

THE LION PATH: YOU CAN TAKE IT WITH YOU

A Manual of the Short Path to Regeneration
for our times

by
Musaïos



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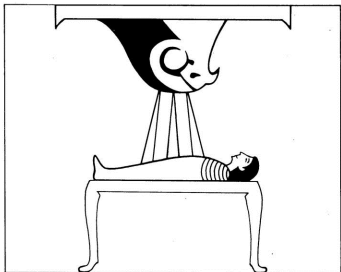
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Frontispiece. Sopdu, Horus-in-the Duat or Horus-of Sôthis — The Eternal Resurrecting Power — irradiating the pupal (mummy-swathed) form of Osiris, a prototype of regenerating humanity, with transformative life-energy.

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FOREWORD

I. DEATH, THE BEGINNING OF A JOURNEY

by

Imām 'Abd ar-Raḥim ibn Aḥmad al-Qāḍi

An extract edited by Dr. C. Musès, June
28, 1982 at Roquefort-Notre-Dame,
France, and privately circulated.

For people in the present age of literate ignorance, equipped with a battery of 'explanations' about external phenomena, and a set of determined responses to anything outside that zone (assured of rendering it either unreal, fantasy or superstition) — for most of such people any approach to the matter of the after-death is difficult if not impossible. Per contra, the truth is a great bird which spreads its wings and gives us shelter from the terrible heat when the whole world stands in the desert place awaiting the Reckoning.

To illustrate the situation, in this age people are basically in total ignorance about dreams. Now if this science of dreaming is unknown, imagine what ignorance exists about death itself, the process of death, and the behaviour expected of the dead person in what we call the Barzakh or Inter-space.* This matter does not submit to the extremely limited and inadequate disciplines of

* The Islamic equivalent of the Ancient Egyptian Duat, the Tibetan Bardo, or the Christian Purgatory. *Ed.*

from access to the great body of wisdom. The result is now the almost complete annihilation of a truly educated human being and worse, the awed conviction that the only hope is to come up with something they call 'education' which is merely a pathetic aping of the existing framework or else their castrated version of it stuck on as 'religious studies' — a scheme utterly acceptable to the now delighted intellectuals. At last their students are no longer 'backward' or 'static' or 'underdeveloped,' but 'progressive, positivistic, developed' psychopaths like themselves.

In our present situation one thing is clear. This comparatively short-lived civilization can already be seen to be on the road to collapse. The effect of such a collapse would cause the greatest impact in large urban areas where the society is most 'advanced' and therefore people most dependent on the products of the machine-system.

[The connection with a viable alternative to all this is the fascinating point, a way to which is provided by the present Manual.]*

II. A SOCIAL DIAGNOSIS: EXCERPTS FROM A TALK BY DR. STEVEN MULLER, PRESIDENT OF THE JOHNS HOPKINS UNIVERSITY, BALTIMORE, MARYLAND

— released to *U.S. News & World Report* (10/XI/80)

"Universities are turning out highly skilled barbarians: people who are very expert in the laboratory or at the computer or in

* Editorial note added May, 1985.

surgery or in the law courts but who have no real understanding. . . . As students who have specialized narrowly become more adult and more involved in the world, I think that they will begin to feel a tremendous sense of alienation and insecurity because they lack a value structure. We are not turning out very self-confident people who are prepared to make choices and take responsibility.

“The biggest failing in higher education today is that we fall short in exposing students to values. We don't really provide a value framework to young people who are more and more searching for it. This situation came about because the modern university is rooted in the scientific method. . . . The scientific method is a marvelous means of inquiry but it really doesn't provide a value system. To have self-confidence requires a value structure.

“Without a value system it is going to be very difficult to maintain high standards in the society. We can say everybody is equal under God and every body is equal under the law, but clearly everybody is not equally gifted. We have to be able to differentiate without destroying people's egos.

“People are aware that society is dysfunctional. Their anger, confusion and cynicism all reflect that. The traditional humanist or humanities disciplines, such as history and philosophy, aren't of enough help in devising a framework of values.

“Higher education has done itself and society a tremendous disservice by selling itself in terms of economic return.”

[The way out is a transformation by means of the perennial values and priorities that never died because they taught the potential, the worth and deathlessness of the individual — as the following pages tell. *Editorial Note*]

PROLOGUE

"Here begins the book of enabling a soul to conquer in the realm beyond death:

O Osiris N., you are the Lion, the twofold Lion, for you are also Horus, Protector of his father and his father's Tribunal. You are the falcon-like fourth of those four divine beings who bring forth the inundation of the water of life from a celestial Nile. O N., raise yourself!"*

— Ancient Egyptian Coffin Texts,
Utterance 1.

1. WHY NOW?

A few years ago one would have been a Cassandra to say that human society, the world over, was on collision course. Now, not much later, such a statement sounds more or less par for the course, collision and all.

Since World War II and its aftermaths in Korea, Africa, Vietnam and Central and South America, the amount of human suffering and deteriorating quality of life has increased more than exponentially until it has become a tidal wave making any persons', groups', or even nations' efforts to halt it look more and more like shielding with an umbrella against a hurricane—one science is not stopping.

*The ancient Egyptian meaning here is "this Osiris," referring to any individual undergoing the ultimate transformation or metamorphosis into the higher or Horus form.

The standard religions, Western and Eastern, seem more and more worn or bankrupt and have no usable answers for the world's situation. Yet *per aspera ad astra*, and perhaps there is a ray of hope in the most ancient teachings recorded by mankind and also in the stars — a hope expressing the key teaching of any religion worthy of the name: the meaning of *individual* and not merely societal human existence and of individual suffering and dignity — a meaning expressible in terms of the possibility of becoming more than we are, yet without losing anything previously gained — the hope of nothing less than partaking, ontologically and substantially, in the nature of divinity. "Ye are gods *in potentia*" is a very ancient promise — one the arrogance and superficiality of our century has well-nigh forgotten. And yet, paradoxically, that same century has been chosen by time to bring us full circle as it has brought the spiral of the elemental atoms full circle in Plutonium with an atomic weight in the neighborhood of 240 — the last usable and viable element, however horrifying the use.

2. *TOWARD BEYOND THE PLUTONIAN GATES*

Pluto, however, was not only the Minister of Death but of where Death leads, and we will all have to remember Nachiketas in the Katha Upanishad — who relentlessly pursued Death into Death's own domain, there to search out the secret that lay concealed by Death's Door.

By some current of powerful yet accurate archetypal forces, the planet Pluto was so named. Actually, an eight-year old girl wrote in to Lowell Observatory shortly after Clyde Tombaugh's momentous discovery in 1930, to request that the new planet be named after her favorite Walt Disney character, the friendly dog "Pluto." And so was Death friendly to Nachiketas and told him a secret way of initiation, of a profound shamanic journey by way of the Path of the Sun; the Path of the Moon being a lesser one, leading only to reincarnational recycling after Death, whereas the solar or golden path led to freedom from our otherwise inevitably death-interrupted state.

These were the secret initiations of Apollo Lykaion, the Sun god who like a path-wise wolf in the hidden night, travelled on a golden, shell-shaped boat that sailed by a magical power from west to east through the dark realm of death. The most ancient Ojibway (Algonkin) legends also tell that the doctrine of their four principal initiation stages leading beyond death were taught by beings who landed on the surface of a great lake in a strange airborne ship that looked like a flattened shell and was called a *migis*, a word so old and sacred that its roots are no longer known in the Ojibway language, although it is connected with a flying power (*migisi* = "eagle").

And on the golden plates of the Orphic religionists found in Southern Italy we read: "I am a child of the earth and the starry heavens, but my race is of heaven alone." Those inscriptions on leaves of gold, symbolizing untarnishable imperishability, also tell of the same two post-mortem paths alluded to in the Katha Upanishad: one leading to forgetfulness and recycling, and the other to remembrance and the gaining of an ineffable heritage, described by the votaries as "I am like a kid fallen into milk!"

So Pluto is not only the lord of all physical treasure on earth, but is the guardian of an even more precious treasure of superbiology: the metamorphosis of human to divine.

3. SOME SPECIFICS ON TIME DOORS

Interestingly enough, the planet Pluto is doing some very rare things now. In 1978 it crossed *within* the path of Neptune, something no other planet can ever do — cross within the orbit of the next nearer planet to the Sun. But Pluto so crosses, and then is nearer to the Sun (and hence the Earth) than is Neptune, between 1979 and 1999.

During this time, Pluto makes its closest approach to Sun and Earth in 2½ centuries; and from 1984 to 1994 it is in its own zodiacal sector or sign of Scorpio — the sector classically allocated to Death and Transfiguration — which lies between 210° and 240° from the vernal equinox as measured along the plane of the Earth's orbit. The climax occurs in three stages: on May 4, 1989 when Pluto most closely approaches Earth; then on September 4, 1989 when Pluto arrives at its perihelion (nearest point to the Sun); and finally on May 7, 1990, when Pluto makes a second and last closest approach to Earth.

Pluto conjoined the Sun for the first time in Scorpio in late October 1984, so that the years from then to perihelion would be filled with increasing Plutonian power, as the crescendo builds up. A time for some ultimate initiation, one could surmise. We shall return more precisely to this point, but first we must understand something.

4. PERIODS OF DOMINANCE OF RULING CLASSES: HISTORY AND PROPHECY

Turning now to the dominance of one or another social/psychological class, we recall that in India there was an ancient tradition of four such classes: The Brahmins or Scientist-Priests, the Kshatriyas or Warrior-Kings, the Vaishyas or Artisans and Merchants, and the Shudras or serving classes: the "masses."

The planetary allocations here, by classical principles of cosmic *sympatheia* or metaphysical correspondence, would be:

Saturn - Jupiter (♄-♃)	Scientist-Priests
Mars - Sun (♂-☉)	Warrior-Kings
Venus - Mercury (♀-☿)	Artists and Merchants
Luna or Moon (☾)	the people.

It is interesting that this succession can be derived by pairing these seven classical bodies when arranged in order of decreasing apparent period. Thus Saturn goes around the heavens once in about 30 years; Jupiter, in about 12; Mars, 2; Sun, 1 etc.; until the

Moon completes the circuit in about 1/13 year. Let us now compute the conjunction periods of these pairs. If Planet P_1 has a period of y_1 years and planet P_2 one of y_2 years, then the period between conjunctions of the two bodies (when they are seen together in the heavens) is given by $y_{1,2} = y_1 y_2 / (y_1 - y_2)$ where y_1 is the greater period of the two. We now can write, assigning duration factors as follows:

20 to ♃ - ♆; 2 to ♂ - ☉; 1* to ♀ - ☿; and 1/13 to ☾.

We may now proceed to some basic sociology and history, pointing out that by this table the various classes hold their social dominance in unequal time spans, these being, for instance, ten times as great for societal dominance by scientist-priests (via knowledge and worship) than by warrior-kings (force and glory). "Ten times" since $20 = 10 \times 2$, where 20 and 2 are respectively assigned as the dominance-durability factors of the two classes. Clearly the masses, or rather those who appoint themselves to rule "for the people," have the least durability of all, which is quite understandable since this last class has nothing to offer that would make for social stability, since it is simply the prey of the psychological manipulations of its kaleidoscopically changing leaders.

The capitalist class dominance is that of the artists and their patrons, the merchants, which clearly arose in the Renaissance at the time of the rise of international banking houses. And Karl Marx was right that it would disappear into dominance by the masses, but quite wrong in asserting that dominance would be either blissful or of long duration. For social dominance by mass manipulation is the *least* stable of the whole scheme and obviously the world is plunged in this social maelstrom now.

*Including the retrogradation time intervals of these planets.

We live in the *lunatic* (from *Luna*) age of image-creation and mass manipulation.

Let us now try to make our time coordinates more precise and specific.

The passage from ancient Scientists and Oracles and Priests to the Warrior Kings came after the fall of Rome and the crowning of the warrior Clovis as Roman Emperor in 481 of our present era.

Similarly the rise of the Great International Banking House of Fuggers, which then managed the thrones of Europe, marked the end of the Warrior-King dominance. This occurred about 1461 when that remarkable woman, Barbara Fugger, née Bae-singer, the widowed mother of Ulrich and Jakob Fugger, had begun to train and launch her sons into the world of international finance. Ulrich was then 20 years old.

Now from 481 to 1461 is 980 years, to which must be assigned the factor 2 from our previous table, as it marks the time span of the dominance of the class of Warrior-Kings. Note that these classes are in historical fact *psychological* rather than hereditary, which was only their final ossified stage in India. Actually, we have an interplay between various basic psychological types and the waves and currents of circumstance — an interplay that generates the rise and fall of the socio-historical dominance of a particular psychological type on the historical stage.

Now that we have established the equation $2 = 980$ years, we can find all the rest; for then $1 = 490$ years.*

*Incidentally, almost exactly the conjunction period of the planets Pluto and Neptune to which we have already alluded, and thus Pluto would go within Neptune's orbit only once in about a half millennium.

Then the capitalist age must end at $1461 + 490 = 1951$, the year that saw the first successful defiance of capitalist powers by a small "people's republic," North Korea.

Similarly, the age of the masses must end in $1951 + (1/13)(490)$ or $1951 + 38 = 1989$, interestingly the year of Pluto's approaching perihelion. But this time we have more than just a social class transition: we have the end of the entire cycle that began with the Scientist-Priests' rule. We can also find out when that was since $20 \times 490 = 9800$ and back 9800 years from 481 of our era brings us to about 9320 before the current Christian era. This is very close to the time given by an old Egyptian tradition preserved in the family archives of Solon, one of Plato's forebears, for the disappearance of the great Atlantean civilization that preceded Egypt and of which the ancient Magi, Chaldeans, and Egyptian Priests were the heirs.

5. *THE KNOWLEDGE OF DEATH IN ANCIENT EGYPT: DEATH AS A JOURNEY*

We now turn in pursuit of the riddle of Death to Egypt, the civilization that was most concerned with that riddle and which preserved the most ancient religious traditions that have come down to us, thanks to the start of the decipherment of the hieroglyphs (literally "holy writing") that began only in the first half of the last century. History did *not* "begin with Sumer." All one has to do is compare the puerile art and religion of Sumer with their immeasurably more sophisticated, enlightened and beautiful counterparts in Egypt, period for period. It is also ridiculous to make the First Egyptian Dynasty only some 1500 years older than Moses. For the pyramid texts of the Fifth Dynasty are already corrupt and ancient—far more than four dynasties could account for, given Egyptian conservatism; and inscriptions from the First and Second Dynasties show already a well-developed religion and a long heritage of writing. We must go back much further than 3200 B.C. in tracing the civilization that became Egypt.

As the great French Egyptologist Gaston Maspero wrote toward the end of the last century: "The Pyramid Texts carry us so far into the past that I have no way to date them but to say that they were already old five millennia before our era. As extraordinary as that figure may seem, we must accustom ourselves to considering it as a *minimal* evaluation as far as the origins of Egyptian religion are concerned. Those texts already existed before the First Dynasty, and it is up to us, in order to understand them, to place ourselves in the consciousness of those who wrote them down over seven millennia ago." (*Etudes de Mythologie et d'Archéologie Egyptiennes*, vol. 2, p. 236, translation by the present author).

Maspero's contemporary, the German scholar Adolph Erman came to the same conclusion (*Zeitschr. d. Deutschen Morgenländischen Gesellschaft*, vol. 46, p. 94) "that these texts belonged to an older body of sacred literature without a doubt, and they are incontestably more ancient than the oldest monuments that remain to us. They belong to a, for us, 'prehistoric' time that would be set at least in the fourth millennium." (Translation by the present writer.)

And the British Egyptologist E. A. Wallis Budge comments that, by the Ancient Egyptians themselves, "its Chapters [i.e. the so-called and mis-called 'Book of the Dead' whose actual hieroglyphic title is "The Coming Forth Into Day"] were not regarded as materials for grammatical exercises, but as all-powerful guides along the road which, passing through death and the grave, led into the realms of light and life, and into the presence of the divine being, Osiris, the conqueror of death, who made men and women 'to be born again.' . . . [Such are] the religious views of the wonderful people who more than five thousand years ago proclaimed the resurrection of a spiritual

body and the immortality of the soul." [*The Book of the Dead (Papyrus of Ani)*, preface to the 1913 and the 1895 editions, pp. xiv and vi respectively.]


Budge came even closer when he wrote (on p. 5 of the 1913 edition of the work just cited) that the human physical body was considered in Ancient Egypt to hold within it the potentiality that "from it would spring the . . . refulgent and glorious envelope in which the Spirit-soul would take up its abode."

The ancient texts themselves attest to their own great age by both internal evidence of grammar, spelling and syntax and by the preservation of ancient records. Thus in the early Eighteenth Dynasty Papyrus of Nu (British Museum No. 10477) we find, in the rubric to Utterance 64, the record that the original text was found in the foundations of the Shrine of the Sacred (*Henu*) Boat that carried the inert Osiris to regeneration, that discovery being made by the chief mason of "His Majesty, King of the North and South, Senti," whose Horus name was Dan—the fifth king of the First Dynasty. And even then that text was ancient. Again, there is an inscribed ebony tablet in the British Museum collections that once belonged to Hemaka, the royal chancellor of that same king, whose Horus name also appears on it. This First-Dynasty tablet shows Osiris wearing the *Hetch* or White Crown and seated on a throne in a shrine on top of a ceremonial staircase. Before him, the king wearing the double crown, combining the White and Red Crowns of South and North (Horus and Isis) respectively. The *Henu* boat is also shown on the tablet and it is clear that the sophisticated metaphors and symbols characteristic of Egyptian theology were already ancient in the dynasty we arbitrarily miscall the "first," for which we then compound the error and date it far too late against clear textual evidence to the contrary.

The intense conservation over millennia in Egyptian culture is again shown when we find, for instance, papyrus scrolls of the Eighteenth Dynasty with the same underlying corpus of texts which, as we have seen, are traceable to pre-dynastic times, the word "pre-dynastic" itself being a misnomer: the Egyptians themselves, not us, were the best knowers of their own remarkable cultural history and theology, and all great Egyptological scholarship recognizes this fact.

The enormous continuity and conservatism of the Ancient Egyptian theology is evidenced again by Fifth Dynasty Pyramid texts reappearing no less than twenty-one dynasties later (Dynasty XXVI, ca 600 B.C.E.) on the tomb of Pad'a-Amun-îp, a high temple official at Thebes, and parts of the same text on a papyrus written for a lady Zaïs of the Ptolemaic period, about 200 C.E.—all in all an unbroken transmission over some three thousand years, and more than that when we realize that the Fifth Dynasty texts were already hoary with antiquity. No other culture in recorded human history can even approach such time spans. For the above texts see the 1885 volume of J. Dümichen's *Grabpalast des Patuamenap*, Leipzig, 1884-94, and T. Devéria's *Catalogue des Manuscrits Egyptiens*, Paris, 1874, p. 170, Papyrus No. 3155. The Pyramid Texts themselves are now available in several editions and in translation.

As the late Rundle Clark of the University of Birmingham wrote: "For the Egyptians, mythology was not a collection of texts, but a language. This is fundamental. . . . Mythology [for Ancient Egypt] was not the same thing as the telling of tales. It was the explanation of the universe." [*Mythology and Symbol in Ancient Egypt*. Thames and Hudson, London, 1959, pp. 263, 267.] But Clark did not solve it.

There is an as yet unwritten book of ancient Egyptian theology, but this section has space only for what concerns it: the Mystery-Teaching on death and how to be equipped for it. Indeed, the ancient Egyptian word for initiation into such mysteries was , meaning "to be prepared" or "equipped with appropriate means."

Interestingly, the same glyph was the symbol of the star Sirius and of its presiding divine power, nothing less than that of Goddess spelt with a capital G, She of the Myriad Names who so essentially aided her wounded and beloved God to regeneration and re-establishment.* She was also the Dispenser of the Unexpected. In modern terms, She grants access to the Great Computer.*

*In this connection see Chapter 5 of C. Musès: *Destiny and Control in Human Systems*, Kluwer-Nijhoff, Boston, 1985, pp. 139-140 and Dāēna, Isis, and Goddess in the index.

6. *THE PROCESS OF REGENERATION*

It is time to examine the regenerative process—the way out of our limited state of body and awareness—a state that was thought of in this doctrine as “larval” to that which would ensue, just as the effectively one-dimensional or linear caterpillar has the hidden ability to spin a self-made cocoon-tomb and then turn into a pupal case, with future wings already outlined on it—a stage that can again metamorphose into the winged imago or mature form that emerges from the shell of the tomb-egg of the cocoon and flies aloft into the sky.

We thus have an ‘unawakened’ larval or caterpillar form, which incidentally remains so if a certain gland connected to the seat of the central nervous system in the neighborhood of the hypothalamus is not functional.* Then we have the larval form in the stage of building its “tomb” which is really the birth place

* Caterpillars have a similar gland without the proper functioning of which their metamorphoses cannot take place. That remarkable fact of recondite biology was learned only in the latter twentieth century.

of the higher form. When the cocoon is finished down to the hard-varnished inner shell, the caterpillar sheds its skin for the last time and the inert wing-marked pupa is born within the cocoon.

Then all the caterpillar's characteristic organs are dissolved * and changed into others and new organs are added over a course of remarkable transformations lasting several weeks. The Egyptian name for this transforming power is Khepera, the winged scarab.

Finally the pupal skin bursts within the cocoon, and the winged adult emerges from it, dissolving the hard walls with a special solvent from glands in its mouth needed only this once. Now, as soon as its still moist wings will expand, dry and become firm, it will fly off into its new existence after this rebirth.

Ancient peoples noted these remarkable changes (called "holometamorphic" by modern entomologists) and it is not without reason that the higher human entity (that was designed to survive the body's death much as the butterfly survives the caterpillar's disappearance) was symbolized by a butterfly among cultures as widely separated as Grecian and Aztec.

The ancient Egyptian doctrine of the possibilities of human metamorphosis used the same metaphor to explain it simply. The bandaged mummy was like the silk-enswathed larva and the folded wings depicted on sarcophagus or coffin lids were the indicated still folded wing-forms embossed on every lepidopteran pupa or chrysalis case. The outer cocoon was also symbolized by the *Mes-khent* or "birth-tent of skin" placed around the

* Technically termed histolysis.

mummy or in the funeral chamber which in Ancient Egyptian was called "the birth chamber." One of the very words for cemetery meant "Place of Births."

7. *SÔTHIS, SACRED PREGNANCY, AND THE DARK COMPANION*


But the teaching was more specific. The "Osiris" or inert pupal stage was the seat of divine transformative powers and became the numinous Egg or "golden lotus bud"—another Egyptian image that long antedates the Sanskrit *hiranyagarbha* or golden womb of the god-to-be. Out of the Egg or "Eye" [note the play between the German *Ei* "egg" and the English *Eye* "eye"] will emerge the regenerated Osiris or Horus, brought forth by the womb-power of the Divine Mother, Isis-Neith-Nut-Mut, whose star was the brightest in our heavens, the glorious Sirius (*Sôthis*). Compare the ancient cult of Venus (Aphrodite)-Urania.

Necessary protection for the enfeebled Osiris was the as-yet-unmanifest but still very real power of the resurrected Osiris, Horus. But he does not yet appear in manifest form and is at this point called either Horus-in-the-Duat, *Horus-in-Sôthis, Horus-

* A word that meant Land or Region of the Dawning i.e. the night, which is here viewed as but the developmental stage leading to a new dawn or rebirth.

Sokar (i.e. Horus in the Kingdom of Death), or Sopdu (i.e. the male companion of Sopdit or Sirius). His form is that of a black Hawk or Falcon mummy—a powerful bird since the mature Horus is a celestial “winged” stage symbolized by a Divine Falcon wearing the Double Crown of victory.

Now the Dogons of the former French Sudan who were very much influenced by Ancient Egypt, knew a “dark companion” of Sirius and even attested an elliptical orbit for it, as the extensive ethnological researches of Germaine Dieterlen and Marcel Griaule attest. It is a situation similar to the old Chaldean priests evidently knowing in addition to the usual seven bodies, an eighth planet (Uranus) symbolized by an eighth and underground chamber of their seven-storied ziggurat-temples—where priest and priestess re-enacted the sacred marriage (hierogamy) of God and Goddess. We also have found glass in Babylonian ruins that could have been used for lenses, and certainly vessels of glass filled with water could so be used. The ancient Egyptians had expert glass-blowers too. . . .

At any rate a dark companion to Sirius is attested to in the records both of the Egyptian-influenced Dogon and of Ancient Egypt itself, where he is called  Sopdu. He is also

called “Horus-in-Sirius” or  and  clearly showing that he was also conceived as a star.

But it was only in the midst of the American Civil War, on January 31, 1862, although the great German astronomer Friedrich Bessel had suspected it since 1844 because of perturbations of Sirius, that a companion star over a thousand times darker

than Sirius was discovered by the American Alvan G. Clark at Cambridge, Massachusetts, following calculations made by his colleague Truman Safford. It was the great achievement of Clark's life, far greater than the fine telescopic lenses he, like his father before him, had designed and ground for large observatories.

Finally, the orbit was worked out precisely by van den Bos in 1960 using data from the earliest observations. Let us recall that though Sirius is the nearest brightest star to us, it is still $8\frac{1}{2}$ light years away. A voice message by radio from our sun would take some $8\frac{1}{2}$ minutes, but one from Sirius or its companion, Horus of Sirius (it is prosaically called Sirius "B" by our astronomers) would take as many years. To distinguish two bodies that near at that distance takes the finest and most accurate observing since their maximum separation is only seconds of arc—less than one sixtieth of a degree.

Nevertheless, the periastron dates, when Sôthis and Sopdu are nearest together, are known fairly accurately from the work of van den Bos, who improved on Volet's calculations made in 1931. Their period is now known to be 50.09 years and their last meeting was on March 20, 1944; their next, on April 23, 1994.

Returning to the doctrine of metamorphic apotheosis, Sopdu is the protector and power-dispenser par excellence for Osiris, as Sôthis is the power-source and regenerator. Indeed in the ancient depiction of Osiris as Lord of the Staircase (of metamorphic change into Horus) we find Sopdu or Horus of Sôthis protectively spread over the roof of his throne room while beneath the staircase is Osiris in swathed mummy or pupal form.

The protective power of Sopdu incorporates the judging power of Horus-Sokar which imbues Osiris-Sokar, Osiris as

Judge of the departed soul. Thus in Utterance 130, verse 25, of the *Coming Forth Into Day* we read: “[This Osiris] will not meet the Faceless Monster that lurks behind the Slaughtering block in the Judgment Hall of Sopdu.” Thus Sopdu, in this rôle as Osiris-Sokar, decides who is to be recycled or not.

But his primal power is regenerative. It is Sopdu or Horus-in-the-Duat that irradiates the pupating Osiris with the divine power and light coming from Sôthis, just as the full moon reflects the sun’s light to the darkened earth in the night. Thus Horus-Sokar or Horus-in-the-Duat can be considered a Super-Moon corresponding to Sirius as a Super-Sun. As we shall see, the power of that greater Sun is dispensed by that greater Moon, who irradiates the Osiris-Chrysalis in turn with the twelve stellar energies.*

The Ancient Egyptian texts clearly state of Sopdu or Horus-of-Sôthis, or Horus-in-the-Other World [*Duat*, roughly equival-

* According to ancient doctrine, e.g. Papyrus Carlsberg I, the star powers spend 70 days in the Duat, corresponding to the metamorphic transformation whose later metaphor was “embalming.” Confirming this doctrine, an old text (*Tomb of Amenemhet*, tr. A. Gardiner, p. 56) reads:



Thy seventy days are fulfilled in the Chamber of Embalment” (lit., “of Anointing [for the New Birth]”, in turn corresponding to a star’s heliacal rising).

Even the chamber in which the mummy was ceremonially fed (for its metamorphosis) by the transubstantiation of offerings into “divine nourishment” was called the *Duat* Chamber; and, further confirming the preceding paragraph, the original meaning of *Duat* [★ △] “the Place of Dawning”: the region of the soul’s night was regarded as the origin of its dawn or rising. The later eucharistic doctrine of transubstantiation is yet another influence of Egyptian on Christian theology and “was well known under the Vth Dynasty” (E.A.W. Budge, *Liturgy of Funerary Offerings*, p. ix).

ent to the Tibetan *Bardo* or Islamic *Barzakh*] that: "It is he who sets into activity the twelve Star-Beings and regulates the pattern of the hours in the Duat." Again, and still from the text of the Seventh Hour of the book of *Im Duat: The Majesty of Horus-in-the-Duat* saith unto the Star gods: O ye who in your very substance are divine justice, whose powers have become manifest and are joined with your stars. . . . O light them that [this Osiris] may join the master of the horizon of the dawn [of the new birth]. . . . O ye hours endowed with star powers, O ye hours who protect and aid the Divine Egg, fight ye on behalf of this one that now approacheth the Horizon."

". . . The Star gods in their hours have bound up the evil and are with thee, Divine Embryo, in the light. Rest thou in thy still hidden and unmanifest body. . . . Take ye now, O Star gods, your forms and your powers and guide this god now dawning into the Beautiful Land in peace."

"Behold now the gods and goddesses who guide this new divine soul along the hidden way to that City," [the seat of the Higher Community, whose rare and radiant glyph is given in the Pyramid of Teta*, line 395:



* As early as the first inscribed pyramid (that of Unas, line 641) we find *Niw-t Nwtr*, the "City of God," the stable Center of the Universe, which existed even in "The First Time" (*tep tzepi*) before our current cosmos came into being. Clark (*op. cit.*, p. 276, n. 10) understood this better than ordinary Egyptolo-

(footnote cont'd next page)

As to the twelve star gods that Sopdu or Horus-in-the-Duat (= Horus of Sôthis and Horus-Sokar) directs, they are an ancient group of deific powers composed of the ennead (Ré [incorporating Horus the Young within the Solar Egg, which in turn is the Eye of the Elder Horus]; then Nu, power of universal "water" [or substance] and Nut; Shu and Tefnut; Osiris and Isis; Set and Nephthys; plus three more: Anubis, Divine Embalmer and opener of the ways to the Other World; Khnum, Architect of all Forms; and Ptah [= Tanun], Evoker and Quickener of all Functions. All 12 were directed by Horus-of-Sôthis, astronomically assigned to Sirius B, the "dark companion" of Sirius, called in the hieroglyphs (e.g. Pyramid of Unas, line 588) Sopdu "the Moon" i.e. of Sopd-t (Sirius). Naturally his direction of them is in harmony with the wishes of the great Mistress and Enabler of All, who Herself is associated with Sirius (Sôthis), the brightest star of our heavens that is approaching our Earth at supersonic speed with her companion. Sirius is also the nearest star to us of such magnitude, being an astronomically scant 8½ light years away.

A remark on Anubis is now called for. His veneration, as that of Khnum and Ptah-Tanun, is very ancient. Indeed in the pas-

gists: "City hardly gives the correct sense of *niwt*, which is charged with emotion in a way that is not paralleled by the word 'city'; *niwt* here means the numinous centre of the universe, the seat of God." The concept persisted in later Egypt; for example, "the Eternal City" mentioned on the Coffin of Pankhmeses (p. 12, vol. 2 of the article by E. R. von Bergmann in *Jahrb. d. Kunsth. Samml. d. Allerhöchst Kaiserhauses*, Vienna, 1884). And it was another prime Egyptian influence on Christianity, as in Augustine's work "The City of God" and in "the Holy City" featured in Ch. 21 of the Apocalypse of John of Patmos ca 200 C.E. Another form of the glyph is at the right, which reads "City of the Divine Transformation." The ten line-rays of the first glyph (above in the text) here enclose nine rays of light.



sage commencing with line 70 of the Pyramid texts of Unas (Fifth Dynasty) we read: "[The Osiris] standeth with the radiant beings. O get thee onward, Anubis, into the Other World, onward, onward to Osiris!" He is the great embalmer or preparer for regeneration and works under the direction of Horus, Isis and Nephthys. Again (Utterance 147 of the Coming Forth Into Day), "I have passed on the path created by Anubis . . . and have protected the Cosmic Law and the Divine Eye."

Anubis is also called "*im wt-t*" or "Dweller in the Embalming Chamber." The same Egyptian root (*wt*) which furnishes the usual word meaning to embalm, swathe and encase the mummy—can also mean to sprout or germinate (*gestate*), and when reiterated (*wt-wt*), to beget or procreate. So Anubis was called "The Embalmer" (*wd-kh ntr*, literally "the divine one of embalming"), the causative of which is *swd* or *zwd*, i.e. to cause to be embalmed. That this was a process that originally had to do with the regeneration to Osiris is shown by the fact that a variant (*sw-t*) of that same causative verb indicates also the White or *Hetch* ("brilliant," "shining") Crown of Osiris which he wears in his resuscitated godhood. The same word is deeply connected with *swḥ-t* (Coptic COOY ⲒⲈ) which means a developing egg, seed or embryo. Referring again to the external mummifying process as symbol and, later, a corruption of an inner regenerative process, the noun *swt* or *swd* (Coptic CHTⲈ) refers to the strips of linen used to swathe the mummy. So we see that the entire process to which external embalming and mummification referred was an inner, metamorphic and transformational super-embryonic process, as both the etymologies and the texts (see Section 7 and the frontispiece) make abundantly clear.

Thus, although ancient Egyptians had brought the art of embalming to the highest degree known before or since, yet the

oldest meaning of the process their texts recorded refers to life, not death.

More explicitly, it referred to those sacred and secret processes by which the gestative regeneration of the immortal body could be begun even during life on earth—the true Immaculate Conception, which was later garbled and corrupted from the secret Egyptian doctrine of higher birth and nascent godhood. That was one of Egypt's most closely guarded secrets and it again comes to light as time comes full circle (see Section 4) in the crucial years now upon us.

The following figures illustrate these notions, and the captions are self-explanatory. (Figures 1-8 follow).

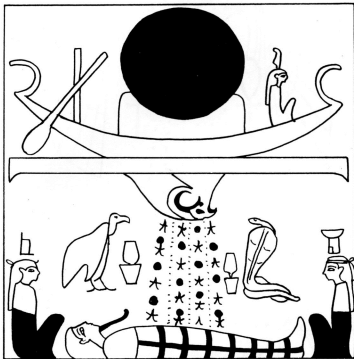


Fig. 1. The Egg is on the sacred boat, being carried from this world to one of higher dimensionality. Here below, flanked by Isis (at head) and Nephthys (at feet) is the "deceased" or neophyte in the form of Osiris, being irradiated by the Falcon-Horus' life-restoring power. The five-pointed star is life-force and the disks are the egg's embryonic power to use it to grow. (From the papyrus of Amon-m-Sut.)

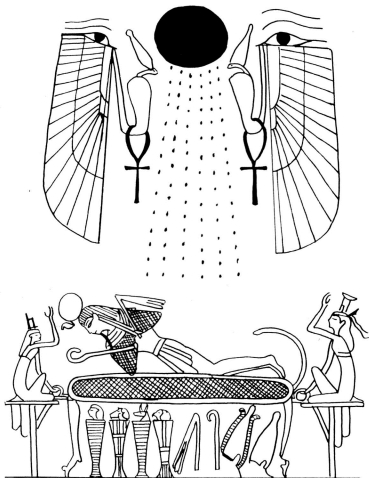


Fig. 2. Continued radiation from the Divine Egg (the barrier between the worlds now vanished) in the detailed form of the Winged Disk with the 2 eyes of Horus and the pair of Life or Ankh-garlanded serpentine (time or wave-like) powers. This radiation has now caused the Osiris to animate and rise from the couch of death, flanked by life-awakening gestures of Isis on left and Nephthys on right. The Osiris form wears the life (note uraeus serpent)-animated divine egg as a crown, symbolizing a state of continuing development. (From the papyrus of Ta-Shed Khonsu, Cairo Museum.)

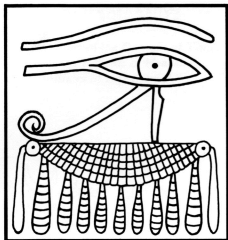


Fig. 3 Vignette [from the Papyrus of Nebseni (British Museum No. 9900, sheet 22)] showing a Divine Eye (right one) above an emblem (probably in gold originally) which is actually a glyph reading "Lord of the Nine [deific powers]," the ennead that is discussed in Section 9. Comparing the previous figure, we see that a left and right "Eye," Egg or Divine Germ coalesce to form the Winged or Flying Disk, each curling eyelash becoming one of the uraei or serpentine (energy wave) powers shown in Figure 2; and the teardrops from each eye becoming a wing. Thus the "Two Eyes of Horus" and "The Flying Disk (or Globe)" are variations of the same teaching.

The maturing or embryonic divinity then flies to its own realm where the glowing phoenix egg (another image referring to the same process) "hatches" into new godhood. The possibility of human apotheosis is the core of the eternal religion. This development is adventurous. Utterance 147, belonging to this vignette in the *Book of Coming Forth Into Day*, says in part: "The Divine Eye was attacked by a violent storm, but Thoth (Wisdom) restored it thereafter."



*"Masters of the Domain of Time,
Divine Regents of Heaven,
Initiates of Life Eternal."*

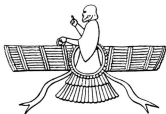
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b



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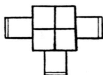
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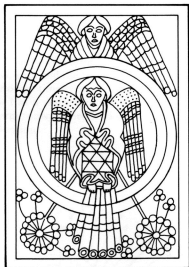
e



f



g



h

Fig. 4. The Winged or Flying Disk, with its nascent divinity implied or shown explicitly, spread from Ancient Egypt (a) and re-appeared, characteristically stylized, in Sumero-Babylonian (b), Assyrian (c), Iranian (d, e), Indian (f, g), and finally in Christian form (h) on folio 129v of the Book of Kells, ca 800. In Old Persia and in Parsi India it was and is still called *Feroher*, a late form of *fravashi* or *fravarti*, the indwelling divine potential in every creature. These forms all attest the Ageless Religion. The Chaldean and Iranian forms are from F. Lajard's *Mithra* and A. Layard's *Nineveh*; the Indian forms are from the falcon-altar treatise, the *Sulvasutra* of Apastamba; and the Egyptian source is the British Museum stela (No. 147) of Ti-Imhotep, priestess of Memphis. The concept goes back to early Egypt.

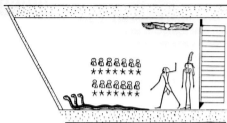


Fig. 5 The Fourteen Star Powers before the Door of Heaven with the Divine Egg in Winged Disk form and the Goddess of Truth presiding. The event-transporting power of the time-cycle serpent in three levels [cf. p. 73] (three heads) is personified as a deific figure driving the serpent (representing cyclical or wave energy) onward. See Sections 8 and 9. (Source: *The Book of the Duat, Fourth Division*)



Fig. 6 *Isis lactans*, symbol of Sôthis, nourishing Horus-the-Babe with divine milk and surrounded by figures of 13 papyrus flowers, she herself being the 14th figure of the drawing. Here we can see the 13 Sothic Sessions culminating in the last (14th): The Session of Sôthis-Only, during which the higher self begins to become functional. See Section 9. (Source: R. Clark, *Myth and Symbol in Ancient Egypt*, London, 1959)

One is reminded here of the ancient liturgy (Coffin Texts, Utterance 6): "Your mother Sôthis nurses you on the celestial horizon. As Isis, she makes you bright and fair on this happy day."




Fig. 7. The total of twenty-seven sessions (see Section 9) can be composed into three levels of deific rulers, each representing a cosmic power and each leading to the next in a stairway of development (note the nine god-figures, each on a step). The ninth then leads to the tenth, the Pluto/Anubis Session. During this stage, the soul, shown as a mummy carrying its own scale, has its merit weighed and tested before being able to proceed in the regenerative process. The unwanted traits of the soul are being driven away in pig-form (a form of Set)* by a representative of higher wisdom (i.e. of Thoth), in the boat that brought the soul to the judgment throne. Anubis (upper left) stands guard. (Source: Book of the Duat, Sixth Division)

* Note the Egyptian influence on the much later story of the Christ (an Osiris/Horus figure) casting evil demons into pigs that then were driven to fall over a precipice.



Fig. 8 Another form of the Sacred Stairway, this time in double seven-stepped form, the top steps of each side combined into one thus making thirteen in all (cf. Fig. 1). That thirteenth power is the (solar) eye of Horus in the Duat or Chrysalis Chamber, where the mummified or pupating Osiris has begun to take on winged form, shown by its Horus-Falcon head. See the text at the end of Section 7, and also the previous figures. (Source: R. Clark, op. cit., p. 171)

Figure 8 is a characteristic and interesting depiction, reminding one of XXIst Dynasty coffins and certain illustrated passages in "The Book of What Is in the Duat." A double staircase of twice seven steps or stages is shown for the development of the pupal falcon form of Osiris within it, while the eye of Horus irradiates it with transforming energy. The enthroned Osiris presides above it seated on a form of a beneficent time-serpent

tracing the glyph  *tchet* for "everlasting power." See also Section 12.

8. *THE UNBROKEN CHAIN OF WEEKDAYS AND THE TWICE SEVEN SESSIONS*

The staircase is always shown in 5-, 7- or 9-stepped form. The double staircase of twice seven stages or steps is most appropriate as it agrees with the ancient doctrine of the fourteen Iats or regions that must be traversed by the regeneratively transforming Osiris, i.e. the individual after the physical body ceases to function or the individual undergoing transformation while still in the body.

We now need the astronomical analogues, two of which—Sopdu and Sôthis—we already know, for the rest of these fourteen stages (and their appropriate powers) of transformation. The first seven conveniently map on the same classical set we met with before: Saturn-Jupiter-Mars-Sun-Venus-Mercury-Moon, which then rearranged in order of weekdays becomes Saturday Sunday Monday Tuesday Wednesday Thursday and Friday, where Mars, Mercury, Jupiter and Venus correspond respectively to Tuesday, Wednesday, Thursday and Friday, the

other three correspondences being self-explanatory. Let us now return to the seven classical celestial bodies and write them in order of decreasing period as we did when we considered the time spans for the historical dominance of the four principal social classes or psychological types; namely Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon.

We can now write the "octaves": Uranus, Neptune, Pluto, Sirius-B, Pan, Vulcan, Sirius. † We know the first three, as well as Sirius-B (Sopdu or Horus-of-Sôthis) and finally Sirius herself. Pan is the perturbationally indicated outermost planet of our solar system, with a perihelion just outside the aphelion of Pluto, that is, an orbit completely enclosing that of Pluto. Vulcan, already named by Neptune's discoverer, the great astronomer Leverrier, is the single infra-Mercurial planet of our system which was later denied by astronomers but which is* shown to lie at a mean distance of 0.24 astronomical units (one such unit being the mean distance of Earth from the Sun) and to have a period of 43 days.

There is only one Bessel-function zero closer than the first zero of the first order, and that is the first zero of the zeroth order, corresponding to the infra-Mercurial planet Vulcan. It would be difficult to observe since it is so close to the Sun, but one would simply have to continue suitably accurate observations throughout a period of some 45 days in order to confirm it. This has not

† In symbols we have: ♃ ♆ ♁ ♀ ♃ ♃

and the "octaves": ♃ ♆ ♁ ● ♃ ♃ ♃, representing Uranus, Neptune, Pluto, Sirius-B, Pan, Vulcan, and Sirius. For more details see the text after the listing on page 64.

* By the mapping of planetary orbits on the zeros of cylindrical wave functions (Bessel functions) of zeroth and first orders.

yet been done, although a French team near Grasse had been willing to try it when work on the European satellite Hipparchos interrupted those plans in 1982. See also page 111.

For our purposes, both Pan and Vulcan are as necessary as Sopdu and Sirius, as we shall soon see. We have already mentioned the succession of weekdays corresponding to the classic bodies. Similarly the midnight hours (12 to 1 a.m. local time for the place being considered) correspond to the seven "octaves" thus: Saturday midnight to Uranus; Thursday midnight, Neptune; Tuesday midnight, Pluto; Friday midnight, Pan; Wednesday midnight, Vulcan; Sunday midnight, Horus-in-the-Duat or Sirius B; and Monday midnight, Sirius. Note that the bodies of our solar system are finished before we proceed beyond the solar system to Sirius and the Dark Companion.

It is important in this connection to note that the ancient and immemorial succession of weekdays was preserved from Egyptian, Chaldean and Roman times right through until today despite the calendar changes made under Julius Caesar and Pope Gregory, despite the differences between the Eastern and Western Catholic Church calendars, and despite the great differences otherwise between Jewish, Christian and Islamic calendars. Throughout all these periods and cultures the succession remained unbroken and, for instance, Friday in the ordinary Euro-American calendar is still Friday, whether in the Greek Orthodox church, Communist Russia, Saudi Arabia or Israel.

That pre-Judaeo-Christian succession was the sole precious legacy to our times of how to allocate cosmic powers to daily work-a-day time, and it was handed down unscathed from remotest antiquity.

Now let us return to specifying the fourteen regenerative stages. The whole process is based on the reference point and fulcrum of the universe: love, not as a sentiment but as a cosmic power. That prince of European seers, Jacob Boehme, had this to say in this regard in his "Dialogue between a Disciple and a Master":

The Disciple asked: What is love in its strength and power, in its height and greatness?

The Master said: Its height is as high as God, in one sense greater than the highest manifest Godhead since Love contains the mysteries of even unmanifest divinity. . . . Love has poured itself into all and is the innermost cause of all things. Even hell parasitizes on its power. . . . Love is brighter than the sun, sweeter than food or drink and more joyous than all joy. Who attains That is richer than any king on earth, nobler than any potentate and stronger than all power and authority.

9. THE SOTHIC SESSIONS

Now the power corresponding to Venus was in Ancient Egypt Hathor: a form of the Great Goddess, the name meaning the Place of Horus (i.e. Her Womb). Thus Venus and Sôthis are connected for Sôthis is the Star-Form of the Goddess, conceived of as her highest power: that of bestowing the initiation into the regenerative process leading to godhood, a glorious body of a new sort of incorruptible, uncompounded substance, and hence immortality. Thus the only appropriate thing is to begin the sequence with Venus, corresponding interestingly enough to Friday, the holy day of the week in the religion of the God of Compassion and Mercy, Allah, which esoterically is a combination of male (Al or El) and female (Lah or Lat: the *h* is an ancient "te marbuta" or silent *t* in Arabic) forms, signifying God-Goddess. She, Whose power also radiated from the most brilliant star of our heavens, Sirius-Sôthis, was anciently called



Nubt-Pt, "Queen of Heaven," later translated into Latin as *Regina Coeli*, taken over by votaries of Isis and

then early Christianity in Roman times, and still used for the apotheosized Virgin, latter-day form of Isis-Sôthis, Goddess of our universe.

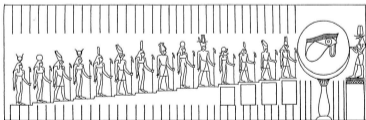
It is noteworthy that no session precedes the Venus Session, the first. Only when love has become the central priority in one's life, not as mere sentiment but as a universal call and mandate, is one actually ready to begin the First Session of the five-year regenerative metamorphosis, for which there are just fourteen open time doors (between October 26, 1984 and March 3, 1989 inclusive—see Table I and Section 3).

So we write for the stages of transformation of the Osiris or pupating human form into its destined higher imago:

<i>DAY</i>	ASTRONOMICAL CORRESPONDENCE	<i>DEONYM</i>
1. Friday	Venus ♀	Isis
2. Saturday	Saturn ♄	Set/Geb
3. Sunday	Sun ☉	Ré
4. Monday	Moon ☾	Nephtys
5. Tuesday	Mars ♂	Osiris [-Min, source of virility]
6. Wednesday	Mercury ☿	Tefnut
7. Thursday	Jupiter ♃	Shu
8. Saturday midnight	Uranus ♅	Nut [-Neith]
9. Thursday midnight	Neptune ♆	Nu
10. Tuesday midnight	Pluto ♇	Anubis
11. Friday midnight	Pan ♃	Khnum
12. Wednesday midnight	Vulcan ♄	Ptah [-Tanun]
13. Sunday midnight	Sirius B ●	Horus [-of- Sôthis = Horus- in-Duat]
14. Monday midnight	Sirius ☆	Sôthis

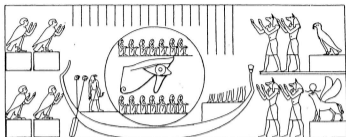
Each of these corresponds to one of the fourteen Regions or "pieces" of Osiris, which became the Christian "Fourteen Stages of the Cross," that were also divided into two groups of seven each (cf. Fig. 8) as shown on votive lamps whose designs and symbols long antedate the Christian era. These also correspond to the powers of the fourteen days of the waxing Moon when all the powers assemble to enter the Egg or Eye of the Full Moon to restore it (it was the left or "Moon" eye of Horus that needed restoration). The following Figure of an ancient Egyptian esoteric text illustration* shows also that during waning (the time when the hidden light increases, since the Moon *nears* the Sun as it wanes to us on Earth), these powers work from *within* the divine egg or pupal shell; whereas during the first fourteen

Fig. 9 The Two sets of Sessions for the Theurgic Development of the Divine Embryo in the Egg.



a. The First Fourteen Sessions: The Assembly of the Powers and their Procession toward the Egg. During the fourteenth, they enter.

*From p. 321, vol. 2 of *The Gods of the Egyptians* by Sir E(mest) A(lfred) T(hompson) Wallis Budge [1857-1934], Dover reprint, New York, 1969, from the original 1904 edition. The Uranus sign above, preferred for symbolic reasons, is given as an alternate in Webster's Unabridged Dictionary, second edition. Those for Pan through Sirius are new. See list on preceding page.



b. The Sothic Sessions: The Fourteen Powers now work within the Egg.

sessions, which the waxing lunar phases reflect, the powers are assembled and work on the Egg from outside it. Figure 9a shows this first set of fourteen. So we need another set of sessions to follow the first: a waning or weaning set (see Table III) shown in Fig. 9b.



The last (14th) stage of the first set is also their completion and hence allows entry into the Disk, Eye or Egg. But this fourteenth is *also* the first stage of working within the disk (the raising of Venus to Venus-☆ level as will be seen). So the last of the first set of fourteen is the first of the second set,† thus making twenty-seven in all. Note that with respect to the stars (rather than the earth)—say to Sirius—the moon makes a complete circuit once in 27 whole days (actually about a third of a day more) and this is the same number as the greatest company of Ancient Egyptian gods or administrative cosmic powers, the triple set of 9, or 27, mentioned and enumerated as early as the Pyramid Texts.

† Even though they are shown separately in the list for the sake of functional distinction.

Those archetypal powers become as radiant stars, wandering or fixed. A traveling star through the sky was called by the Greeks *planetos* ("wanderer"), the word behind our "planets." If we include Sirius A and B (the Dark Companion) along with our Sun, Moon, the eight planets we can sight, plus the infra-mercurial and extra-plutonian bodies (Vulcan and Pan respectively), we have the fourteen archetypal powers presented first (Figure 9a) as being assembled before the Divine Womb-Egg and then (Figure 9b) as working on the transhumanizing embryo within it. Figure 9c below depicts, in ancient hieroglyphic form, one of those streams of cosmic energy entering into the metamorphosing brain of the pupal or Osirian human form (cf. the illustration of the transforming brain, following the title page of this book); whereas the larval state represents the Earth itself and the ordinary human condition.



c. Star-Power Energy shown entering through the forehead of the pupal or mummiform Osiris, type of all humans.

The word *sb3*  "star" also means "door" and, with the determinative  for "walking," it meant "passing through a star-door (or time door)." The *b3* or winged soul shown under this glyph in the figure indicates that it was the soul's passage through these doors that effected the Osirian transformation or metamorphosis into the immortal state and its glorified body. Compare the cover of this book. (Source: from the texts of the Second Shrine of Tut-ankh-amun)

Each of the 27 sessions mentioned before and listed below represents a stage in a transevolutionary process, each being both unique and necessary. Their development proceeds in a series of interlocked steps any given one of which is prerequisite for the next.

The first half of the Venus-Sothic (♀ ☆) post-session interval is occupied with the entry of the powers into the Egg-Womb-Eye (cf. Jacob Boehme's "Wunderauge" or Wonder-Eye—the supernal womb of all divine possibilities); that is, occupied with the transition from Figure 9a to 9b. As Tables I and I-A show, each Sothic session-interval lasts about four months—actually 118, 120, or 125 days depending on your Cycle (number I to XIV, according to the day you entered the time-stream of the sessions).

The second half or latter two months of the Venus-Sothic interval is then devoted to the transformational upliftment of the Venus archetypal power into that of Venus-Sôthis within the aspirant or "Osiris" in the Womb-Egg—the living secret furnace or *Athanor*, the 'contra-death' of the Egyptian and later alchemists who were "buying terms divine in selling hours of dross" in Shakespeare's illumined phrase. Since all the powers have now entered the Egg or Chamber of Transformation, the other Sothic intervals can be entirely taken up with the Sothic transmutation of their powers, that of e.g. ♃ ☆ raising Saturn to Sothic level, which incidentally folds back the time-line or trajectory of the future on itself so as to compress and accelerate karma.

It is worth noting that just as the first 13 (non-Sothic) intervals required 240 24-hour periods for their completion, so each of the Sothic intervals averages a period composed of 120 days and 120 nights. This number 240 (= 90 + 70 + 80) figured importantly in Ancient Egyptian stellar cosmobiology (see *Destiny and Control*, *cit. sup.*, pp. 148-149).

Now no stage can repeat in an ongoing metamorphic process. However, we can develop a higher level of operation of the same power. Hence any stage beyond the thirteenth must be a form of Sôthis. And so it is. We then have:

First Set of Fourteen Sessions Second or Sothic Set of Sessions

1	Venus	14	(1)	Sothic Venus or ♀☆
2	Saturn	15	(2)	Sothic Saturn or ♄☆
3	Sun	16	(3)	Sothic Sun or ☉☆
4	Moon	17	(4)	Sothic Moon or ☾☆
5	Mars	18	(5)	Sothic Mars or ♂☆
6	Mercury	19	(6)	Sothic Mercury or ☿☆
7	Jupiter	20	(7)	Sothic Jupiter or ♃☆
8	Uranus	21	(8)	Sothic Uranus or ♅☆
9	Neptune	22	(9)	Sothic Neptune or ♆☆
10	Pluto	23	(10)	Sothic Pluto or ♇☆
11	Pan	24	(11)	Sothic Pan or ♃☆
12	Vulcan	25	(12)	Sothic Vulcan or ♁☆
13	Horus	26	(13)	Sothic Horus or ●☆
14	Sôthis	27	(14)	Sôthis-Sôthis† or ☆☆

We now know the weekdays for the first fourteen, but what intervals are between them? What is the actual and practical timing for the tapping of these several powers in the regenerative process? To find the answer let us first return to Pluto and the coming crescendo of his perihelion and closest approach to Earth in 1989, when he is nearer to Sun and Earth than Neptune and also in his own zodiacal sector Scorpio, which Pluto entered

† Essential Sôthis or ☆☆, returned to Her Divine Realm with the Birth of Horus, the resurrected form of Osiris, the newly embodied higher self of the aspirant.

in August 1984. Now the conjunction or trine (120°) are the only two angles between Pluto and Sun (whose position in the zodiac reflects that of the Earth) which keep both Pluto and Sun in sectors of the same element (in this case, the water signs: i.e. Scorpio, Pisces and Cancer).* And the first of these after Pluto's entry into his own and metamorphic domain (Scorpio) is his conjunction with the Sun. October 26, 1984 was the nearest Friday to the conjunction before it became exact: power is always delivered in anticipation and not anticlimactically.

The next session following that October 26, 1984 would have to be a Saturday and actually it is the next one, October 27, 1984, because, since Saturn is such a harvester of karma (consequences of mistaken choices), it is best to hem him in by the irradiated and obstacle-dissolving love-power of Venus. The next session must be a Sunday and we choose it two weeks or "full moon" from the Saturn session so that the solar radiance like a full moon can irradiate Saturn's dark recesses.

From now on we can proceed more regularly, remembering simply that effects precipitate in the third week or at $3/4$ ths of a monthly cycle, just as Saturn's sign Capricorn is $3/4$ ths of the zodiac from its beginning at the vernal equinox (the first degree of Aries), when acts initiated then bear fruit and finally manifest in Capricorn, 270° or three lunar weeks later.

So the Solar session, holding within itself the cumulative changes of the Venus and Saturn sessions will precipitate three Sundays later, on the 21st day after the Solar session. Hence the Lunar session must pick up that "karmic precipitation" and

*The four so-called "elements" of earth, air, water, and fire, reflect the four states of solid, gaseous, liquid, and ionic or plasmic.

incorporate it into the next or Lunar stage. So the Lunar session must fall on the 22nd day (a Monday) after the Solar session. Likewise the succeeding Mars, Mercury and Jupiter sessions all occur 22 days after each other, so that the weekday is shifted first from the Lunar Monday to the Martian Tuesday, to the Mercurial Wednesday, and then to the Jovian or Jupiterian Thursday.

But now we leap to the next octave with the trans-Saturnian and infra-Mercurial bodies and then to beyond the solar system. So the time interval between Jupiter and Uranus must represent a proceeding to a new beginning on a higher level, rather than a simple precipitation and subsequent incorporation of effect and influence.

Hence at this point we require a full lunar return of four weeks, and so the Uranus session falls on the Saturday midnight following the *fourth* Thursday after the Jupiter session. From now on one follows the three-week precipitation scheme again, but the weekday midnight requirement must also be fulfilled. Accordingly, the Neptune session is on the Thursday midnight following the third Saturday after the Uranus session; the Pluto session, on the Tuesday midnight following the third Thursday after the Neptune session; the Pan session the Friday midnight following the third Tuesday after the Pluto session and so on until the Vulcan session on Wednesday midnight.

Thereafter, at the Horus Session (Horus of Sirius) we leave the solar system with immense speed (like the "warp speed" of Gene Roddenberry's popular epic *Star Trek*) on the Sunday midnight following the Vulcan session on Wednesday midnight; and the Sôthis session is 24 hours later i.e. on the Monday midnight a day after the Horus session. Using the first cycle starting date of Friday, October 26, 1984, we arrive at the Monday midnight

(local time) of June 24, 1985 as the Sothic Session time, the Horus Session being on the preceding Sunday midnight, just 240 days after the cycle starting date.

Before going on to specify the Sothic Session dating, it will be well to summarize our findings relating the solar and super-solar (Sothic) system bodies with the traditional deific powers of Ancient Egypt. We also note that the last of the set of fourteen sessions is the first of the Sothic Sessions, making a full set of 27 sessions in all, the great triple ennead or fullest company of the gods or administrators of all physical and nonphysical universes. Specific knowledge of these had been lost by the Sixth Dynasty and in the Pyramids of Teta (line 307) and Pepi (line 218)† we find only the bare mention that the full complement of the divine powers was twenty-seven:



These may be arranged into three enneads or groups of Nine Powers each — sometimes called “The Nine Bowmen of Horus” in hieroglyphs* since a bow symbolizes the latent reservoir of power to send “arrows” of energies off to their several destinations. The Twenty-Seven Sessions, disposed into three groupings or levels of nine each, together with their astronomical and deonymic correspondences, can be briefly listed as follows:

† Also in Unas, line 418. We find “the Great Nine Gods” mentioned in Unas, line 251 and the “Lesser Nine” in Unas, line 252; and the two groups (making 18) together appear in, for example, Unas lines 179, 188 and 480, and in Pepi, line 217. The Greater and Lesser Companies refer to the powers administering the Celestial and Terrestrial Universe respectively; while the Third or Middle Company of Powers governed the Duat. Thus we have the Hippo gods (earth), the Cow or Bardo gods (Duat), and the Lion Gods (Celestial Realms), corresponding to the three couches (see note to page 87).

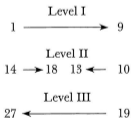
*For example, the Pyramid Texts of King Teta, line 308.

LEVEL I: Assembly and Preparation of the Regenerative Powers	LEVEL II: Metamorphic Activity	LEVEL III: Final Transformations and Fulfillment
1 ♀ Venus/Isis: the essence of the womb-power to bring forth, produce and give life, and to harmonize and proportion as well.	14 ♀ ☆ or Venus imbued with Sirius (Sôthis) genatrix of all other powers, Mistress of the Grace of the Shortened High Birth Path or Regenerative Process.	27 ☆☆
2 ♃ Saturn/Set /Geb: The source of both protection on the good side, and on the evil side, of obstructions and danger.	15 ♃ ☆ or Saturn lifted up to the Sothic Realm, and similarly with the starred symbols that follow.	26 ● ☆
3 ☉ Sun/Ré: The Divine Egg holding within it the eternally young divinity.	16 ☉ ☆	25 ☽ ☆
4 ☾ Moon/Nephtys: The Divine Nurse and Keeper of the House of the maturing Horus.	17 ☾ ☆	24 ♃ ☆
5 ♂ Mars/Osiris: The virile essence of the begetting, impregnating or womb-activating power.	18 ♂ ☆	23 ♀ ☆
6 ☿ Mercury/Tefnut: The Focussed flame of the energizing word or command. "She who is emitted," the leapt-forth fiery Word.	13 ● Sirius B/Horus-of-Sôthis or Horus-in-the Duat, the Protector of the Aspirant and Regulator of all previous twelve (nos. 1-12) powers.	22 ♃ ☆

Remarks under Session 15 here apply to the Sun ☆, Moon ☆, and Mars ☆.

7 𐌒 Jupiter/Shu: Lord of the Sky, space, air and light.	12 𐌒 Vulcan [the as yet undiscovered infra-mercurial body with a period of 43 days]/ Ptah: Creator and Organizer of all functions.	21 𐌒 ☆
8 𐌒 Uranus/Nut/Urania: Universal, Star-Imbued Mother of all, who guides through pre-birth darkness.	11 𐌒 Pan [the extra-plutonian planet, already indicated by otherwise unexplained perturbations of 𐌒, 𐌒 and 𐌒] /Khnum: Architect and Fashioner of all forms.	20 𐌒 ☆
9 𐌒 Neptune/Nu : - Lord of primal substance and the ocean of aether.	10 𐌒 Pluto/Anubis: Lord of Regeneration and Opener of the ways beyond death.	19 𐌒 ☆

The time flow of the Sessions on the three levels can be diagrammed as:



Thus Levels I and III proceed in "opposite" directions when they are typologically mapped on each other, while Level II combines both directions (five sessions in the sense of Level I and four, of Level III). Thus Level II is the most interactive, transmutative and metamorphic,

as its heading shows. Whereas Level I explicitizes the powers, Level III which, more than others, can be known only from experience, "implicitizes" or wraps them up again on the highest level, culminating with the purely Sothic or Sôthis-Sôthis Session, the 27th and last. The arrangement depicted in the diagram and given in the preceding listing is unique in that

it is the only possible one that can line up the three Sothic "octaves" (1, 14 & 27) while disarranging *least* the order of the Sessions, achieving that minimal disorder by a quasi-boustrophedon succession, that is, one using both left-to-right and right-to-left directions of writing or sequence. So we now find the great Triple Ennead (shown in glyphic form on page 72) in terms of specific sessions on the human metamorphic experience.

There is a last explanation needed here. In connection with the basic sequence of session symbols for Level I, recall the listing on page 69 and in the footnote of page 60. One might then ask why the 11th [●] and 14th [☆] symbols occur as sessions 13 and 14, the first being apparently out of order. The answer is that the seeming discrepancy is indeed only apparent since Sirius [☆] and Sirius B [●] belong together also astronomically, being out of our solar system.

There is also an independent mathematical argument for our arrangement since one can represent each symbol by a number corresponding to the ancient weekday sequence discussed in Section 8, each number in turn referring to a geometric form composed of the same number of spheres closely packed so that the joining of their centers by straight lines will form a convex figure, that is, one without indentations. As early as 1965 these forms were called "archemorphs."[†]

Doing this, we have the following allocations: ⊙, 1 (sphere); ∪, 2 (a joined sphere-pair); ∴, 3 (a triangle); ☞, 4 (a tetrahedron, which packs more densely than a "square" of spheres); 2, 5 (a

[†]C. Musès, "Some Crucial Problems in Bio-Cybernetics," in N. Wiener and J. Schädé, *Progress in Bio-Cybernetics*, Elsevier, Amsterdam, 1965.

tetrahedral bi-pyramid); ♀, 6 (a square or Egyptian bi-pyramid); ⚔, 7 (a pentagonal bi-pyramid); ⚙, 8 (a dense, convex sphere pack suggesting two cupped hands together as when packing a snowball); Ψ, 9 (a dense convex pack suggesting a triangular prism with a central band of three spheres around it); P, 10 (an antiprismatic form composed of two Egyptian pyramids with bases interlocked); Π, 12 (an icosahedral pack); ⚊, 13 (cuboctahedral pack with a central sphere exactly fitting inside).

The reason that 11 and 14 have been omitted is that their corresponding convex dense sphere packs cannot exist in our three-dimensional space, but require a fourth dimension for their realization. So by the geometrical as well as the astronomical route we arrive at the same conclusion: Sessions 13 [●] and 14 [☆] of the basic sequence lie beyond the preceding ones and correspond to powers beyond our solar system and even our ordinary 3-D world.

Note that the first five powers reach their Sothic Stage (indicated by a star after their symbols) already on Level II (the Second Ennead), and then evolve further in Level III where, for instance, the highest expression of Saturn becomes ●☆ (Horus starred); similarly ♀ → ☆☆, ☉ → ⚊☆, ☽ → Π☆, and ♂ → P☆. We observe that this process identifies Isis with Sôthis, and the highest (regenerate) form of Set with the highest form of Horus, thus explaining the otherwise obscure depiction of Horus combined with Set as one deific figure, as can be seen in the monuments and texts. Also noteworthy is the fact that Horus-in-the-Duat becomes ●☆ or Horus-of-Sôthis now in his rightful place and domain with Sôthis as ☆☆. That symbol, the highest of the Third Ennead, signifies Sôthis freed from the responsibilities of the Duat and now wholly in the Higher Objective World—at last attained through all the foregoing

joint efforts by the Osiris-Aspirant, now fully "winged" in the resplendent power of Horus victorious, emerged from the Duat—the *Sol Invictus* (the Unconquered Sun) of the later and derivative Mithraic Mysteries.

It is very important to note that the sessions from 1 through 14 are "waxing"—as reflected in appropriately resonant meditation strength (see Section 11 and Tables II and III)—and also in the sense of assembling the powers and inter-relating them. They enter the Higher Embryo at the 14th or first sothic session although from session one they had been working toward that point. Then from the 14th through the 27th,* one experiences the "waning" or *weaning* sessions, when we learn to develop on our own and gradually can divest ourselves of the previous, albeit then essential meditative assistance in opening our "valves" for the needed theurgic energy intake for development. One of the figures shows this clearly, the fourteen powers in the weaning stages being shown working within rather than from outside the Divine Egg.

It is also noteworthy that the pure Sôthis (☆☆) Session, the Twenty-Seventh, has no end to its post-session interval, which stretches out to include the rest of one's life on earth and beyond. Actually, depending on your particular cycle, there are from 13 (Cycle I) to 1 (Cycle XIII) *zero* assistance sessions which occur on all the Sothic Monday midnight sessions following your 27th or ☆☆ Session, up to and including the last possible one, on March 14, 1994 (see Table Ia). Your regenerative channel should now be open enough to allow you to participate in the highest Sothic level energies and consciousness without the further need of special theurgic assistance. The later cycles, because of the

* Note also that the full complement of 27 sessions corresponds not to the luni-solar month of 29+ days, but to the luni-stellar month of 27+ days of revolution of the Moon with respect to the stars, and specifically to Sirius.

approaching periastron constraint, can have fewer and fewer of these zero-assistance sessions, thus making it all the more important that the candidates in those cycles have the support of those in the earlier cycles joining in with them at those precious times while the Sothic Gate is still open. The zero-sessions are precious times of re-intensification of the pure Sothic energy in her own transcendent domain. Remember that each Session is a sacred ceremony of your own higher growth and regeneration. They and their following intervals should not be indiscriminately mixed with any life style or values other than those used to help you open and keep open that unused valve in consciousness and neural circuitry that permits the influx of uplifting and transformational energies that help you "become what you are." It is a form of "time surfing" using rarely occurring natural resonances.

As we mentioned before, to continue the process one must from the fourteenth on, use only Sothic Sessions, as anything else would be retrogression instead of regeneration, since Sôthis is the highest of the powers. This furnishes the clue to how we can proceed.

But we cannot know the next Sothic Session date until we know the starting date for the next 14-session cycles following the cycle beginning on October 26, 1984.

That happens to be the Friday of February 22, 1985 when the Sun in Pisces is approaching or forming the trine (120°) to Pluto in Scorpio. That leads to a Sothic date of Monday midnight, October 21, 1985. So for the cycle beginning October 26, 1984 the first two Sothic Sessions (all at Monday midnight) fall on June 24 (♀ ☆ for ♀ -cycle: see Table I) and October 21 (♃ ☆) 1985. The other twelve Sothic dates for the October 26, 1984 or Venus cycle are:

17 February 1986 (☉☆)	22 February 1988 (♄☆)
23 June 1986 (♃☆)	27 June 1988 (♁☆)
20 October 1986 (♂☆)	24 October 1988 (♁☆)
23 February 1987 (♃☆)	27 February 1989 (♃☆)
29 June 1987 (♃☆)	3 July 1989 (♁☆)
26 October 1987 (♁☆)	30 October 1989 (♁☆)

Thus Monday, October 30, 1989 represents the higher birth or culmination date for the process begun on Friday, October 26, 1984—a process that takes almost exactly five years or eight revolutions of Venus. The post-session interval now is the rest of earthly life. (See also fourth paragraph above on “zero” sessions.)

If a person misses the October 26, 1984 starting date, the first next cycle “train” would start on Friday, February 22, 1985, finishing on Monday, February 26, 1990. Tables of starting cycle dates, and session dates for each cycle, including Sothic Sessions, are given at the end of the Manual. Note that the true definition of trine is that from the vernal (or autumnal) equinox along a great circle to the *body* of Pluto is 120° , the same as the great circle arc from that equinox to the Sun. This definition is necessary since the Sun could be applying to a trine of Pluto by celestial longitude and separating from a trine by right ascension at the same time! The reason for the apparent paradox is that two different *projections* of Pluto may contradict, whereas measuring to the actual body of Pluto gives always consistent results—proving again that relativistic paradoxes are merely a sign that some fundamental considerations and facts have been overlooked.

We all know that there are three “gate-closings” to the endings of say a department store’s operations at closing time. First, the outer doors are closed, and no more customers or clients are

allowed in. Second, the cash registers are closed, and the last client is led out through a side door which is then locked. Thirdly, and lastly, the lights are put out, and the staff leaves, the building being finally locked.

These three gate-closings correspond to May 4, 1989 when the planet Pluto makes its closest approach to Earth; September 4, 1989, at its closest approach to the Sun; and May 7, 1990, at its final closest approach to Earth.

But note that the clients *already in the store* by the time of the first gate closing can successfully pass through the other closings since doors will be opened to let them pass on. There is a tremendous difference between a door closing behind you and one that closes in front of you. Hence these special regenerative cycles of transformation will be viable as long as they *begin before* May 4, 1989. If we count the number of possible cycles (which may begin with either a conjunction or trine forming between the Sun and Pluto) we find, remarkably, just fourteen between Pluto's entry into Scorpio and the first Door-Closing on May 4, 1989. The fourteenth and last of these starting dates is Friday, March 3, 1989.

Now what of the Sothic Sessions for all these cycles, which continue until five years after their starting dates? The power that controls these is Sirius, and the Sothic "gate closing" is the periastron of March 20, 1994, when the nearest approach between Sirius and its companion star forms. Quite remarkably again, this phenomenon far beyond our solar system is exactly synchronized with the phenomena of Pluto's perihelion, so that the last Sothic Session of the last (or fourteenth) cycle falls on Monday midnight, March 14, 1994, a month before the closing of the "Sothic Gate" on April 23, 1994.

10. *RARE CRISIS, RARE REMEDY*

Although such cycles of 27 sessions each could occur theoretically every 50 years (the period of the Sirius periastron) at appropriate configurations of Sun and Pluto, it would not be for many centuries (about 490 years) before they would also tie in with Pluto's perihelion, and not for many millennia before Pluto would so synchronize with Sirius while having a perihelion in Scorpio so that exactly all 27 sessions are possible.

Moreover, these extraordinary celestial phenomena in the 1980s coincide also with the long-range prediction of the final instability of mass-ruled societies circa 1989.

So these phenomena all concatenate and focus to provide a unique opportunity for a liaison group of initiated or regenerated human beings (all those who participate in the fourteen

cycles starting between 1984 and 1989)* to form—a group that can work with higher than human evolutionary stages in leading our world out of the current collision courses and acute miseries it faces.

*It is important to recall that the cycle *starting* dates for the fourteen cycles govern the entire scheme and determine the various session dates for all cycles. Those starting dates in turn are determined by the Friday (day of ♀) nearest to and applying or forming conjunction or trine between the Sun and the *body* of Pluto, that is, not merely to the projection of Pluto's position either on the ecliptic, as celestial longitude, or on the equator, as right ascension. The Tables express these astronomical facts.

11. RESONANTLY ASSISTED THEURGY*

We have still to mention one important factor, indicated in the tables by various proportional numbers (25, 50, 100, 125 or 150) on the vertical axes of the two graphs of the Sessions. That factor may be called resonantly assisted theurgy. One should meditate and attempt to tune in and tap those reservoirs of higher energy at the indicated times. Proper timing plus varying intensity of meditation** would tend to open the rather "rusty" neural valve in the brain (most probably in the vicinity of the hypothalamus) that controls the window or lens-opening for a higher light and life energy to pour through into us from a higher level of reality.

*Please note that the information in this section is presented as a matter of general interest only and is not in any way a prescription for any specific person or condition. It consists of the best information available to the author through research. In every case where a specific concern exists, competent professional advice should be sought.

** As indicated by the vertical-axis numbers noted above and shown in Tables II and III.

In states of inspiration and great love the window opens slightly. But we need more than genius or mysticism here: we need higher power under voluntary, evocatory command. In other words we need initiation, in the sense that the initiate both supersedes and combines the best features of scientist, artist, lover and mystic.

Some ancient civilizations knew of certain plant principles that to some extent opened the valve and still left control with the aspirant — which rules out psychoactive molecules like *d*-lysergic acid di-ethyl amide† (LSD) that, as a well-known chemist in the field of psychopharmacology once said to me, “lay a heavy hand on one’s neck and say, I hope you’re going to like this trip we’re going to go on!” In fact, few substances could open the hypothalamic and related “valves” and still allow the subject a clear, and indeed clearer than usual mind with deepened insight and free decision. Few could lead to the Lion Path (see long footnote this section).

Perhaps one of those rare molecules could be synthesized, almost by accident, but the chances of finding by that way what the ancient Egyptian priests called *tcheft* may not be too slim. We do know that that substance was an extract from some wood, root or hard seed as shown by the nature of the determinative. What the source was may no longer be one of the great unsolved mysteries of ethnopharmacology. We know



†The levorotatory *l*-lysergic acid di-ethyl amide has virtually no psychoactive effect, showing that neurotransmitter, and undoubtedly psychoneuro-immunological, functioning is enabled by the right- or left-handedness of certain helical structures in organic molecules, in turn suggesting resonant causation through electromagnetically induced micromagnetic fields and current polarities of micro-amperage. See chapter 3 of *Destiny and Control in Human Systems* by C. Musès (Kluwer-Nijhoff, Boston and Dordrecht, 1985).

from the glyphs that it was not a mushroom but a plant with at least woody roots. The rest was mystery; but there is also an old spell (Coffin Text 354) to the sacred regenerating Plant of Horus called *wn-n-wn*, "essence of being":



After some investigation we find that it could scarcely have been other than the tree/shrub *Catha edulis*, anciently and still known as the "khat" tree in Africa, where it grows on the east coast all the way from South Africa up to what was Nubia and Ancient Egypt. It is related to the European and American staff or spindle tree (*Euonymus atropurpurea*).

From the khat tree a plant principle (called *mira'a* in Swahili and *muirungu* in Kikuyu) can be simply extracted by chewing or by infusion of the leaves, young shoots or twigs. The knowledge of this plant descended from ancient times and found its way into the medieval Islamic pharmacopoeia, and there is a literary reference to it (dated 1237) by the enlightened Islamic physician Naguib ed-Din who used it against mental/emotional depression. It contains *d*-norpseudo-ephedrine, which is a substituted methylphenylamine. The plant also contains other active and related principles. It traditionally was reputed for uplifting into a divine state and the still used word *khat* (or *ht*) may be traced back to the Egyptian hieroglyphic form *kht* in


the phrase *ht ntrw t3wy*:





cuttings of a tree or shrub from "the divine lands" which referred to the region between the Nile and the Red Sea, including the western coast of Arabia. There also lay the ancient Egyptian


nome or district sacred to the divine being Sopdu



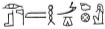


(which is in fact the Ancient Egyptian name for Arabia). That same nome also contained the great sanctuary that was called "The Temple of the Hidden Transformations of the Mummified One": , which must still lie below the sands of the West Arabian coast.*

For good reason, the entire region was standardly called "The Divine Lands" where "divine" could be determined by either


 "deity" or  "star," showing again the close connection in this ancient tradition between star powers and gods. To cap the point, the same region whence came the forementioned *kht* (> khat) was also called "The Place of Divine Transformations"

as well as  "(the region of) the star-gods of all Egypt." Most commonly its designation was simply *t3wy ntrw*, "lands of

*It is further confirmation that Sopdu, the great Subduer of obstacles to Osiris, should govern the region of the plant sacred to the Osirian metamorphosis. That there were actual chemical preparations is shown by the interesting hieroglyphic phrase, *Istr-m-Hm3g*, "(the Place of) the Holy Laboratory of Osiris":

, and  or , with a hand holding a pestle as the determinative. These valuable references occur in the *Book of the Coming Forth Into Day*, Utterance 142, and in G. Maspero's *Collected Works (Recueil de Travaux)*, vol. 1, Paris 1880, pages 37 and 70. That there were also weighings is shown by a term in which the word for laboratory *hm3g* occurs

with an apothecary's balance as determinative: 

the gods," or *ʿntr*, , "land of God." Those appellations were the highest that Ancient Egyptian doctrine could confer. One must then conclude some deep connections between this "land of Sopdu" that pointed towards the resurrection-fraught eastern horizon, and the central doctrine and practice of Ancient Egyptian religion — along the lines presented in this manual.

The now identified plant principle was also known in ancient Egypt as "Divine food" under the names *ḥu* and *tchefit*. So we shall call it "E" for the ancient Egyptian Elixir, one that assisted in the human regeneration*—the birth from the Tomb-Womb.

* As Hathor (Ḥt-Ḥr), Sirius-Isis was the Divine Mother, compassionate nourisher par excellence of still larval souls, she then being depicted as a white cow in the Mountain of the Transcendent Sunset (cf. "White Buffalo Woman" as the Great Goddess among the Sioux). Hat-Ḥor's head protruded out of the darkness of the Duat into which she ushered all souls passing on from earth-life, while shedding a tear of compassion—connected with causing the inundation of the Divine Nile bringing the Water of Life, an occasion celebrated in ancient Egypt as the Night of the Tear of Isis and still celebrated in Islam as *Leilat an-Nuqtah*, "the Night of the Drop." Though mercy personified, she was not the highest (shortest) path to regeneration. At present in the museum at Torino, Italy, a coffin from the Egyptian village of "Two Hills" (Gebelein) shows the rarely mentioned key-plan of the Duat (see Coffin Texts, spell 650) discussing the three principal paths of a soul. Only the central one led to regeneration, the other two diverging from it and hence postponing it. An ancient divinity guards the entrances and has final say over which way the soul shall take.

These ways correspond to the three types of couch or bier on which the inert Osiris was laid. The Central and best known is the lion couch, so often depicted because only to it were the regenerating energies of Anubis (Fig. 10) and rays of Horus (Fig. 1 and frontispiece) summoned. The other two were the cow couch and the hippopotamus couch, known principally from the tomb of Tut-ankh-amun. The former referred to Nut/Hat-Ḥor, presiding over still larval souls in the night of the Duat, Bardo, Barzakh or inter-

(footnote cont'd next page)

(footnote cont'd)

incarnational state; the latter, to the hippopotamus monster (the couch had taloned and not hooved feet even though a hippopotamus' head) that disintegrated the souls' vehicles and returned it to incarnation on earth, the phenomenon of birth being also presided over by the hippopotamus goddess Ta-urt (Great Earth Mother).

On the "Cow Path" one might earn the option of being transferred to the Lion Path directly from the Bardo, Barzakh or Duat inter-state if that Path had not been entered while on earth. The "Hippo-Path," however, conferred no such option, and re-cycling is then a necessity. All three couches were furnished since the choice of every soul was unimpeded and finally resulted from the state of that soul's development. Since such state could not be predicted, all three possibilities were indicated in the Chamber of Transformation. You make your bed, then lie in it.

We have recently reconstructed from a group of ancient Egyptian coffin texts a hitherto lost book, *The Book of the Three Paths*. The text is supported by corroborations from paired chapters 144, 147 and 145, 146 of the *Pr-m-hrw*, the Book of the Coming Forth Into Day, mis-called "the Book of the Dead." The reassembled text clearly shows that the Gate to the Lion Path (leading to the higher body and a higher-dimensional, transcendent objectivity) was central, and the one to the Hippopotamus Path (of successive death and re-birth on earth) was on the left, with that to the Cow Path (of dream-like states in the Duat, Bardo, Barzakh or inter-incarnational state) on the right. One important text (already mentioned) and its accompanying map, painted on a coffin now in Torino, Italy, establishes that there was a forking point preceding all three Gates where one's ineluctable choice of path was made. There is considerably more to say about this profound trifurcation and its related ideas, but that will be saved for a coming re-edition of the *Book of the Three Paths*.

It should be noted that there are also three pharmacopoeias corresponding to the three paths: hippo medicines for this-worldly therapy, divine cow medicines for psychotherapy in the Duat or Bardo, and lion remedies for the regenerative transformation. The three pharmacopoeias are quite distinct and a psychotherapeutic agent (e.g. LSD, DMT or psilocybin) used by a physician to resolve problems in the Duat, Bardo or Barzakh state would not apply to the ancient program of regenerative resonance, which would require its own instrumentalities of the lion path. Cf. Practical Notes p. 115.

As far as can be made out, their method was to resonantly or rhythmically **sensitize** the hypothalamic and other neurosecretory **thresholds**, making them less and less in need of any assistance, **even from a plant principle** which, thus deployed, becomes its own safeguard. This was a quest for higher growth in **self-disciplined search** and not for mere recreation or entertainment.

With this caveat made, let us return to the prime issue of how to stimulate **certain largely** unknown and in any event barely used neurosecretory **cells (the "valve")**, opening the way to the ordinarily latent **human regenerative** process. In more classical mystical terms, **Jacob Boehme** wrote in the early seventeenth century that it was **by Adam** we fell and by the New Adam — which he identified **with the Christos** — that we shall rise and regenerate — a very **Egyptian** idea, as "Adam" here is a mere substitute for Osiris and the "New Adam," for Horus. The Christian taproot is **Egyptian**.

The hypothetical **posology** in Tables II and III is only for purposes of illustration of the resonant control principle. Tables II and III show the **timings** produce self-resonant waves, with intensity varying at the extremes in the ratio 150:25 or 6 to 1, from greatest to least strength. The human minimal threshold would have been regarded closely, so the **posological** pattern would by conventional standards remain on the conservative side since the resonance built into the timing would be the key to the process, were such a substance like the ancient *tchefit* to be found. Note that this method is for *sensitizing*, and not desensitizing the neural valves by immoderation, which would result only in raising thresholds and cutting off those valves even if what the ancient priests knew were rediscovered. The resonance and conservatism in the method are essential.

It is the resonant method that could realize those ancient claims, for it could progressively both sensitize the "valve" and bring one to the point where one would live in a normalized higher state of awareness without any external assistance, following the periods of waxing and waning resonances (Tables I and I-A), the latter referring to a waning or weaning from ordinary self-centered motivations. The midnight sessions, which require more precise timing, must be based on *local* midnight, governed by the longitude of where one is, and not simply on standard daylight time, although standard and local midnight would coincide or be close together for places on or near Standard Time Meridians.

To avoid confusion with over two hundred other dates, it might also be of value to transcribe one's own cycle of twenty-seven session dates on a separate sheet, extracting one's particular dates from Tables I and I-A.

12. SUPERBIOLOGY AGAIN

We will now reconsider the regenerative aspects of the process. The Ancient Egyptian embalming process performed on a dead body was the corruption of a half-remembered restorative process on a living body. (See the prior diagrams of the Osiris-form being regenerated by rays from the Divine Falcon's head, i.e. by power from an already regenerated source.)

Just as the caterpillars, we also have a regenerative gland associated with the vicinity of the thalamus*—a group of as yet by-and-large unknown cells that can be in turn stimulated into activity when the hypothalamus is resonantly and appropriately stimulated. The undulating intensity (Section 11) is designed to do just that, until finally, the valve of Section 10 is gradually "resonated open,"† and then waves of the powers of a higher

* Interestingly enough, from the Greek for "bridal chamber": cf. the hierogamic process of Section 6.

† All causation in nature is ultimately by resonant causality rather than by impact. For a discussion of our resonant universe in the light of quantum physics see Ch. 3 of *Destiny and Control*, cited before.

mode of awareness find their natural development according to each individual's nature. That gland sets off the regenerative process in the higher body, which ordinarily is only in a germ-like state after death. In this case the post-death experience does not by-pass the Bardo, and we just have pleasant dreams (or nightmares) in the inter-incarnational (or *Duat* or Barzakh) state, roughly akin to the connotation of the Tibetan term the *Bardo*. Then we are re-cycled in mortal bodies and carry on prior habits, helpful or damaging, mixed in with those other traits allotted to us by our "genetic fate": the DNA combinations bequeathed to us by our particular parents.

But if we advance the higher body's potential from the mere "ovum" to the fertilized or "zygote" stage, then the "higher pregnancy" begins, the analogy being the pupation stage where the caterpillar organs and powers transform into those of the winged creature.

When the gland (ruled by Pan [-Khnum] and particularly activated in the Pan and Sothic-Pan Sessions) is stimulated into activity by the already active hypothalamus in the Pluto [-Anubis] and Sothic-Pluto Sessions (see Fig. 10), we then experience the start of such a higher pupation "pregnancy." That ability is independent of the ordinary sexual processes for generative purposes, and both men and women have it. One Ancient Egyptian text proclaims (*The Coming Forth Into Day*, Utterance 32) "I have undergone the pregnancy of Osiris" i.e. the transformation under the power of Isis-Sôthis, into the newborn falcon form ("winged") of Horus. And the second poet cited between the two frontispieces; long before knowing any of this, wrote in an early poem "in joyous pregnancy, I from myself will be born," and "we are larval things, awaiting metamorphosis." Compare here also Sections 6 and 7.



Fig. 10 Anubis administering restoring energy by a laying on of hands. The serpentine forms represent the waves of evoked energy. (Source: Papyrus of Djed-Khonsu-lw-f-ankh II, Scribe of Anam-Ré, Cairo Museum)

Then, in the Vulcan [-Ptah] Session we ready the seed-pod (in terms of consciousness-space, a **ship**) to travel to the domain of Sirius; and in the Horus Session we depart and arrive there. During the Vulcan Session the final "re-wiring" and new circuitry for that super-shamanic journey are prepared.

Finally, in the fourteen Sothic Sessions, all the prior powers are made fully functional in the regenerative process that forms the higher body. If the herein programmed five-year period is successfully undergone, then at death we pass right on through the Duat, Barzakh or Bardo realm in the "divine boat" or vehicle of the now formed higher body and we emerge into a world beyond imagining in wonder and beauty, never again to be

subject to the life-interruption of death. If intuitive and nonlinear thinking, based on nonordinary experience, seems more prominent in this exposition than run-of-the-mill logic, remember that even in such supposedly prosaic fields as business accounting and law, "the rules of accounting, even more than those of law, are the product of experience rather than of logic."*

*G. May, *Financial Accounting*, Macmillan, New York, 1943, p. viii, and cited again by M. Moonitz on p. 349 of *Contemporary Studies in the Evolution of Accounting Thought*, M. Chatfield (Ed.), Dickenson Pub. Co., Belmont, California, 1968.

ENVOI

The future of humanity **depends** on its most developed and highest evolved representatives. **To form** as complete a liaison group of them as possible **is the great opportunity**—of indescribably positive consequence—**that is offered** to humanity until 1989: an emergency door to **an evolutionary** process that would otherwise be aborted.

Nothing less is in the offing **than the possibility** of the course of human history being changed **via the group** of persons who will have availed themselves of the **fourteen** starting times and who will have followed through for the **five-year** development called for.

Times will become very difficult from 1988 on for the whole Earth. But the light at the end of the tunnel grows. And the journey we are embarked on has as its destination nothing less than greater life itself.

The ageless texts sum it up better than any paraphrase, specifically one of the oldest passages (Utterance 64) of the *Book of*

Coming Forth into Day (British Museum Papyrus No. 9900, sheets 23-24):

I am Yesterday and Tomorrow, and have power to regenerate myself. Hail, Lord of the Shrine standing at the center of our Earth-realm and stretching to celestial heights. He is I and I am He. . . . The garment wherewith I am clothed is complete . . . and the tears start from my eyes as I see myself journeying toward the Divine Festival and made strong. I have been working many days and hours at aligning the twelve star-powers in me and connecting them, joining the hands of their Company each to each. The Sixth Power [cf. the Mercury Session, when the fallen mind is redeemed by the Heart] who stands at the edge of the abyss rules the hour of the defeat of evil. I have come here in triumph. . . . The Goddess hath given birth on earth to an overwhelming, life-giving inundation [Hyt]: the hitherto closed door of the wall is thus thrust open. I rejoice thereat and come forth like one who forceth a way through the gate, and the radiance my heart hath made is enduring.*

* Compare the remarkable "hand-shaking" between any two adjacent Cycles, as shown by the adjoining or coincident dates in Table I that are underlined. These handshakes between Cycles or Companies of Star-Powers occur only between Uranus and Sun, or between Mars and Pluto Sessions; and these two types of "handshakes" apportion the Cycles into handshake groups, as indicated by square brackets in the top row of Table I. It is likewise remarkable that, although the starting dates of each Cycle are individually calculated astronomically, yet the handshake pattern remains invariant throughout. The Mars Session, if connecting to a (midnight) Pluto Session of a neighboring Cycle, should be performed after sundown on the day indicated, so as better to form the handshake with the midnight session of the adjoining Cycle. In the case of the Uranus → Sun handshake, the Sun Session should be performed soon after sunrise in order to mesh more closely with the previous midnight (Uranus) Session of the adjoining Cycle.

Finally, we turn to the experiential description given in the course of Utterance 149, anciently and originally the final one in the *Book of Coming Forth into Day*:

I can walk in my new immortal body. I rise like Ré, I am strong through the Eye of Horus [self regenerative power source], my heart is uplifted after it was brought low, I am glorious in heaven and on earth. I fly like the divine falcon and have the egg of the sacred wild goose. and I can alight upon the Lake of Life and rest upon it.

Then I rise up like a god, being nourished by divine food, and go to the domain of the starry gods. The double doors of Divine Justice-in-Mercy are opened unto me, the double doors of the great deep are unbolted before me, and I rise on the stairway to that heaven where dwell the gods.

Now I speak with a voice and accents to which they listen and my language is that of the star Sirius. . . .

Here ends the Book in peace.

TABLE I. Session Cycles and Dates

Cycle Session	THE SOTHIC TIME TABLE													
	♀ I	♁ II	☉ III	♃ IV	♂ V	♀ VI	♃ VII	♁ VIII	♁ IX	♁ X	♁ XI	♁ XII	♁ XIII	♁ XIV
♀ 1. Fri. →	Oct. 26 1984	Feb. 22 1985	June 21 1985	Oct. 28 1985	Feb. 21 1986	June 27 1986	Oct. 31 1986	Feb. 27 1987	June 26 1987	Oct. 30 1987	Feb. 26 1988	July 1 1988	Nov. 4 1988	Mar. 3 1989
♁ 2. Sat. →	Oct. 27 1984	Feb. 23 1985	June 22 1985	Oct. 26 1985	Feb. 22 1986	June 28 1986	Nov. 1 1986	Feb. 28 1987	June 27 1987	Oct. 31 1987	Feb. 27 1988	July 2 1988	Nov. 5 1988	Mar. 4 1989
☉ 3. Sun. →	Nov. 11 1984	Mar. 10 1985	July 7 1985	Nov. 10 1985	Mar. 8 1986	July 13 1986	Nov. 16 1986	Mar. 15 1987	July 12 1987	Nov. 15 1987	Mar. 13 1988	July 17 1988	Nov. 20 1988	Mar. 19 1989
♃ 4. Mon. →	Dec. 3 1984	Apr. 1 1985	July 29 1985	Dec. 2 1985	Mar. 31 1986	Aug. 4 1986	Dec. 8 1986	Apr. 6 1987	Aug. 3 1987	Dec. 7 1987	Apr. 4 1988	Aug. 8 1988	Dec. 12 1988	Apr. 10 1989
♂ 5. Tues. →	Dec. 28 1984	Apr. 23 1985	Aug. 20 1985	Dec. 29 1985	Apr. 23 1986	Aug. 26 1986	Dec. 20 1986	Apr. 28 1987	Aug. 25 1987	Dec. 29 1987	Apr. 26 1988	Aug. 30 1988	Jan. 3 1989	May 2 1989
♁ 6. Wed. →	Jan. 16 1985	May 15 1985	Sept. 11 1985	Jan. 21 1986	May 18 1986	Sept. 17 1986	Jan. 21 1987	May 20 1987	Sept. 16 1987	Jan. 20 1988	May 18 1988	Sept. 21 1988	Jan. 23 1989	May 24 1989
♃ 7. Thur. →	Feb. 7 1985	June 4 1985	Oct. 3 1985	Feb. 4 1986	June 5 1986	Oct. 9 1986	Feb. 12 1987	June 11 1987	Oct. 8 1987	Feb. 11 1988	June 9 1988	Oct. 13 1988	Feb. 16 1989	June 15 1989
♁ 8. Fri. →	Mar. 9 1985	July 7 1985	Nov. 2 1985	Mar. 8 1986	July 5 1986	Nov. 8 1986	Mar. 14 1987	July 11 1987	Nov. 7 1987	Mar. 12 1988	July 9 1988	Nov. 12 1988	Mar. 18 1989	July 15 1989
♁ 9. Sat. →	Apr. 9 1985	Aug. 1 1985	Nov. 28 1985	Apr. 9 1986	July 31 1986	Dec. 4 1986	Apr. 9 1987	Aug. 6 1987	Dec. 3 1987	Apr. 7 1988	Aug. 4 1988	Dec. 8 1988	Apr. 13 1989	Aug. 10 1989
♁ 10. Sun. →	Apr. 21 1985	Aug. 22 1985	Dec. 20 1985	Apr. 21 1986	Aug. 26 1986	Dec. 20 1986	May 5 1987	Sept. 1 1987	Dec. 29 1987	May 3 1988	Aug. 30 1988	Jan. 3 1989	May 9 1989	Sept. 5 1989
♁ 11. Mon. →	May 29 1985	Sept. 29 1985	Jan. 17 1986	May 23 1986	Sept. 21 1986	Jan. 23 1987	May 29 1987	Sept. 25 1987	Jan. 22 1988	May 27 1988	Sept. 23 1988	Jan. 27 1989	June 2 1989	Sept. 29 1989
♁ 12. Tues. →	June 19 1985	Oct. 16 1985	Feb. 12 1986	June 18 1986	Oct. 15 1986	Feb. 18 1987	June 24 1987	Oct. 21 1987	Feb. 17 1988	June 23 1988	Oct. 19 1988	Feb. 28 1989	June 28 1989	Oct. 25 1989
♁ 13. Wed. →	June 23 1985	Oct. 20 1985	Feb. 16 1986	June 22 1986	Oct. 19 1986	Feb. 22 1987	June 28 1987	Oct. 25 1987	Feb. 21 1988	June 26 1988	Oct. 23 1988	Feb. 28 1989	July 2 1989	Oct. 28 1989
♁ 14. Thurs. →	June 29 1985	Oct. 27 1985	Feb. 17 1986	June 23 1986	Oct. 20 1986	Feb. 23 1987	June 29 1987	Oct. 26 1987	Feb. 22 1988	June 27 1988	Oct. 24 1988	Feb. 27 1989	July 3 1989	Oct. 30 1989

TABLE I-A

INSTRUCTIONS

Line up your Sothic Session Ruler (provided with this Manual) with the date of the first Sothic Session (♀☆) for your Cycle (see Table I). It will then indicate the dates of your remaining Sothic Sessions. Thus the first Sothic Session date for the First Cycle is June 24, 1985; while for the Last or 14th it is October 30, 1989.

SOTHIC SESSION DATES

June 24, 1985
Oct. 21, 1985
Feb. 17, 1986
June 23, 1986
Oct. 20, 1986
Feb. 23, 1987
June 29, 1987
Oct. 26, 1987
Feb. 22, 1988
June 27, 1988
Oct. 24, 1988
Feb. 27, 1989
July 3, 1989
Oct. 30, 1989
Feb. 26, 1990
July 2, 1990
Nov. 5, 1990
Mar. 4, 1991
July 8, 1991
Nov. 4, 1991
Mar. 9, 1992
July 6, 1992
Nov. 9, 1992
Mar. 8, 1993
July 12, 1993
Nov. 8, 1993
Mar. 14, 1994

(For use with Table I-A)

**PHOTOSTAT THIS PAGE, CUT OUT PHOTOSTAT
ALONG DOTTED LINE AND PASTE ON
HEAVY PAPER OF SAME SIZE**

SOTHIC
SESSION
RULER

- 1 ♀ *
- 2 ♃ *
- 3 ☉ *
- 4 ☽ *
- 5 ♂ *
- 6 ♀ *
- 7 ♃ *
- 8 ♀ *
- 9 ♀ *
- 10 ♀ *
- 11 ♀ *
- 12 ♀ *
- 13 ● *
- 14 * *

TABLE II. The First Fourteen Sessions in Graphic Form

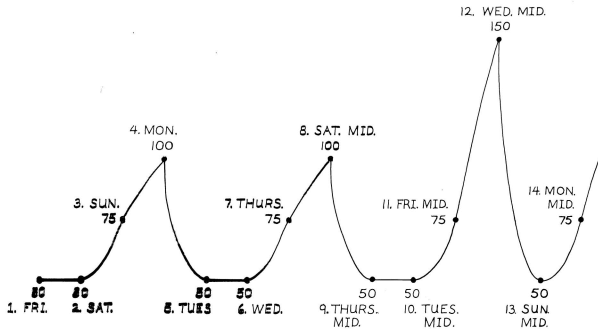
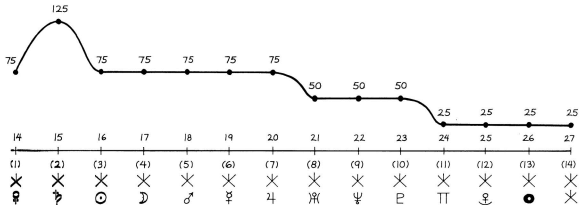


TABLE III. The Sothic Sessions Graphed (different scale from Table II.)
 — all Monday midnights (see Table I-A)



The Uranus symbol used in this book shows a being holding (mastering) in each hand the waxing and waning crescents (forces).

SOME PRACTICAL NOTES ON THE LION PATH

1. When you begin a Cycle of Sessions you open a specific "beam-guided" time track in which each Session builds upon and resonates with the preceding and following sessions of that cycle. You are also under the archetype of the Cycle Ruler, the fourteen rulers being given in the top row of Table I, the sessions of each cycle and its session rulers being given in the vertical column below each cycle ruler. So simply because you find, say, a Venus, Solar or Pan Cycle pleasant, you cannot just jump to another cycle than your own and try such a session belonging to a different cycle. That would de-focus your practice and weaken or even destroy the essential resonant power you are working to build and enhance. Stay with the Cycle of your choice.

2. You should fast 8 to 12 hours before each session and drink only pure fruit juices before or during a session (linden tea is also acceptable during one if you feel the need for liquid) and afterward warm tomato soup with perhaps wheat crackers or whole wheat toast. Evening primrose oil, obtainable in capsules

at health food stores, and taken a half-hour before meals is also a good dietary supplement for inter- or post-session days since it supplies the gamma linolenic acid found in mother's milk but in which modern diets tend to be deficient. One five-hundred milligram capsule per day taken before breakfast would be an inexpensive and conservative nutritional aid.

The Sessions should be regarded as sacred times. Relatedly, you should arrange to have vacation from your ordinary occupation on the day after each Session, and for at least one week following the 12th (Vulcan) Session as that will take you through the 14th; and you may need also, if possible, the next week too for extra contemplative and energy-absorption time.

3. In Section 2 of this Manual, the relevance of esoteric Ojibway or Chippewa teachings was mentioned. We should also recall the Hopi secret teaching on Sirius, the ruler of the mysterious "Blue Star Kachina," prophecied to dance in the plaza of celebration only at or near the end of the present cycle of time. The form of the Blue-Star or Sothic Kachina-deity is not revealed but we were shown it by special dispensation of a Hopi leader. This teaching tallies also with the more detailed findings given in this Manual in Sections 7 and 9, the end of the time cycle falling in 1989, as discussed in Section 4. The Hopi have recently released that the year 1986 is near or at "the time of Sirius," the time of the Blue Star Kachina. We find so too.

4. It is worth noting explicitly here that the usual discussions of planetary or stellar transits no matter how well done, are inherently limited to what we may call *space-dependent timing*. That is, they depend on the spatial positions of the celestial bodies in question. While such space-dependent timing does enter into the theory of the Plutonian and Sothic Gates (Sections

3. 7 and 9 . that form of timing provides only the passageway to the essence of the method, which consists in space-independent timing, governed by the succession of weekdays preserved in all our dominant calendars from most ancient times, long pre-dating all the religions now using the *same* weekdays whether Christian (Orthodox, Protestant or Roman), Islamic or Jewish, to list them in alphabetic order.

It is this space-independent timing of the sessions that makes possible the access of the archetypal powers associated even with bodies known by indirect means to exist, though not yet observationally positioned in space. We refer here specifically to the perturbationally indicated extra-plutonian planet (herein called Pan as in the first serious investigation from data gathered by various observers since the 1930s and before) and the infra-mercurial body (here called Vulcan after the name suggested by U. J. Leverrier who first suspected it). Vulcan's period of 43 days and its semi-major axis of about 0.2405 astronomical units stem from C. Musès' investigation of the basis of a viable, accurate theory for the Bode-Titius law by means of the zeros of cylindrical wave functions of zeroth and first order, published by the National Research Council of Italy in 1965 (*La Ricerca Scientifica*, series 2, part I, vol. 5, no. 10-12, pp. 200-201).

5. In conjunction with Section 11, our identification of the ancient Egyptian sacred plant and its connection with the nome of Sopdu (part of the "land of the gods") is further confirmed by the most specific description we have of an ancient Egyptian botanical/medicinal garden, that of Thutmosis III. In the royal apartments at the great Temple of Karnak there is a hieroglyphic inscription that describes such a garden as "*the plants His*

Majesty found in the land of Rethnu



[a region located in present-day Syria] *as well as all the plants and flowers from 'the land of the gods'* [including the nome of Sopdu, in Western Arabia] *and all those plants that His Majesty discovered in the lands he conquered under commandments from his divine Father Amun.*" Thus the temple laboratories are confirmed to have possessed specimens of the sacred tree-shrub later simply called "*the tree*" (*h3t > khat*) from the land of the gods, between the Nile and the East African and West Arabian coasts.

Those old organic chemists and psychopharmacologists were also quite on track in using natural plant principles. The German organic chemist Tschirch about 1930 wrote that "the active principles of plants in their natural combinations are more efficacious than when isolated" and Edith Wheeler ("*Medicinal Plants and their History*," Dover, New York, 1974) observed at the end of her useful little book that "never in the nature of things can the [human] race outgrow its ultimate dependence upon the vegetable kingdom." Finally, as recently as 1984, Richard Yensen in his essay "*Mysteries to Paradigms*" wrote in his concluding sentence about the traditional knowledge of plants that "one can only sincerely hope that our science and culture is able to forsake its hubris and ethnocentricity for long enough to understand and assimilate this knowledge." Indeed!

6. The reader of Section 9 will have no difficulty in understanding a key passage from the Ancient Egyptian Coffin Text No. 467: "Sôthis speaks to me in her own good time." Ordinary egyptologists, lacking knowledge of the essential tenets of ancient Egyptian theology and practice, have no way of understanding such passages, as the following remark of R. O. Faulkner, an otherwise well-trained scholar, shows. In his note 23, page 97 of vol. II of his translation of the coffin texts (the only

complete one available to those who do not read the Egyptian glyphs) he says that the above quotation is "perhaps a reference to the regular heliacal rising of this star." Since heliacal risings occur only yearly and for all stars, Faulkner's hypothetical interpretation does little justice to the deep meaning of the cited text, linked as it is with the intense concluding passage of the original *Book of the Coming Forth Into Day*, given in the Envoi of this Manual. Coffin Text 468, "I embrace Sôthis in her hours," as well as the following key texts, only reinforce the findings of the manual (translations are ours, based on A. de Buck's carefully collated hieroglyphic texts):

"Mistress of those who truly see, the Lioness, my mother Sôthis prepares my path and sets up a stairway. . . . My spirit is initiated by a divine being whose name is 'He-of-the-Duat, the Place of Dawning'." (C.T. 469)

"Sôthis greets me as one newly born among the gods." (C.T. 482)

"O Horus-Sopdu, Horus of Sôthis, do not be unaware of this Osiris N." (C.T. 768)

"Sôthis will carry me upstream. . . and how good it will be when I shall be proclaimed at the source [as divine]!" (C.T. 623)

"The Lord of the Gates opens them in the presence of Sopdu-of-the-Duat (Place of Dawning)." (C.T. 849)

"You have descended, O Horus, as a god mummy-swathed in this your name of Sopdu." (C.T. 65)

"O Osiris N., lift up thy head. . . reject somnolence and be far from inertness as is Horus, be initiated and well-prepared as Sopdu, that thou mayst live." (C.T. 69)


"The Osiris N. becomes as Sopdu, eldest of the gods" [C.T. 270. Thus Horus of the Duat = Horus the Elder = the Ancient One (*Nhh*), "older than Nu"].

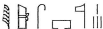
"I have become as She-Who-Triumphs, Lady of Glorious Appearings. . . . She whose secret power is great has raised me to divinity." (C.T. 316)

After these clear indications of a profound and systematic theology, any attempt to reduce it to simply physical astronomical phenomena is seen as really nonsense, spawned in ignorance.

7. It should be kept in mind that this method, particularly in the nine sessions on the second level of Section 9 (see the listing of the 27 sessions in three levels), is designed to be a karmic dissolver and destiny accelerator as it were. No one should begin the sessions who does not deeply want to continue to the end and navigate his/her life to a higher level of motivation in which the functional cessation of the physical body is by no means an end or stopping point, much less an annihilation. Candidates for the method should also be essentially interested in their possibilities of noetic potential and human evolutionary enhancement.

That the ancient Egyptian spiritual teachers were well aware of the three principal human choices of evolutionary path and their interrelations, is shown clearly in *The Book of the Three Paths* (due to appear in *Sirius Talk* No. 2) and very simply and graphically in the arrangements found at its discovery in the tomb of Tut-ankh-amun as one proceeded along the west wall to the Osirian north where lay the mummy- or transformation-

chamber, called  *pr-nfr*, "the chamber of beauty"

and also  *is pr ntrw*, "the work-chamber of the gods." Of this enclosure it is said in the seventh section of the *Book of What is in the Duat*: "They who come here will be called to the place of serenity, to that sacred fane of those who live by divine reality and truth. Their truth will be proved for them before the Great One who brings evil to nothing [who will say to them], 'I have allotted you a way of life and existence entirely under truth, a way no evil can approach!'"

The three paths were depicted in Tut-ankh-amun's tomb as three possible couches for the pupal Osiris. First and lowest in rank was the hippopotamus couch of simple re-cycling. Next came the divine cow couch of learning and development in the Duat, Bardo or Barzakh realm; and last and most sacred, the lion couch of apotheosis and regeneration (see the long note in Section 11, page 87-88).

One passes in succession the hippopotamus, cow and lion couches as one proceeds along the west wall towards the sealed mummy crypt, "the Sacred Golden Chamber of Life" behind the north wall, direction of deepest darkness of the Duat, the midnight place of the sun. For proof of this hierarchically significant sequence, see the valuable book of Penelope Fox (*Tutankh-amun's Treasure*, Oxford University Press, London, 1951) who had access to the original records and *in situ* photographs of Howard Carter, discoverer in 1922 of the least disturbed royal Egyptian tomb ever found, that of Tut-ankh-amun.

SIRIUS TALK

An Occasional Newsletter Supplementing *The Lion Path*
Number 1, Memorial Day 1985, issued as a higher memorial.

The danger of thinking about how advanced you may be.

It is best not to think too much about where you are in your development or dwell on that. The Sessions do not automatically grant the Lion Path. For any insufficiently inwardly prepared or who lapse in development after starting, the Sessions could help such persons achieve only the possibility-limits set by their own development, i.e. by their stage and consistency of practice in daily life.

Otherwise, the computer programming rule of GIGO ("garbage in, garbage out") prevails, as in all other things. On the other hand, if to the Sessions you bring a tried and tested prior development of love with wisdom in your life responses, then to that extent your development can be accelerated and the Lion Path walked. Thus there is also the rule NIMO (non-garbage in, metamorphosis out). It is our open and ever-offered choice whether GIGO or NIMO will prevail.

All loving persons, no matter what their intellectual level and whether they are on the special Sessions Path or not, are included by a kind of higher gravitation, on a moving walkway of Light that carries them onward at various speeds. This great Walkway for all beings has different speed-bands, the swiftest being midmost or central. The band on which you are depends on the degree of Love you have developed in your awareness and responses, whether these are initiative or reactive. As your degree of love increases, your band changes to a higher frequency or speed, so to speak; and if that degree should decrease, your speed would decrease correspondingly, and can even reverse if your love's "specific gravity" as it were, becomes less than even the lowest band of the Love-Stream. In that case, you would leave the Great Walkway and its Guiding Beams. Otherwise, according to the way you handle your life, your band can shift to a faster or slower one; or you may simply progress steadily on the same band.

Successfully progressing in the Sessions automatically moves you onto a swifter band of the Walkway, but there is no ultimate guarantee except by your own re-exercised free choices and the level of your reactions and continued development, that you will maintain that band or that you will move up to a more direct or swifter one. It is the degree of love (with its accompanying wisdom) which you are able and willing to live, that decides. You even have the option of leaving the Walkway.

When you start the Sessions, karmically speaking you are placed on an "on-ramp" to the Great Walkway of the Short Path — but not yet on the Walkway itself. The on-ramp extends from the Pluto Session; and during the Pluto post-session interval it will be decided whether you continue on the Great Walkway or

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