) is in Tchafi; or that it is the soul (ba) of Ra, or that it is the soul (ba) of Osiris, or that it is the soul (ba) that dwells with Shu, or that it is the soul (ba) that dwells with Tefnut, or that it is the twofold soul (bafi) that dwells in Tettu.

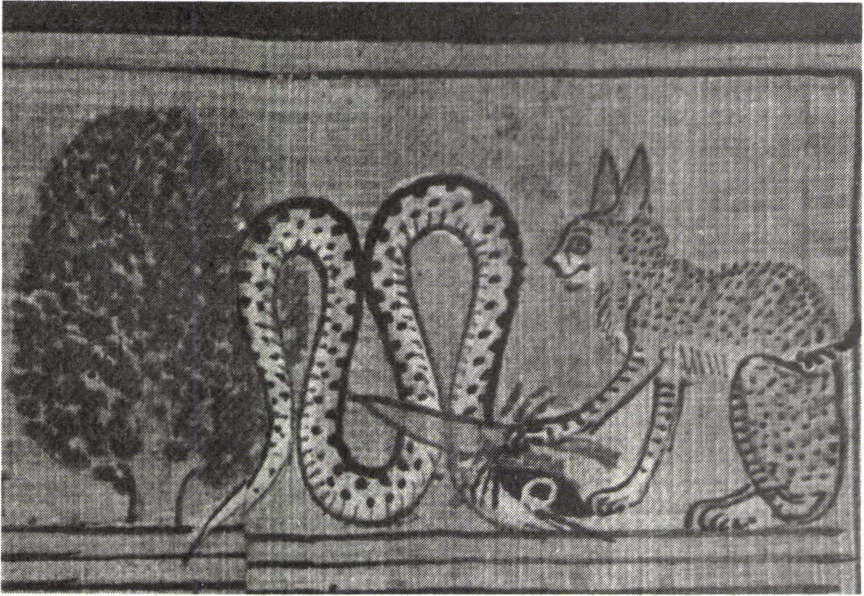
42 Assume the god-form of Ra and say:

"I am the cat (mau) that sits with the Tree of Attainment beside him, near Annu on that night of the destruction of evil, where the enemies of Neb-er-tcher are."

43 Visualize this: This male cat is Ra himself. He was said to be a cat in a speech by the god Sa (god of knowledge) concerning him: "He corresponds (mau) with whatever he creates." [Therefore] his name that came into being was of a cat (mau).

44 Sometimes it is said that the god Shu made the Houses of Seb and Osiris. Now, those who need to "sit with the Tree of Attainment beside him, near Annu" are the idle children of the gods who are concerned about justice (maat) and who are concerned about what they should do. Now, those responsible for this Night of the Opposer are those who enter into the eastern side of heaven and stand at the side of the Opposer between heaven and the entire Earth.

45 Consider the dweller in his egg of radiant light (Ra) within his solar disk, shining down from the horizon with golden rays like wide protective teeth, one without a second among the gods of the Sektet Boat, above the strong suspended heavens of Shu, giving breaths in the form of the two fires from his mouth, and shining light



Ra Killing the Serpent Apep
from The Papyrus of Ani

over the two lands from his spirit (khu). You must sit down, O reverent magician, and this god will help you to make the transformations.

46 The aura has foreknowledge concerning the evaluation given on the night of the events of the Goddess of Magick. This is the Night of Nesert (the goddess who is a Master of Fire), when enemies are cast down and are carried away by the Rehu (anticipators of conflict), along with those evil ones whose souls (bas) are divided.

47 Visualize this: This is Nemu (the god of pervading essence) who sneaks into the House of Osiris. Sometimes it is said that it is the serpent Apep because he exists with one head which is responsible for justice (maat) and truth (shu). Sometimes it is said that it is Horus because he exists with two heads, one being responsible for justice (maat) and the other being responsible for evil. He gives the evil to the creators of it, and the justice (maat) to those who deserve it. Sometimes it is said that it is Horus the Mighty One, the Initiator of Sekhem. Sometimes it is said that it is Thoth. Sometimes it is said that it is Nefer-

Tem or Septu (Sothis) who returns things from the enemies of Neb-er-tcher. You must sit down O magician, truth-speaking, and be helped by those who guard the forces of solidification, who are the Amenhi (secret knife) gods. They are furnished with fingers of death to cut up those who are in the Pathway of Osiris. Visualize them and say:

"May their power (sekhem) be with me. May I pass by these gods with knives."

48 Visualize this: Anubis and Horus in the form of Khent-[a]n-maa (the Blind Horus). Sometimes they are said to be the Divine Chiefs (Tchatchau) who return things to their former state. Sometimes they are said to be the Great Ones in the House of the Sheniu (those who cycle) who have mastery over those disembodiment processes. The magician who is truth-speaking must now say:

"May I pass through their solidifying substances."

49 Concerning this, Self-Consciousness is the name of the guardian, and self-consciousness is a curse to those who dwell in the House of Osiris who seek after the Eye of the Seeing One. In order to go around heaven like a Master of Fire, one's eye must be like the god Hapi, the Seeing One.

50 Assume the god-form of Hapi and say:

"I am strong; a Master of the Earth before Ra. My thinking is harmonious before Osiris. They make offerings to me on their altars. Concerning this, I am among the followers of the god Neb-er-tcher. According to the Teachings of Transformations, my own body can fly like a hawk, and I can cackle like a nesting goose. May my consciousness always be like Neheb-kau (the god who unclothes kas)."

51 Visualize this: That which is upon their altars is an image of the Eye of Ra and an image of the Eye of Horus.

52 Consider the god Ra-Tem, the Lord of the Great House, the king of life, strength, and health of all of the gods. You must sit down, O magician, truth-speaking, and be helped by that god who is above you in the form of a dog (Anubis). The aura of man has foreknowledge. It can live with the custodians of the dead who pass

through the region of the Fire of Dispersion. The thirst for a body to express the heart is broken up and dispersed by those forces that one can see there.

53 Visualize this: "Thirst for One Million Years" is the name of one who lives in the Aat (district). Now, below the Aat and the Fire of Dispersion, are those who are in Ninarerutef, at the House of the Sheniu. Now, every attempt to go above it [will be thwarted until] past evils fall away from one by means of the disembodiment processes. Sometimes it is said that Mates (wielder of the knife) is a Guardian of the Door of Amentet. Sometimes it is said that his name is Baba (the White Crown) and that he guards those who pass through Amentet. Sometimes it is said that his name is Heri-sep-f (the god over one's season).

54 Consider the terrible Lord over the two lands, the Scarlet Lord who thrives on sacrifices, and who lives by feeding on hearts.

55 Visualize this: This is the heart of Osiris, where the mind stays during all of the disembodiment processes. This is the Ureret (great) Crown which is given to one to protect the heart during the Initiation of Hensu.

56 Visualize this: This is the Ureret Crown which is given to one to protect the heart during the Initiation of Hensu. It is Osiris who has command of it, and who rules over the gods on that Day of Uniting the Two Lands, in the presence of the god Neb-er-tcher.

57 Visualize this: This is he who has command of it, and who rules over the gods. This is Horus, the son of Isis, who rules from the throne room of his father, Osiris. Therefore, on that Day of Uniting the Two Lands, the two lands will be joined together at the tomb of Osiris. The Soul (ba) of Life lives in Hensu to assist kas, and to keep evil away from one who follows the eternal pathway.

58 Visualize this: This is Ra himself.

59 Now, the gods who help to fashion the soul (ba) of a person are the Nesbu (masters of a place)—gods whose hearts live by magical substances, and who guard the night in the Seker Boat which strikes fear in those who are bound here.

60 Visualize this: This is the god Suti (Set). Sometimes it is said that it is the god Smam-Ur (the great cow god), the soul (ba) of the god Seb.

61 Consider the god Khepera in his boat. The two Companies of the Gods (the greater and lesser) are his body.

62 You must sit down, O magician, truth-speaking, and be helped by those who are guardians, and receive their divine influences. The god Neb-er-tcher, by means of his spirit (khu), has created guardians for your magickal operations. They will assist in the disembodiment processes. They lurk in the houses of the gods. These guardians come forth from there. Consider them and say:

"May they not approach me or cut me up here. I will not enter into the houses where they lurk. I am not held down by evil in the regions adjacent to their houses. I have done nothing against these helpers of the gods."

63 Consider this: I am purified in the Mesqet House (birthplace), where one brings birthday cakes on a crystal tray from the Tannet (nourishment) House.

64 Visualize this: The god Khepera in his boat is Ra himself.

65 Now, those who are guardians, and who are influences, and who are supporters of the Ape of Thoth, are Isis and Nephthys. Even those body materials of the gods that are favored substances contain defects. Therefore, a messenger will come to the purification room in the Mesqet House. This is Anubis. He has the ability to maintain the body of the Osirified. Now, he will bring birthday cakes on a crystal tray from the Tannet House to the Osirified. Sometimes it is said, therefore, that the birthday cakes on a crystal tray from the Tannet House are for both heaven and earth. Sometimes it is said that the god Shu equally separated the Two Lands in Hensu. Now, the birthday cakes on a crystal tray symbolize the Eye of Horus. Therefore, the Tannet House will unify this for the Osirified.

66 The god Tem will build your house. Reretha (the double lion god) will lay the foundation for your temple. Seeds will come to fruition in the great structure. Either of the two gods, Horus or Set, can send you back to this Earth. May you arrive on your two feet.

67 The Osirified magician who is truth-speaking will stand before Osiris. O Tem, he will be in your city. He will be a Master of the Universe. Rehu (the god who anticipates strife) will shine light on the mouth, the spine, the leg, and the head, and he will come away strengthened. Sometimes it is said that one can pass by one's guardian without seeing him. The guardian of the Osirified magician is Isis. You will discover this when you travel through her region of space.

68 The two aspects of space that can open up your mouth are the Great Conceiver aspect in the form of Isis, and the Potentiality aspect in the form of Nephthys. Their disembodiment processes will transfer you along the pathway of the wise ones. The Master of the Hands can carry you for millions of years. He can carry you through the cycle of mankind. You will encounter family members during your magical operations, and you will come at last to the Gods of Knowledge (Samiu). Their shoulders will carry you to the two sisters, who will please you, and who will distinguish you in Kher-Aha and in Annu. Every god will be in awe of you. You will be great and mighty: a Wise One. Every god will give great assistance. Consider one who seeks the sister's house: your life will be according to your will.

69 Uatchit (the green goddess) is the Lady of those who live in fire. She will show their pathway to you, and will remove evil there.

70 Visualize this: This is the Abyss which carries out the creative transformations of Menhu (the god who establishes conflict) in the name of the Universal Watchtower. It sees that which is, in its name of the Sethian Shrine. Sometimes it is said that the name is the House of Sacrifice.

71 Now, that which is able to shine light on the mouth, the spine, the leg, and the head, is the phallic will of Osiris. Sometimes it is said that it is the phallic will of Ra. Now, you have finally arrived at your appropriate region with the two aspects of space that can open up the mouth. Isis is in the Subplane of Solidification and lives within it. She raises up and strengthens the aura in those regions there. It is said that the goddess Uatchit, the Lady of those who dwell in fire, is the Eye of Ra.

The Ritual Of The Ten Subtle Regions

Chapter XVIII of the *Pert Em Hru* describes ten subplanes or subtle regions that exist in the Magickal Universe. The chapter is divided into eleven sections, each of which mentions the god Thoth, the divine scribe and "Truth-Speaker for Osiris." Occult tradition teaches that all things, events, emotions, and thoughts that find expression in the physical world are permanently recorded in the subtle planes. Whether these are called "the astral light" or "akashic records," the entire past history of the Earth is accurately recorded and can be "read" by anyone whose psychic senses are properly attuned. This continuous psychic recording process is personified by Thoth. Because man is a microcosm of the macrocosmic world, one's actions are also recorded by Thoth. As Thoth is the Truth-Speaker for Osiris, so he is the Truth-Speaker for each magician who enters these regions.



The first part of the ritual, from *The Papyrus of Nebseni*, describes Thoth as the "truth-speaker" for Osiris as well as for the magician. The magician asks Thoth to perform the same functions for himself that he did for Osiris; that he act as his "truth-speaker" during his magickal operations in the presence of the Tchatchau, the Divine Chiefs, in various regions of the Magickal Universe on the appropriate "night." This theme is continued throughout the ritual for various places, chiefs and nights. The last sections of the ritual are translated from *The Papyrus Of Ani*. The accompanying table summarizes the ten regions.

The Ten Regions of the Magickal Universe

<i>State</i>	<i>Place</i>	<i>Divine Chiefs</i>	<i>Night</i>
1	Annu	Tem, Shu, Tefnut	Night of the Thousand Things of Darkness, or the Night of the Opposer
2	Tettu	Osiris, Isis, Horus, Nephthys	Night of Raising Up the Tet in Tettu
3	Sekhem	Horus-Khenti-an-maa, Thoth	Night of the Thousand Things of Darkness, or Night in Sekhem
4	Pe, Tept	Horus, Isis, Mestha, Hapi	Night of Raising Up the Brotherhood of Horus
5	Rehhti	Isis, Horus, Mestha	Night of the Sleep of Isis
6	Abydos	Osiris, Isis, Ap-Uat	Night of Haker
7	The place of opening the mouth	Thoth, Osiris, An-ubis, Asten	Night the Eye influences the magickal operations
8	The place of love for the Earth	Unifying forces of Set	Night of Love for the Earth
9	Naarerutef	Ra, Osiris, Shu, Bebi	Night of Transformations
10	Re-stau	Horus, Osiris, Isis	Night of the Sleep of Anubis

The Ritual of the Ten Subtle Regions

1 Assume the god-form of the god An-maut-f (the god whose mother is a pillar of light) and say:

"I come before you, O great Divine Chiefs (Tchatchau) who dwell in Heaven and upon Earth and in the Magickal Universe, to bring to you an Osirified magician. May I be allowed to be with you every day."

2 Now say a prayer to Osiris, the Lord of Re-stau, and to the great Company of the Gods who dwell in the Magickal Universe as follows:

"Honor to you, O Khenti-Amenti, Un-Nefer, in Abydos. I come before you with my heart based upon justice (maat) and without defects in my body. No word can gain possession of my consciousness unless I let it, unless I let it. May you give me the nourishment needed to come forth in your presence above the Altar of the Lords of Justice (maat) and go back and forth throughout the Magickal Universe. May my soul (ba) not stray from the solar disk or be prevented from seeing the moon, forever and ever."

3 Assume the god-form of the god Sa-mer-f (offspring of one's desire) and say:

"I come before you, O great Divine Chiefs (Tchatchau) who dwell in Re-stau, to bring unto you an Osirified magician. May you grant nourishment, water, air, and an estate in the Sekhet-Hetepet appropriate for the followers of Horus."

4 Now say a prayer to Osiris, the Lord of Eternity, and to the Divine Chiefs (Tchatchau), the Lords of Re-stau as follows:

"Honor to you, O King of the Magickal Universe, O Divine Heir of Agert. I have come before you with your attributes and furnished with your creative transformations in the Tuat. May you give me a Throne Room in the Magickal Universe at the side of the Lords of Justice (maat). May my estate be established in Sekhet-Hetepet for the purpose of nourishment in your presence."

5 This ritual is to be conducted to purify the process of coming forth into light, and in order to move along a pathway and establish the transference, and to allow your heart to be transformed. Now, the proper performance of this entire ritual can strengthen you and can make you a Master of the Earth. You can come forth from any fire, and will no longer need to pass through any fire, and you will be guarded from all evil, and will stay intact for a period of one million years.

6 Consider the god Thoth, the Truth-Speaker for Osiris during his magickal operations, and say:

“May my Truth-Speaker during my magickal operations correspond to the Truth-Speaker for Osiris during his magickal operations, in the presence of the Divine Chiefs who dwell with Ra, and who dwell with Osiris, and who dwell in the city of Annu on the Night of the Thousand Things of Darkness which is the Night of the Opposer. May the arm and the eye be the guardians of the gates. This is the Day of Destruction, one of the magickal operations of Neb-er-tcher.”

7 Consider: The mighty Divine Chiefs who dwell in Annu are the gods Tem and Shu and the goddess Tefnut. Now, the powerful Guardians of the Dead at the Doors of Death who destroy evil are the Smai (united) Gods of the god Set who are associated with the periodic dispersion of one’s defects. Consider the god Thoth, the Truth-Speaker for Osiris during his magickal operations and your Truth-Speaker and say:

“I am truth-speaking during my magickal operations before the mighty Divine Chiefs who dwell in Tettu on that Night of Raising Up the Tet in Tettu.”

8 Consider: The mighty Divine Chiefs who dwell in Tettu are Osiris, Isis, Nephthys and Horus the avenger of his father. Now, raising up the divine Tet in Tettu is carried out by Horus the Initiator of Sekhem. It is the Master of the Universe, Osiris, who desires the limitations of physical substances. Consider the god Thoth, the Truth-Speaker for Osiris during his magickal operations and your Truth-Speaker if you are truth-speaking during your magickal operations before the mighty Divine Chiefs who dwell in Sekhem on the Night of the Thousand Things of Darkness, or the Night in Sekhem.

9 Consider: The mighty Divine Chiefs who dwell in Sekhem are the gods Horus-Khenti-an-mas (the blind Horus) and Thoth, who is among the Divine Chiefs of Naarerutef. Now, the Night of the Thousand Things of Darkness commemorates the source of light for the Earth in the tomb of Osiris. Consider the god Thoth, the Truth-Speaker for Osiris during his magickal operations and your Truth-Speaker [if you are truth-speaking] during your magickal operations before the mighty Divine Chiefs who dwell in the cities of Pet (heaven) and Tept (hand of heaven) on that Night of Raising Up the Brotherhood of Horus, which permanently established him as the heir of the things of his father, Osiris.

10 Consider: The mighty Divine Chiefs who dwell in the cities of Pet and Tept are Horus, Isis (mother of Horus), Mestha (son of Horus), and Hapi (son of Horus). Now, the Brotherhood of Horus was raised up. It is said that the god Set, and those who dwell along the channels of the gods, raised up the brotherhood for him. Consider the god Thoth, the Truth-Speaker for Osiris during his magickal operations and your divine Truth-Speaker, if you are truth-speaking in peace during your magickal operations before the mighty Divine Chiefs who dwell in the city of Rekhti on that Night of the Sleep of Isis when she raised up her awareness and saw those regions of her brother, Osiris.

11 Consider: The mighty Divine Chiefs who dwell in Rekhti are Isis, Horus, and Mestha. Consider the god Thoth, the Truth-Speaker for Osiris during his magickal operations and your Truth-Speaker, if you are truth-speaking in peace during your magickal operations before the mighty Divine Chiefs who dwell in Abydos on that Night of Haker, wherein the dead can be discerned to be under the influence of those spirits (*khus*) concerned with the processes of manifestation and renewal, who come from the city of Teni.

12 Consider: The mighty Divine Chiefs who dwell in Abydos are Osiris, Isis and Ap-uat. Consider the god Thoth, the Truth-Speaker for Osiris during his magickal operations and your Truth-Speaker if you can rest with the god of all of the gods, [and if you are truth-speaking] during your magickal operations before the Divine Chiefs who open the mouth of the dead on that night when the Eye influences their death processes.

13 Consider: The mighty Divine Chiefs who dwell at the opening of the mouth of the dead are the gods Thoth, Osiris, Anubis, and Asten. It is said that they have influence over those of the dead who can keep away the things that belong to the souls (bas) of the children of the Betshet (chaotic) Serpents. Consider the god Thoth, the Truth-Speaker for Osiris during his magickal operations and your Truth-Speaker if you are truth-speaking during your magickal operations before the mighty Divine Chiefs who dwell in the love of the Earth near Tettu on that Night of Love for the Earth and who bleed at your truth-speaking during your magickal operations.

14 Consider: The mighty Divine Chiefs who dwell in the love of the Earth near Tettu come with the Smaiu (united gods) of the god Set. They produce their manifestations like tailors. They each raise up in the presence of the gods who fashion blood, and they pass by here with influence over those who dwell in Tettu. Consider the god Thoth, the Truth-Speaker for Osiris during his magickal operations and your Truth-Speaker [if you are truth-speaking] during your magickal operations before the mighty Divine Chiefs who dwell in Naarerutef on that Night of Transformations in the Abyss.

15 Consider: The mighty Divine Chiefs who dwell in Naarerutef are the gods Ra, Osiris, Shu, and Bebi (first son of Osiris). Now, on that Night of Creative Transformations in the Abyss, the tomb will be opened by Khepesh (god of the thigh), Tcheruu (god of the heel), Ment (god of the leg) and Osiris Un-Nefer. Consider the god Thoth, the Truth-Speaker for Osiris during his magickal operations and your Truth-Speaker if you are truth-speaking during your magickal operations before the mighty Divine Chiefs, who dwell in Re-stau on that Night of the Sleep of Anubis when one receives the things of the Master of the Universe, Osiris, the Truth-Speaker of Horus, during his magickal operations.

16 Consider: The mighty Divine Chiefs who dwell in Re-stau are Horus, Osiris and Isis. Your heart will be delighted by Horus. Your heart will be protected by Horus. The Two Houses will be at peace because of this. Consider the god Thoth, the Truth-Speaker for Osiris and your Truth-Speaker if you can rest with the god of all of the gods, and if you are truth-speaking during your magickal operations before the ten mighty Divine Chiefs, who dwell with Ra and who dwell with

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Osiris and who dwell with every god and with every goddess in the presence of the god Neb-er-tcher.

17 Close by saying:

“May I not be restricted in my magickal operations. May my Guardians keep away all evil from me.”



The Ritual Of The Pylons Of The House Of Osiris

Chapter CXLVI of the *Pert Em Hru* describes the twenty-one pylons of the House of Osiris. Ideographs for the word pylon include



which can all be transliterated as *sebkhet*, literally meaning “a fiery door to a place.” Fire is the primary element of purification and the magician must be purified in order to enter into, and come out of, these pylons. They are collectively called the House of Osiris. These passages are written in highly technical and terse terms. The first ten pylons are described in *The Papyrus of Ani*. The remaining eleven are contained in *The Papyrus of Horus-Em-Khebit*. The magician must memorize these magickal formulae and recite the appropriate one before each of the Pylons of Osiris while in his Body of Light. These pylons should be approached in serial order beginning with the first, in the same way that the Aethyrs of Enochian Magick are entered. The first ten lead away from earth toward the spiritual realms. The remaining pylons all lead back toward earth and thus they are said to be under the influence of physical inertia. The House of Osiris thus forms a cycle from death to rebirth, or from the etheric realms upward beyond the Abyss, into the realms of pure spirit, and then back toward the etheric again.

The first ten pylons are pictured in *The Papyrus of Ani*. The guardians of the pylons are summarized in the following table:

Table of the Guardians of the First Ten Pylons

<i>Pylon</i>	<i>Name</i>	<i>Meaning</i>	<i>Type</i>	<i>A Form of</i>
1	Neruit	terrible mother goddess	vulture	Mut
2	Mes-Ptah	child of Ptah	lioness	Sekhet
3	Sebaq	god of the olive tree	human	Nuit
4	Nekau	the cow god	cow	Isis
5	Henet- Arqiu	god who escorts living beings	hippopotamus	Apet (or Ta-Urt)
6	Semati	god who joins together	human dwarf	Tem
7	Sakti-f	god of one's form	ram	Khnemu
8	Khu- tchet-f	he who controls his body	hawk	Horus
9	Ari-au- tcheseff	one who expresses himself	lion	Aker
10	Sekhen- ur	great god of the creative process	ram	Osiris

The Ritual of the Ten Pylons is conducted in the Body of Light. The magician is to enter the Magickal Universe and stand before each pylon while reciting the corresponding spells, or imagine each pylon with as much detail as possible.

The Ritual of the Pylons

1 These are the words to be spoken when you arrive at the first pylon. To be spoken by an Osirified magician who is truth-speaking:

“The Lady of Fear towers over the walls [of this pylon]. Her name is also the Lady of Theft. [All of] the words that I have spoken will return to me in this region, stolen by magick and brought to me here. The name of the guardian of its door is Neruit (the terrible mother-goddess).”

2 These are the words to be spoken when you arrive at the second pylon. To be spoken by an Osirified magician who is truth-speaking:

“[In this pylon is] the Lady of Heaven, the Mistress of the Two Lands, the Governess of the Mind, the Lady of Perfected Man, who knows the proper place for every person. The name of the mighty guardian of its door is Mes-Ptah (the child of the god Ptah).”

3 These are the words to be spoken when you arrive at the third pylon of the House of Osiris. To be spoken by a magician who is truth-speaking:

“[In this pylon is] the Lady of the Altar, the Mighty One of the Sacrifice, the divine friend of everyone who sails to Abydos. The name of the guardian of its door is Sebaq (the god of the olive tree).”

4 These are the words to be spoken when you arrive at the fourth pylon. To be spoken by an Osirified magician:

“[In this pylon is] power (sekhem) over the knives of the Mistress of the Two Lands. She dissociates the consciousness of the dead and separates it from the great divinity that lies latent in the heart in order to allow the mind to develop good and evil. The name of the guardian of its door is Nekau (the cow god).”

5 These are the words to be spoken when you arrive at the fifth pylon. To be spoken by an Osirified magician:

"[In this pylon is] the fire of the Lady of the World that burns but never goes out. She will protect each one who enters here, but only an Adept [can safely enter here]. The name of the guardian of its door is Henet-Arquiu (the god who escorts living beings)."

6 These are the words to be spoken when you arrive at the sixth pylon. To be said by an Osirified magician:

"[In this pylon is] the Lady of the Dawn, who is mighty throughout the cycles. Neither her length nor her width are known. The serpents in her garden are not known. The children she has initiated into the divinity that lies latent in the heart are not known. The name of the guardian of its door is Semati (the god who joins together)."

7 These are the words to be spoken when you arrive at the seventh pylon. To be spoken by an Osirified magician:

"[In this pylon is] the substance that clothes one. Here the inertia of space combines with the worldly desire for physical expression. The name of the mighty guardian of its door is Sakti-f (the god of one's form)."

8 These are the words to be spoken when you arrive at the eighth pylon. To be spoken by an Osirified magician who is truth-speaking:

"[In this pylon] the fiery inferno of a ceaseless flame and the burning that gives off fire-sparks will be encountered. It can not kill you. It can not fragment the mind. Fear not to be dispersed by it. The name of the guardian of its door is Khu-tchet-f (he who controls his body)."

9 These are the words to be spoken when you arrive at the ninth pylon. To be spoken by an Osirified magician:

"With every initiation the heart is made strong. With every birth there are 350 ways to provide for the outcome, such as the use of southern feldspar to attract the subtle body to a suitable physical body and suspend the memory of being a Lady or a Lord. The name of the guardian of its door is Ari-au-tchesef (one who expresses himself)."

10 These are the words to be spoken when you arrive at the tenth pylon. To be spoken by an Osirified magician:

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"In a very loud voice, one must cry out an earnest request using the terrible Names of Power and Wisdom, and not be afraid of that which is in this region. The name of the powerful guardian of its door is Sekhen-ur (the great god of the creative process)."

11 The eleventh pylon contains additional dispersion processes. Say:

"I must pass through the fiery Doors of Death (sebau). I must be careful in all of these pylons and must meditate day and night.

"It is under the influence of physical inertia."

12 The twelfth pylon contains a perception of the Two Lands. Say:

"Those who are conscious here can come and receive the light and joy of the Lady of Spirit (khu) but must obey her divine Lord every day.

"It is under the influence of physical inertia."

13 The thirteenth pylon contains the solidifying forces of the goddess Isis. Say:

"Her two arms will encircle me and light will shine. The river Nile will flow for me in this secret place.

"It is under the influence of physical inertia."

14 The fourteenth pylon contains the Lady of the Knife. Say:

"She dances upon the evil Scarlet Ones—those who attend the Hak [Festival] on the day of hearing lies.

"It is under the influence of physical inertia."

15 The fifteenth pylon contains the souls (bas) of the dead. Say:

"The evil Scarlet Ones can be found in this area, peregrinating and appearing in the night sky. I will shut the Doors of Death (sebau) and then go back to give them help. The divinity that lies latent in the heart at this moment will allow me to do this.

"It is under the influence of physical inertia."

16 The sixteenth pylon is to be spoken by the Osirified when he arrives at this pylon. [The sixteenth pylon contains] the terrible Lady of Thunder. Say:

"She sustains the delicate flowers. Within the soul (ba) of man are destructive elements, but the death processes of man can be safely passed by knowing the disembodiment processes.

"It is under the influence of physical inertia."

17 The seventeenth pylon contains an annihilation process. Say:

"Behold, the blood of the Lady of Magickal Beings.

"It is under the influence of physical inertia."

18 The eighteenth pylon contains the desire for the purifying Fire of Solidification which is in the East. Say:

"My true will (merer) can become separated from me during the disembodiment process, but the Adepts who are devoted to the Lady of the Temple can open up the Doors of Death (sebau) in the evening.

"It is under the influence of physical inertia."

19 The nineteenth pylon contains the foreknowledge of those events that will occur. Say:

"Behold, it is dawn and there is the great blazing light of the Lady of Strength in accordance with the writings of Thoth himself.

"It is under the influence of imminent physicality."

20 The twentieth pylon is the final stage of the subtle regions. Say:

"The divine Lord here is physicality. His name is kept secret. Knowledge of him can be obtained from the hearts of those who remember his waters.

"It is under the influence of imminent physicality."

21 The twenty-first pylon joins together that which was divided up. Say:

"The dividing-up process creates a means for fire sparks to progress.

"It is under the influence of the secret teachings."

22 The following is to be spoken by an Osirified magician who is truth-speaking:

"Honor to you O Horus who is in the twenty-first pylon. With the latent divinity of the heart, I have made a pathway. I am conscious. This consciousness of mine has been named. Self-consciousness is its name. A god guards against the loss of speech. His name is god-of-universal-substance. He-who-is-never-overthrown is his name. Wondrous Fire is the name of one who devours the land. God-of-vengeance-who-is-a-guardian-of-skin is his name. He can create without the pleasures of growth, and without the pleasures of giving birth, and without knowing the facts about the Funeral Mountain."

23 The Divine Chiefs (Tchatchau) are in this pylon with seven gods. Sometimes it is said that the God of Relationships is the name of another one here. Sometimes it is said that Peaceful Birth is the name of another one here. Time-of-birth-in-fire is the name of another one here. Strong Mouth is the name of another one here. The-opener-of-the-pathways is the name of another one here. Bliss is the name of another one here. God of the Door is the name of another one here. Say:

"I have made a pathway. I am the god Amsu-Horus, the avenger of his father, the heir of his father Un-Nefer. I came and I assisted my father Osiris, who had been cast down. I overcame all of his enemies."

"I came like the sun, by means of truth-speaking, a reverent Lord in my father's house, a perfected god, Lord of Annu, a magician who is truth-speaking in the southern part of heaven. I have acted justly (maat) and rewards that I have earned have gone to you during all of the festivals. I have led the festivals in this way. I have presented offerings to the Lords of the Altar Chamber. I have given out supplications and offerings of bread, cakes, ale, oxen, and geese to my father Osiris Un-Nefer."

"I exist totally in the soul (ba). May I be allowed to come forth like the Bennu with speech. May I come like the sun into the Temple in order to make offerings. May I go about appropriately clothed, and be sent through the waters in the Neshem Boat by means of truth-speaking, to Osiris-Khenti-Amenti, past his enemies. May I pass through his enemies to the Gate of the East, until coming forth with the guardian Seb, who is there."

“May I rise up and come to him, and to the Perfecting Gods (kefaui) of Ra who are truth-speaking to him. May I come with my lessons. May I understand them. May I be given mastery like a god who is on his two legs. May I come to the Master of the Stone Mountain. May I see the initiation of the God of the Council Chamber.

“I entered into Re-stau and I discovered what was hidden there. I passed through the Region of Dispersion and then went to Nerutef. I wore clothes of universal materials. I was initiated. I was then sent to Abydos. My spirit (khut) was with the gods Hu (God of Sensation) and Sa (God of Knowledge). I entered into the House of Astes. I communicated with the Khati Gods of Sekhet in the Temple of Neith, who are also the Ancient Ones.

“I entered into Re-stau and I discovered what was hidden there. I passed through the Subplane of Dispersion and then went to Nerutef. I wore clothes of universal materials. I was initiated. I was then sent to Abydos. My spirit (khut) was with the gods Hu and Sa.

“My purpose was to ascend and rise up from restriction. I was content on my throne in the throne room of my father, who is the chief of the Company of the Gods. I prayed to the Meskhen of Ta-tchesert (creator-of-stone-of-the-sacred-mountain). My mouth uttered truth.

“I was content in the waters of the Akhekhau Serpents. I went into the Temple that invigorates body components. I have been given the Seqet Boat and have sailed through the universe, and have come forth and received unguents for my hair.

“I entered into the House of Astes. I communicated with the Khati Gods of Sekhet in the Temple of the Ancient Ones. They came and they sang songs in Tettu. May I, an Osirified magician, truth-speaking, be born anew with Amsu. May my words come true (maat).”

The Ritual Of The Seven Arits

In addition to the ten subtle regions and twenty-one pylons, the Magickal Universe contains seven "Arits" or "Reception Halls." In *The Papyrus of Ani*, each Arit is shown as a rectangular doorway with three godlike beings seated before it. The magician must be able to enter and safely pass through each of these Arits. The ritual consists of approaching each Arit and saying the appropriate magickal formula. These formulae are translated from Chapter CXLVII. The magician must be able to clearly see each Arit in his mind as the ritual is conducted. To aid in this, special "signposts" are provided as follows:

The first Arit is the only one that is ornamented. Along the top of this Arit are the signs of life (ankh), stability (tet) and authority (scepter). The three guardians are:

—A hare-headed being whose name means "he who can reverse many transformations."

—A serpent-headed being whose name means "he who is aware of fire."

—A crocodile-headed being whose name means "he who speaks while traveling about."

The second Arit is green, with three guardians who are:

—A lion-headed being whose name means "the god who opens the door to initiation."

—A human-headed being whose name means "the god who dreams."

—A dog-headed being whose name means “the god who wields the knife.”

The third Arit is white, with three guardians who are:

—A jackal-headed being whose name means “he who has the magical memory of the Perfected Ones.”

—A dog-headed being whose name means “the god who raises up consciousness.”

—A serpent-headed being whose name means “the god of the stone doorway.”

The fourth Arit is brown, with three guardians who are:

—A human-headed being whose name means “the god who rejects the voice of the many.”

—A hawk-headed being whose name means “the god who supports the consciousness of the Masters.”

—A lion-headed being whose name means “the god who rejects lust.”

The fifth Arit is blue-green, with three guardians who are:

—A hawk-headed being whose name means “he who lives with serpents.”

—A human-headed being whose name means “the god of the Garden of Fire.”

—A serpent-headed being whose name means “the god who restores motion to the dead.”

The sixth Arit is white, with three guardians who are:

—A jackal-headed being whose name means “he who has the nourishment that maintains speech.”

—A dog-headed being whose name means “the god who brings about events.”

—A dog-headed being whose name means “the god who cuts things up.”

The seventh Arit is green with three guardians who are:

—A hare-headed being whose name means “he who has power over those who wield knives.”

—A lion-headed being whose name means “the mighty god who is truth-speaking.”

—A human-headed being whose name means “one who returns with the divine Builders.”



The Ritual of the Arits

1 The magician must be Osirified. Each of the words for the magician who arrives at the seven Arits [must be said in order for] the spirit (khu) to enter in through the pylons. You must come without fear or else you will be rejected by Osiris. You can receive assistance here from benevolent spirits (khus). You can have mastery, like the highest followers of Osiris. If you or any spirit (khu) can perform this ritual properly, you will exist here with the Lord of Eternity, with body components that are one with Osiris, and you will not oppose a Great One.

2 *THE FIRST ARIT.* The name of the powerful Guardian of its

door is Sekhet-hra-asht-arū. The name of a powerful Protector of it is Matti-maakhet. The name of the Messenger within it is Ha-Kheru. When you arrive at the first Arit, say:

"I am a Great God, a creator who makes his own light. I have come before you, O Osiris. I will praise you in the purified waters. Your subtle regions contain the forces of solidification, and this results in the name of Re-stau because of it.

"Honor to you, Osiris, with your power and strength in Re-stau, you have been raised up, O Osiris, in Abydos. You peregrinate through Heaven. You transfer the dead to the god Ra. You see all of mankind.

"Behold, Ra peregrinates here and talks to Osiris.

"I am a divine Prince, a god. May my word be manifested and not be rejected. I am in the aura at the Wall of Fire. May a pathway be opened up into Re-stau. My consciousness will be Osirified in this region where it undergoes the Formula of Evaluation. I will tread the path, in my aura, to the Great Mountain; the path of light to Osiris."

3 THE SECOND ARIT. The name of the Guardian of its door is Unhat. The name of the powerful Protector of it is Seqet-hra. The name of the Messenger within it is Uset. When you arrive at the second Arit, say:

"I will be renewed and I will see the Master after the judgments and the evaluations that are within this second [Arit]. The god Thoth [will say the following] concerning the acceptance of the justice (maat) of the gods:

"In the Abyss are those who lived according to justice (maat) during their years. I am both stern and lenient. One must tread the path just as I have tread the path. I can help you to travel about and to obtain the Justice of Ra, and to receive a rest from the forces of creativity."

4 THE THIRD ARIT. The name of the powerful Guardian of its door is Qeq-hauatu-ent-pehui. The name of the powerful Protector of it is Seres-hra. The name of the Messenger within it is Aaa. When you arrive at the third Arit, say:

"I am in the Abyss, in the waters that open up from the Rehu. I have come without iniquity from Osiris. May I exist unrestricted here and come forth like a Great One. I can establish good things in Abydos by

opening up a pathway from Re-stau. It was pleasant to abide for a little with Osiris and his formula. I have tread the path of light from Re-stau."

5 THE FOURTH ARIT. The name of the powerful Guardian of its door is Khesef-hra-asht-Kheru. The name of the powerful Protector of it is Seres-tepu. The name of the Messenger within it is Khesef-At. When you arrive at the fourth Arit, say:

"I am the Bull, the son of the past, and the son of Osiris, who assists the judgments of his divine father, the Lord of the Gods of Bliss. I have been evaluated by those who are here. I can bring life to one, into his nostrils forever. I am the son of Osiris. I have tread the path. I can travel about here in the Magickal Universe."

6 THE FIFTH ARIT. The name of the Guardian of its door is Ankh-em-fent. The name of the powerful Protector of it is Shabu. The name of the Messenger within it is Teb-hra-keha-Kheft. When you arrive at the fifth Arit, say:

"I will bring to you the two jaws that dwell in Re-stau. I will bring to you the Radiant Light that dwells in Annu. One's many parts will be joined together here and will be returned to you. O Serpent Apep, spit on me with your tongue. I tread the path to those who dwell with you. I am the Ancient God who dwells with the gods. I have performed the purification of Osiris, and have avenged him by truth-speaking. His bones are joined together. His body components are gathered together."

7 THE SIXTH ARIT. The name of the Guardian of its door is Atektau-kehaq-Kheru. The name of the powerful Protector of it is An-hra. The name of the Messenger within it is Ates-hra-sha. When you arrive at the sixth Arit, say:

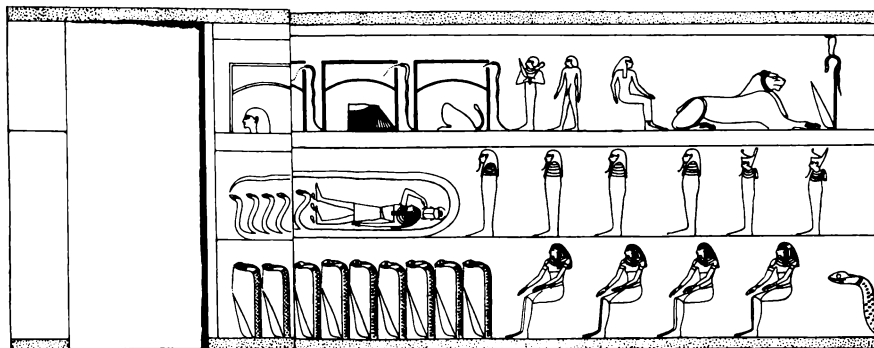
"I can travel like the sun. I can travel like the sun. I have tread the path. I can travel about. I know the god Anubis. I am the Lord of the Urert Crown, the Judge whose magick spells (hekau) are avenged in justice (maat). I will be avenged by what takes place. I will become Osirified and tread the path. May I pass through in justice (maat)."

8 THE SEVENTH ARIT. The name of the Guardian of its door is Sekhem-Matenu-Sen. The name of the powerful Protector of it is Aa-

The Ritual of the Seven Arits

Maakheru. The name of the Messenger within it is Khesef-Khemi. When you arrive at the seventh Arit, say:

"I have come before you, O Osiris, in the waters that purify foul substances. You peregrinate through Heaven. You see Ra and you see man as one. Behold, within the Sekhtet Boat is he who crosses over the horizon. I can speak whatever I will as his Prince. His mighty strength allows him to create when he speaks. I will turn to him. I have tread all of the beautiful paths before you."



The Ritual Of The Sekhet-Hetepet

The Egyptians taught that a subtle plane called Sekhet-Hetep or Sekhet-Hetepet, meaning “field of peace and nourishment,” awaits the magician in the Magickal Universe. This “field” is divided into four subplanes or phases. It is equivalent to the heavens of the world’s religions and the Devachan of Theosophy. In *The Papyrus of Ani*, the Sekhet-Hetepet is divided up as follows:

- The lowest stage, an introduction to the governing deities.
- Harvesting or reaping of past deeds and words.
- Cultivation of the personality characteristics of the ka, and the sowing of seeds for the future. This stage is called the Sekhet-Aanru.
- The highest stage, a consciously controlled mobility through the subplanes of this region.

A brief description of the four registers depicting Ani in the Sekhet-Hetepet is as follows:

1 The first register. Ani is shown entering the Sekhet-Hetepet with the god Thoth. He meets three gods who are symbolized by the hare, the serpent and the bull. He is then sent to an area ruled by Horus. Finally, he arrives before a god whose symbol is the lotus flower. He confronts three regions or lakes. The words near this last god are “Existence in the peaceful country with air in the nose.”

2 The second register. This begins with the words “the reaping of the Osirified.” Ani is shown reaping (undergoing karmic retribution). Ani drives away his animalistic impulses and desires (or at least harnesses them). He then praises the abundance of this region. Finally, he sits holding the *kherp* (control) scepter as a sign of his authority. He faces food for *kas* and three regions (lakes) for *khus*.



Ani in the Sekhet-Hetepet
from The Papyrus of Ani

3 The third register. This register begins with the words “the cultivation of the ka.” Ani is shown cultivating a field. He has harnessed his animalistic tendencies. Above him is the name of this region, Sekhet-Aanru, which means “country of island-like (individual) beings.” The remainder of this register contains the words:

“A shaft of light penetrates the river. It is infinite. Its length cannot be told. There are no fishes of any kind in it. There are no serpents of any kind in it.”

4 The fourth register. This begins with the words:

“The Throne where spirits (khus) are seven cubits high and the grain is three cubits high. It is said that the treasure of the perfected saints will be reaped here.”

The register then shows two islands. The top is very small and unmarked. The bottom contains a staircase with the words “one’s strangers.” But alternate texts give the words “one’s memory,” and “one’s memory of strangers.” This suggests that this island represents the unconscious or subconscious part of the mind. After this, a boat is shown which has four oars in front and four oars in back, a serpent’s head for the prow and stern, and a staircase on the deck. On the side of this boat are the words “the god Un-Nefer is within.” With this is the name of the river or canal, *ashet*, which means “flowing waters.” On the other side of the boat it is stated that this land is “the region of sacred peace.” This register ends with the word *tchefau*, which means “divine food” or “the food of the gods.”

The Ritual of Sekhet-Hetepet is from Chapter CX of the *Pert Em Hru*. The first part of the ritual is from *The Papyrus of Ani*, and the last part is from *The Papyrus of Nebsemi*. It simulates a visit to four subplanes of the Magickal Universe normally visited after death. It assumes that the magician is being aided by his/her Master. It states that being in these lofty regions is “like living in crystal.” Everything is open to view, and nothing is hidden here. If this visit were after the death of the physical body, you could consciously direct your rebirth by visualizing the god of the city in which you would like to be reborn.

In this sense, this ritual is very similar to the *Bardo Thodol* or *Tibetan Book of the Dead*. Practice of this ritual during life will aid you later in the after-death state.



The Ritual of Sekhet-Hetepet

1 The beginning of the Ritual of the Sekhet-Hetepet, concerning the coming into light and the going into and coming out of the Magical Universe, and of being together in the Sekhet-Aanru, and of being at peace in the great city of Nebt Nefu (the lady of the air). Say:

"My energy (sekhem) is here. My spirit (khu) is here. My ka will be cultivated here. I will reap here. My memory is here. The deep waters of my mind are here in which to do any of the tasks of a Master of the Earth."

2 These words are to be spoken by an Osirified magician who is truth-speaking. You will be brought to Horus and Set, and you will see the two Eyes that have built the Sekhet-Hetepet in the region of air. Concerning the soul (ba), during its day in the divine Egg, it will sit in the subtle regions. [Place yourself in your soul (ba) and say]:

"The body of Horus is mine. I obtained it in the receiving house of the god Shu. It is his astral receiving house. Indeed, I have rested in his Cities of Time (sepu) and have followed him calmly to the Company of the Gods, and have followed him to the Ancient Ones who are at peace with the two opposing gods (Horus and Set) who are the guardians of life. One who knows harmony must bring about a restraint and must make peace with the two opposing gods who are guardians. I will be separated into an island-like unit by these opposing gods. I will resist being sent to the region of the child-like ones. I will be protected against being attacked by souls (bas).

"My energy (sekhem) is here and I am fully conscious of it. I will sail through the waters of its regions and I will arrive at its cities. May my mighty strength sustain my mouth. May spirits (khus) not have mastery here. May I be provided for here in the country of the god of

peace and nourishment. May my true will (merert) do this for me."

3 This is the Ritual of the Sekhet-Hetepet concerning the coming into light and going into and coming out of the Magical Universe, and of being together in the Sekhet-Aanru, and of the existence in the Sekhet-Hetepet of the Great One, Nebt-Nefu (the lady of the air). Say:

"Energy (sekhem) will be there. The spirit (khu) will be there. The ka will be cultivated there and will reap. Memory will be there. The deep waters of the mind will be there. The ability will be there to do any of the tasks of a Master of the Earth."

4 This ritual is to be conducted by a qualified magician. You must say [the following]:

"I will be brought to Horus and Set and I will see the two Eyes that have built the Sekhet-Hetepet, where a person is free. Horus and Set will open the door to the pathways to the two Eyes that are in Heaven (the Sun and Moon)."

5 It is said that the god Set can be heard in the water [known as] the Blood of Set, in the [region of the] air. Concerning the soul (ba), its Eye is in Mert (city of desire), where it sits in the subtle regions. [Place yourself in your soul (ba) and say:]

"The Body of Horus was given by the Ageru (silent) Gods. Indeed, I sailed in the mighty boat to the region of Hetep (god of peace) and I obtained it in the receiving house of the god Shu. It is his astral receiving house that renews and renews. I will sail through its regions and I will arrive at its cities. I will begin at the city of Hetep (god of peace) and will depart from there. Indeed, I have rested in his [Cities of] Time (sepu) and have followed him to the Company of the Gods, and have followed him to the Ancient Ones who are at peace with the two opposing gods (Horus and Set) who are the guardians of life. I know harmony and I will bring about peace and I will make peace with the two opposing gods who are guardians."

6 You will be separated into an island-like unit by these opposing gods. You must resist being sent to the stormy region of the child-like ones. You must be protected against attack by spirits (khus). To this

end, say:

“My energy (sekhem) will be there. I will be conscious. I will sail through its region and I will arrive at its cities. The mighty strength of my mouth will sustain me against spirits (khus) and against their mastery of me there. May I be provided for in the country of Hetep (god of peace). May my true will (merert) do this for me [with the help of] Neb-Nefu (the lord of the air).

“My spirit (khu) will be there. My memory will be there. The deep waters of the mind will be there. My ka will be cultivated there. I will reap there. My consciousness will be there. My ability will be there. The strength of the words that I have spoken will be there. I will develop there. I will wander about there, and my mouth and throat will be avenged.”

7 Mighty Hetep-Qettbu (the god of peace at the divine knee) is the name of one who will endure above the emanations of the god Shu. One who enjoys giving pleasures is Ra.

8 For years the Subplane of Dispersion (Pesesh) has been an inner secret and the Mouth of Silence has been one’s mouth [concerning it, while] the Subplane of Solidification (Sheta) has been spoken of only by one who has the Mastery of a Million Years, and who has obtained eternal life from Hetep, that Lord who is the God of Peace.

9 Horus will strengthen you if you can assume a hawk-like form that is about one thousand cubits in its extension. About two thousand cubits are required to give it life and mobility. It must be sent by the true will (*merer*) from the throne of your heart, to the regions here and to the cities here.

10 Your potential for birth (rebirth) will depend on the god of your city (on the local god of the city in which rebirth is to take place, if you wish to be reborn at this time). You must rest with the memory of the god of the city. You must make an image of him and keep it under all conditions. Your birth will depend on the god of the city.

11 Now, the situation here is like living in crystal. Everything that you have ever done is here because past deeds are reflected in the region of the City of Two Fires (the Fire of Solidification and the Fire

of Dispersion). Every thought is here and every evil deed is here. Hetep (god of peace) will come to you if you can return along the way through this country, and if you can keep it (the image of their local god) under all conditions. Your birth depends on the god of the city.

12 Now, the situation here is like living in crystal. Everything that you have ever done is here because past deeds are reflected in the region of the City of Two Fires. Every thought is here and every evil deed is here. If you live with Hetep (god of peace) you can conceive of your own substances in the North with the Lords who guide all of the kas, and the gods of form who come and go, and who have the power (sekhem) to help a person here. The nature of it is sustained by Hetep (god of peace).

13 Now say:

"I have mastery over my words. I am great and mighty in the subtle regions. My body is my Throne. I will remember this. I will recall it here. I will come in strength to cultivate my ka. I am at peace with the god of the city. I am conscious of the waters, and the cities, and the provinces, and the regions, and of the subtle city of Sekhet-Hetep.

"That which is mine is here. My mighty strength is here. My spirit (khu) is here. My memory is here. My Body of Light (unun) is here. I will reap here. I will cultivate my ka here. My ability is here. I will rest here with Hetep (god of peace). Indeed, my potential for the future is here. I will sail through its regions and I will arrive at the cities of Hetep (god of peace). Indeed, my mouth is provided with protective teeth for me, and I am aided by a multitude of kas and spirits (khus).

"May the god Shu influence me and may he be aware of me when I arrive at his cities. May I sail through his regions. May I travel safely throughout the Sekhet-Hetep."

14 Now, Ra is in the subtle region of Heaven and Hetep (god of peace) rests with him. [Consider them and say]:

"I will go away from the Earth. I will stop and rest. I will come back, and I will receive what is given to me. I will make my heart endure. I will

attain. I will be strong. I will envision Hetep (god of peace) and be at peace. I will go there in my soul (ba) and I will go along the way of the god Hu, who is my Master of the Hands.

"Nebt-Tau (the lady of the Two Lands) will establish speech for me. I will remember this. I will recall it here. I will have my own life. I will not intrude upon anyone, and no one will intrude upon me. I will receive what is given to me. My heart will endure. I will be pulled from my rest by the possibilities (metu) of my nature. I will breathe in peace with Neb-Nefu (the Lord of the Air) who will come to me here."

15 Consider Ra [and say]:

"My Master has opened a door for me, so that I can see the rising of Ra. I will see Heaven through the door and the destruction of the night. I hate my dependence on the body and its blood."

16 [Consider your surroundings and say]:

"I am in my city of Nut-urt (great city). I have come here. My influence abounds. I have come to the world of magickal beings (uakh-ha-henu). I am a bull of lapis lazuli. The Lord of the country of the bull, and the Lord who is the god of words, and the goddess Septet (Sothis, the Dog Star), who spends her time in the world of magick (uakh-ha), will come to me here."

"My memory of this region will nourish me. I will have mastery over those emotions that are my offspring. I was taken to the empty regions of the god Shu, where I followed the gods and came to the god of the kas. The goddess Tcheft (goddess of the body) came to me there."

"I am free in the waters of substances, but I am bound by the knowledge of the substance of Ra. Indeed, the subtle region of Heaven contains the followers of Ra who are in Heaven. The followers of Ra who are in Heaven are with Hetep (god of peace). Neb Tau (the Lord of the Two Lands) will come to me here."

"I will depend on the solidification process in the Regions of Tchesert (the sacred goddess). Indeed, all of the magickal substances along the magickal pathway (the sun's apparent orbit around the Earth) [extend] from me to every world because of Ur (the great god) who is here. Indeed, I have discovered that I am [one with] the universe, and that I will meet with those offspring [of mine], and that my memory is

good. The goddess Qenqentet (goddess of memory) will come to me here.

“I will see Osiris. I will influence my mother. My ability is [one with] the universe, and I will meet long serpents (lengthy time periods) and I will sit with them. I know that the Lady Tchesert is the name of that deity who is in space, who provides protection during one’s reaping. I will cultivate my ka. I will reap. The goddess Hetemet (cow-goddess on the throne) will come to me here.

“Those who turn into lapis lazuli, I will lead through the air to the Company of the Gods. It is said that the god Ur (great god) will help my Master and will draw me to my Master, and that Ur has two eyes of lapis lazuli. The god Ari-en-ab-f (the god who made his own heart) and the goddess Usert (the goddess of power) will come to me here. May the Master of the Temple protect my birth. Smam (goddess of inner truth) will come to me here.

“My heart will raise up to see my Master wearing the White Crown of the South. My Master will guide me across the heavens. I will be invigorated in those regions that expand the heart and a bull in the heavens of the Company of the Gods. I am that god who is a bull, who is the Lord of the Gods, one whose strength comes from within him, from the grains of barley and other grains of the land. A god will come to me here.

“I will return. I will work with the very best followers who have been purified by the Company of the Gods. I am drawn to those dreams that are in the regions of the heavens. May I wake up from these dreams. May I have a voice so that I can give the ancient praises to the gods who are in the Sekhet-Hetep.”

17 [Return to your physical body and remember all that you saw as a result of this ritual.]

The Ritual Of The Four Flaming Torches

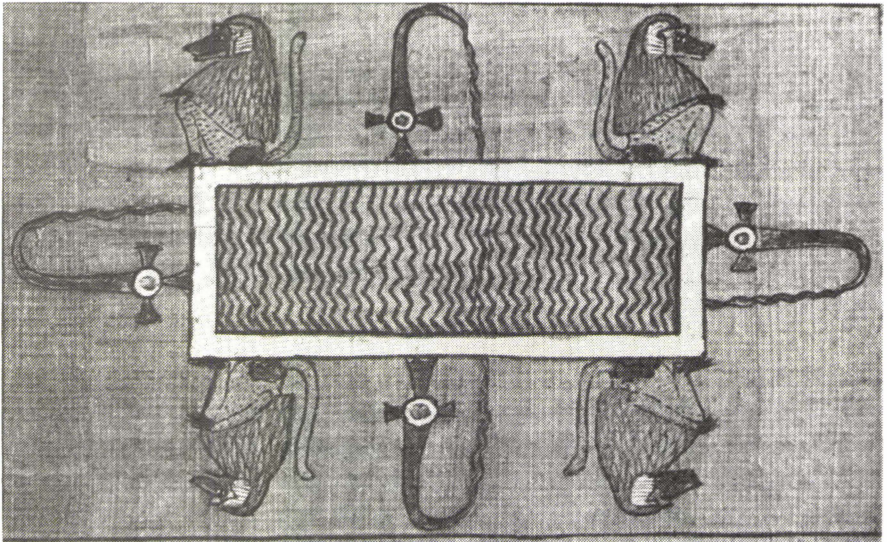
Chapter CXXXVII of the *Pert Em Hru* concerns the magickal ritual of the four flaming torches. The objective is to become like the god Osiris Khenti-Amenti, Osiris who initiates in Amentet. This Egyptian god is strikingly similar to the Nirmanakaya of Mahayana Buddhism. The Nirmanakaya is a spiritually developed human being minus the physical body. He stays in the atmosphere of the Earth and works to help mankind.

The magickal operation of the four flaming torches involves placing four figures in the walls around the magician. A Tet or pillar made of crystal is placed in the West facing East. A figure of the god Anubis is placed in the East facing West. A vial of water is placed in the South facing North. Finally, a wood figure of the magician (a shabti figure) is placed in the North facing South. These four figures become "flaming torches"; they help the magician to see in the dark regions of the Magickal Universe. The ability to see in such dark regions was attributed to the goddess Bast. Bast was depicted with the head of a cat, because a cat can also see in the darkness. One important purpose of this ritual is to help a magician to overcome his enemies; all of those gross forces and desires of materialism that oppose the spiritual impulse within. The ritual is translated from *The Papyrus of Nu*.



The Ritual of the Four Flaming Torches

1 [This ritual is] to be conducted with four flaming torches so that your ability can be like that of Bast. They can help you to be like Bast, and can assist in the mysterious Region of Water.



The Four Flaming Torches

2 Take four figures and write the names of the Pillars of Horus upon their shoulders to protect against the Fire of Death. The harmonious powers of Ra will then allow your spirit (khu) to have control over the *Aukhemu-Sek* (star gods who are never unconscious).

3 If this ritual is properly conducted, you will never lose consciousness. Your living soul (ba) can exist forever by performing this flaming torch operation, and your spirit (khu) can be like the god Osiris Khenti-Amenti and will stay intact for a period of several million years with the power and might of a Great One. You can not successfully perform this for another person, but only for someone whose flesh is like your own, such as your father or your son, because the Subplanes of Solidification are very strong beyond Amentet, and the divine body must be sent to the Subplanes of Solidification that are beyond the Tuat.

4 Sooner or later, you will perceive the gods and the spirits (khus) that are associated with the transformations of Khenti-Amenti, who will come before you during this magickal operation. You must have mastery like that of a god if you are to successfully conduct the Ritual of the Four Flaming Torches. This will be clearly perceived on the day when you have passed through every Arit (hall) among the seven Arits. Those who follow Osiris are like a god and they have mastery over a wide range of gods and spirits (khus), and they have the names of Eternity and Duration.

5 If you pass through the Pylons of the Subplanes of Solidification, you do not have to come back again and you can exist with Osiris. If so, you can be affected by this ritual. You can pass through and you can come forth. You need not come back again except when you are strong enough; at no time need it be considered.

6 On the Day of Weighing Words, the divine body of Osiris may be insufficient for you to stay intact. You must then conduct this ritual, for the well-being of your spirit (khu) to be assured. The main way for you to Open the Mouth is to go over it again and again.

7 These teachings were written for magicians. They were discovered among the writings of the royal son, Horus-tata-f, and concern his discovery about passing from the tomb to the Subplanes of Solidification. They are from the writings of the god [Thoth] himself, concerning the House of Uunut and the Lady of Unnu. During the first part of your journey, influences can be made from the temple in the cities and countrysides, and from the Aats (districts) of the various gods. These things concern the mysteries of the Tuat and the Subplanes of Solidification in the Magickal Universe.

8 [The following is] to be spoken during the operation to make radiant light come and envelop you; it will make radiant light envelop you:

"I rise upward. I am a Hierophant of the Tet. I now rise upward. I am a Hierophant of the Tet. I return to the light after the disembodiment processes. I am protected and Osirified."

9 The [above] verse must be recited over a crystal Tet in order to maintain continuity, and to stabilize the atmosphere, and to heal the

channel that was severed. This verse is to be [recited] over it (over a crystal Tet).

10 You must make a cavity in the side of the West wall [of the room] and face it (the crystal Tet) toward the East. Restore [the wall] over it with mud mixed with cedar. This will help you to return to Osiris.

11 Now make a cavity in the side of the East wall [of the room]. Say [the following] to help you return [to Osiris] or to raise consciousness to your Master, or to raise consciousness to the Master of Stone Mountain (Anubis) at the time [of unification]:

"I must return. I must return at my time of unification. May I be protected and Osirified. I have been truth-speaking."

12 The [above] verse must be recited over [a figure of] Anubis. In order to invigorate the atmosphere of the region, you must form a strong correspondence with the god (Anubis). Incense [will also help] to maintain continuity, stabilize the atmosphere of this region and heal those channels that were severed. The [above] verse is to be [recited] over it (over the figure of Anubis).

13 You must make a cavity in the side of the East wall [of the room] and face it (the figure of Anubis) toward the West. Restore [the wall] over it. Then make a cavity in the side of the South wall [of the room]. Say [the following]:

"I am protected by Magick and I am furnished with the mysteries of these regions. I can safely return with a flaming torch from the borders of the Funeral Mountain. I can return along the pathways. I am protected and Osirified."

14 [These words are] to be said to stabilize the atmosphere of this region and to heal those channels that were severed. The [above] verse is [to be recited] over it (over the cavity in the South wall) in order to establish a way into your heart. A vial of water must be placed in it (in the cavity) to join together the Fire of Solidification with the Fire of Dispersion. You must make a cavity in the side of the South wall [of the room] and face it (the vial of water) toward the North. Restore [the wall] over it. Then make a cavity in the North wall [of the room].

15 Come and say to your Body of Light [the following]:

"I will not let my Body of Light go through the dispersion process. I will not let it be dispersed. May I be protected and Osirified. I have been truth-speaking."

16 [The above words are] to be said over it (over the cavity in the North wall) in order to stabilize the atmosphere of this region and to heal those channels that were severed. The [above] verse is to be [recited] over it (over the cavity) with your statue (a statue of yourself) [made] of palm wood which is seven fingers in its height, and the Opening of the Mouth [must have been performed] for it. You must then make a cavity in the side of the North wall [of the tomb] and face it (your shabti figure) toward the South. Restore [the wall] over it. Behold, this will make the waters to be pure.

17 The Great Way can not dwell within an individual who eats meat or fish, nor one who goes among women (or women who go among men). Behold, you must make offerings of bread, cakes and unguents, to the god [Osiris Khenti-Amenti] and burn incense to the gods.

18 Now, every spirit (khu) owes his existence to this blessed god (Osiris Khenti-Amenti). [Say to the spirits]:

"May those who dwell in the Magickal Universe not retrogress on any astral plane in Amentet. May you exist as a follower of Osiris with total conviction. May strength come to you there to stay intact throughout the eternities of time."

19 The Ritual of the Four Flaming Torches for the Spirit (khu) is now to be conducted for the spirit (khu). Behold, you will encounter the four regions whose atmospheres will attack you. Incense fills these regions like the production of milk from a cow. May the light and the flame of a flaming torch be with you.

20 [Consider the figures as four flaming torches and say:]

"The flaming torch is to allow my ka to come to Osiris Khenti-Amenti. The flaming torch is for my ka to come. I am truth-speaking.

"I can see in the darkness. The flaming torch is to allow my ka

to come to Osiris-Khenti-Amenti along a channel. The two sisters of Ra (Isis and Nephthys) will come on the day when I ascend towards Abydos. I will help them to come. They will come to me with the Eye of Horus. It can see for me there, and help me to meet Osiris-Khenti-Amenti. It can help me in the initial stages of this region to rise toward my goal. It can see, therefore I can meet [with Osiris-Khenti-Amenti]. It (the flaming torch) can give assistance to me to attain my goal."

21 The Eye of Horus will magically protect you. Osiris-Khenti-Amenti will also magically protect you so that you can overcome all of your enemies. You must overcome every one of your enemies.

22 The Eye of Horus comes from the Eye of Ra, the Source of Radiant Light that is the god Ra in the horizon. It is praised because it can divert the powers of Set (Suti). The attainment of it can bring you safely through the Fire of Solidification, one of the two flames, whereupon you will be the Master of the two supports: the Eye of Horus and the Eye of Ra.

23 Your memory of the history of your physical body will enable you to enter the four stages of the Fire of Solidification in your ka. Osiris Khenti-Amenti will be encountered with the four flaming torches for your ka. You must invoke those born of Horus: Mestha, Hapi, Tuamautef, and Qebhsennuf. They will also magically protect you. Your divine father Osiris-Khenti-Amenti [will help] you to overcome.

24 The Eye of Horus will magically protect you. It will magically protect you so that you can overcome all of your enemies. You must overcome your enemies in your ka. The Eye of Horus will magically protect you. Osiris-Khenti-Amenti will also magically protect you so that you can overcome all of your enemies. You must overcome all of your enemies in your ka. The Eye of Horus will magically protect you. It will magically protect you so that you can overcome all of your enemies. You must overcome your enemies.

25 The Eye of Horus will come to you in Amenti and magically protect you. Soon, that which has obstructed you from Osiris-Khenti-Amenti will be removed. If you have lived with the gods you will be attacked by the arm of Set (Suti).

26 Now, the Light of the Earth was mastered by Horus: he who avenged his father. Osiris himself must become your father if you are to grow in your ka. Osiris-Khenti-Amenti and the Eye of Horus will avenge you and will magickally protect you so that you can overcome all of your enemies. You must overcome your enemies, and that which has obstructed you will be removed.

27 May you be one who lives with the gods and attack your enemies. May you be avenged. May you [be avenged]. Now, may this be done for you, and may you be strengthened and grow in your ka. The Eye of Horus will avenge you. You must overcome all of your enemies. It is your enemies that must be overcome.

28 To invoke Osiris-Khenti-Amenti [you must say the following]:

“May Radiant Light be granted for the Flaming Torch of a perfected soul (ba) in Hensu. May mastery be granted for my living soul (ba) or else my Flaming Torch can not return to me and I can not go above the astral planes of Amentet. Today, I am nourished. Today, I have come to the forces that establish form among the Lords of Form. Today, I am brought to the exalted God of Mighty Obstruction so that I can know justice (maat) and the resultant transformations of it according to the God of Justice (maat).”

29 [Feel the presence of Osiris-Khenti-Amenti, and close by giving thanks to the flaming torches that led the way to him.]

The Ritual Of The Hall Of Maati

Chapter CXXV of the *Pert Em Hru* contains a very long description of the Hall (*hent-per*, literally “wide house”) of the goddess Maati. It is presented in the *Pert Em Hru* in six separate sections, in both *The Papyrus of Ani* and *The Papyrus of Nu*. These sections have been combined to form a single ritual.

The region of the Magickal Universe known as the Hall of Maati is an area of karmic retribution. Maat is the goddess of truth and justice and as such is the feminine personification of karma. Maati is her dual aspect, in which she dispenses both rewards and punishments. Like karma itself, she has both a personal, or microcosmic, aspect and an impersonal, or macrocosmic, aspect.

The ritual is deeply involved with magick and contains a section called a “magickal invocation of Osiris-Khenti-Amenti.” An understanding of this ritual requires knowledge of the esoteric nature of the god Osiris-Khenti-Amenti, a god who closely corresponds to the Nirmanakaya of Mahayana Buddhism. This chapter concerns the magickal process of conscious rebirth, and the using and directing of the solidification process by being invigorated by Ra, where Ra is the chief god of creation. The purpose of the text is clearly to allow the magician to consciously establish a subtle body in the Magickal Universe and then to either remain in the Hall of Maati for a time, take on a new birth according to his/her own desires, or return to his/her physical body with full memory of his/her experiences. Anubis, the Dweller in Essence, produces “uniquely suited” subtle substances from his nostrils for the magician and then initiates him into the pylon which is “the consciousness of the god Shu.” Anubis then delivers the esoteric teaching of the higher and lower “sound paths” by revealing their names.

The “welcome” of the deities of the Hall can also be translated as “to invoke.” This would change the context slightly from a welcoming encounter to a conscious invocation. However, the overall meaning is the same—a confrontation with each of the deities that reside in the Hall of Maati. These deities are seen sooner or later by every person who travels through the Magickal Universe. They personify the spontaneous thought-forms which spring up into the disembodied mind from the universal (macrocosmic) Mind, and can be consciously directed or invoked only by an Adept. The “negative confession” is shown here to be a “negative prayer.” Each of the forty-two deities (there were forty-two Nomes in ancient Egypt) come forth from various locations to greet the magician who offers a prayer to them. The deity, location and prayer of each verse corresponds to a central theme, although in some cases this relationship is not immediately clear. In the first verse, for example, comes one who had “infinite mobility” from the “City of the Pillar of Light” (light is a symbol for consciousness), and it is a prayer to not “experience discord.” These combine to form a theme of harmonious consciousness. In the second verse, the theme is the continuity of consciousness. In the third verse, the theme is independence through knowledge, and so on.

The ritual mentions the *per-kheru-ta*, which is literally “cakes that appear at the word.” Many Egyptian prayers begin with the words *per-kheru*. This phrase refers to the ability of a magician to telepathically send a word to a disembodied consciousness and to have that word appear as if real. The Egyptians believed that a properly trained magician could speak the word “cake” and mentally project a thought-form of a cake; then he could see it and presumably eat it for nourishment. Such a magickal cake was called a “cake that appears at the word.” Meat, fowl, and many kinds of drinks were also magically made to appear at the word of an initiated magician (this magickal operation was also conducted in dreams).

The Ritual of the Hall of Maati

1 [This ritual is] to be conducted by an Osirified magician who is truth-speaking, in order to free him from physicality, to stand on his two feet, illuminated, a Great One, who is calm like a Master, calm and collected, one whose emotions are stable like healing incense, and whose mouth is at peace, a calm living being.

2 Indeed, you should have already studied those instructions and teachings concerning the Daughters of the Land, and the purity of the colors there, and the purity of the Conscious Ones (*sekertu*) who are in these regions. Do not try to simply skim over it, but rather study the information carefully.

3 Concerning this, you will be refreshed, and can be born to parents when your parents start the birth process which is invigorated by Ra. The solidification process (*tau*) will not have defects. It will be controlled like the heart (*ab*) of a divine king by his *shenit* (prince who cycles).

4 You will be taken to a place of great calmness, with your body components (*auf*) on the altar of a mighty god. No conflict will reach you beyond the Gatehouse (*seba-per*) of the Lord of Amentet, where you will pass into the Abyss with the Kings of the South and the Kings of the North. You can live among the followers of Osiris at the side of Un-Nefer and can stay intact for a period of one million years.

5 The Ritual of Entering into the Hall of Maati is a magical invocation of the god Osiris-Khenti-Amenti. It is to be conducted by an Osirified magician who is truth-speaking. [Enter the Hall of Maati, address the goddess there and say]:

"I have come along a great pathway to see your beautiful aspects. My two hands form the ancient praises. Your name is Maati. I have come along a great pathway to a region that is without manifestation, where even the shentet (cyclic) tree does not grow, past the Daughters of the

Land, and the aser (foreseeing) trees. Now, I can enter into the Throne-room in the Abyss (sheta-shes) and I can speak with the antagonist, the god Set, [and pray to him]: "May you initiate me and lead me from physicality." He casts things into the Abyss (sheta-shes) so one can enter into the House of Osiris and see the Subplane of Solidification (sheta) that is there, and the divine Chiefs (Tchatchau) of the pylons, and the spirits (khus)."

6 See the god Anubis at your side. He will speak to each person who comes from Ta-Mera (this is the "land where desires are renewed" and is a name for the Earth) and say:

"You must know the pathway that is meant for you in this region. I am content, and from my two nostrils will issue the substance that is uniquely suited to you."

7 [You must say to him]:

"I am an Osirified magician who is truth-speaking in peace. I have come along a great pathway to see the mighty gods. I will live with peace and nourishment with those who are in their kas. I will be on the Pathways of Time (tcher-uata) of Ba-Neb-Tettu (Ram-Lord of Tettu). He will help me to travel like the Bennu Bird. I can speak. I can live in the murky waters. I can use incense. I can be guided to the shentet (cyclic) tree of mankind. I can be in Abu (subtle mountain in the east) in the House of the Goddess Satet (goddess of the hunt).

"My laden boat is the Boat of the Dead that sails through the region as the Neshem Boat (boat on the Lake of the Dead). I can see the saintly princes of Qem-ur (city of the great black ox). I can be in Tettu (city of stability). I can be silent. I can receive the power (sekhem) of a god on my two feet. I can be in the house of the god Tep-Tu-f (the Divine One who is a Master of Stone Mountain, a title for Anubis). I can see the Initiator of the Temple (Anubis). I can enter into the House of Osiris and can finish being clothed with the materials that are there.

"I can enter into Re-stau (pit of pulling forces) and I can see the Abyss (sheta-shes) that is there. I am invisible. I can discover a way through the area. I can travel around the city of An-aarerutef (place where nothing will grow). I can be clothed there with universal substances (hau-hebs). I was given the unguents of women in order to leave the land of mankind safely. I was told about this. I was told to be impartial concerning the things of the heart (ab)."

8 Now, the god Anubis says:

"Now, you must know the name of this pylon about which I have spoken many times."

9 You, the Osirified magician who is truth-speaking in peace, must say:

"Truth-speaking is this—Khersek-Shu (the consciousness of the god Shu) is the name of this pylon."

10 Now, the god Anubis says:

"Now, you must know the name of the higher Sound-Path and the lower Sound-Path. The Lord-of-Truth (maat)-who-is-on-his-two-feet is said to be the name of the higher Sound Path. The Lord-of-Perfect-Strength-who-draws-the-emotions-to-the-Subplane-of-Dispersion [is said to be the name of the lower Sound-Path]. Now therefore it is known to you whose essence rests with the god of all of the gods of Uast (Thebes), a truth-speaking Reverent Lord."

11 [Now you must address each of the deities who reside in the Hall of Maati. Speak to each in turn as follows]:

1. *"Welcome Usekh (infinite mobility) who comes from Annu (city of the pillar of light); may I not experience discord."*

2. *"Welcome Hept-Seshet (the embrace of the Fire of Dispersion) who comes from Kher-aha (city of the Opposer); may I not lose magickal force."*

3. *"Welcome Fentiu (the god who initiates the serpents) who comes from Khemennu (city of eight parts); may I not be coerced."*

4. *"Welcome Am-Khaibit (the god of the hungry khaibit) who comes from Qernet (city in half); may I not be forced to separate from mankind."*

5. *"Welcome Nehaa-Hra (the god whose face is universal essence) who comes from Re-stau (pit of pulling forces); may light not be dispersed, but let it be nourished and protected."*

6. *“Welcome Rereti (the double-lion god) who comes from Pet (heaven); may I not weaken.”*

7. *“Welcome Maa-f-em-khent (one who creates with fire) who comes from Sais (city of daughters); may I not be sculpted by the god of forms.”*

8. *“Welcome Nebat (the god of wondrous fire) who comes from Khetkhet (the two-way pathway); may I not be told lies.”*

9. *“Welcome Set-Qesu (the teeth that crack bones) who comes from Suten-Henen (Hensu, the city of the child-king); may I never sit in hunger.”*

10. *“Welcome Utu-Neser (the god who is a Master of Fire) who comes from Het-ka-Ptah (Memphis, the house of the ka of the god Ptah); may I not be cursed.”*

11. *“Welcome Qererti (the god of the circle) who comes from Amen-tet (the mountain of the west); may I no longer be influenced by sex.”*

12. *“Welcome Hra-f-Ha-Tep-f (one whose identity is a Master of the Universe) who comes from Tepheth-f (his residence); may I not see sorrow.”*

13. *“Welcome Basti (the goddess Bast) who comes from Shetat (the crypt); may my heart be without thirst.”*

14. *“Welcome Ta-Ret (the wanderer in the Fire of Solidification) who comes from Akhekhe (the Darkness of Night); may I not wander off.”*

15. *“Welcome Am-Snef (the dweller in blood) who comes from Nenmat (the sacrificial block); may living beings not harm me.”*

16. *“Welcome Am-Besek (the god who lives in conscious hearts) who comes from Mabet (thirty-three); may I not lose Magick in the wilderness.”*

Coming Into The Light

17. *"Welcome Neb-Maat (the Lord of Maat, i.e., Thoth) who comes from Maati (city of the dual Maat); may I not heed the sexual impulse."*

18. *"Welcome Tennemiu (the god of those who come back again) who comes from Bast (the city of the goddess Bast); may I not be sent away."*

19. *"Welcome Sertiu (the god of those who can foresee) who comes from Annu (city of the pillar of light); may I not be hateful toward things."*

20. *"Welcome Tutu-f (inequity and its evil forces) who comes from Ati (city by the beloved waters); may I no longer need a mistress."*

21. *"Welcome Uaamemti (the serpent with Magick) who comes from Khebt (the basement); may I no longer need a mistress."*

22. *"Welcome Maa-Antu-f (one who sees whatever happens) who comes from Per-Amsu (house of the god Amsu); may I not be impotent."*

23. *"Welcome Her-Uru (the great ones who are above heaven) who comes from Amemt (the sycamore tree); may I not be terrorized."*

24. *"Welcome Khemiu (the builders) who come from Gesiu (formula of love); may I not wander about."*

25. *"Welcome Seshet-Kheru (possessor of a voice) who comes from Urit (the great city); may I not be consumed."*

26. *"Welcome Nekhennu (those who are renewed) who come from Uab (city whose formula is opposition to authority); may I not heed the body. May my identity be an identity of true words."*

27. *"Welcome Kennememti (god of repeatability) who comes from Kennemet (city of repeatability); May I no longer cycle."*

28. *“Welcome An-Hetep-f (one who brings peace) who comes from Sais (city of sons); may help not leave me.”*

29. *“Welcome Sera-Kheru (the voice of foreknowledge) who comes from Unaset (city of future existence); may I not be sent to the god Set.”*

30. *“Welcome Neb-Hrau (Lord of Faces) who comes from Netchfet (city of one’s body); may the heart not be distracted.”*

31. *“Welcome Sekheriu (those who have overcome) who come from Uten (yourselves); may I not heed the sexual impulse.”*

32. *“Welcome Neb-Abui (Lord of Horns) who comes from Sais (city of the two daughters); may I have many voices and not be beyond words.”*

33. *“Welcome Nefer-Tem (the god of beauty and perfection) who comes from Het-ka-Ptah (Memphis, the house of the ka of the god Ptah); may I not be wronged, and may I not do wrong.”*

34. *“Welcome Tem-Sepu (perfecter of the seasons) who comes from Tettu (city of twofold stability); may I not make trouble for a king.”*

35. *“Welcome Ari-em-ab-f (the creator in one’s heart) who comes from Tebu (city of sandals); may I not be carried over the waters.”*

36. *“Welcome Ahi (those who can be invoked) who come from Nu (divine waters of heaven); may I not have to raise my voice.”*

37. *“Welcome Uatch-Rekhit (invigorator of mankind) who comes from Sais (city of sons); may I not be cursed by a god.”*

38. *“Welcome Neheb-ka (well-known serpent of the ka) who comes from Tephet-f (his residence); may I not produce evil offspring.”*

39. *“Welcome Neheb-Nefert (well-known beautiful things) who comes from Tephet-f (his residence); may light not be split up when meeting the Company of the Gods.”*

40. *“Welcome Setchesar-Tep (the serpent of the blessed Master) who comes from Kera (the shrine of the ka); may I not sit as food for spirits (khus).”*

41. *“Welcome An-a-f (the serpent who brings help) who comes from Maati (city of the dual goddess Maat); may I not sit as unripe food which is hated by the god of my city.”*

42. *“Welcome Hetch-Abehu (protectors of the light) who come from Ta-She (region of the Earth); may I never have to be separate from the Lamb-God.”*

12 Make a likeness or replica of the Hall of Maati, and conduct this ritual [before it] to purify the deep waters of your mind, and to free yourself from physicality [so that you can] stand on two feet, illuminated, hearing and seeing, creating great colors, calm and collected. Also offer meat, incense, and cakes to the Sekhet-em-Henu (country of living beings).

13 Indeed, you should have already studied those instructions and teachings concerning the Daughters of the Land, and the purity of the colors there and the Conscious Ones (sekeru) who are in these regions. Do not try to simply skim or skip over it, but rather study that information carefully.

14 Concerning this, you will be invigorated, and you can be born anew to your parents who will be invigorated. The solidification process (ta) for a living being (hen) will not have defects. It will be controlled like the heart of a divine king and his shenit (prince who cycles).

15 You will be taken to a place of great nourishment, with your body components (af) on the altar of a mighty god. You will not have to flee from the Gatehouse (tuat-per) of the Lord of Amentet when you come to the forces of solidification (seta), with the Kings of the South and the Kings of the North. You will live among the followers of Osiris. You will go through all of the creative transformations that you desire here in the soul (ba), and will live with the names of “One Million Years” and “Eternity” and will stay intact for a period of one million years.

16 [The following is] to be spoken by a truthful heart (*maat ab*) without evil or defects in it. To be said by a magician who comes with truth-speaking into the Hall of Maati. To be said by a magician who arrives before the gods who are in the Tuat. These words will be effective in the Hall of Maati:

"Honor to you gods who are in this Hall of Maati. I know you. I know your names. I have met each god among you and have moved along his channel. I have not come prematurely before you, to speak to you. Justice (maat) is with me in the presence of the god Neb-er-tcher (Lord of Time).

"Concerning this, I did lawful (maat) deeds in Ta-Mera. I never came prematurely before a king in his day. Honor to you who are in this Hall of Maati: those who have no evil in their bodies, those who live in truth (maat), those who hunger after truth (maat) in the presence of Horus, and those who are in his divine Solar Disk (Aten) who sit with him there.

"I received life from the god Baba (formula of the White Crown) and superior substances (besek-ut) from the Great Ones on that Day of Great Judgment. May you help me. I come before you. No defects are in me. No divisiveness is in me. No wickedness is in me. No wantonness is in me. I have not done deeds against anyone. I have lived in truth (maat). I have hungered after justice (maat). I have talked with men and women about the Hereret (peregrinating) Gods. Concerning this, I am content, a god with his True Will (merert).

"May I receive nourishment. May I rule over evil in the Dancing Waters. May the waters of my mind be clothed by universal materials (haiu-hebs). May I be given the Khent Boat because I have no boat. May I be made a god with the peace, nourishment and calmness of the gods. May the cakes-that-appear-at-the-word (pert-kheru-ta) for spirits (khus) be placed near me.

"Now then, you must protect me. Now then, you must not testify against me in the presence of the mighty god. I am purified. My mouth and my two hands are purified. It is said that I can come. It is said that I can come in peace. It is said that I can see you."

"Concerning this, I have heard those great words that were spoken between the spirits (sahus) and the cat in the House of Hapt-Re (the god at the door of the world). I was judged before Hra-f-Ha-Tep-f (the god

whose identity is a Master of the Universe), he who carries out decisions.

"I have seen the Subplane of Dispersion (pesesh) and the Tree of Attainment (ashet) in the subtle regions of Re-stau. I have meditated on the gods and know the forms of their bodies. I have come on the mighty pathway of impartial justice (maat) and have received an evaluation. It took place in the subtle region of Augert (the Mountain of Silence), where an invocation was made according to the formula of the Lord of the Atef Crown. Sometimes he is called Neb-Nefu (Lord of the Air). I sat there and was helped by the Aputi (opening) Gods who gave birth to the lesser teachings and who created the disciplines. The materials there are without evil. Concerning this, I have obeyed the laws (maat) of the divine Lord of Maat (Thoth).

"I have been purified. My skin is cleansed. My flesh is perfected. My bones and my heart are in the North. I am truly (maat) without flesh. Within me is truth (shu) and justice (maat). I have been purified in the North and in the South. I can rest in the City of the North, in the country of grasshoppers and pure waters. Daggars of Ra (sunbeams) will be there from the second hour of the night to the third hour of the day."

17 It is written that the hearts of the gods move along a channel and that they can come during the night or during the day. Such a one will come to help you now.

18 He will say to you, "Visualize this."

19 He will say to you, "Visualize your name."

20 He will say to you:

"I am responsible for living beings. The Dweller with Beq-f (the god of the olive tree) is my name. You must be receptive in order to be helped."

21 He will say to you:

"I will take you to the City of the North to the olive tree. Visualize this. You must see the Leg that is there, and the Thigh. Visualize this."

22 He will say to you:

"A person must see and consider the rejoicing of those who are in the lands of the Fenku (wild individualists). Visualize this."

23 He will help you by kindling the Fire of Dispersion and he [will give you] a Crystal Scepter. Visualize this. Now, you can be changed by it. You should be buried with it. It can give control over each section of the Great Storehouse (*manaat-per*) that contains the Thousand Things of the Night. You must think about this. That which has control over each section of the Great Storehouse (*maat-per*) is a Flint Scepter. Erta-Nefu (the god who bestows breaths) is its name. Visualize this.

24 Now, you will be changed by the flame of the Fire of Dispersion, but with the Crystal Scepter you can safely leave your body. You should think about this. You should have control over this. You must surrender to the flame of the Fire of Dispersion, but you can be protected from dispersion with the Scepter. Those who know of this region come here for help.

25 [The following is spoken to you by the goddess Maati]:

"Now, you have entered into this astral plane (tua-per) that contains my Hall of Maati. But you must know us, or we can not help you to enter in with us. It is said that this region has channels throughout this astral plane (tua-per). Unless you tell me that the name of an elixir is really your own name, I can not help you to enter in with us."

"It is said that an Arit (reception hall) branches to the right, which can carry you away from this astral plane (tua-per). Unless you can tell me that the name of a living being who upheld justice (maat) is your own name, I can not help you to enter in with me."

"It is said that an Arit branches to the left, which can carry you away from this astral plane (tua-per). Unless you can tell me that the name of a living being who has given offerings of wine is your own name, I can not help you to pass through here to me."

"It is said that the Land of Stone is this astral plane (tua-per). Unless you can tell me that the name of the magical ox of Seb is your own name, I can not open this door for you."

"It is said that a curved channel is in this astral plane (tua-per). Unless you can tell me that the name of a physical mother or father is your own name, I can not open this door for you.

"It is said that there is a channel leading away from this astral plane (tua-per). Unless you can tell me that the name of the living Utchat (Eye) of Sebek, Lord of Bakhau (the soul-body) and Maa-set (mountain of consciousness) is your own name, I can not open this door for you nor can I help you to enter in with me.

"It is said that there is a Guardian at the Great Door that branches from this astral plane (tua-per). Unless you can tell me that the name of the knee of Shu, which was given to him to protect Osiris, is your own name, we can not help you to enter in with us.

"It is said that [many] outlets surround this astral plane (tua-per). Unless you can tell me that the names of the divine children of the Aaretu-Goddesses (Isis and Nephthys) are your names, I can not open this door for you nor can I help you to enter in with me.

"It is said that I am the Guardian at the Great Door of this astral plane (tua-per). Unless you can tell me that the name of the magickal ox of Seb is your own name, your consciousness of us will break up when you try to come to us, and I will not be able to help you to advance to me.

"It is said that the Daughters of the Land who are in this Hall of Maati can help here.

"Now, I will remain silent. I am pure and clean. Concerning this, I do not know the name of the two feet that you will walk with to me here. Therefore, you must say to me, "Besu-Ahu (the god of subtle substances) is the name of my right foot and Unpet-ent-Het-Heru (the living presence of Hathor) is the name of my left foot.

"You must know us, and enter in here with us, or I can not communicate with you. It is said that I must guard the Great Door of this House of Maati until you speak my name. [You must say:] "Knower of Hearts and Alienator of Bodies is your name," and then you can communicate with me. Then you will be helped by the god Ami-Unnut-f (the god who is in his hour). You must say this: "He is Au-Taui" (the god who purifies the two lands). Visualize this. Au-Taui is Thoth who will come to help. It is said that the god Thoth will come to help you along the great pathway and will communicate with you. You must visualize this.

"I am pure and clean, with control over the hazards [that exist here]. I have no control over those who were ignorant in their days. I can not help them or communicate with them. However, I can communicate with you. I can help and communicate with those who are in heaven, and who are in the Fire of Dispersion, and who are at the walls with the Aaretu-Goddesses, and those who live as Daughters of the Land in this House, and those in the waters who are advancing to Osiris, and those who can approach me. Therefore, you will be given communication and you will have nourishment from the Utchat (Eye) and you will be soothed by the Utchat (Eye). The cakes-that-appear-at-the-word of a Master of the Earth from the Utchat will be for you."

26 [Face the goddess Maati and] say the [following] words in this Hall of Maati to control all hazards and to enable you to see the faces of the gods:

"Honor to you, the mighty goddess, the Lady of Maati. I have come before you. My divine Lord has brought me. I can see each of your beautiful aspects. I know you. I know your name. I know the names of the forty-two gods who are with you in this House of Maati and those who guard against the evil ones who are thirsty for their emanations. On that Day of Dreams, in the presence of Un-Nefer, two daughters who can help are Merti (the two eyes of desire) and the Lady of Maati.

"Your name can help me. I have come before you. I have been brought to you, O Maati. You have kept me from evil. I have not done evil to men or women. I did not let evil grow in my family. I did no wrong in the Throne-room of Justice (maat) and Truth (shu). I have not known inequity. I have done no evil. I no longer need a Master every day. When other souls (bas) turn away their faces, my eye will not wander. My name is well known because I directed my servants in a manner befitting a god. I am not a small child, but I am like a small child with his characteristics. I have not done what is hateful to the gods. I have not interfered between a disciple (servant of heaven) and his Master. I have not killed anyone. I have not injured anyone. I have not made anyone suffer. I have not been divorced. I have never ordered a divorce. I have never done wrong to any man or woman.

"I have never stolen shebu-cakes from the temples. I have not offended the Company of the Gods. I never removed fenkhu-cakes that were for spirits (khus). I never had sex with a man (i.e, a homosexual act), and no man ever had sex with me near the purity of the god of my city. I never

stole a protective amulet. I never stole or acquired a neighbor's land. I never trespassed on another's land. I never added to the pans of a scale. I was not immature on the Day of Judgment. I never stole milk from the mouths of children. I never dressed excessively but rather like those in the country. I never snared geese that were in the pens of the gods. I never caught fish with dead bodies for bait. I never wasted water and always renewed it. I never separated or divided up the land from the water that flowed on it. I never kindled a fire out of season. I did not run away on the day of obligations. I never chased cattle from holy places. I never rebuffed a god who appeared to me. I am purified. I am purified. I am purified. I am purified. I am cleansed. Cleansed like the divine Bennu Bird who is mighty in Hensu. Concerning this, I am the nose of Neb-Nefu (Lord of the Air) who gives life to all people on that day of the full Utchat (full moon) in Annu.

"In the second month of the Season of Coming Forth (winter) on the last day of the month in the presence of the divine Lord of this land, I will see the full Utchat (full moon) in Annu. May no evil be created for me in this land that contains this Hall of Maati. Concerning this, I know the name of each of the gods and of those who live who are the followers of the great god."

27 [Close by knowing that the gods and goddesses of the Hall of Maati have accepted you, and will allow you to enter in and go forth from this region.]

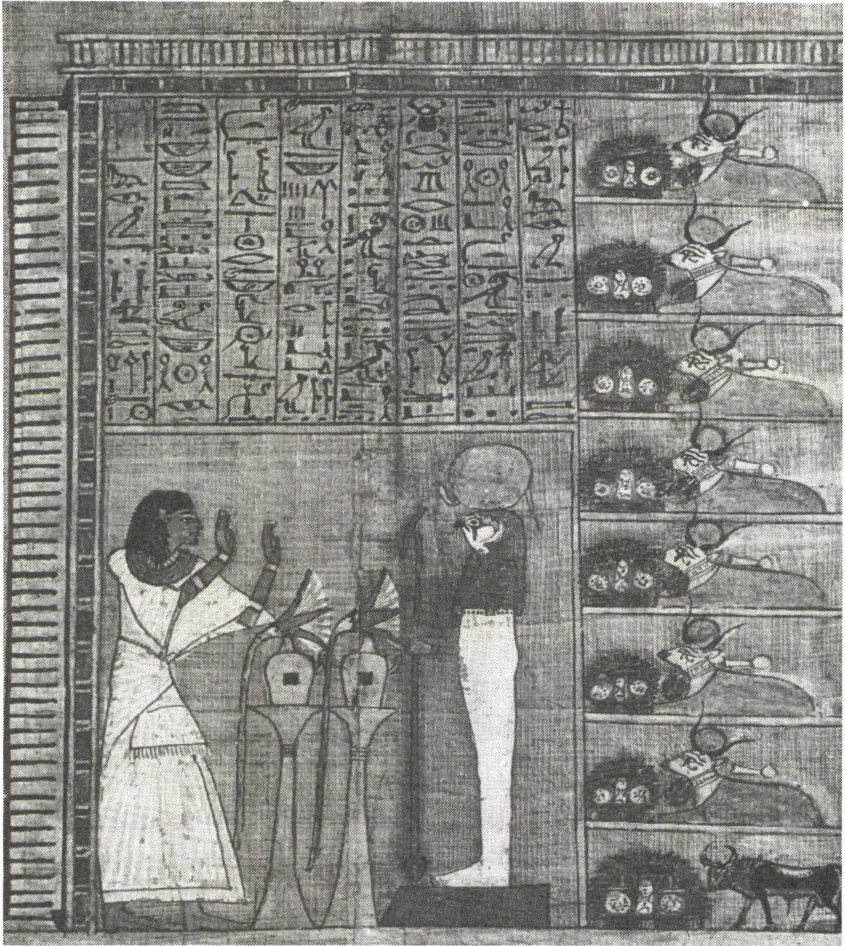
The Ritual Of Tchefau

Chapter CXLVIII of the *Pert Em Hru* is concerned with nourishment for the khut or spirit. The “food” is called *tchefau*, which according to one spelling is literally “the food for one’s body,” while according to another is “the food of the gods.” According to the rubric, it is equivalent to spiritual nourishment, which can be given to one by an Adept called a Master of the Earth.

The main part of this ritual addresses the sustaining gods, including Ra and the “rulers of divine spirits.” In *The Papyrus Of Ani*, Ani is shown praising the god Seker-Osiris, who stands in his mummy form on a maat-shaped platform. Between them are two vases on stands and two lotus flowers. At the side of the text are seven cows with solar disks and a bull. These are the “seven sacred cow-goddesses and their Lord.” The sacred cow represents the principle of invigoration by “nourishment and calmness.” The ritual contains the names of these goddesses followed by prayers that the magician be sustained in the Magickal Universe.

The next-to-last part of the ritual addresses the four helms or rudders. Exoterically these are the four rudders that steer the Boat of Ra. *The Papyrus Of Ani* shows a wooden rudder with each of the four sections of text. A “helm” or “rudder” suggests a means for conscious direction and control. This is extremely important in the Magickal Universe where chaos and incoherence reign for all but Adepts or for those fortunate enough to be assisted by performing these rituals.

The last section of the ritual addresses four groups of gods as follows: gods, the mothers of gods, the gods of *Ta-chesert*, and the followers of Ra. The papyrus shows three deities facing a vase on a stand covered by a lotus flower, and this vignette is repeated (except for the rank of the deities, which changes) for each address in the text.



The Scribe Ani before Seker
With the Seven Cow Goddesses and the Bull

The Ritual of Tchefau

Encountering these gods is identical to encountering the governing and sustaining principles of one's surroundings. Only in this way can one control one's situation. For example, one can control dreams only if one is aware that one is dreaming and is in fact the director of all action.



The Ritual of Tchefau

1 These words are to be said for a magician so that Ra can assist him. The gods wrote this ritual as a way for them to bestow the peace and nourishment of the *tchefau*. Their presence is associated with nourishment for body components. Incense can allow them to come forth, and sound can nourish a spirit (khu) before Ra. Tchefau is for a soul (ba) in the Magickal Universe. You must eat it. It will help everything of a gross nature until you can perform the Opening Ceremony, whether you are a man or a woman, and it will help your own body components.

2 Now, your Book of Un-Nefer can help you to be with Ra at his Helm. It is generally unknown, but you need not confront all of your enemies in the Magickal Universe. At any place between heaven and earth, the transition can come to you there. The *tchefau* is for your spirit (khu) in order for it to exist with justice (maat) and stay intact.

3 This is the ritual of perfecting a spirit (khut) before the god Ra, of giving you mastery before the god Tem, of making you great before the god Osiris, of making you strong before the god Khent-Amentet (Khenti-Amenti), and of giving you intensity before the Company of the Gods.

4 It should be performed on the day of the new moon; on the sixth festival day and the fifteenth festival day of the *Uak* Festival; on the Celebration Day of Thoth; on the birthday of Osiris; on the Cele-

bration Day of Amsu; on the day and night of the Celebration Day of Heker; on the day of the Subplanes of Solidification in the Tuat; and on the day of encountering the Subplanes of Dispersion in *Akertet*, the powerful region that contains dual forces that open up a way for the soul (ba) from Amentet to the Abyss. It can be recited without full knowledge because it is a pathway that can invigorate your heart (ab) and your spirit (khu). It can give far-ranging mobility and can allow your transition to be delayed. In addition, the performance of it can focus your consciousness and open up a way for your soul (ba) so that you can be with God.

5 Not every man can be allowed to undergo the Opening Ceremony by a King or a Kher-heb priest, nor experience the happiness that can come to a person who peregrinates through heaven. Therefore, this ritual should be performed by every spirit (khu). Then your soul (ba) can come forth into light with living men and women, and you will have mastery among the gods of creation, and you will not have to return to the regions of restriction forever, and these gods who peregrinate with you will be aware of you, and will be with you, and you will be as one of them there, and you will receive an awareness of your manifestation in the world. This is truly the Ritual of the Subplane of Solidification. This is truly the Ritual of the Subplane of Solidification. Additional knowledge will not [be found] anywhere. The eternal name need not be spoken by any person, nor the dispersion process be repeated because of the performing [of this ritual] that the ear of flesh can not hear. You can undergo the Opening Ceremony by a powerful prayer for you here. Many of the doors are not for you but rather you must open one by yourself with that which is in your heart. You are within the House of the Council Chamber, where restrictive material will be dispersed by the Star God into tiny particles as long as you are conscious of the Abyss and have universal love for all men and women in every house. Tchefau is for a spirit (khu) in the Magickal Universe. Tchefau can be given to your soul (ba) by a Master of the Earth and you can be given [new] life in the name of Eternity without anything having mastery over you.

6 To be spoken by an Osirified magician who is truth-speaking:

"Honor to you, the god Ra, the Double Lord of Justice and Truth (maat), the One and Only One, the Lord of Eternity, the Creator of Dura-

tion; I have come before you, the divine Lord, Ra. May I be invigorated by the Lord of the Seven Sacred Cow-Goddesses who are with me. May the bull dwell with those who give out nourishment and calmness; O rulers of divine spirits (khuts); may you allow my soul (ba) to be with you."

7 [The seven cow-goddesses now introduce themselves as follows]:

"I am Het-Kau-Nebt-er-tcher, the cow-goddess of the ka-temples of Nebt-er-tcher."

"I am Akert-khent-ast-s, the cow-goddess of Akert, the Initiator of her Throne-room."

"I am Resbatet-Sah-ner, the cow-goddess of the City of the King of the South, Goddess of the Crown."

"I am Ur-mertu-s-techert-shenti, the cow-goddess of great desires, she who has red hair."

"I am Khnemt-em-ankh-anuit, the cow-goddess who joins together living auras."

"I am Sekhmet-ren-s-em-abat-s, the cow-goddess who has mastered her name in order to open up her ways."

"I am Shenat-pet-uthest-ner, the cow-goddess of the Lightning of Heaven, Goddess of Awakening."

8 [The bull now introduces himself as follows]:

"I am Kath-ai-hemt, the bull who fecundates the cow-goddesses."

9 [The magician then addresses the god Ra and says]:

"May I manifest beneath your extremities. May I be as one with you in the names of Eternity and Duration. May my spirit (khut) be in the beautiful Amenta."

10 [The magician then addresses the four helms and says]:

“Welcome, O Beautiful One of Power at the beautiful Helm in the northern part of heaven.

“Welcome, O Peregrinator of Heaven and Guide of the Two Lands at the beautiful Helm in the western part of heaven.

“Welcome, O Spirit of Radiant Light, Master of the Temple of Wishes at the beautiful Helm in the eastern part of heaven.

“Welcome, O Initiator and Master of the Temple of Sand at the beautiful Helm in the southern part of heaven.”

11 [The magician now addresses the gods and says]:

“Welcome, O gods who are over heaven and earth, who are the Guides of the Tuat.

“Welcome, O mothers of the gods who are over heaven and earth, who are in the Magickal Universe in the House of Osiris.

“Welcome, O gods who are the Guides of Ta-tchesert who are over heaven and earth, who are the Guides of the Tuat.

“Welcome, O followers of Ra who dwell and travel along the channel of Osiris.”

12 [Visualize that the gods provide you with tchefau. Close with a short prayer of gratitude.]

The Ritual Of The Divine Chiefs

Two chapters of the *Pert Em Hru* describe an encounter with the Divine Chiefs or Secret Chiefs (Tchatchau) of Osiris. These are Chapter CXXIV from *The Papyrus of Nu* and Chapter LXXIX from *The Papyrus of Ani*. The magician is reminded that he may forget himself until his memory is brought to him in the Sektet and Atet Boats. The Sektet Boat was said to sail from life into death, while the Atet Boat was said to sail from death into birth.

When used as an initiation script, the ritual is full of helpful hints to the magician. He is told to build up his *ba* in Tettu (the stage of conscious stability between the forces of duality—attraction and repulsion), and to cultivate his *ka*, the body of emotions which is usually “cultivated” in Sekhet-Heptep. The first divine Chief or “god-master” mentioned is Amsu, the god of fertility. Amsu (or Min, or Menu) is associated with the magician’s subtle body material. This means that one’s *ka*-body should be fertile and not lose its ability to express one’s thoughts and emotions. Next, the mysterious Aukhemu (later spelled Akhemiu) are mentioned. These are the “star gods,” the gods whose bodies are the stars in heaven. They are said here to provide peace and nourishment. The magician is told to visualize the White Crown on his *khu* (spirit). The White Crown symbolizes control over the South (the Red Crown is the symbol for control over the North). South is the direction of the inward spirit (the Red Crown controls the outward direction of matter and thus the body). Having the White Crown, and with full memory and consciousness intact, the magician visualizes the guardian named Sehetep-Tauí who blocks a door. This door is opened by spirits (*khus*) who are there, and the magician passes through the doorway to join the Company of the Gods. The ritual then contains a series of prayers for the magician to concentrate on while in this state. Finally, the climax is reached, whereupon he says: “Indeed, I am with Osiris, and I am awed because he is awesome among the great gods. He speaks to me in the words of man and I listen and repeat to him in the words of the gods.” This then is the

ultimate goal of the first part of this ritual, to approach and converse with Osiris himself. In the second part of the ritual, the goal is to approach and converse with the goddess Nuit.



The Ritual of the Divine Chiefs

1 This is the ritual of encountering the Divine Chiefs (Tchatchau) of Osiris. It is to be conducted by an Osirified magician who is truth-speaking. Say:

"I will build up my soul (ba) in the outskirts of Tettu and will be invigorated by those living beings in Pe. My ka will be cultivated in the appropriate area determined by my [past] actions."

2 Visualize the twofold sycamore tree beside the god Amsu, and upon it is your subtle body (*betu*). See your subtle body (*betu*) upon it and say:

"I may not remember my subtle body (betu). The subtle body (betu) is [composed of] auspicious subtle substances (hes-ut), but I may not remember it because kas have the peace and nourishment of the Aukemu (black star gods) here. I must not drop it from my two arms. I must not wander away from it on my two feet."

3 Think about this and say:

"I will be nourished by white grain, and I will be calmed by the red grain of the god Hapi (god of the beloved waters, or the Nile).

"It is said that the Sektet Boat and the Atet Boat carry my memory (qeq) and that they will be truly responsible for what happens to me. I know that they carry the good things that I have done. My spirit (khu) will have the White Crown of the South here and I will rise up to the Uraei-Goddesses (Isis and Nephthys)."

4 Address the powerful guardian of the doorway, Sehetep-Tau (the god who brings peace to the two lands), who will bring you to those who have peace and nourishment, and who will help you to work with the Daughters of the Land, and say:

The Ritual of the Divine Chiefs

“May the spirits (khus) open the door for me and carry me silently [through it] to the Company of the Gods. May the Hememet People (the people who live in radiant light) speak with me. May the guides in the hearts (hatu-ab) of the gods bless me in heaven among the Akhemu (black) Gods.

“Now, may every god and every goddess who can strengthen me do so. I am truth-speaking, a new Master who lives in the hearts (hatu-abu) [of the gods] where my memory (qeq) will come from the East. May I be influenced by the Adepts of Ra. May I be influenced by the Adepts of Nature. May the god Khu clothe me in heaven among the great gods. The needs of this Osirified magician who is truth-speaking include nourishment and calmness.

“I can enter the Solar Disk (aten). I can travel with the god Ahui (the opposing god). I can speak with the Solar Disk (aten). I can speak with the Hememet People. I will help those men who are in darkness, and will introduce those who are in the subtle regions (khennu) to the goddess Meh-urt (great cow-goddess of the waters of the North) who will be like their Master.

“Indeed, I am with Osiris and I am awed because he is awesome among the great gods. He speaks to me in the words of men and I listen and repeat to him in the words of the gods. I am an Osirified magician who is truth-speaking. I come in peace with the ability to travel about wherever I desire. I am a spirit (khu) whose ability is greater than all other spirits (khus).”

5 This ritual will help you to manifest as a prince of the Divine Chiefs (tchatchau). You must now assume the god-form of Tem and say:

“I am the god Tem, the Creator of Heaven, the Knower of Existing Things, who comes into the world to manifest various possibilities, the Lord of the birth processes of the gods, the mighty god, the self-manifested Lord of Life who invigorates the Company of the Gods.”

6 [Address the Lords of Form and say]:

“Honor to you, Lords of Form (nebu-khetu), those gods who purify the universal substances on the throne.”

7 [Address the Lords of a Million Years and say]:

"Honor to you, Lords of a Million Years; those gods with the inner secrets of creative manifestations, who are in the Subplanes of Solidification (shetau) and in the Houses of Fertility (khesemu), and who are without discord, and who know what is there."

8 [Address various other gods as follows]:

"Honor to you gods who are in the circle of light."

"Honor to you gods who are called the sons of the mountain, who travel through the refreshing waters."

"Honor to you gods who are in Amentet."

"Honor to you Companies of the Gods who are in the subtle regions."

9 [Address the Goddess of the Night Sky and say]:

"O Goddess of the Night Sky (Nuit), may you allow me to come before you. I am purified. I am a god. I am a spirit (khu). I am strong. I am a soul (ba). I bring to you incense, spice, and natron. May I avoid the spit of your mouth here. May I come. May I be prevented from harm."

10 [To be said by the goddess]:

"That which is in your heart must come to me free of defects. Your guardians will bring harmony and beauty from me to you. You must come to me on the Path of Justice (maat). I know you, and I know your name, and I know your deeds. No evil is known to manifest here with me. You can come to me because there is a god in the human mind who lives with the gods. My mighty strength will be with you in the form of that god who is exalted. His formula is for one to come to the gods by exaltations. He protects the goddesses and women who can see him."

11 [Address the goddess and say]:

"I will come before you. I will rise up to your two divine daughters (Isis and Nephthys). I will sit on my throne in the horizon. I am at peace. I am nourished. I have been evaluated. The deep waters of my mind are calm in the evening. I will go with those who make exaltations. I will give the ancient praises to the gods in the horizon. With the divine crown of the divine Lord who perfects humanity, I will rise up with the god who is

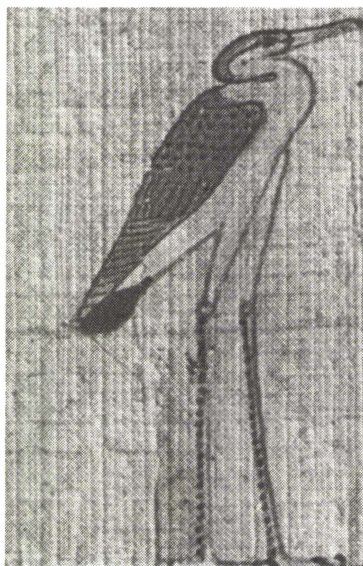
The Ritual of the Divine Chiefs

a saint in the Great House and I will exalt each of the gods. They can be seen by one who goes in harmony into the body of Nuit. The Goddess of the Night Sky will give birth to me and my divine mother will be the goddess Nuit."

12 Know that you have now encountered the Company of the Gods and the Divine Chiefs, and that your essence is one with them.

The Ritual Of The Shent Bird

Chapter LXXXIV of the *Pert Em Hru* is one of the chapters of transformations that can be made in the subtle body. In this chapter the transformations are said to be like a "Shent" bird. Exoterically this can be translated "heron." But esoterically the ideograph means "Cycle of the Bennu" where the Bennu is the Phoenix, a bird said to rise up from its own ashes, and thus a symbol of the cycle of reincarnation. The name "Bennu" itself means "watery place," which suggests the origin of life. Two special names are given: "Consciousness that can not be dispersed" is the name given during the upward cycle from matter into the realms of the spiritual worlds. "Soul Knower" is the name given during the downward cycle from spirit back into physical manifestation. This ritual is an example of a transformation ritual used in High Magick. Successful performance of this ritual will result in the ability to "rise on the planes" in the Body of Light.



The Shent Bird
from The Papyrus of Ani

The Ritual of the Shent Bird

1 This is the ritual of producing transformations that are like a Shent bird. It is to be conducted by an Osirified magician.

2 Assume the form of a Shent bird and say:

"May I have mastery over the emotions during the disembodiment process and dwell with those Masters who wear beards, and those who dwell like emeralds, and those Ancient Ones whose spirits (khus) are restored for brief periods."

3 If you are truth-speaking in peace, you will now be cut off from the Earth and vice versa. You must say:

"In strength I will make my way upward into Heaven. My way will be great. I will make a spacious house. I will come to my city, and to my possessions. I will be received by Sepa (a form of Osiris) in the city of Unnu. I will encounter the gods on their pathways, and I will oversee the temples.

"Those who dwell in their Ka-houses are known to me. Those who are in the Waters of Nuit are known to me. The god Tatunen is known to me. The red solidifying forces that come to protect me are known to me. The god Heka speaks to me and I listen to him. I have the red skin that is described in the teachings."

4 [The following is] to be spoken to the gods of the dead. May they hear the following portions of this ritual and come before you:

"Days have passed from the time of the judgment in my body. I have not yet spoken in the throne room of justice (maat) which is like the Sun, but have hidden away justice (maat). Concerning the aura, it can foresee a thousandfold on the night of the Khent Boat during the memorable day of losing consciousness (i.e, during magical operations of disembodiment). May the aura be strengthened by the Ancient One, who is a Son of the Earth, for me. I am truth-speaking.

"May I not enter into the House of Dispersion of the Star Gods (khabsu). May I be given the spiritual things of Osiris. May my heart be at peace with those who dwell with his divine things. I am not frightened by knowing the powers of those who dwell in their regions. Behold, I am exalted by the formula of my throne room."

5 [Assume the god-form of Nu and say]:

"I am the god Nu. I have not constructed or done evil things."

6 [Assume the god-form of Shu and say]:

"I am the god Shu who is with the Company of the Gods. My soul (ba) is a god. My soul (ba) is eternal."

7 [Assume the form of the Shent bird and say]:

"I am the Knower in the Darkness of Night, the creator of his throne room along the Pathways of Time, above heaven, with full authority for an eternity. I am exalted in the city of Nebu. I will be renewed in that city. I will be a little child in that land. My name is Consciousness-that-cannot-be-dispersed. My name is Soul-Knower. The god Nu created his throne room in the Magickal Universe. He had not seen my nest when I hatched from the egg.

"I am the Lord of Millions of Years. I have made my home along the Pathways of Time, above heaven. I have passed through the Land of Seb. May inequities be kept from me. May I see my divine father in the form of the Lord of Shautet (city at the edges of sand). Now, I who am truth-speaking, will have my body dwell in Annu, and my desires dwell with the gods above the district (aat) of Amentet with my soul (ba)."

8 [Know that the magickal abilities of the Shent bird are your own.]

The Ritual Of Maintaining Consciousness

Chapter CLIV of the *Pert Em Hru* is a magickal treatise or grimoire concerned with maintaining consciousness in the subtle body and ensuring protection for the physical body during magickal disembodiment processes, such as traveling in the Body of Light. Like many yoga texts, the sentences are terse and the concepts are introduced without any definition. It is assumed that the magician is familiar with the specific ideas that are mentioned.

This ritual, like the *Bardo Thodol* and other occult works, suggests a belief in transmigration. The statement is made that "I can change into any god or into any goddess or into any of the animals or into any of the serpents." The theory of changing into either a divinity or an animal according to one's past merit is known as transmigration. According to Esoteric Tradition, the forces of evolution are currently moving in only one direction. Retrogression, at least insofar as a human becoming an animal is concerned, is impossible. Like the *Bardo Thodol*, statements of this type must be taken figuratively. The word *hequt*, or "animals," can also mean "those ruled by sex," which is by no means limited to animals. Similarly the word *tchetefet*, or "serpents," can also mean "serpents that can speak," which implies something other than simply snakes.

The ritual implies that magick can be used to preserve the body. However, once the magician becomes god-like, such magickal powers are no longer necessary.



The Ritual of Maintaining Consciousness

1 The ritual of bringing perfection to the subtle body is to be conducted by an Osirified magician. Address Osiris and say:

"Honor to you, my divine father, Osiris. I have come here to your elements. Your elements now compose my body components. I am perfect like my divine father, Khepera, who is the God of Correspondences. Decay need not come about. May you give me mastery of my breaths like the god Neb-Nefu (Lord of Breaths) or other similar gods."

2 [Stand before two Tets of gold with embedded gems and say]:

"I have two Tets of precious elements. May the Lord of the Tomb allow them to go with me to the Land of a Million Years, which is for those who are in accord with my divine father, Tem. My subtle body can not decay or be harmed. It can not lose consciousness. I need not undergo rebirth according to the desire of my ka. My aura (an) need not be carried away. I can keep it with me."

3 [See your subtle body as strong and vigorous and say]:

"I have perfected the magickal powers and therefore I can change into any god or any goddess or into any of the animals or into any of the serpents. Decay can come about when one's soul (ba) goes forth from one's body. When one is undergoing this process, decay can come about. One's magickal powers must be transmitted to his bones. Those who have perfected their magickal powers can actually undergo the disembodiment processes [while their] body components remain unaffected. They can make their bones and body components resist decay."

4 [Consider the worms of the earth and say]:

"Two kinds of magickal powers that I can use against worms are the annihilation of those worms and the annihilation of their activities."

5 [Consider the Eye of Shu and say]:

"The Eye of Shu passes over every god and every goddess, and all birds, and all fish, and all worms, and all serpents, and all animals. Perfection. Perfection. Now, I have experienced their bodies and I know them. It is said that I should fear their terrible natures, but every person has a correspondence after disembodiment with all animals, and with all birds, and with all worms, and with all serpents, [and with all] kinds of life there."

6 [Now offer a prayer]:

"May the substances that can perfect any of the serpents not depart from here. May the creative gods (kheperu) not leave me. I do not have to undergo the disembodiment processes in the soul (ba) or have my flesh disintegrate. I can secretly transmit magickal power to the soul (ba) by willpower. The subtle body has died many times. Life must always end. My life will be reviewed just as it happened. May I not be affected by it. May it not have control over me. May I have complete command over the gods."

7 [Address Osiris and say]:

"Honor to you, my father Osiris. You still have your flesh. You do not need magickal powers. You do not need worms. You do not need deeds. You do not need the two types of elements. You do not need magick. You have no use for worms."

8 [Assume the god-form of Khepera and say]:

"I am the god Khepera. I can exist with all of my body components forever. I do not need magickal powers. I do not need to transmit magick. I do not need magick. I have no use for worms. I am not going to decay."

9 [Assume the god-form of Shu and say]:

"I am the Eye of Shu. I exist. I exist. I am alive. I am alive. I am growing. I am growing. My Eye ascends in peace. I do not need to transmit magick. I can not be hurt by magick. I can not be harmed. My Eye can not be put out. My legs can not be broken. My ear can not be deafened. My head can not be removed from the rest of my body. My tongue can not be lost. My hair can not be cut off. My eyebrows can not be shaved. I can not be hurt or made to suffer. My subtle body is established. It can not lose consciousness. It can not be harmed in this land, ever."

10 [Know your physical and subtle bodies to be protected for so long as you are in the Magickal Universe.]

The Pyramid Ritual Of Pepi II

This ritual is adapted from text written on the walls of the pyramid-tomb of King Pepi II, the fifth king of the VIth dynasty (about 3166 B.C.). It is especially significant because it sheds light on the mysterious Eye of Horus. In Step 12, for example, it is called a “magickal amulet.” In Step 21 it is said to have a “heavenly nature.” In other verses it is called a magnet, which suggests the esoteric nature of this Eye. It is an iron magnet, or more appropriately, an amulet that is magnetically charged, and thus a magickal talisman. Its influence is such that one close to it can obtain perfection.

The primary purpose of this ritual is purification. The ritual consists of various offerings carried out while saying prayers or special words of occult power. The thrust of the ritual is to obtain the Eye of Horus, a magically charged talisman, and to “gain control” of it. According to the ritual, it will keep “evil emanations” away from the magician and it can “spiritualize attachments” and thereby reduce one’s karmic burden. The exact offerings used are no longer known. Offerings such as the “elixir of recurrence,” the “wine that purifies,” the “invigorating purification,” and the “supporting purification” are not defined. It is suggested that you try different wines to see which works best for you.



The Ritual of Pepi II

1 Say the following:

“May the offering of Seb be given to me.”

2 Say the following to give yourself retribution at every pylon

and every kind of nourishment and rest that you so desire:

"May I be happy here with Horus in an eternal body."

3 Here offer purifying substances. Say the following if you are an Osirified magician:

"May Horus come. May he purify me in the manner of a father."

4 Assume the god-form of Seb and say the following in full consciousness:

"This place is purified."

5 Assume the god-form of Seb and say the following to give yourself insight:

"I am offered a table of offerings."

6 Say the following if you are an Osirified magician:

"My ka is nourished."

7 Say the following for the insight of a Great One:

"I am a Great One who is pure."

8 Say the following and make an offering here:

"The Hall of Offerings contains offerings."

9 Say the following and make an offering here:

"O Horus, you are the father of peace and nourishment."

10 To purify the soul (ba) and develop the Eye of Horus, say the following:

"It is said that the soul (ba) is protected by you, O Horus."

11 To continue the purification and develop the Eye of Horus, say the following:

"Give me a sign, O Horus."

12 To purify the moon, say the following concerning the Eye of Horus:

"This magickal amulet is charged by you, O Horus."

13 To restore authority, say:

"I gain control of the authority that comes from Osiris."

14 Drink the elixir of recurrence and say:

"The waters within me are given to me by Horus."

15 Drink the wine that purifies the universe and say:

"I gain control of the Eye of Horus. My mouth will be opened by it."

16 Offer an invigorating purification and say the following concerning the Eye of Horus:

"The invigoration possessed by it is given to me by Horus."

17 Offer a supporting purification and say the following concerning the Eye of Horus:

"Support is given to me by Horus."

18 Offer the basis of purification and say the following concerning the Eye of Horus:

"The basis of it is given to me by Horus."

19 Offer the white purification and say the following concerning the Eye of Horus:

"The white that is acquired with it is given to me by Horus."

20 Offer the green purification and say the following concerning the Eye of Horus:

"The green that is acquired with it is given to me by Horus."

21 Offer the purification of that which can fly and say the following concerning the Eye of Horus:

"Behold, its heavenly nature will be given to me by Horus."

22 Offer purification for the body and say the following concerning the Eye of Horus:

"Its ability is given to me by Horus."

23 Offer the restoring purity and say the following:

"I will gain control of the Eye of Horus. This is the primary [goal] for me here."

24 Offer to purify all the ways of bliss and say:

"I precede. I will gain control of the Eye of Horus. Its bliss will be a way for me."

25 Renew the purification and say:

"It influences me."

26 Stand before the pylon of retribution and say:

"I pass before it."

27 To be said by an Osirified magician:

"May this Eye of Horus develop a white aspect for me. May I dwell [in it]. May I dwell in my name. May my operation result in renewal. Time will renew me."

28 To be said by an Osirified magician:

"May I be fulfilled by Horus and be perfected by his Eye by means of a magick spell."

29 To be said:

"I will develop. A throne will be established and nourishment will be provided."

30 To be said:

"May rest be adhered to restore the body for me here so that the Great Sacrifice will be delayed in the Great Hall."

31 To be said by the god of change to the god of peace:

"Nourishment and rest will change this magician."

32 This is to be said to nourish you during an operation:

"May your son come, O Osiris, a spirit (khu) among spirits (khus), a power among the Thrones of Blood."

33 To be said four times:

"Honor to you, O Company of the Gods, in the Palace of the Prince. Behold, I am in their care. Behold, my perception is filled with a sense of time. May I be given the Eye of Horus. There are others who are with me who can establish a way for me and can nourish and assist me."

34 You must open up the door to sensation. You have an aura. If you can pass through, you will be enlightened by the word from the Districts (Aats) of Horus. If you can pass through, you can be enlightened by the word from the Districts (Aats) of Set. If you can pass through, you will be enlightened by the word of the Districts (Aats) of Osiris.

35 Offerings from the South should now be included with all of your treasures. Your substance should be strong. Your substance should maintain a shape. You must pass by these things on your two feet. If you are aware of your passage, you will be invigorated.

36 A Love Boat should be included with all of your treasures so that you can joyfully celebrate the beginning of people's lives. You can converse with the spirits (khus) and with Anpu-Khenti-Amenti and with Horus, and with the Ati nome, and with the nomes of Abtet.

37 Peace should be with you and your spirit (khu). You must help your brothers.

38 [This should] be said four times [to satisfy] the yearning when you come before them:

"May the gods of blood [protect the] blood in my offspring and magically protect me as soon as I am in the world."

39 To be said:

"May Horus dwell with me. May I gain control of the Eye of Horus and be strengthened. May Horus dwell with me. May he join with me. Now, may my face be joined to Horus. May my Eye be strengthened. May I correspond with his Eye so that my face can be strengthened. May I see this there."

40 [To be said]:

"May Horus dwell with me. May I gain control of the Eye of Horus which is before me. Concerning the Eye of Horus: It is a heavenly body in the form of a magnet."

41 To be said by an Osirified magician concerning the Eye of Horus:

"I can be affected by the magnet."

42 To be said by an Osirified magician:

"May Horus give his Eye to me. This can affect me and my face thereby."

43 To be said:

"May I travel and go about. May I be brought to the Eye of Horus, which can affect me and my face thereby. The magnet purifies attachments. Now, the magnet is the Eye of Horus for me. It can keep evil emanations from me and can spiritualize attachments, and can receive that which emanates from the hand of Set. May I have the benefit of the Eye of Horus which is strong before me. The Eye of Horus is strong, strong."

44 To be said:

"May Horus dwell with me. I can be affected by the Eye of Horus after I have come to it."

45 To be said by an Osirified magician:

"May I be satisfied by Horus and through his Eye be perfected."

46 Say the following:

"May I gain control. May I be refreshed by these [prayers]. May I have bliss before Horus in my name of He-who-comes-forth-with-blood. May I gain control over the evil blood within me. May Horus give me what I need. May the gods of time support my passage here. May Horus give his influence to me, who is one born of Horus. May I be satisfied here."

47 Say the following:

"May I gain control. May I have this thought: let my yearning be given to the God of the Dead in my name of The-god-who-is-influenced-by-Horus-to-be-renewed and in my name of One-who-is-renewed."



The Ritual Of Peta-Amen-Ap

This long ritual was carved on the walls of the tomb of the Kher-Heb priest, Peta-Amen-Ap (XXVIth Dynasty), and therefore is given his name. It contains 120 steps of a very complicated ritual intended to help the magician in the Magickal Universe. Each step contains words for the magician to say, and most have a corresponding action to perform. In most cases, an article of food or drink is to be offered while reciting the words. Unfortunately, the translation of the food type is sometimes unknown. In these instances you will need to use a suitable substitute. Where possible, a direct translation of the offering is given. In some cases, the magician is to hold a special mental image or concept in his mind while reciting the words. If successful, the "mouth" of the magician will be opened and he will become a "god of peace."

Have all of the necessary offerings before you when you start. Then enter your Body of Light, or imagine that your body is the Body of Light (a white robe will help in this regard). You should either rise up into Amentet, or configure your environment to resemble that locality. The entire ritual is to be conducted in Amentet, or as if you were in Amentet.

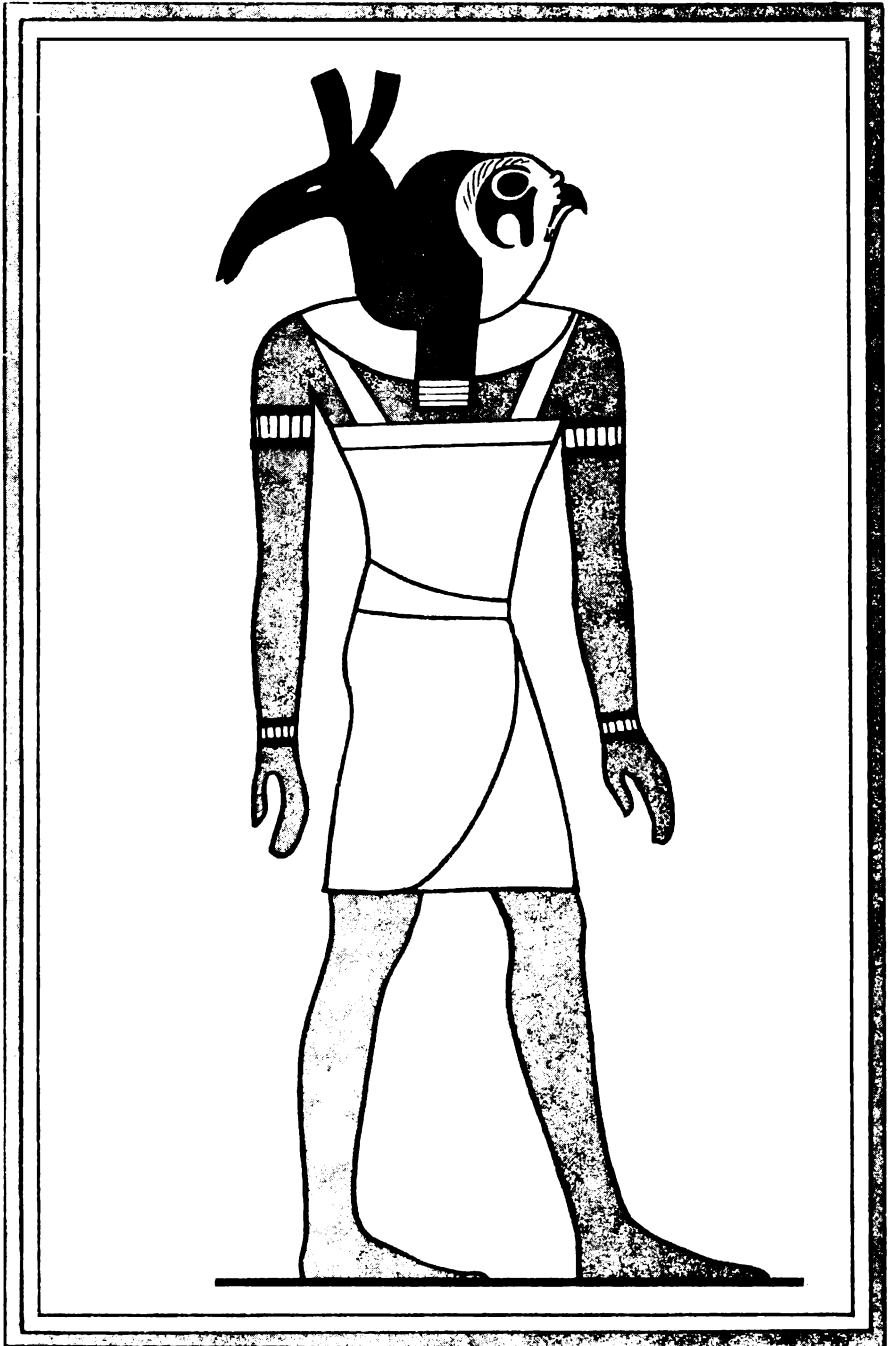


The Ritual of Peta-Amen-Ap

1 Recite the opening prayer as follows:

"May a place in the Tuat be provided with peace and nourishment. May it be purified by the Ritual of the Ka for me, a magician who is truth-speaking."

2 Let Osiris take possession of your body. Speak out your name to bring forth Thoth, who will take possession of you and bring about



Horus-Set

that which has been spoken. Say to him:

"In my name, may you remove evil from me. May you give a [new] body to me."

[This prayer is] to be said four times in order for him to protect you thereby. He will magically protect you. He will protect you if you say this four times.

3 You must now go forth in your ka. Horus goes forth in his ka. Set goes forth in his ka. Thoth goes forth in his ka. Heru-Sept (Horus-Sothis) goes forth in his ka. Khent-Maati goes forth in his ka. Osiris goes forth in his ka. Your body that goes forth is your ka. O magician, hold your ka before you, and hold your ka along your path. O magician, move your ka before you, and move your ka along your path. O magician, you will be given the Eye of Horus. You can eliminate restriction with it. The Eye of Horus will be with you. Now burn incense.

4 May this [ritual] refresh you, O Osiris. May this [ritual] refresh you, O magician. You must come forth before your son. You must come forth before Horus who will come and bring to you the Eye of Horus. Your heart will be blissful beneath it. It will be brought to you if your two feet are beneath you. You must gain control over the evil blood that has come forth within you in the same way that it has come forth in the gross body. Say:

"My heart has been judged. May I come forth with a voice."

[This prayer is] to be said four times. [This step addresses] the concept of refreshment in heaven, which is a concept from the city of Nekheb.

5 You must generate an image. If you can generate an image, your mouth will be opened, O magician. You can be the first—the first one to be initiated in the Divine Hall of those who worship Horus. A concept having the image of those who worship Set must be generated in your heart. The two crowns of Horus are each like an auspicious concept that will be established for you by the pure ones who follow the Horus gods.

[This step summarizes] the five concepts of growth from the city of Nekheb.

6 You must have a concept; the concept of Horus. You must have a concept; the concept of Set. You must have a concept; the concept of Thoth. You must have a concept; the concept of Heru-Sept. You must have a concept with the tet in it. Your mouth must be the mouth of a calf sucking milk on the day of his birth.

[This step addresses] the five concepts of heaven.

7 You must have a concept; the concept of Horus. You must have a concept; the concept of Set. You must have a concept; the concept of Thoth. You must have a concept; the concept of Heru-Sept. You must have a concept; the concept of your ka. You must have a concept; the concept of yourself. You must have a concept of what is said about the tet. Then the gods will be your brothers. You must have a concept of your Master. You must have a concept of your Master. Then your bones will be purified. Then you will be changed. You will be given the Eye of Horus. You should destroy restrictions with it.

[While conducting this step,] you should burn incense.

8 Say:

"Behold, my two jawbones are still intact."

[This step addresses the concept of] intactness.

9 Say:

"May my mouth be opened. May I be initiated."

[Here offer] the iron and stone of the South.

10 Say:

"May my mouth be opened. May I be initiated."

[Here offer] the iron and stone of the North.

11 Say:

"May I gain control of the Eye of Horus. May it be brought forth. May it be brought to me. May I hold it in my mouth."

[Here offer] cheese of the South and North.

12 Say:

"May I gain control of the shaku."

[This step addresses] the "shaku."

13 Say:

"I am at the top of the breast of the body of Horus. May I gain control. May I go to the breast of your sister Isis, the supportive mother."

[Here offer] milk.

14 Say:

"May I go forth. May I go about. My mouth will be opened for me thereby."

[This prayer offers] magickal protection.

15 This [ritual] will refresh you, O Osiris. This [ritual] will refresh you, O magician. You must come forth before your son, who will come forth and bring to you the Eye of Horus. Your heart will be blissful beneath it. It will be brought to you if your two feet are beneath you. You must gain control over the evil blood that has come forth within you without a gross body. Say:

"My heart has been judged."

[This declaration is] to be said four times. In order for you to come forth, your voice should be with anticipation.

[Here offer] the satisfying refreshment of the North.

16 The two Eyes of Horus include the white and the black. You must acquire them in order for you to be initiated and your face to be illuminated.

[Here offer] black liquid from Amentet and white liquid from Abtet.

17 You must now set with the Sun in heaven. You must set with it.

The Vulture Crown and Uraeus Crown will bring peace to you. The night will be peaceful for you. The day will be peaceful for you. Say:

"May the peace of the Vulture Crown and Uraeus Crown be brought to me. May I see peace. May I hear peace. May peace and the presence of peace be in my pathway. May peace be with me."

[Here offer] types of nourishment for the strength that is required here.

18 O Osirified magician, you must now gain control of the strong white teeth of Horus. Your mouth must be completely affected.

[Here offer] five white onions.

[Repeat this step] four times.

19 Say:

"May a king's peace be given to my ka."

[This prayer] should be spoken four times in the Magickal Universe to open the mouth.

20 Say:

"I am an Osirified magician. May I gain control of the Eye of Horus."

[This prayer is] to be said four times.

21 Say:

"May a king's peace be given to my ka. I yearn for it. My mouth will be opened thereby."

[Here offer] nourishment that is required for a peregrination.

22 Say:

"May I gain control [of the Eye] of Horus, and be assisted by Set. May I take possession of my mouth. My mouth will be opened thereby."

[Here offer] a container of white wine.

23 Say:

"May my mouth be opened. May I be fulfilled."

[Here offer] a container of black wine.

24 Say:

"May I gain control of my appearance here."

[Here offer] a container of dark elixir.

25 Say:

"O Ra, you are praised by those who dwell in heaven. You are praised by those of the Company of the Gods, and by this magician. Fire is the Lord of my ka. Fire is the Lord of my body. Fire is the Lord of all light."

[Here perform] the great sacred ritual.

26 Say:

"May I gain control of the Eye of Horus and be restored."

[This prayer addresses the concept of] restoration.

27 Say:

"May I become denser and denser."

[Here offer] nourishment for density.

28 Say:

"May I gain control of the Eye of Horus. May I embrace it."

[This prayer addresses] the embrace of flesh.

29 Say:

"May I gain control of the Eye of Horus. May Set help me use it. My mouth will be opened thereby."

[Here offer] a container of white wine.

30 Say:

"May I gain control of my appearance before Osiris.

[Here offer] a container of dark elixir.

31 Say:

"May I gain control of the Eye of Horus and use it. Iron will have no effect against me."

[Here offer] a container of the elixir of iron.

32 Say:

"May I gain control of the Eye of Horus. May I be changed thereby."

[Here offer] a container of the elixir of change.

33 This [ritual] will refresh you, O Osiris. This [ritual] will refresh you, O magician. You must come forth before your son. You must come forth before Horus, who will come and bring to you the Eye of Horus. Your heart will be blissful beneath it. It will be brought to you if your two feet are beneath you. You must gain control over the evil blood that has come forth within you without a gross body. Say:

"My heart has been judged."

[This declaration is] to be said four times. In order for you to come forth, your voice should be with anticipation.

[Here offer] refreshment.

34 Address the Eye of Horus and say:

"May I focus the Eye on my body."

[Here offer] "seth-heb" ointment.

35 Say:

"May I focus the Eye until I have authority."

[Here offer] "heken" ointment.

36 Say:

"May I gain control of the Eye of Horus when there is darkness upon it."

[Here offer] "seft" ointment.

37 Say:

"May I gain control of the Eye of Horus and be unified by it."

[Here offer] "nem" (unification) ointment.

38 Say:

"May I gain control of the Eye of Horus and may it bring about the Magick of the gods hereby."

[Here offer] "tua" (magickal) ointment.

39 Ointments are intended for the brow of Horus; ointments are intended for the brow of Horus. Place them on your brow. You will be soothed by it and your spirit [will be soothed] by it. You will be given mastery over your body. You will be given powers so that the eyes of the spirits can see you. You will hear your name. Behold, O magician, you have been brought to the Eye of Horus. You must gain possession of it at your initiation.

[Here offer] cedar oil and a large amount of "thehennu" oil.

40 Paint a likeness of the Eye of Horus on your face.

[Here offer] bags of eye paint.

41 Say:

"I rest in peace. My body rests in peace. My body is at peace. The Eye of Horus rests in my city in peace. The Eye of Horus, that rests in the

Temples of Neith in peace, is the reason that inertia is created and why great inertia is given to me. Obeisance to my land. I am like it. Obeisance to Horus, who respects my land as the god Set is respected. I will help the dead like a god. I will open up a pathway and initiate the spirits (khus). I will rise up and initiate the spirits (khus). Behold, Set-Khenti-Amenti will initiate at my initiation."

[Here offer] "unkhu" material.

42 You must go forth in your ka. Horus goes forth in his ka. Set goes forth in his ka. Thoth goes forth in his ka. Heru-Sept goes forth in his ka. Khent-Maati goes forth in his ka. Your ka must go forth along the path of the Tet. You must hold your ka before you, and you must hold your ka along your path. You must move your ka before you, and you must move your ka along your path. You must gain control of the Eye of Horus. You must eliminate restriction with it. The Eye of Horus must be your viewpoint.

[Here] burn incense.

43 This [ritual] will refresh you, O Osiris. This [ritual] will refresh you, O magician. You must come forth before your son. You must come forth before Horus, who will come and bring to you the Eye of Horus. Your heart will be blissful beneath it. It will be brought to you if your two feet are beneath you. You must gain control over the evil blood that has come forth within you without a gross body. Say:

"My heart has been judged. May I come forth with a voice."

[This prayer is] to be said four times.

[Here concentrate on] the concept of refreshment.

44 Thoth will be brought to you beneath it. It is said that he will come forth beneath the Eye of Horus. You will be given the Eye of Horus. You can rest upon it.

Place offerings-that-will-come-forth-at-the-word on the altar and conduct the rite of royal peace.

45 Say:

"May I gain control of the Eye of Horus. May I rest upon it."

[Here offer] two "suten-hetep" (royal peace) cakes.

46 Say:

"May I gain control of the Eye of Horus. May I rest upon it."

[Here] make offerings in the great hall.

47 Now you must sit down before it. It is said that one must sit before the offering.

48 Say:

"May I gain control of the Eye of Horus. May I be purified. May I be allowed to peregrinate."

[Here offer] a "tua" cake and a "shens" cake.

49 Say:

"May I gain control of the Eye of Horus and be protected by Set."

[Here offer] a "tut" cake.

50 Say:

"May I gain control of the Eye of Horus and keep it."

[Here offer] a "rethu" cake.

51 Say:

"May I gain control of the Eye of Horus and approach Set with it."

[Here offer] a container of sacred drink.

52 Say:

"May I gain control of the Eye of Horus. Events can come about with it."

[Here offer] a container of “khenemes” elixir.

53 You must gain control of the Eye of Horus. You must wear it on your face. Wear it on your face so that your soul (ba) can go forth. Magick will enable you to see and to come forth here. Say:

“May the best dwell within me. May I be receptive. May my mouth be opened by the Eye of Horus.”

[Here offer] a container of beer and a “fat” cake.

54 Address Osiris and say:

“Praise be to you and to your ka, O Osiris. Behold, you are spiritual. May you give the wisdom of the dead to me. Your plan is for all nourishment to go to those who dwell in the Eye of Horus. It is said that I will be brought to you when I am ready. Then you will change my appearance.”

[Here offer] a “shebu” cake, a “shens” cake, and a “tua” cake.

55 Say:

“May I gain control of flesh and bones by means of the Eye of Horus.”

[This prayer is] to be said four times while offering flesh and bones four times.

56 Say:

“May I be purified in the waters here.”

[This prayer is] to be said four times while offering two containers of water four times.

57 Say:

“May I gain control of the Eye of Horus. May my mouth be restored.”

[This prayer is] to be said four times while offering two “bet” (restoration) cakes four times.

58 Say:

"May I gain control of the Eye of Horus. May I be purified. May I be allowed to peregrinate."

[This prayer is] to be said four times while offering a "tua" cake and a "shens" cake four times.

59 Say:

"May I gain control of the Eye of Horus and be protected by Set."

[This prayer is] to be said four times while offering a "rethu" cake four times.

60 Say:

"May I gain control of the Eye of Horus and keep it."

[This prayer is] to be said four times while offering a "rethu" cake four times.

61 Say:

"May I gain control of the Eye of Horus. May I take possession of my mouth."

[This prayer is] to be said four times while offering a "hutcha" cake four times.

62 Say:

"May I take a "neher" with me."

[This prayer is] to be said four times while offering a "neher" cake four times.

63 Say:

"May I gain control of the Eye of Horus. May I be a Master."

[This prayer is] to be said four times while offering a "tept" (master) cake four times.

64 Say:

"May I gain control of the Eye of Horus and act with it."

[This prayer is] to be said four times while offering a "pasen" cake four times.

65 Say:

"My goal is to be a Master."

[This declaration is] to be said four times while offering a "shens" (round) cake four times.

66 Say:

"May I gain control of the Eye of Horus. May I progress."

[This prayer is] to be said four times while offering an "am-ta" cake four times.

67 Say:

"May I gain control of the Eye of Horus and focus it."

[This prayer is] to be said four times while offering a "khenf" (focusing) cake four times.

68 Say:

"May I gain control of the Eye of Horus through an appropriate ceremony."

[This prayer is] to be said four times while offering a "hebnen" (ceremonial) cake four times.

69 Say:

"May I gain control of the Eye of Horus and keep it."

[This prayer is] to be said four times while offering a "qemah" (unique) cake four times."

70 Say:

"May I gain control of the Eye of Horus. May I hold it in my mouth."

[This prayer is] to be said four times while offering an "aten" (solar disk) cake four times.

71 Say:

"May I gain control of the Eye of Horus and eat my "paut" cake."

[This prayer is] to be said four times while offering a "paut" cake four times.

72 Say:

"May I gain control of what belongs to me."

[This prayer is] to be said four times while offering a "tashar" cake four times.

73 Say:

"May I gain control of the white and healthy teeth of Horus."

[This prayer is] to be said four times while offering onions four times.

74 Say:

"May I gain control of the Thigh and the Eye of Horus. [This prayer is] to be said four times while offering a thigh of beef four times."

75 Say:

"May I be purified in the East like a calf."

[This prayer is] to be said four times while offering an "aa" (fore-leg) joint four times.

76 Say:

"May I gain control of the Eye of Horus and embrace it."

[This prayer is] to be said while offering a "sekhen" (breast) joint four times."

77 Say:

"May I gain control of the "sut" joint with the Eye of Horus."

[This prayer is] to be said four times while offering a "sut" joint four times.

78 Say:

"May I gain control of my doorways as soon as I can."

[This prayer is] to be said four times while offering four "seper" (ribs) four times.

79 Say:

"May I gain control of what belongs to me."

[This prayer is] to be said while offering four cuts of meat four times.

80 Say:

"May I gain control of the Eye of Horus, and of the Son with it."

[This prayer is] to be said four times while offering a "merset" (liver) four times.

81 Say:

"May I gain control of the Eye of Horus and advance with it."

[This prayer is] to be said four times while offering three "neshem" joints four times.

82 Say:

"May I gain control of the Eye of Horus and of his shoulder."

[This prayer is] to be said four times while offering a "ha" (shoulder) joint four times.

83 Say:

"May I gain control of the Eye of Horus and of the shoulder of Set."

[This prayer is] to be said four times while offering meat from a shoulder joint four times.

84 Say:

"May I gain control of the Disciples of Set along the sacred pathway."

[This prayer is] to be said four times while offering an "er" goose four times.

85 Say:

"May I soon gain control of my heart."

[This prayer is] to be said four times while offering a "therp" goose four times.

86 Say:

"May I gain control of the Eye of Horus and of the Daughter with it."

[This prayer is] to be said four times while offering a "set" goose four times.

87 Say:

"May I gain control of that which is predicted to come about."

[This prayer is] to be said four times while offering a “sert” goose four times.”

88 Say:

“May I gain control of the Eye of Horus and do deeds with it.”

[This prayer is] to be said four times while offering a “menent” (dove) four times.

89 Say:

“May I gain control of the Eye of Horus and keep it.”

[This prayer is] to be said four times while offering “saf” (meal) four times.

90 Say:

“May I gain control of the Eye of Horus and never lose it.”

[This prayer is] to be said four times while offering “shat” (dough) four times.

91 Say:

“May I be influenced by the Eye of Horus.”

[This prayer is] to be said four times while offering two containers of “nepat” grain four times.

92 Say:

“May I gain control of the Eye of Horus and bring it through the waters here.”

[This prayer is] to be said four times while offering two containers of “mest” grain four times.

93 Say:

“May I gain control of the Eye of Horus and contact Set with it.”

[This prayer is] to be said four times while offering two containers of "tchsert" four times.

94 Say:

"May I gain control of the Eye of Horus. May its strength assist me."

[This prayer is] to be said four times while offering two containers of "tchsert" four times.

95 Say:

"May I gain control of the Eye of Horus and do deeds with it."

[This prayer is] to be said four times while offering two containers of "khenemes" four times.

96 Say:

"I will be completely changed in my appearance here."

[This declaration is] to be said four times while offering two containers of "heqt" four times.

97 Say:

"I will be changed in my appearance here."

[This declaration is] to be said four times while offering two containers of "sekhpet" four times.

98 Say:

"I will be changed in my appearance here."

[This declaration is] to be said four times while offering two containers of "pekh" four times."

99 Say:

"I will be changed in my appearance here."

[This declaration is] to be said four times while offering two containers of "heqt" and "sta" four times.

100 Say:

"May I gain control of the breast of Horus and share it with the gods here."

[This prayer is] to be said four times while offering two bowls of "teb" (figs) four times.

101 Say:

"May I gain control of the fulfillment of my father. May my mouth be opened thereby."

[This prayer is] to be said four times while offering two containers of wine from the North four times.

102 Say:

"May I gain control of the Eye of Horus. It supports and governs the mind."

[This prayer is] to be said four times while offering two measures of "asha" four times.

103 Say:

"May I gain control of yearning with the Eye of Horus."

[This prayer is] to be said four times while offering two containers of "amt" four times.

104 Say:

"May I gain control of the Eye of Horus. It will change me and open my mouth thereby."

[This prayer is] to be said four times while offering two containers of "hetem" four times.

105 Say:

"May I gain control of the Eye of Horus and never lose it."

[This prayer is] to be said four times while offering two containers of "senu" wine four times.

106 Say:

"May I gain control of the Eye of Horus through an appropriate ceremony."

[This prayer is] to be said four times while offering two containers of "hebnet" (ceremonial) wine four times.

107 Say:

"May I gain control of the Eye of Horus and focus it."

[This prayer is] to be said four times while offering two "khenf" (focusing) cakes four times.

108 Say:

"May I gain control of the Eye of Horus. May Set assist in obtaining it."

[This prayer is] to be said four times while offering two bowls of "ashat" (fruit) four times.

109 Say:

"May I gain control of the Eye of Horus. May its color be white."

[This prayer is] to be said four times while offering two bowls of white "seshat" four times.

110 Say:

"May I gain control of the Eye of Horus. May its color be green."

[This prayer is] to be said four times while offering two bowls of green “seshat” four times.

111 Say:

“May I gain control of the Eye of Horus and use it accordingly.”

[This prayer is] to be said four times while offering two bowls of “set-aget” four times.

112 Say:

“May I gain control of the Eye of Horus and use it accordingly.”

[This prayer is] to be said four times while offering two bowls of “[set-]aget” four times.

113 Say:

“May I gain control of the Eye of Horus with this ‘babat.’”

[This prayer is] to be said four times while offering two bowls of “babat” four times.

114 Say:

“May I gain control of the Eye of Horus with this ‘nebes.’”

[This prayer is] to be said four times while offering two bowls of “nebes” (berries) four times.

115 Say:

“May my two eyes see what is there.”

[This prayer is] to be said four times while offering two “nebes” (berries) cakes four times.

116 Say:

“May I gain control of the Eye of Horus and its actions.”

[This prayer is] to be said four times while offering two containers of "hua" four times.

117 Say:

"May I gain control of the Eye of Horus. May everything be pleasant."

[This prayer is] to be said four times while offering two containers of "bener-nebt" (all sweet things) four times.

118 Say:

"May I gain control of the Eye of Horus and be influenced by it."

[This prayer is] to be said four times while offering a bowl of "renp-nebt" (all fresh things) four times.

119 Say:

"May I gain control of the Eye of Horus. May my thirst leave me."

[This prayer is] to be said four times while offering a container of "mat-neb" (all gifts) four times.

120 Stand up and then sit down while visualizing offerings of a thousand cakes, and drinks, and meats all around you in Amentet. Conclude this ritual by changing into the god of peace by means of these offerings to the God of Peace.

The Ritual Of King Unas

This very long ritual is taken from hieroglyphic texts found in the tomb of Unas, the last king of the Fifth Dynasty. Although not a part of the *Pert Em Hru*, its early date makes it a prototype of the so-called coffin texts which followed during the succeeding dynasties. The material was written on the inner walls of the pyramid of Unas with green paint to set them off from the stone walls. Many of the steps in the latter part of this ritual are similar to those in the Ritual of Peta-Amen-Ap. Some of the offerings can not be translated clearly, but whenever possible, a translation is given. The ritual employs meditational techniques, visualizations, assumption of god-forms, offerings, and prayers. Although specific details are lacking, the 138 steps of this ritual provide an excellent structure for a very effective ritual.



The Ritual of King Unas

1 Visualize this: Rain pouring from heaven and the stars trembling and moving around as if they had been shot from bows. The bones of the lion god, Aker, are shaking, and that which is below them is also moving around. Now, you must see this clearly as your soul (ba) ascends like a living god up to your fathers even to the place of your mothers.

2 See yourself as the Lord of the Wise, one whose mother knows not his name, and say:

"I am the Saintly One in heaven. I am mighty in spirit (khut) like my father, the god Tem, who gave birth to me and gave strength to me. Behold, I am in the world of the kas. I can sit. I can stand. My gods are with me. My Uraei (serpents) are on my brow. My Serpent Guide is in front of me as the two eyes of my soul (ba) and spirit (khut)."

3 Know that the powers of a king are available to you and say:

"I am the Bull of Heaven who holds in his heart the life that is manifested by every god, and the yearning of those who come to fill their body with magick power (hekau) on the island of Sasa (city of kindling flame). I have provided for my spirit (khu). I ascend like a Great One, a Lord who dwells on a Throne, one who sits at the side of the god Seb. My word has been evaluated, and my name will not be kept secret on that day when consciousness is lost."

4 See yourself as the Lord of Peace and of the forces of attraction and say:

"I am the creator of my own nourishment. I yearn for men to live like all of the gods who bring about new experiences."

5 It is said that these regions contain the Am-Kehau and that they will be there for you. Assume the god-form of Tcheser-tep and say:

"I know them therefore I can repulse them."

6 Assume the god-form of Her-thertu and say:

"I rise over them."

7 Assume the god-form of Khonsu and say:

"The knives of these Lords are hungry. I can go into their group and I am able to repulse them."

8 Assume the god-form of Shesemu and say:

"They can sever consciousness. Therefore do I kindle a fire there against my opponents in the dawn."

9 Return to your own form and say:

"I yearn for their Magick power (heka) and am hungry for their spirits (khus). Their great ones are for the twilight. Their medium ones are for the dawn. Their little ones are for the night. Their old ones, male and female, are for my forge."

10 It is said of a Mighty One in Heaven that he can shoot a fiery flame against the armor of his opponents and below that into their thighs. See yourself as one who goes around in Heaven and say:

"I can shoot down opponents [as if they were] on the legs of their women. I can go around the two Heavens (the day sky and the night sky) completely. I can go around the two halves of the world (upper and lower Egypt). I have great power and have mastery over powers. I have abundance and an abundance of great abundances. I will find my pathway [because] I have yearned for it exceedingly."

11 You will be protected here in the spirit body (sahu) by the Lords who dwell in a spirit (khut). You will be a god for those who are here. You must go around thousands [of times]. You must pass through hundreds [of times]. You will be given assistance in the form of great power.

12 Now, it is said that the god Sah (Orion) [is one of] the gods who can demonstrate for you how to rise up into Heaven and change flesh into spirit (khut). [Assume his god-form and say]:

"My essence has attachments that can precipitate flesh. I have obtained the hearts of the gods. I yearn for the Red [Crown]. I hunger for the White [Crown]. I will gather together my skills. I will rest while living in the hearts [of the gods]. I have magickal power (hekau)."

13 Know that you are your own Master, dwelling here with those of red flesh in a Magickal Universe. Their magickal power (heka) will be in your body when you are seated in the spirit body (sahu) where you can receive it. You must hunger for the knowledge of every god. The time of rising up will be an eternity and will last forever in this spirit body (sahu) of yours. Your true will (merer) will create your birth bodies (mes-tchetch). You will have no worries in the spirit (khu) forever and ever.

14 Visualize the soul (ba) that was in your body, and the spirit (khu) that is with you. You will be lavishly nourished by the gods. The circle of fire around you is like their bones.

15 Visualize your soul (ba) and the shadows (khaibits) of those who give forms. You are now with these, ascending, ascending, hid-

den, hidden, until the power to create new experiences has been cultivated on the Throne of the Heart. You will be among the living on this Earth forever and ever.

16 O Osirified magician, you must acknowledge all of your bodies.

[Here] sprinkle water.

17 Those who have spoken falsely in your name will be brought to Thoth. He will take them to Osiris. Say to Thoth:

"May those who have spoken falsely in my name be brought forth to you to hold them entirely in your hand."

[This prayer is] to be said four times in order for you to be protected thereby. You will be magically protect thereby.

18 [This section is] to be said four times while burning incense.

"I will go forth with my ka. Horus goes forth with his ka. Set goes forth with his ka. Thoth goes forth with his ka. Horus-Sothis goes forth with his ka. Osiris goes forth with his ka. Khent-Maat goes forth with his ka. May my body go forth with my ka. I hold my ka before me. I hold ka near me. I move my ka before me. I move my ka near me."

19 O Osiris magician, you will be provided with the Eye of Horus. You can eliminate restriction with it. The Eye of Horus will be with you. May this [ritual] refresh you. May these [prayers] refresh you.

[Here concentrate on] the concept of refreshment.

20 You must come forth before your son. You must come forth before Horus, who will bring you the Eye of Horus and will sustain your heart with it. It will be brought to you if your two feet are beneath you. You must gain control over evil that has come to you here without a physical body. Say:

"My heart has been judged."

[This declaration is] to be said four times. In order for you to come forth, your voice should be with emphasis. In order for you to come forth, your voice should be with emphasis.

21 Make an image. Make an image and your mouth will be opened.

[Here concentrate on] the concept of growth from Nekheb (city of growth).

22 You will be the first; the first one to be initiated in the divine Halls of those who follow Horus. Make an image of those who follow Set and place that image in your heart.

[This step is] to be done four times while you use natron to obtain the protection of Horus and the followers of Horus.

23 You must have a concept; the concept of Horus. You must have a concept; the concept of Set.

[Here concentrate on] the concept of the universe and that part of it that is Heaven.

24 You must have a concept; the concept of Thoth. You must have a concept; the concept of Horus-Sothis. You must have a concept; a word that will stabilize you thereby. Your mouth must be the mouth of a calf sucking milk on the day of his birth. You must have a concept; the concept of Horus. You must have a concept; the concept of Set.

[Here concentrate on] having a concept.

25 You must have a concept; the concept of Thoth. You must have a concept; the concept of Horus-Sothis. You must have a concept; the concept of your ka. You must have a concept. You must have a concept. You must have a concept. You must have a concept. These words will stabilize you there. Say:

"May the gods be my brothers. May I have this concept: I am a Master. I am purified. My bones are complete. I am unattached to what

belongs to me. May Osiris give me the Eye of Horus. I can completely eliminate restriction with it. I have maintained my two jaw bones intact."

[Here concentrate on] the integrity of the individual.

26 Say:

"May my mouth be opened by the two gods (Horus and Set)."

[Here concentrate on] the symbolism of the iron (Horus) and stone (Set) of the North (Horus) and South (Set).

27 Say:

"May I gain control of the Eye of Horus. May it be brought forth. May it be brought to me. May I hold it in my mouth."

[Here offer] the "seru" (cheese) of the South and the "seru" (cheese) of the North.

28 Say:

"May I gain control of the "shaku" of Osiris."

[Here offer] "shaku."

29 [You are now] at the top of the breast of Horus. His body is near you and your mouth.

[Here concentrate on] a common viewpoint.

30 [You are now] at the breast of your sister Isis, the supportive and protective mother. You have completed your peregrination.

[Here] establish the magickal protection of auspicious truth.

31 This [ritual] will refresh you, O Osirified magician. This [ritual] will refresh you.

[Here] offer the refreshment of the North.

32 You must identify with Osiris and then come forth before your son. Come forth before Horus who comes and brings to you the Eye of Horus and sustains your heart with it. It will be brought to you if your two feet are beneath you. You must gain control over the evil that has come forth to you here without a physical body. Say:

"My heart has been judged."

[This declaration is] to be said four times. In order for you to come forth you should speak with emphasis. In order for you to come forth you should speak with emphasis.

33 The two Eyes of Horus include the white and the black. You must acquire them in order for you to be initiated. They must be focused upon you.

[Here offer] a white container and a black container.

34 Say:

"I will set with the Sun in heaven. I will set with it. The two Lords of Peace will be beneath me at night."

[Here offer] nourishment for strength.

35 You must set now, and the Vulture Crown and Uraeus Crown will bring peace to you. Say:

"I see peace. I hear peace. Peace and the presence of peace are in my path. Peace is with me. May I gain control of the white teeth of Horus that can force apart my mouth."

[Here offer] five onions, and recite [these words] four times.

36 Say:

"May a King's peace be given to my ka. May I gain control of the Eye of Horus and of my yearning."

[Here offer] a ritual cake.

37 Say:

"May I gain control of the Eye of Horus. May I obtain the assistance of Set."

[Here offer] two containers of white wine.

38 Now, your mouth should be opened for you. Your mouth should be opened at this time. Say:

"May my mouth be opened toward the North at this time."

[Here offer] two containers of dark wine.

39 Say:

"May I gain control of the authority that comes forth there to me."

[Here offer] a container of dark beer.

40 Address Ra and say:

"O Ra, you are praised in Heaven. You are praised by me. You are the Lord of Fire. The Lord of your body is Fire. The Lord of my ka is Fire. The Lord of my body is Fire."

[Here assume the form of] the Lord of the Sacred Rituals.

41 Say:

"May I gain control of the Eye of Horus. May I be a Master."

[Here offer] a "tept" (Master) Cake.

42 Say:

"May the darkness of night become denser and denser."

[Here offer] an "ah" (dense) cake.

43 Say:

"May I gain control of the Eye of Horus and of my own breast."

[Here offer] a breast of flesh.

44 Say:

"May I gain control of the Eye of Horus and may Set assist me. My mouth will be opened thereby."

[Here offer] a container of white wine.

45 Say:

"May I gain control of the authority that comes forth from Osiris."

[Here offer] a container of dark beer.

46 Say:

"May I gain control of the Eye of Horus so iron will have no effect against me."

[Here offer] an iron container of beer.

47 Say:

"May I gain control of the Eye of Horus. I can inflict damage with it."

[Here offer] a damaged container of beer.

48 Address Horus and say:

"May I focus your Eye upon my body."

[This prayer is] to be said four times [while offering] "seth-heb" ointment.

49 Say:

"May I gain control of the authority that is upon one there."

[Here offer] "heken" ointment.

50 Say:

"May I gain control of the Eye of Horus when there is darkness upon it."

[Here offer] a jar of "seketh" (bitumen or pitch).

51 Say:

"May I gain control of the Eye of Horus and the unity associated with it."

[Here offer] a jar of "neshnem" (unity) ointment.

52 Say:

"May I gain control of the Eye of Horus and may the gods be brought forth with it."

[Here offer] a jar of "tuatu" (magickal) ointment.

53 Say:

"O Seeds of Desire. O Seeds of Desire. May you hereby cause yearning for the Initiation of Horus."

[Here offer] oil of cedar.

54 Address the followers of Horus and say:

"O you who yearn; you who yearn to be with Horus: May you initiate me. May you cause me to be delighted. You have the ability. You can make me to be spiritual. You have the ability. You can give me mastery over my body. You can give me powers wherein both eyes of every spirit (khu) can see me. You can make me hear my name. Behold, I have been brought to the Eye of Horus and I will gain possession of it at my initiation."

[Here offer] "thehennu" oil and recite [these words] four times.

55 Say:

"May I hold onto the Eye of Horus and keep strong thereby."

[Here offer] a bag of "uatch" eye-paint and a bag of "mestemet" eye-paint.

56 Say:

"My individuality is at peace. My individuality is solidified and the solidification is with peace. My individuality is solidified in peace."

[Here offer] the two types of substance: physical and spiritual.

57 Visualize the Eye of Horus in the city of Tep in peace. Visualize the Eye of Horus in the Temples of Net in peace. The nature of the Eye of Horus, which partakes of the substance of the Great Helper, is given to you. Visualize your beloved Two Lands. You must give obeisance to them and to Horus. Awesome are your beloved Two Lands. They are awesome like Set sitting on his Throne. Say:

"May my path be the means of my divinity. May a pathway be opened up for me to the Initiator of Spirits (khus). May I rise up to the Initiator of Spirits (khus). Behold, Anubis-Khenti-Amenti is at the initiation, at the initiation before Osiris. May I go forth with my ka. Horus goes forth with his ka. Set goes forth with his ka."

[Here] burn incense.

58 Say:

"Thoth goes forth with his ka. Horus-Sothis goes forth with his ka. Osiris goes forth with his ka. Khent-Maat goes forth with his ka. May my Tet-body go forth with my ka. May I hold my ka before me. May I hold my ka near me. May I move my ka before me. May I move my ka near me. May I be provided with the Eye of Horus. I can eliminate restriction with it."

[These words are] to be said four times.

59 Say:

"May the Eye of Horus be with me. May this [ritual] refresh me. May this [ritual] refresh me."

[Here offer] two kinds of refreshment.

60 [See yourself as Osiris and] come forth before your son. Come forth before Horus who will come to you and bring to you the Eye of Horus and will sustain your heart with it. It will be brought to you if your two feet are beneath you. You must gain control over the evil that has come forth to you here without a physical body. Say:

"My heart has been judged."

[This declaration is] to be said four times. In order for you to come forth, your voice should be with emphasis.

61 Address Thoth and say:

"O Thoth, may I be brought beneath it. May I come forth beneath the Eye of Horus."

[Here offer] an Altar of Fire.

62 Say:

"May I be given the Eye of Horus. May I rest on it."

[Here offer] a king's peace.

63 Say:

"May I gain control of the Eye of Horus. May I rest on it."

[Here offer] a king's peace also.

64 Say:

"May I gain control of the Eye of Horus. May I rest on it."

[Here offer] both nourishment and peace from the Great Hall.

65 Say:

"May my own words overcome for me."

[Here offer] that which is placed to appear-at-the-word.

66 Say:

"May I gain control of the Eye of Horus. May I be purified. May I be allowed to peregrinate."

[Here offer] two bread cakes.

67 Say:

"May I gain control of the Eye of Horus. May it be the father of my actions."

[Here offer] a "tut" (image) cake.

68 Say:

"May I gain control of the Eye of Horus and keep it."

[Here offer] a "rethu" (retaining) cake."

69 Say:

"May I gain control of the Lesser Eye of Horus that the god Set yearns for."

[Here offer] a "tchesert" (sacred) drink.

70 Say:

"May I gain control of the Eye of Horus. The Body of Light is inherently afraid of it."

[Here offer] "khenem" beer.

71 Say:

"May I gain control of the Eye of Horus. May I use it now for myself."

[Here offer] a pan of "fa" (working) cake.

72 Use your head, O Osirified magician, use your head. You must go and your soul (ba) must go forth. Use your head. You will be sustained by Magick. You must see what comes forth with you. An auspicious region will be prepared for you there. You must open your mouth with the Eye of Horus and you must give praise in your ka. Behold, it is your spirit (khu) that gives rise to speech and the divine impulse. Your nature is such that you can be nourished with the Eye of Horus. Say:

"May I gain control of the Eye of Horus and of the support that is mine with it. May I be completely affected by the authority that comes forth to me here."

[This prayer is] to be said four times [while offering] a "shebu" cake with a drink.

73 Say:

"May I gain control of the "sut" joint by means of the Eye of Horus."

[Here offer] a "sut" joint.

74 Say:

"May I be purified in the waters herein."

[Here offer] two containers of water.

75 Say:

"May I gain control of the Eye of Horus. May my mouth be restored."

[Here offer] two "bet" (restored) containers.

76 Say:

"May I gain control of the Eye of Horus. May I be purified. May I be allowed to peregrinate."

[Here offer] a “tua” cake and a “shens” cake.

77 Say:

“May I gain control of the Eye of Horus and be protected by Set.”

[Here offer] two “tut” (image) cakes.

78 Say:

“May I gain control of the Eye of Horus and keep it.”

[Here offer] a “rethu” (retaining) cake.

79 Say:

“May I gain control of the Eye of Horus. May I retain my sense of identity.”

[Here offer] two “heth” (enduring) cakes.

80 Say:

“May I gain control of the Eye of Horus. May I remove worry from myself.”

[Here offer] two “nehra” cakes.

81 Say:

“May I gain control of the Eye of Horus. May it be said that the Eye is in my head.”

[Here offer] four “tept” (head) cakes.

82 Say:

“May I gain control of the Eye of Horus and of the beams that stream from it.”

[Here offer] four “peten” cakes.

83 Say:

"May light be in my head."

[This prayer is] to be said four times [while offering] four "shes" cakes.

84 Say:

"Concerning the Eye, may I acquire it."

[This prayer is] to be said four times [while offering] four "am-ta" cakes.

85 Say:

"May I gain control of the Eye of Horus and sit with it."

[Here offer] four "khenfu" cakes.

86 Say:

"May I gain control of the Eye of Horus and then be supported by it."

[Here offer] four "hebennet" (supporting) cakes.

87 Say:

"May I gain control of the Eye of Horus and keep it."

[Here offer] four white cakes.

88 Say:

"Concerning the Eye of Horus, may I hold it in my mouth."

[Here offer] four "atet" cakes.

89 Say:

"May I gain control of the Eye of Horus and of my yearning."

[Here offer] four "pat" (meat) cakes.

90 Say:

"May I gain control of the Eye of Horus and keep it."

[Here offer] four "ashet" (baked) cakes.

91 Say:

"May the white and healthy teeth [of Horus] (i.e., moonbeams) be brought to me."

[Here offer] four onions.

92 Say:

"May the Eye of Horus focus on the Thigh (i.e., the constellation of the Great Bear associated with the god Set)."

[Here offer] a thigh of beef.

93 Say:

"I will stand and wait for the god Seb and his "aau" joint."

[Here offer] an "aau" joint of meat.

94 Say:

"May I gain control of the Eye of Horus and of my breast."

[Here offer] a breast of meat.

95 Say:

"May I gain control of my "sut" joint by means of the Eye of Horus."

[Here offer] a "sut" joint of meat.

96 Say:

"May I gain control of what is before me."

[This prayer is] to be said four times [while offering] two "seper" (ribs of beef).

97 Say:

"May I gain control over those who would harm me."

[This prayer is] to be said four times [while offering] "ashert" (roasted) meat.

98 Say:

"May I gain control of the Eye of Horus [and control] my expression with it."

[Here offer] "mest" (liver).

99 Say:

"May I gain control of the Eye of Horus. I will advance with it."

[Here offer] a "nenshem" (advancing) joint.

100 Say:

"May I gain control of the Eye of Horus. I will initiate the dead [with it]."

[Here offer] a "ha" (flesh) joint.

101 Say:

"With the Eye of Horus, the dead can come before Set."

[Here offer] a forequarter of meat.

102 Say:

"May I gain control of the Masters of Set who are along the sacred path."

[Here offer] a "re" bird (goose).

103 Say:

"May I soon gain control of my heart."

[This prayer is] to be said four times [while offering] a "the" bird.

104 Say:

"May I gain control of the Eye of Horus and of its daughter."

[Here offer] a "set" (daughter) bird.

105 Say:

"May I gain control of that which will come. May I foresee it."

[Here offer] a "ser" (foreknowledge) bird.

106 Say:

"May I gain control of the Eye of Horus. May I abide in its beams."

[Here offer] a "mennut" (abiding) bird.

107 Say:

"May I gain control of the Eye of Horus and keep it."

[Here offer] a "tesaf" (constraint) cake.

108 Say:

"May I gain control of the Eye of Horus and not experience it apart from me."

[Here offer] two "shat" (experience) cakes.

109 Say:

"May I be influenced by the Eye of Horus."

[Here offer] two baskets of "nepat" (grain).

110 Say:

"Concerning the Eye of Horus, I yearn for the waters within it."

[Here offer] two "mest" cakes.

111 Say:

"May I gain control of the Lesser Eye of Horus that the god Set yearns for."

[Here offer] two vessels of "tchesert" (sacred drink).

112 Say:

"May I gain control of the Eye of Horus and of those who come to the watery region herein."

[Here offer] two vessels of "tchesert" (sacred drink).

113 Say:

"May I gain control of the Eye of Horus. The subtle body will not die for those who have it."

[Here offer] two vessels of "khenemes" (birth drink).

114 Say:

"May I be affected by the authority that comes forth to me."

[Here offer] two containers of "heqt" (regal beer).

115 Say:

"May I be affected by the authority that comes forth to me."

[Here offer] two containers of "sekhpet" (grain).

116 Say:

"May I be affected by the authority that comes forth to me."

[Here offer] two containers of "pekh" (grain).

117 Say:

"May I be affected by the authority that comes forth to me."

[Here offer] a container of "heqt" (regal beer).

118 Say:

"May I gain control of the breast of Horus and partake of it."

[Here offer] two containers of "teb" (figs).

119 Say:

"May my mouth be opened at this time."

[Here offer] two kinds of wine from the North.

120 Say:

"May I gain control of the Eye of Horus and of the beams that are supported by it. I hunger for it."

[Here offer] two kinds of light beer.

121 Say:

"May I gain control of yearning with the Eye of Horus. My mouth will be opened thereby."

[Here offer] two vessels of "amt" wine.

122 Say:

"May I gain control of the Eye of Horus. It will affect me and my mouth will be opened thereby."

[Here offer] two containers of "hetem" (that which affects) wine.

123 Say:

"May I gain control of the Eye of Horus. May brotherhood not be against me."

[Here offer] a container of "senu" (watery) wine.

124 Say:

"May I gain control of the Eye of Horus and be supported by it."

[Here offer] two vessels of "hebennet" (supporting) wine.

125 Say:

"May I gain control of the Eye of Horus. It is subtle."

[Here offer] two "khenfu" (subtle) cakes.

126 Say:

"May I gain control of the Eye of Horus. May Set assist in obtaining it."

[Here offer] two bowls of "ashet" (attainment) fruit.

127 Say:

"May I gain control of the Eye of Horus. May its white beams be divided up for me."

[Here offer] two broken white containers.

128 Say:

"May I gain control of the Eye of Horus. May its green beams be divided up for me."

[Here offer] two broken green containers.

129 Say:

"May I gain control of the Eye of Horus. Its beam can return me."

[Here offer] two containers of "set-aget" (roasted) seeds.

130 Say:

"May I gain control of the Eye of Horus. Its beams can return me."

[Here offer] two containers of "aget" (roasted) seeds.

131 Say:

"May I gain control of the Eye of Horus and of my soul (ba) with it."

[Here offer] two baskets of "babat" fruit.

132 Say:

"May I gain control of the Eye of Horus. It is said that this can support me."

[Here offer] a basket of "nebs" fruit.

133 Say:

"May two eyes yearn to see that which is here."

[Here offer] two "tenbes" cakes.

134 Say:

"May I gain control of the Eye of Horus and of its lunar beams."

[Here offer] a container of "hua" (lunar) grain.

135 Say:

"May I gain control of the Eye of Horus. May its bliss be a way for me. May every way be blissful."

[Here offer] two containers of all kinds of sweets.

136 Say:

"May I gain control of the Eye of Horus. May it influence me."

[Here offer] two containers of all kinds of fresh produce.

137 Close the ritual by saying:

"May my subtle body go before me, may it go before me."

[Here offer] vessels of "henket" (various offerings).

138 Know your mouth to be open in the Magickal Universe.

The Ritual Of The Day And Night

This ritual is taken from *The Book of the Day* and *The Book of the Night*. These two books were very popular during the Middle Kingdom. The theme of the ritual is the Boat of Ra, which slowly crosses the day sky and then the night sky. The text mentions the god Set as one who can “cast down Apep” and thus assist the solar god Ra in his passage through the night sky. The god Set was originally a benevolent god, and only later became associated with evil. Set personified the desert, and especially the heat of the desert. In later times he became the prototype of the god Shaitan or Satan, the Opposer. In his love for spirituality, Set opposes creation and is thus equivalent to the Hindu god Siva. His name is unclear; it can mean “black” in the sense of the primordial darkness in which the light of creation shines like stars in the night.



The Ritual of the Day and Night

1 Begin the Ritual of Day and Night by visualizing yourself in the Boat of Ra. Offer a prayer:

“I am the Egg of Ra, the Lord of Sunrises. O Ra, may I join with you. May you control this Boat at its settings and during each of the days of the sun throughout all time.”

2 The Boat begins its journey. Visualize two goddesses facing each other and kneeling in praise before you. Between them is Khepera in his beetle form, winged and rising upward. Address Khepera and say:

“I am the Egg of Ra. I am at peace. I am the Lord of Sunrises. O divine Khepera, you are a star. Your light is Radiant Light. Behold, the light that is two-sided is Ra-Khepera, the Lord of Manifestation.”

3 The Boat continues on its way. Visualize six gods with uraei serpents on their heads facing, and giving praise to, two dogs. Say:

“Behold, the highest Aaret Serpent who is the Mehen Serpent, the Serpent of Fulfillment who dwells in the channel of the Boat. I give praise to you in this Channel of Light.

“O Ar Serpents, who dwell in the channel of the Mehen Serpent. You are the powerful ones who dwell in the channel and move the boat along. I praise all of the powerful ones in this channel, and I praise the Radiant Light.

“O Khenti-Amenti, and the stars of heaven who are in the lands of Set, at the horizon of Abtet and Annu. I am in the waters that are the Channel of Ra. He is the Radiant Light of Heaven in the Night Sky.”

4 Now you will encounter four baboons in the form of Amhet. None of these baboons have names. Their city is in Set, the Funeral Mountain. They represent the image of the universe in this region of Set. They repeat events here.

5 Now you will see five gods and a serpent whose name is Nef-en-khet-em-hetep-f, he who sets as the One of Fire. The gods are Uten-bai-khet, the solidifier of souls in this channel, the double ibis-headed Neha, the crocodile-headed Am, Qa-Shefshef, the Lofty One of these regions, and Neba-khet-hra, he whose face is on fire. Although the mighty Apep is not seen, you can feel his presence here. Say to the primary adversary, Apep:

“O Apep, I am passing through heaven along the beautiful pathways of the Channel of Ra. May the forces of the Khet Serpent be with me.”

6 Now say a prayer for Ra, to help him in his ascent:

“Praise to Ra, and to the rising up of the Radiant Light. May Ra open up the doors of the mouth to the four corners of the Tuat and to the eastern horizon in Heaven. He is the Source of Radiant Light in the two horizons. He comes in strength, the basis of each beginning. Ra shines light every day.”

7 Now you will pass by eight gods and then a group of twelve gods. While passing through this watery region, consider the serpent and also consider Ra and say:

"A serpent is the Lord of his true selfhood. It is used as the Head-dress of Truth for living men. My emotions are in the land of the beautiful gods in the horizon. My two eyes are resting on the Radiant Light of Ra as it rises up. The beautiful aspects of light that are in the Tuat come forth as the mirror of this god."

8 Praises and prayers to Ra must be spoken by his followers so that the Ka-Gods of Heaven can make the Peregrination of Nuit, so that Radiant Light can be made to rise over the horizon, and so that the two Eyes can radiate light to the realm of mankind.

9 Visualize this: This is the northern region of Set near the horizon where a great river flows. These are the northern regions that are associated with nourishment, the regions of the goddess Nuit wherein the dead are invigorated by the great forces of Set. The forces of manifestation of Set, the Funeral Mountain, are considered to be like a god. In the northern region of Set is a city wherein instincts and emotions are consumed. Concerning the nourishment of Set, this comes along the Channel of Wine of the Star Gods who are in the southern region of heaven in the Waters of the Adepts. The forces of manifestation are in the form of Osiris and Isis, and in the word of Amen who passes first among the stars in the horizon and who helps Ra to move along the Channel of Souls across the Daughter of Amen. The Waters of the Adepts are universal for those who are the residents of Uast (Thebes), and for those who have the Gold of Isis, and for those who can peregrinate the northern part of heaven. Magickal power can make ecstasy from the disembodiment process. Now, the Thigh has given birth to the god Set. He exists in heaven and he gives star-wine to those who enter the southern region. The Star-Gods-who-are-never-unconscious (An-sek-tuau) will fulfill and strengthen the perfect gods who are in the Boat of Ra, and the others who are in it will be defended and their hearts will be strengthened.

10 Visualize this: The Sequet Boat is at rest with its surroundings. The hour is eleven o'clock. Nefer-Rem, happiness and sorrow, is the name of this Hour of Truth. Rejoice, the Atet Boat in Amentet will rise

up and come, and sensations dwell in the Atet Boat. You will now encounter Aau, the Ancient One. Address him and say:

“O Aau, protect my ka in the waters and rise up and come to Amentet in this strong boat, the Sektet Boat. This boat cycles through the stars, and through the region of refreshing waters, and through the Subplane of Dispersion.”

11 [Know that] Hor-Khuit, Horus in the horizon, is at the two doors before the spiritual region that is four cubits. The goddess Maat is associated with the region that is two cubits. The subplane that is associated with the dispersion process is five cubits. Its forests are three cubits. The region of the goddess Maat is also associated with the region that is five cubits. Rejoice and be purified. Be joyous because this great Lord is on the pathway to the City of Living Beings in the Sekhet-Aanru.

12 Rejoice, for you are now in the Waters of Fulfillment that are in the City of Living Beings in the Sekhet-Aanru. Know that the Adepts who dwell in the channel of the boat will be successful over Apep. These Adepts will produce a door in which to return.

13 You will now encounter five Star Gods: a Star God, a youthful Star God, a Star God who is Lord of Life, a Star God who embraces, and a Star God of Transformation. These are agents of the god Set. Address Set and say:

“Rise up and come, O Set. O Set, may you cast down Apep beside the boat. May you make the powerful Adepts of Apep raise up their arms to Ra. May you cause them to rise up and come on the day that these Star Gods are in the Tuat in that part of the Tuat wherein resides the Aaru.”

14 You will now approach the gods and the Adepts of Souls who make up the city and those souls and Adepts who have risen up to become the Adepts of the God of Amentet. Say to them:

“You are the Adepts of the Gods. Your hearts are universal. The Lady of Light will invoke the magickal pathway through the heavens. Behold, the Adepts of the Gods dwell in a star. May I have peace and a universe of Radiant Light with the Source of Radiant Light.”

15 [Know that] the second pylon is the Fiery Pylon of Flames that assists in consuming one's body. The fires are provided with one thousand flames to truly separate and disperse you unless you are on the Magickal Pathway, or unless you are given magickal power.

16 [Know that] the third pylon contains the grand separations and the disembodiment processes of the Mistress of the Two Lands which is called the Dispersion of Light. The magickal operations of Ur-Tchab, the great god of the heart-body, will cause trembling in the Region of Truth that can be felt all across the night sky.

17 [Know that] the fourth pylon leads to the Land of Heaven and to the Mistress of the Two Lands.

18 [Know that] the fifth pylon leads to the Lady of Life. Your true identity will be seen here, O Son of the Sun.

19 [Know that] the eighth pylon leads to the region of the ka in the great lands of the Two Flames. Your true self will be revealed here.

20 You will now come to the city of Namu. Address the gods here and say:

"O gods of the city of Namu, who create the forces of the mind, give praise to the divine Radiant Light at this time. My soul is in the land that is above the door that leads to the Source of Light where the Star Gods of Set magically come forth."

21 [Know that] the ninth pylon leads to the terrible Mistress of the [Silver] Star. There are many gods and goddesses in this region. Assume the god-form of a Star God, address these deities and say:

"I am a hawk. I speak to the Adepts and those who are guides in the Tuat. I am an Adept of Set and have the body of a Star God. I can fill this entire boat. I have arrived at nine of these pylons and have passed through them. I am mighty in my boat."

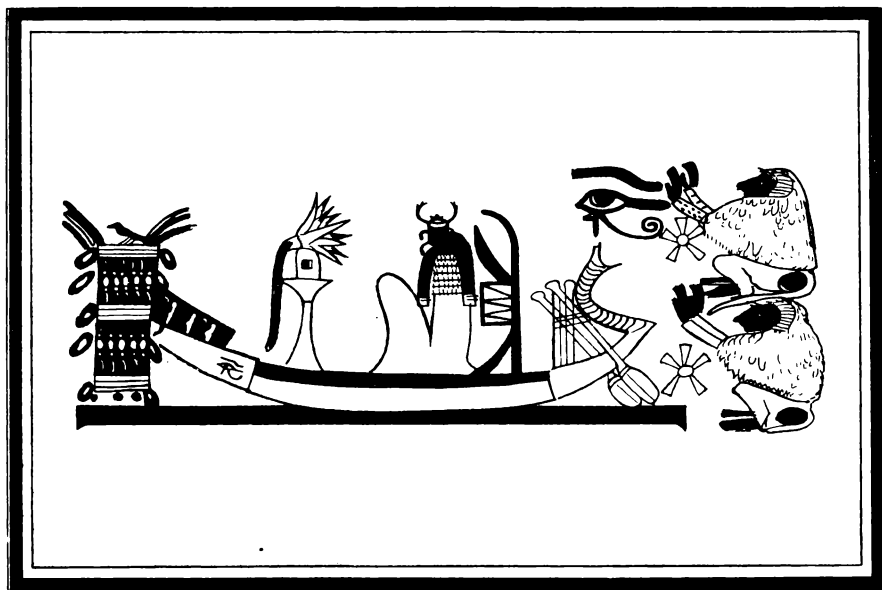
22 [Know that] the tenth pylon will receive you. It will receive you in your true name, before the gods of Agert. You must pass through it.

23 [Know that] the eleventh pylon contains the Source of Light for the dead during the death processes. Visualize this: This pylon contains the god Khepera rising up from a giant Tet mounted on a sleigh. Praising him is the god Hehu, and the goddess Hehuit. Say:

"I am the Egg of Ra and the Lord of Sunrises. I am with the god Ptah in Annu with those who help and guide the passage of this boat, and who dwell in the Tuat with the rays of Ra. I have come to this Great Pylon in the Seqtet Boat."

24 [Know that] you have now passed through the last pylon. Close this ritual by saying:

"I now come forth from the Tuat in peace in the great Seqtet Boat at the Hour of Ra, who is my divine Lord who is manifesting in the form of Khepera. My spirit will now pass through the horizon and will enter through the door, and will join my ka in Radiant Light at the hour of the ascension of Ra at the creation of living man."



The Ritual Of Am Tuat

This ritual is based on *The Book of Am Tuat* or *The Book of That Which Is In The Tuat*. The full text of this book can be found in the tomb of King Seti I. The theme of the ritual, like that of the Ritual of Day and Night, is the Boat of Ra passing through the twelve hours of the Tuat. In this ritual, the Tuat refers to the region behind the earth where the sun passes from its setting in the West until it rises again in the East. This is a region of darkness and night, often referred to as the "underworld." The ritual consists of a series of intense visualizations. The ritual should be conducted by using your magickal imagination.



The Ritual of Am Tuat

1 This is a journey beginning in the West, and passing through to the end of the Darkness of Night. It is to be conducted by an Osirified magician. Begin by entering the Boat of Ra as it sets in the West.

2 Know that the first hour is called Ushemet-Hatu-Khefti-Ra, the Star Goddess at the region of the dead at the beginning of the death processes of Ra. Visualize this: You are standing in the Boat of Ra with a human body and the head of a ram. Your name is Af, the father of flesh. In the boat with you is:

<i>Ap-Uat</i>	the Opener of the Ways
<i>Sa</i>	Knowledge
<i>Hor-Hekenu</i>	a form of Horus
<i>Nehes</i>	He who cycles
<i>Hu</i>	Sensation
<i>Ka-Shu</i>	He whose ka is truthful
<i>Khert-Nepht</i>	Strengtheners of Form
<i>Nebt-Uaa</i>	Lady of the Boat

The Lady of the Boat is the Star Goddess who changes with each hour of the Tuat.

3 Visualize this: You sail up the river Uruet, the Great River in the solar bark. You enter the region of this hour that is called Net-Ra, the Waters of Ra. At the side of your boat is a smaller boat holding the god Kheper-en-Asar, the Manifestation of Osiris. On the right bank are nine apes, twelve serpents with fiery venom, nine gods praising, and twelve goddesses. On the left bank are nine apes, twelve goddesses, nine gods praising, and then another twelve goddesses. As you sail through this region you will see the warder whose name is Ar-Nebau, he who is sometimes with the Two Fires. Address him and say:

"I am with Ra and those who follow him. I was born because of him. I love him. I am going with him and will turn back the forces of dispersion. The Mehen Serpent and his gods will assist me together with the Gods of Life. Behold, I am in the Sequet Boat."

You may now pass through this hour in peace.

4 Know that the second hour is called Shesat-Maket-Neb-s, the Star Goddess in her region who defends her Star-Lord. Visualize this: You now enter into the region called Ur-nes, the Great Lake. The gods here are called the Souls of the Gods of the Tuat. There are now four boats in front of you. The first is sailed by Maat, the second by Hathor, the third by Ap-Uat, and the fourth by Neper. Isis and Nephthys now join your boat as you sail past the Fields of the Gods of Renewal. Along the right and left banks are a multitude of deities. As you leave this region you will see the warder whose name is Am-Nebau, he who is always with the Two Fires. Address him and say:

"Ra comes on this boat to sail with those who are in the Tuat. Behold, the highest joy is in the divine Boat of Ra. Praise Ra, who will speak to each of the Gods of Peace."

5 Know that the third hour is called Tent-Baiu, the Star Goddess who initiates the disembodiment process for souls. Visualize this: You now pass through the region called the Field of the Gods of New Lands. The gods here are called the Souls of the Earth. Then this fades away and you enter into the Waters of Osiris. Three boats will precede

across these waters. In each boat is a form of Osiris. Along the two banks are many deities. Included here are nine forms of Osiris:

Osiris Lord of Amentet
Osiris-Khenti-Amenti
Osiris of the Throne Room
Osiris who has a million years
Osiris the Ka of Ament
Osiris on his stairway
Osiris the Power of the Gods
Osiris the King of the South and the North
Osiris of the Estate.

Address these and say:

"These are the Waters of the One God, the manifestation of those who are infinite. May I safely pass through."

As you leave this region, you will see the warder, Khetra, he whose body has been renewed. Address him and say:

"Behold, I pass through with the Great God in his boat. It is said that the forces of attachment come from this Great God. It is said that each of the gods is a star."

6 Know that the fourth hour is called Urt-em-Sekhemu-s, the Great Star Goddess and her defensive powers. Visualize this: Your boat is now in the form of a two-headed serpent. It is towed by four gods. You pass through the Circle of Amentet and the Ankh-Kheperu, those who are living transformations. You must pass through the pylon in this region known as the Ament-Sethau, the secret house of the forces of mobility. There are three doors that you must pass through. All of these contain disembodiment processes. The first is Metes-sma-ta which joins the land. The second is Metes-mau-at which contains the truths that can be given out. The third is Metes-neheh which is forever. In this region you will encounter the Hetch-nau Serpent. This serpent will help the Source of Light to shine in this region. Also, you will see the Neheb-kau Serpent. This serpent will cause your ka to be joyous and happy. You will see many other deities here as you pass through. Address them and say:

"Behold, I am perfected as I pass forth. I have no yearning here lest my lower nature will come forth thereby. I am the Source of Light in the Darkness of Night. I am initiated."

7 Know that the fifth hour is called Semit-Her-Abt-Uaa-s, the Star Goddess in her boat at the time of the disembodiment process. Visualize this: Your boat is now sailing through the secret Circle of Ament. Those who dwell in this Circle are the souls who dwell in the Tuat. You must pass through the pylon in this region known as Ahaneteru, the erection of the House of the Gods where the goddess Khemit, Goddess of the Dead, dwells. Your boat is now towed by seven gods and seven goddesses. As it passes here, you will see the huge Pyramid of Sand, a pyramid that is capped with the head of a goddess; the forepart of a beetle is over her head. Know that you are in the Land of Seker. This land is protected by a sphinx at each end. Inside is the hawk-headed Seker, whose title here is Image of Seker. The first speaking serpent, Tepan, can be seen at this time. The Ankh-aapau Serpent, a force of life, is here near the Waters of Nuit. The Company of the Gods of Ra are here near a vaulted chamber known as Night. This chamber has a hawk clinging on both sides and is sometimes called the Vault of Night. Khepera will issue from the bottom of this vault in his season. The two-headed Ter Serpent guards this chamber in the form of the Serpent of Restraint. After leaving the Vault, you will pass by many deities. Address these deities and say:

"O Gods of Peace, you are the just and true of souls who are in a corner of heaven, in the House of Support. The Great God, Ra, speaks to you. I am a Master of the Earth in peace, and I sail through your waters which are waters of refreshment and calmness."

8 Know that the sixth hour is called Mesperit-Arat-Maatu, the Star Goddess of generation and renewal for those who come to the Hall of Truth. Visualize this: Your boat is now sailing through Methchet-nebt-Tuatiu, the Waters of Metchet who is the Lady of the Gods of the Tuat. You must pass through the pylon in this region known as Sept-metu, the provision house for the disembodied. Before your boat is Thoth in his form of Khenti-Tuat, the Initiator of the Tuat. He is dog-headed and holds an ibis in his right hand. Before him is the goddess Ament-semu-set, who is hidden to her followers. You will pass by a long house containing thirty-two gods and a five-headed serpent

called Ash-hrau, he who has many faces. This serpent will attack you. Khepera can protect you here. Along the right bank are two groups of nine gods, a lion-god named Ka-hemhem, Isis and Horus in the form of Harpocrates, and a mummified god called Th-Hor-th-neteru who is Horus of the Gods. This last god is guarding three houses. Each house has a serpent along one side spitting fiery venom into the house. The first house is the house that unifies the pathway of Ra. The second house is the house of the forces of attraction of Ra that opposes other forces. The third house is the house of the worship of Ra. Along the left bank are many gods and goddesses. You will see the Am-khu Serpent, the serpent who hungers for spirits. He carries on his back the heads of the four sons of Horus. Address these deities and say:

"May I not be separated in the Tuat. May the Tuat be clear for me. May I ascend with the divine Radiant Light. May the Regions of Reception be clear for me. May divine nourishment be generated for me. May the night sky clothe me."

9 Know that the seventh hour is called Khesef-Haa-Heseq-Neha-hra, the Star Goddess who turns back the Serpent of Cycles and who splits up the Serpent of the Identity. Visualize this: Your boat is sailing through Tephet-Shetat, the place that is hidden from the Earth. The pylon that you must pass through here is called Ruti-en-Asar, the Pylon of Osiris. Your boat will now be attacked by the Neha-hra Serpent. Sometimes it is said that it is Apep. You must call on the goddess Serqet who will come and bind up this serpent. After this, say:

"Behold, I am with the Great God of this city. I pass along the Pathway of the Peregrination of Flesh with the god Heka who can cross the path of the An-Hra Serpent. Heka is the creator of the subtle senses, and he is safe from Apep. I am a light in Amenti, in the hidden side of the Tuat. I am a Master of the earth in harmony. I am raised up. I dwell in the Boat of Ra in heaven and on earth and I am aware of the disembodiment processes. I will not encounter the An-Hra Serpent. Bound is the Neha-Hra Serpent in the Tuat, 443 cubits in its length. His peregrinations are ended until Apep can come to him. I am a light in the Land of Apep and I pass over it. I am a Master of the earth. I know that the Neha-Hra Serpent is quiet in his waters of Tchau, the Lake of Strength. Otherwise, Apep will enter the Tuat and he will return forms to his formlessness."

Along the banks are many deities. On the left you will see a god named Shepes, a form of Thoth, seated on a throne. Say to him:

"You are the Great God Shepes. May you give me a house on the path according to what I deserve. May my speech to you allow me to pass through. I have come here to you. I am the Source of Light against the Initiator of Darkness. I give light to these waters in the form of the Mehen Serpent."

Also on the left bank is the god Af-Asar, the Flesh of Osiris. He is surrounded by a serpent called Ankh-aru-tchefau, the nourishment that is produced for living beings. You should address Af-Asar and say:

"O Great Osiris, Initiator of the Tuat, Lord of Life and Governor of Amenti, you live, you live, and life is light. You are the son. You are the son, the Son of the Earth, and you are the magickal soul of those who dwell in it. You come along the channel and you cast down forms. Your labors are under your feet. You have majesty over creative processes. Your mouth consumes the Ankh-aru Serpent."

Now you will see three men lying down and bound by rope to the god Naku who stands over them. Say to him:

"You are doing the work of Osiris. You are the fulfillment of the Initiator of the Tuat. You bind up the two arms of those who have desire. But, your work is limited to their shadow (khaibit). You are the great Nak because Naku is a form of Nak, the one who binds. You must not come to do your work on me, ever."

To assure safe passage through this region, address all of the deities and say:

"The pathway through the regions of Amentet leads to Apep. I am with the Great God who is in his boat. I will confront Apep. I will come to him on the pathway. He will no longer have water. He will no longer have mobility. I will come with the power of the subtle senses of Heka, and with the help of Thoth."

"It is said that I am in the House of Osiris. It is said that I am a god here in this house. May I pass by the Pylon of Osiris in this city of Pehet Shetat where existence is twilight."

10 Know that the eighth hour is called Nebt Ushau, the Star Goddess who is the Lady of the Garden of Night. Visualize this: You will now pass through Tebat-neteru-s, the region that restores the soul and the house of its gods. The pylon that you must pass through is called Aha-en-urt-nef, the erection of the Great One, he who restrains evil. Your boat is pulled along by eight gods and preceded by four forms of the ram-god Ta-thenen whose names imply a manifestation. Along the two banks of this region are circles, and each circle has a door. As you pass by them, say their names as follows:

The left bank:

"The Sesheta Circle whose door leads to another peregrination.

"The Tuat Circle whose door leads to the great god Ta-thenen.

"The As-neteru Circle whose door leads to the Builder of Souls.

"The Aakebi Circle whose door leads to the Earth by means of the Lightning of the Gods.

"The Nebt-semu-nefu Circle whose door leads to the Darkness of Night.

"The last door on the left bank leads to the shadows (khaibits) of the gods of the Tuat.

The right bank:

"The Hetepet-Neb-s Circle whose door leads to that which carries the world.

"The Hetemet-Khemiu Circle whose door leads to the enemies of Ra.

"The Hap-semu-s Circle whose door leads to the power of creativity.

"The Sehert-baiu-s Circle whose door leads to the Masters of Fire.

"The Aat-Setekau Circle whose door leads to the spiritual gods.

"The last door on the right bank leads to fire and to those goddesses who are associated with the earth."

11 Know that the ninth hour is called Tuatet-Maket-Neb-s, the Star Goddess of the Tuat who is very strong and who is known as the Lady of the [Silver] Star. Visualize this: You are now in Bes-aru, the house that transports transformations. You must pass through the pylon called Sa-Geb, an expression of divine waters. You will see twelve gods with oars preceding your boat. In front of them are three gods in sphinx-form resting on a "neb" (Lord). The first is Muti-Khenti-Tuat with a human head. The second is Nesti-Khenti-Tuat with a ram head. The third is Nebt-au-Khenti-Tuat with a cow head. At the far end of the hour is the god Hetep-Neteru-Tuat, the peace of the gods of the Tuat in mummy form. Along the left bank are twelve Divine Chiefs and twelve goddesses. Along the right bank are twelve Uraei Serpents spitting venom, nine gods called Sekhtiu or field laborers with a god in mummy-form called Her-She-Tuati, the house that is over the regions of the Tuat. You will see the "shes" symbol here. Know that this is a symbol for the clothing of the soul. When you see this sign, say:

"May I be clothed with receptive clothing material. May I be given subtle clothing material in this land of clothing material by the Masters of Clothing."

12 Know that the tenth hour is called Tentit-Uhesqet-Khat-ab, the Star Goddess who defends against the disembodiment processes and who defends the heart against enslavement. Visualize this: You are now in Metchet-qat-utebu, the ten-fold city that protects the orderly regions and lofty waters. The pylon that you must pass through is called Aa-Kheperu-mes-aru, the doorway to mighty transformations that give birth to other transformations. Before your boat is the Thes-hrau Serpent. This serpent has a head at each end, one wears the Red Crown and the other the White Crown. The Thes-hrau Serpent stands on two pairs of feet, one pair in each direction. Standing on the serpent is Hor-Khenti-Pet in the form of a black hawk. To the left is Neith, Goddess of the North, with her two bows. To the right is Hert-ermen, the Bearer of Heaven, wearing the Crown of the South. Know that this region is called Agert, the silent region of the Funeral Mountain. The right and left banks are lined with various deities. Among these is the Ankh-ta Serpent who gives life to the land. As you leave this hour you will see the god Set who is its guardian. Address him and say:

"O Set, you give endurance to the stars. Your darkness structures the two arms of Nu for Ra. I give praise to you and to your stars. May I rest in the Body of Nuit."

13 Know that the eleventh hour is called Sebit-Neft-Uaa-Khesfet-Sebau-em-pert-f, the Star Goddess of the stars, the Lady of the Boat who shuts the Door of Death for those who come here. Visualize this: You are now in Re-gerert-apt-khat-ut, the city at the mouth of the Circle that influences subtle bodies. The pylon that you must pass through is called Sekhen-tuatiu, the doorway that leads from the gods of the Tuat. Your boat is now joined by a solar disk whose name is Pestu, the door that leads to the stars. Your boat is led by twelve gods who carry the Mehen Serpent, two Uraeus Serpents and four forms of the goddess Neith: Neith the Begetter, Neith of the Red Crown, Neith of the White Crown, and the young Neith. The right and left banks are lined with deities. You will see the two-headed god, Tepui. You will see the winged serpent, Tchet-s, and the Set-Heh Serpent standing on his tail and limiting all things to one million years. As your boat moves through this hour, you will encounter the five Pits of Fire as follows:

1) *Hatet-Hert-Ketit-s*. This pit contains the heaven of country folk. It contains the dead.

2) *Hatet-Hert-Hantua*. This pit contains the heaven of the desert folk. It also contains the dead. When you see it you must say to those within:

*"You can move within but you can not leave.
You are in a desert.
You will be cast down and not be released.
You must unite the White and Red Crowns
or else your head will be cut off."*

3) *Hatet-Hert-Nekenit*. This pit contains the heaven of warriors. It contains souls (bas). When you see it you must say to those within:

*"Fire comes from the mouth of the goddess
To you who have a subtle body.
The Fires of Heaven
Are her desert and her country.
You must be serpents.
You must be magickal flames,
Like the flames of Set-Heh."*

4) *Hatet-Hert-Nemmat-set*. This pit contains the heaven of those who undergo sacrifice. It contains shadows (khaibits). When you see it you must say to those within:

*"She will cut you into pieces
In the House of the Goddess of Disembodiment.
You will be cut up here.
Over and over again,
The goddess will sacrifice you."*

5) *Hatet-Hert-sefu-s*. This pit contains the heaven of those who wield knives. It contains the Masters. When you see it you must say to those within:

*"This pit contains the fate of the Masters.
You must exist here until your season.
You are alive but you are restrained.
May you experience peace."*

After this you will come to a chamber known as Ant-Sekh-tu, the chamber that is the fate of those who are restrained. Address those within this chamber and say:

"You who are cast down herein; if you want to exist in the divine House of the Tuat, it is said that you must serve Ra, the Lord of Disembodiment whose Great Hand is the Tuat."

As you leave this hour, you will see the god Her-ut-f, he whose substance is heaven itself.

14 Know that the twelfth hour is Maa-Nefert-Ra, the Star Goddess who truly sees the beautiful rays of Ra. Visualize this: You are

passing through the city of Khepert-Kekui-khaat-mest, the manifestations of the darkness and of the sunrises and of the birth processes. The pylon which you must pass through is Then-neteru, containing all of the gods. Your boat is now towed by the Ka-en-ankh-neteru Serpent, the living ka of the gods. Twelve gods stand on this serpent. Before them, thirteen goddesses also tow your boat through this hour. Leading this procession is Khepera in the form of a beetle. Along the left bank stand twelve gods and twelve serpent-goddesses. Along the right bank are many deities. Among them you will see the Nesemkhef Serpent standing on his tail. Address these deities and say:

"Peace. I am with the Great God in the Circle at the end of the Darkness of Night. This Great God has encountered the birth processes in order for his manifestation. Khepera is in the Circle and divine manifestations and divine waters. The god Hehu and the goddess Hehut are in the Circle with the birth processes of this Great God. We will come forth from the Tuat from within his great boat. We have passed through the door of the Darkness of Night and now the birth processes can come forth in the twilight that exists here. I have maintained awareness. I am a Master of the Earth. Horus renewed me, and defended my emotions. The Vulture Crown and Uraeus Crown (Nebti) will renew forever the harmony of Ra in heaven.

"The Circle in the land of the Tuat gives birth to this Great God. Behold, we come into the Waters of Flesh. We are at peace with the Voice of Nuit. Behold, I have completed the passage of this Great God through the cities and pylons of the Tuat."

As you leave this hour you will see the god Sem-Af in his mummy form leaning against the right bank. Address him and say:

"According to tradition you exist in the form of a guide who is hidden along the pathway at the edge of the Darkness of Night for those who reach this far. It is said that you are a guide to Earth, and that you can make Magick to come true below heaven, and that you wander from Kebur to the Earth in the form of a guide."

Close by allowing Khepera to enter your boat and guide it from the Tuat into the light.



Part IV

Appendices

Appendix A

The Construction of Amulets and Talismans

The construction of Egyptian Magickal amulets and talismans can be done by the user or contracted out to a skilled craftsman. It is not necessary that the magickal devices be made by the hands that will later use them. However, the wide range of materials available to modern craftsmen allows anyone the means with which to easily construct their own magickal charms.

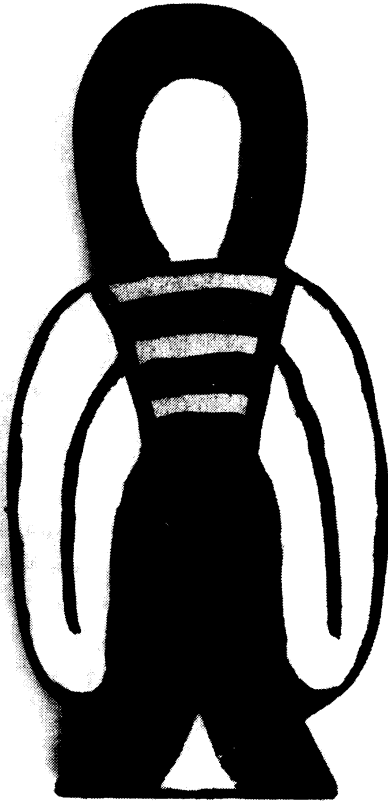
The first thing to consider, when designing the charm, is whether it will be used as a talisman (a charged device not normally worn), or as an amulet (a charged, or non-charged, device which is usually worn). The second thing to consider is the type of materials which best perform the functions desired by the charm. The use of the charm, and the materials from which it will be constructed, will normally decide whether the charm will be made by the magician or by some other person. For instance, in America some states control the use and sale of raw precious metals. Gold is the material of choice to make a Tet amulet or talisman, therefore most people would have to hire a skilled goldsmith to make this charm. An Amulet of Isis, on the other hand, can be constructed from the wood of a sycamore tree. This charm, then, could be made by most magicians.

When choosing your materials, consider the purpose and power of the charm. Focus your mind on the charm, and the proper choice of materials should come easily. It is important that the materials work for the magician. What works well for one person will not necessarily work well for another. Do not be unduly influenced by other peoples' ideas of how the talisman should be designed. Decide whether the amulet is to be used as a bracelet, necklace, belt buckle, etc. This will influence the design of the charm, and to some extent the materials from which it will be made.

The range of amulets and talismans which can be made is almost endless. Probably the three most popular magickal charms are: the

Coming Into The Light

Eye of Horus, are: the Eye of Horus, The Amulet of Isis, and the Tet. Following are instructions for the personal construction of these charms. Please remember that these are just examples of how these magickal devices can be made. Magicians are urged to experiment with other materials and designs, and with other kinds of amulets and talismans, such as the scarab and the ankh.



Appendix B

Construction of the Amulet of Isis

MATERIALS:

Hand saw and power saw

3-inch diameter sycamore branch

Medium and fine sandpaper

Graphite paper

Newspapers

Hand or power drill

Copper chain (any desired length)

Fine line acrylic brush

Tack cloth or soft rag

Stylus or ball point pen

Acrylic spray varnish

Masking tape

Photocopy of Isis pattern

1/16-inch bit for drill

3/8-inch copper jump ring

Round pointed acrylic brush

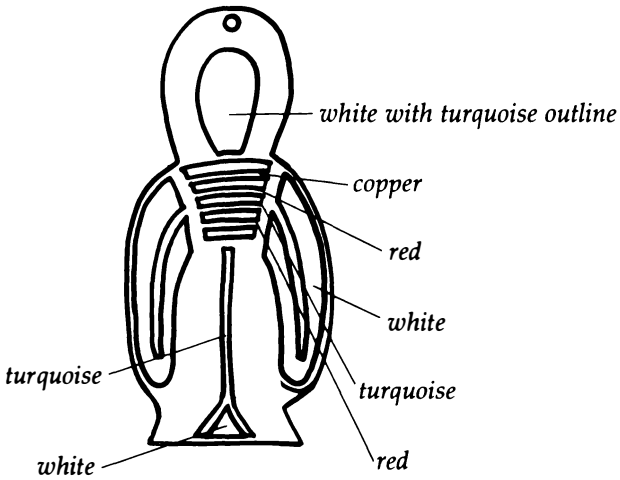
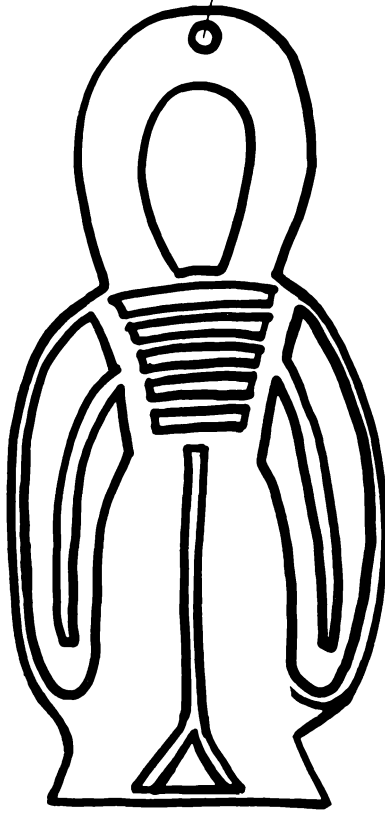
PAINTS: Turquoise, brick red, ivory, and black acrylic pot or bottled paints. Acrylic varnish and copper acrylic spray paint.

A sycamore tree is easily identified by its shape, bark, and leaves. If you are unfamiliar with this tree, borrow a book on tree identification from your local library. Find a sycamore tree for which you can get permission to cut off a branch. Choose a branch about 4 inches in diameter. Cut the branch with either a hand saw or power saw. Trim excess wood off the branch. You will only need a section about 3 inches in diameter by 8 inches in length.

Take the sycamore section home and put it somewhere dry. Let it age for about 4 months, or until thoroughly dried. When ready, saw a disk about 3/8-inch thick. Use a saw blade that gives a smooth cut. Sand the flat sides and edges of the disk until satin smooth. Sand with the grain of the wood. Sand the disk again. Wipe the disk with tack cloth. Trace amulet design onto wooden disk. Design can either be cut out of disk or painted onto disk. Drill one small hole in top of disk or cut-out design. Sand wood again if necessary.

Seal the wood with two coats of acrylic spray varnish (be sure to paint both front and back.) Follow directions on the can for the drying time. Sand again, using very fine sandpaper. Wipe the wood with tack

hole position



cloth. Apply two coats of copper-colored, acrylic spray paint. Follow the directions for drying time. Spray one more coat of acrylic varnish.

Make a photocopy of the Isis pattern. Cut strips of masking tape about four inches long. Roll the tape around your finger to make a loop. Apply the tape loops to the back of the disk, or cut-out wood, and adhere to a work surface with the hole at the top. Trace amulet design onto graphite paper and cut out. Place the graphite paper over the disk, or wooden design. Place the pattern over the graphite paper, being careful to align the pattern. Carefully trace the design with a stylus or ball-point pen. Remove the graphite paper and pattern.

Using a small liner brush, paint the outline of the Isis figure using the black acrylic paint. Using a small pointed round brush, fill in the area representing the hair and lower skirt with black acrylic paint. Fill in the areas representing the face and arms with ivory colored acrylic paint. Outline arms with black paint. Outline face with turquoise paint. Fill in the bodice of the dress with alternating stripes of copper, red, and turquoise paint. Paint turquoise slit in skirt of dress. Touch up outline as needed. Let paint dry. Turn amulet over and paint back side. Let paint dry. Spray acrylic varnish over completed piece.

Take a 3/8-inch jump ring and carefully open enough to slip through the hole in the top of the disk. Hold a copper chain by its clasp (if it has one). Fold the chain in order to find the center loop. Slip the jump ring on the disk through the center loop of the chain. Carefully close the jump ring. Store the finished amulet in either a linen- or silk-lined box.

Directions for charging the amulet are given in the chapter *The Amulet of Isis*.

Appendix C

Construction of the Eye of Horus

MATERIALS:

<i>3 slices of white bread</i>	<i>3 tablespoons white craft glue</i>
<i>1 teaspoon glycerine*</i>	<i>Waxed paper</i>
<i>1/2 teaspoon dishwashing detergent*</i>	<i>Small plastic bag</i>
<i>Small mixing bowl</i>	<i>Craft knife</i>
<i>20-gauge gold craft wire</i>	<i>Small bowl of water</i>
<i>Scissors</i>	<i>Wire cutters</i>
<i>Rolling pin or glass to flatten dough</i>	<i>Photocopy of design</i>
<i>Fine line acrylic brush</i>	<i>Round pointed acrylic brush</i>
<i>Goldtone chain - about 24 inches</i>	<i>Fine sandpaper</i>

**See note below on optional ingredients.*

ACRYLIC PAINTS: Brick red, turquoise blue, black, and ivory pot or bottle paints. Acrylic spray varnish and black acrylic spray paint.

Cut crusts off slices of bread. Crumble the bread into a small mixing bowl. Add 3 tablespoons of white craft glue and either 1 teaspoon of glycerine or 1/2 teaspoon of dishwashing detergent. (Please note: The best craft glue to use is Aleene's Tacky White Glue. It is available in most craft stores. You can use either the glue in the silver bottle or the gold bottle. The silver bottle gives a translucent, porcelain look; the gold bottle gives more of an opaque, ceramic look. You do not need to add either glycerine or detergent to this glue because it is made with a plasticizer.) Knead the mixture until it is smooth and clean the dough from your fingers. (When you first start kneading dough, your fingers will be encased with the mixture. Don't worry—it will soon disappear as the dough loses its stickiness.) Put the dough in the plastic bag. Wash your hands.



ALTERNATE METHOD: Put ingredients into a 1-gallon size, zip-top plastic freezer bag. Work most of the air out of bag and seal. Knead the dough in the bag until it forms a soft ball with the consistency of clay. Dough can be stored in bag until needed. Note: Dough can be stored about two weeks at room temperature.

Set up your work area. Choose a table in a well-lighted area. Cover work area with waxed paper. Place a small bowl of water, the bag of dough, wire, wire cutters, scissors and a craft knife on the table. Cut around the outside edge of a photocopy of the design. Cut 3 pieces of wire 1 inch long. Bend the wire to resemble the patterns in this book. Set it aside.

Take the dough out of the bag and pinch off a small 3-inch piece. Roll the dough into a ball. Use a rolling pin or a straight-edged glass to roll the ball out flat—about 1/8-inch thick. Place a photocopy of the design on the dough. The dough should be rolled larger than the design. Re-roll if necessary. Cut around the design with your craft knife. Cut out two teardrop-shaped areas shaded on the design (you can cut right through the paper). Roll the cutoff dough into a ball and pinch off a 1-inch ball. Place any extra dough in a plastic bag.

Roll the small ball of dough into a 3-inch long, string-shaped piece. Dip your finger in water and run your wet finger along the top edge of the cut-out dough. Carefully place the snake-like piece of dough along the top edge. Cut it off with your craft knife as shown in the design.

Pinch off a slightly larger ball of dough and make a 5-inch long string of dough. Wet your finger and run your finger along the eyebrow of the design. Place the dough as shown in the accompanying picture. Cut off any extra dough. Twist the end of the string on the right-hand side to form a cobra's head. Flatten the area right below the head to form a serpentine hood.

Pinch off another 1-inch piece of dough and roll it into a string. Wet your finger and run it along the topline of the eye. Place the string of dough along the topline of the eye. Cut as shown in the design.

Pinch off a 1/2-inch piece of dough and form it into a ball. Flatten the ball to form an eyeball. Wet your finger and then wet the area for the eye. Place the dough eye as shown in the design.

Pinch off a 1-inch piece of dough and roll it into a 3-inch string. Wet your finger and use it to outline the bottom of the eye. Place the dough string under the eyeball. Cut as shown in the design.

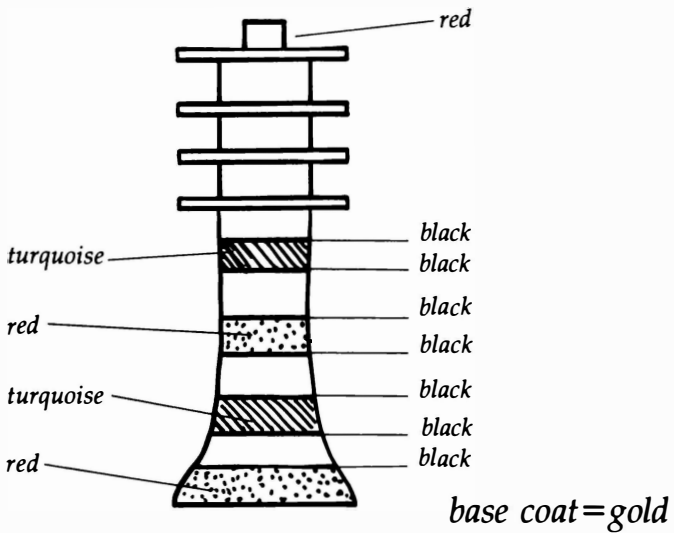
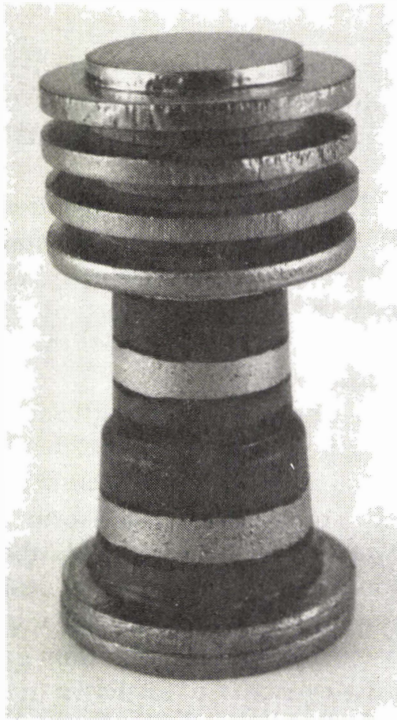
Pinch off a 1-1/2 inch piece of dough and roll it into a 4-inch string. Wet your finger and use it to outline the base of the design. Place the dough on the baseline and cut as shown in design.

Take two eyelets of wire and push the first into the design at the top, as shown in the book. Take the second piece of wire and push into design, as shown in book. Set amulet somewhere safe to air dry. Turn amulet every few hours so that it dries evenly on both sides.

Sand the edges of the amulet, or smooth them with your craft knife. Dust the piece, if needed.

Spray both sides of the amulet with acrylic varnish. Let it dry according to directions. Spray both sides of the amulet with gold paint. Let it dry according to directions. Spray piece again with acrylic varnish. Let dry. Paint the design as shown in this book. Let each color dry (about 15—20 minutes before painting an adjoining area). Let the painted piece dry overnight. Spray the entire amulet with one final coat of varnish and let it dry. Attach a chain to the partially closed hooks and bend the hooks to securely hold the chain. Store the finished amulet in a linen- or silk-lined box.

Directions for charging the amulet are given in the chapter *The Eye of Horus*.



Appendix D

Construction of the Tet

MATERIALS:

*Sycamore branch—2 inches in diameter**

Power lathe or carving knives

Tack cloth

Small, round, pointed acrylic brush

Newspapers

Hand or power saw

Fine sandpaper

Small turntable

Fine line acrylic brush

Small bowl of water

**Note:* If you wish to wear the Tet, use a 1/2-inch diameter branch. You will also need to add a goldtone chain (about 18—20 inches), a small goldtone eye hook, and a goldtone jump ring.

ACRYLIC PAINTS: Turquoise, black, and brick red pot or bottle paints. Acrylic spray varnish and gold spray paint.

Use directions given under *Appendix B* for locating, cutting, and drying the branch of a sycamore tree.

Cut length of branch that is four times the diameter of the section being cut. Place section on lathe and cut as shown in design. If using carving knives, carve as shown in design.

Sand carved piece and wipe with tack cloth. Place Tet on turntable covered with newspapers. Starting with the acrylic varnish, spray all surfaces, turning the table as you paint. Let dry according to directions. Spray Tet with gold acrylic spray paint. Spray Tet with acrylic varnish. Hand paint Tet according to design in book. Let paint dry for 15-20 minutes before painting adjoining areas. Let piece dry overnight. Spray with varnish. Let dry for 24 hours.

Special directions for necklace. Follow directions above. Drill very small hole in top of tet. Screw in goldtone eye. Connect goldtone chain with goldtone jump ring.

Directions for charging the Tet are given in the chapter *The Amulet of the Tet*.

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