

275.415aW525-526 Jed medu: Ay en W. kher then, baku.

Say the word and W. comes with you, O hawks. (The next series of hymns [275-299] consists mainly of very short utterances of only a few lines each, many of which are magical spells or mantras and therefore play with sound and energy more than with meaning. The hawks are symbols of the gods and are clones of Horus. They all live deliberately in service to the Higher Self and work for the evolutionary benefit of all beings.)

275.415bW526 Heru Hetu then *herem* er W.

Your houses of the Will are as happy as W. (The hawk represents the Will. The houses of the companions of the Avatar who also live deliberately are happy and contented.)

275.415cW526-527 Em @req-f er peh-f en besek en a@n.

In his swearing of his oaths he belongs to the crocodile or to the ape. (This is a complex verse. The word “@req” means to complete something or to swear an oath. It can also be a book. “Er peh” is to the end of something. Thus “em-@req-f er peh-f” can mean “in his completing to the end”. However, “Pehet” is power or might, and often means magical power and is used interchangeably with “hekau”. These are oaths or mantras. “Besek” is a metathesis of “Sebek”, the crocodile. But it also means to tear out the viscera. This is the point of cursing. The ape is called “a@n” because he makes a loud screeching noise as if scolding or reciting mantras to the sun at dawn. These apes and baboons are totem animals of Baba. The main idea seems to be that he is very powerful.)

275.416aW527-528 Wen W. khenes. An W. er jeru Aakhet.

W. opens the double doors of Heaven. W. brings [himself] to the edges of Samadhi. (The two horizons are the double doors of Heaven. The Avatar meditates until he slips into samadhi.)

275.416bW528-529 Wah en W. mesedet-f am er Ta.

W. places his garment upon the Earth. (He disrobes as part of the symbolic purification in preparation for ascension.)

275.416cW529 Kheper W. em Wer amy Shedet.

W. becomes like the Great One of Cistern Town. (Shedet was a town in Crocodilopolis. Sebek was the Great One of Cistern Town. This represents the “crocodile test”. The initiate disrobed and swam naked through an underwater

labyrinth infested with crocodiles to demonstrate his lack of fear. This tested the stability of his samadhi. “Shedy” also is to study something deeply. “Shedet” is also the liturgy. This plays on the idea of reciting mantras. The temple where this rite occurred still exists, though it is in a sad state of disrepair. The priests did not tell the initiate that the crocodiles had already eaten lunch and were more likely napping.)

276.417aW530 Jed medu: ary-k ar-k, aryt-k ar-k.

Say the word and what you do is to yourself. What is done is to yourself. (Everything that you may imagine that you do to others is really done to yourself. Other people are projections of the things that you resist. If you treat others badly, because you do not like them, you are simply treating badly the aspect of yourself that you are not ready to confront.)

276.417bW530 Sek-sek amy qereqet-f, amy red-f

The Destroying Serpent that is in his cave, that is on his staircase. (This verse is very cryptic. Because the hymn is so short we lack context to clarify the meaning and can only guess. “Sek-sek” is the name of a serpent. The name derives from the root “sek”, to destroy. It is not clear what “qereqet” is. “Qeret is a cavern, and this is the probable meaning. “Qereqet is either a variant spelling or a scribal error. “Qer” is a source or a spring or a cavern. This is the home of the serpent. It is Creative Source. The source of destruction is creation. Without creation there can be no destruction. “Red” means a foot, leg, or a staircase. Snakes have no legs, so staircase is the best candidate. A reading as “leg” has to be understood as the snake “on the move” as opposed to the snake “in his hole”, which then means quiescent. The snake stands for the wavelike transmission of energy. Every thing moves and changes in waves or cycles. The staircase stands for the evolutionary process. It also has a wavy snakelike shape. The classic embodiment of this in architecture is the pyramid of the Feathered Serpent in Mexico. There sunlight playing on the staircase up the pyramid produces the effect of a giant serpent. [There also is a picture of Shiva as a pyramid with a staircase on which serpents climb.] Evolution is a destructive process. The emergence of a new possibility implies the ultimate destruction of an old possibility. If we think of the snake as the whole staircase of evolution, then each stage is a segment of the snake. All possibilities of evolution are present coiled up in a single location when the snake is in his hole. When the snake is in his staircase form, the possibilities unfold into a sequence.)

277.418aT297 Jed medu: kher Heru en Aryt-f. Seben Set en *kheru-f*

Say the word and the Will falls because of his Eye, and the Illusion writhes because of his testicle. (This brief hymn refers to the fruitless fight between the Will and Illusion, Horus and Set. Nothing is accomplished by the struggle. It is a situation in which both sides lose. Of course, people locked in such struggles never manage to see this point at the time. Trying to deal with Illusion causes the Will to lose its focus. Thus, Illusion “wounds” the Will. On the other hand, the Will rightly points out that chaotic Illusion is sterile in spite of its imagined libido. “Seben” is to wriggle away like a serpent in retreat or to yaw about like a boat out of control. This describes pretty well a person with an injured testicle. The reduplicative form *seben-ben* adds the sense of collapsing. That also fits. The W. version has “Bull” instead of Set. That is one of Set’s epithets, and he often takes that form in iconography. I follow the T. version here because it gives the name of Set and has the standard header formula “jed medu”. The W. version seems perhaps to be a continuation of 276 based on the wriggling and writhing as of a serpent.)

277.418bW532 Akher, *seben*.

Fall and writhe. (This verse simply repeats the verbs of the previous verse to emphasize how stupid the fight is when both sides end up injured. It is a lose-lose situation.)

278.419aW532 Jed medu: @h@ Baba, *khese*f em Khenet Khem.

Say the word and the Pranic One stands up and meets with the Chief of Procreation City. (This verse describes the important relation between Baba and Min [Menu]. The city of Khem is a pun on “Khem”, the Fool Trump. Baba IS the Fool Trump. He is the Lord of the Phallus. Thus, he becomes Tem the Tower, and Menu the ithyphallic form of Amen-R@. When the life force *prana* awakens, the phallus naturally stands up erect. Menu then harnesses this energy for the purposes of material and spiritual evolution. Menu represents yogic masturbation techniques.)

278.419bW532 *Hen tef henet en mery-ta, mery-ta.*

His spitting phallus is that phallus which you love, which you love. (The spitting of the phallus is ejaculation. Tem is the personification of the phallus, so his spitting is ejaculation of his seed to create the universe. The combination of Baba and Menu transforms R@ into Tem. This is the beloved creation of the universe. The spitting or ejaculation is sometimes called “ashesh”. Other possible readings of the glyph are “peseq/peges” and “tef/thef/dep/def/jef. The spelling has many variants and sometimes is written only with the semantic glyph. Here it is “tef”.)

278.419cW533 Fekheta wefa, da em keta W.

You let the serpent loose, and W. gives it to another. (“Giving” here means to pass seed into another person. On the cosmic level R@ impregnates the receptive womb of Hathor with the whole universe by his ejaculation.)

279.420aW533 Jed medu: W. pa tak-a tah meru. Jehuty haa W.

Say the word and this W., I tramp the mud of the lakes. The Intellect is behind W. (This verse is quite obscure. The word “tah” refers to people who live in the Delta and spend a lot of time slogging about in the marshes. It also may refer to the mud itself. Thoth as the Cosmic Intellect stands behind the Avatar, and the glyph for “behind” is a clump of papyrus. The allusion may be to the period when Isis hides in the papyrus swamps to give birth to and raise baby Horus. Thoth watches over them and protects them from the predations of Set. The word “mer” means lake and stands for love. All this happens for the love of the baby.)

279.420bW533 Te keka , te keka.

During the Night, during the Night. (“Te” is during. “Keka” is night. “Keka” is also the Ogdoad god of darkness and inertia, the primordial form of Set, and therefore an epithet of Set. Night in the swamps of the delta could be a fearful experience with crocodiles, scorpions and other dangerous creatures lurking about. The Intellect of Thoth protects Isis and Horus from the attacks of Set. “Tekek” is to attack or invade. The text cleverly uses the phonetics of “te kek” to play on “tekek” as well as to link with the god of darkness and inertia.)

280.421aW534 Jed medu: Ary-ta ary-ta, sa-ta sa-ta.

Say the word and there is doing, and then there is doing. There is wisdom, and then there is wisdom. (The P. version adds a walking radical to “wise”, thereby punning on the idea of going somewhere. Other translations of this verse are gibberish as far as I can tell. Budge thinks that Sata is a serpent in the Twat. This adds a sexual twist to the verse. Saa is the god of wisdom through the sense of touch. Going for it is only half the battle. Getting some nookie separates the men from the boys. The “-ta” suffix can mean “you”, especially in the dual. However, with the repetition here it has more the sense of “on the one hand” and “on the other hand”, and suggests degrees of performance.)

280.421bW534 Her-k ha-k. Sau thu ry.

Your face is exposed. Protect yourself against pregnancy. (This a tricky verse. From the sexual standpoint it warns the lovers to be careful about STD’s and the risk

of pregnancy. “Ha” usually means “back”. “Her-ha” is a play on *Neha Her*, one of the judges in the Judgment Hall. “Ha” can also mean naked or infected. The W. version has “Ry wer” which is the great entrance to a temple. “Ye” or “yer”, means to get pregnant. On the other hand the T. and P. versions have “Wer” alone. That usually means The Great One. However, it is not certain why one would want protection from the Great One. Thus, I think this hymn is about the challenge of getting some good sex while at the same time avoiding its undesired side effects such as diseases and untimely pregnancies. This requires practical wisdom. The hymn is short and very vague about references, so it is hard to pin down a final interpretation.)

281.422aT293 Jed medu: ases. *He!* Kukebebe! *He!* *Atyaba!*

Say the word and run! O! You coiled one! O! Atya-ba! (This verse appears to be nonsensical psychobabble. “Ku kebeb” as “you coiled one” is speculative. The whole thing may be just loud noises. We simply don’t know. The “bebe” and “ba” may refer to Baba. “Atya” may be “AAA”, a variant of “@@” which is to cry out loudly and suggests “@@n” or “@@n@” a noisy ape or baboon, another symbol of Baba.)

281.422bW534-535 Rew en *peheta*. Rew en *petheta*. *Peheta*, *petheta*.

Lion of Mighty jaws! Lion of Mighty claws! Jaws and Claws! (“Rew” is a lion. The word becomes our familiar word, “leo”, the lion. I think “Pehet” is a variant spelling of “pehet” mighty power, and is often associated with mantra power. This is the lion’s roar. “Peth” is the tearing and rending by the lion’s claws.)

281.422cW535 Em *da en An*, AAA. Thu Bes. Afu An *henu*.

When giving to the Tower. AAA! You are Bes. Limbs are the Tower, the salutation. (This verse seems to be about Tem the Tower and a transformation into Bes, the dwarf god associated with dancing and begetting of families. “Henu” is a salutation directing the *Ka* energy and the heart’s intention, but also plays on “Henu” the phallus.)

281.422dW535 N@y. N@y. N@y. N@y.

Sail, sail, snake, snake. (The words “sail” and “snake” are both pronounced “n@y”, so the verse consists of repetition of this sound as a mantra. The serpent represents good energy going into the Twat.)

282.423aW535-536 Jed medu: A, *khaset ten*. *Raa*. Aket-k pa.

Say the word and Ah, that Foreign Land, so far away, this is your estate. (The reading of this verse is debatable. I parse it as: “A: k*h*aset ten, *raa*, aket-k pa.” I take “*raa*” as a variant writing of *raau*, to be far off or remote. “Aket” is an estate, and the glyph shown with the T. version is a reasonable symbol for an estate. The Chinese used a very similar symbol {pronounced *ya* or *ye*} for an estate in ancient times. They would often inscribe the family totem glyph inside the estate glyph like a medieval European coat of arms.)

282.423bW536 K*h*aset ten *raa*: nab, hekenu.

Foreign Land, so far away, this gold and precious unguent! (For Egyptians far off foreign lands were often the sources of exotic resources that the upper classes hired skilled craftsmen to refine into luxury items for artistic and religious purposes. For example, the tomb of Tutankhamen abounded in such artifacts. “Nab is a variant of “neweb”, gold.)

282.423cW536 K h @a tu hekenu. K a -k nene *Washa* aru neneeref.

The king is richly caparisoned with jewelry and unguent. This is your Ka of the Ocean Meditation. Perform this to it. (The king, fully bedecked, ascends his throne and his resplendent *ka* energy enters the transcendental ocean meditation. He performs this meditation until he reaches the oceanic transcendental state. The caparisons come from far away distant lands. When the consciousness of the pharaoh expands during meditation, it embraces far beyond all these distant lands within his conscious awareness. This hymn achieves a remarkable integration of the physical form and the state of consciousness. “Hekenu” also means praise.)

283.424aW537 Jed medu: Ak rer W. @net-f ten arek Aabet.

Say the word and indeed W. rotates this, his adze, toward you on the east. (The Avatar identifies with Osiris sitting on his throne at the North Pole. He rotates his adze, the Dipper constellation, and it swings around to the east. Most constellations rotate only from east to west. However, the Dipper is at the Pole, so it can rotate in a full circle while still in view. Thus, only it and a few other circumpolar stars can rotate toward the east while visible in the sky.)

283.424bW537 De-f sekhet am sen, Menu. Akau, a atheth me ath.

He places a marking upon them, O Procreator. The estates, O thieves, steal not. (This verse is obscure. The “akau” may be the “estates” of the *Ka*’s. The glyphs for them in the T. version look like the one in 423a’s T. version, suggesting that these are the same word. The “sekhet” is a problem also. It could be a blow delivered to

the robbers. The connection of Menu here is not clear either unless the uplifted arm is his characteristic *Ka* gesture. Perhaps later research will reveal some of the hidden details needed for better understanding of this hymn. There seems to be an idea that the Procreator puts markings on his creations so that stolen goods can be recognized. This is a common economic practice and the principle of unique markers also holds in the world of DNA.)

284.425aW537 Jed medu: Peseh en Tem. Meh nef re en W.

Say the word and the Tower bites and fills the mouth of W. (This is another very obscure hymn that may contain reference to sexual practices. But further scrutiny of the poem and its continuation in the next hymn suggests that it may be about the art of the scribe. The “Tower” here becomes the paintbrush. The artist is bitten by the paint brush because he has the urge to write or paint. Then he sticks the brush in his mouth and chews on it lightly to soften the bristles.)

284.425bW537 @n nen fe @nen net.

Then he winds a cordage of a book. (This could also be “Then he paints a picture.” “@n” is to return. Here it would be like a fisherman hauling in a line or a net. However, “@n” can also be to paint. Thus, he perhaps paints lines and grids. “Nen” can simply be a demonstrative or can mean “retreat”. “Nen@t” may be a word for a book, and “@nen-net” may be deliberate or accidental metathesis of “nen@t”. This may also describe the cords used to tie papyrus scrolls.)

284.425cW537-538 He Sep an Hetu. He Hetu an Sep.

The chief guardian of the Perceptive Faculty is struck by the mansions. The mansions are struck by the chief guardian of the Perceptive Faculty. (The “Sep” is the chief guardian of Osiris. His totem is a centipede. The various chakra energies each have a guardian. “Sepa” is the chief of these guardians. The mansions are the energy fields of the various chakras. This verse and the ones that follow may describe the scribe or painter’s creative process.)

284.425dW538 Pef Rew em *khenu* pen Rew.

That lion is inside this lion. (This is esoteric language for which the exact allusion is lost. The artist is a lion, and his picture will be a lion. In China there is a bridge with lion balustrades. Some of them have lions within lions. The Avatamsaka school of Buddhism has an analogy of a golden lion whose every component is another golden lion. This is the principle of the fractal. It is also a way of describing unity within apparent diversity.)

284.425eW538 @ha Kawy em *khenu* Tekhen.

The two bulls fight inside the ibis. (The allusion here is clearer. The ibis is the totem of Thoth, the Intellect. Usually the ibis is “tekhy”, but here there is a pun on the word “tekhen”, which means “obelisk”. The two bulls are Horus and Set. All of their fighting can be interpreted as an intellectual game that is going on in the mind of the artist. The pair of bulls may require a pair of obelisks. That gives us a code for Baba. He is the Wu-ji, or Beyond the Ultimate. The Ibis of Thoth is the Taiji/Tekhy of the Grand Ultimate. The two bulls or obelisks are the Yin and Yang.)

285.426aW538 Jed medu: Aw neshes-k ar sheswy-k. Besha An theru.

Say the word and your two drops of fluid go to your two vessels. The Light Tower spits paint. (The two vessels are the ink pots that hold black and red ink. The Tower here is the brush of Thoth. This continues the description of the scribe or painter. The brush “spits” paint onto the papyrus. There is a sexual innuendo here also. The Tower refers back to Tem and the creation of the universe. This is recapitulated in the creative painting of the artist and the way the Avatar projects his world as a work of art from his own consciousness.)

285.426bW538-539 A *bekha* mewy em Mu. A ye Bebe en the Seshu.

O, brilliant is the flowing in the waters. O, the Baboon winks in the writing of Seshu!

(The waters are the two moist paint colors. “Mewy” is flowing. Bebe is Baba, who is Thoth in the form of the baboon who is the totem of scribes. Seshat is the goddess of literature and the evolution of civilization. The exact meaning of the word I translate as “wink” is not certain, but this meaning works well here. The writer captures the transcendental essence of Baba in his elegant literary expression. The use of the baboon Baba for the scribe’s totem tells us how important the Egyptians felt it was to retain a sense of humor in even the most sublime literature. The scribe fails when he takes himself too seriously and can no longer laugh at his work.)

285.426cW539 Hewet *khasy*. Jet Weret hetet ab-a.

Let it rain, eyelid. The Great Body is the scorpion of my heart. (The first half is the writer giving permission to cry tears like rain from the eyelids of Osiris. *Khasy* is a special name for the eyelids of Osiris, Lord of the Eye. The great body can refer to the body as a whole or the medulla in particular. The medulla has the shape of a scorpion with the pineal as its stinger barb on its tail. The vagus nerve extends from the medulla down to control the heartbeat. The instinctive programs in

the medulla cause us much anguish as we evolve because they are very conservative, automatic, and resist adaptive change to fit the evolving consciousness. So the Avatar must feel in his heart and then tunnel from there into the medulla to purify and upgrade the programs there. Tears sometimes come along with this process. The writer captures this turmoil of the heart in his writing and seeks to inspire a person to move forward and expand consciousness. Isis often takes the form of Sereqet, the scorpion goddess to represent the paradoxical challenge of the instincts that at once preserve us and hold us back from growth.)

285.426dW529 Ah, tha ab New su, Rew em Mu. Aw, Awa hetet ab-ta.

The heart of the Primordial Urge weeps and is angry at himself, the lion in the water. Expand and expand the scorpion of your heart. (“Ah” is to cry. “Tha ab” is to be angry. New is the primordial urge for the “waters” of undefined awareness to rise up into creations. The lion is Tef-nut/Sekhmet and represents the formation of the sun and physical heat energy from the primordial undefined energy. The scorpion is the medulla, which is located in the brainstem behind the throat. Hence, “hetet” also can mean throat. “Throat of the heart” makes little sense until we understand the connection here between the throat chakra, the heart chakra, and the third eye chakra that is on the tip of the scorpion’s tail. The lion may also have a physiological counterpart. A possibility is the corona radiata. The emotions of anger and sorrow that become the expressions of the medulla are ultimately directed by the self at the self. Thus, the verse exhorts the Avatar to expand the scorpion of the heart until it can see this bigger picture clearly.)

286.427aW539-540 @beshu em aaashu-th em thath henu.

Say the word and the wine pots are with your roast meat and with the jar of sweets.

(This hymn is written off as incomprehensible by Faulkner. To me it sounds like a crazy drinking song. “@besh” can mean a pot, a form of Peteh, one of the seven main stars of Orion, a serpent deity, or a kind of wine. That is a real mixed bag of choices, none of which works very well here, in addition to which we lack a determinative. Also, “@beshu” is probably plural. Based on the rest of the verse, I choose “wine pots”. That means we have a party of drunks. The whole verse may just be nonsense sounds made for fun. “Ashu” or “ashebu” is probably roast meat. This word also seems to be a distorted stretched out drunken metathesis of “@beshu”. “Thatha” is another kind of jar, and “henu” is an ointment or, more likely, a sweet snack served in the jar. The whole thing sounds like drunken babble at a party celebrating a good repast.)

286.427bW540 Keben New seben-nu, hesy Netu

The boat of the Primordial Urge rocks and the ladies perform. (“Keben” was a large ocean-going boat. New with three pots is the Primordial Urge. “Seben” is to wriggle. The two words rhyme. This verse continues the partying atmosphere. The “red crowns” are probably pretty women who sing and dance and play instruments. “Hesy” is to perform song and dance music or to make ritual praises. Here the party holds sway. The women may be especially devoted to the goddess Net.)

286.427cW540 A-a-ashy, a-a-ashy en thesa Netu.

A-a-ashi, a-a-ashi, for my uplifting of the ladies. (Again, the women are called “red crowns” or devotees of Net. This verse is something like “Two cheers to egg on the pretty ladies.” They are doing a sexy dance such as can often be seen depicted in Egyptian paintings. The speaker may be in the audience or an active participant actually chanting and lifting the girls in the dance.)

286.427dW540 Aa-th ren-a.

Shout my name. (The drunken host wants the women to shout his name in recognition for his approval and encouragement of them.)

287.428aT296 Jed medu: Nen-na mut-f. Nen-na mut-f.

[Say the word and] this is his mother, this is his mother.

287.428bW541 Akerer em nen. Akerer em nen. Ma tha-f.

Whirl it, whirl it, Shake it up, cat man. (This hymn may be a continuation of the previous hymn. It sounds like more drinking and dancing. “Rer” is a man, and also means to turn around or revolve. “Aker” is a leonine earth god. “Ma[u]” is a cat, but without the cat determinative means to look at. “Tha” is a man. “Thefa” may mean to shake. The meaning is uncertain and this verse may well be drunken babble.)

288.429aW541 Jed medu: Heka Hekeret as er-k.

Say the word and the Twat serpent rushes to you.

288.429bW541 Hery hery Wat. Aryt W. me degau nef.

The chief is on the path. The Eye of W. does not look at him.

288.429cW541-542 Am ne-k ary wepet-k em W. Thefa em aw.

Do not do your mission on W. Shake and go. (“Thefa” is to shake. “Em aw” is literally “in the manner of going.” The overall meaning of this hymn is uncertain, as with many of the very short hymns that have the nature of spells. The expression “hery hery wat” can mean that the chief is on his way, but also plays on the way a serpent’s head [her] is on the path that he takes.)

289.430aW542 Jed medu: Kher Ka en Sehej. Kher Sehej en Ka.

Say the word and the Bull falls to the Illuminator, and the Illuminator falls to the Bull. The Bull is the Ka of Heaven, here representing Set as @apep. The Illuminator is a name for R@. Both transform into serpents to represent their nature as energy. These are actually both forms of R@. One here represents Illusion and the other represents Enlightenment. “Sehej” is written as “Sejeh”, but this is metathesis due to calligraphic concerns, much like “t-mu” is “mut” and “Mehen” is “Nemeh”.)

289.430bW542 Akher, seben.

Fall and writhe. (This line echoes the coda of hymn 277, but does not fit as well. The two hymns are similar in language and structure, but different in content.)

290.431aT298 Jed medu: kher her hery her. Pera Nem Kam er-s @m nef nef.

Say the word and the face falls on the face. The black Bull goes forth for it until it swallows it. (There is word play on face, fall, and on. They all sound similar.)

290.431bT298 Kher her hery her. Pera Nem Kam ar-s ath nef nef.

The face falls on the face. The black bull goes forth for it until he grasps it. (The first phrase of this couplet is obscure. The “Nem Kam” is the “Kam Wer”, or Great Black Bull. The grasping and swallowing is not clear. The context and the allusions are missing. The hymn probably refers to aspects of the cult of bull sacrifice and mythological symbolism involved with the Black Bull. The Black Bull and the White Baba of the next hymn may connect them. Face falling on face may refer to kissing. The exact correspondence to the Black Bull is not clear however.)

291.432aW543 Jed medu: der hekenu-k, Baba Hej, an per em feneth.

Say the word and expel your precious unguent, O Bright Prana Hole, by that which goes forth from the nose serpent. (There seems to be a play here on Baba and the cave he lives in, and prana, the nose, and fragrant “hekenu” unguent. The serpent here probably represents the waves of odor. With the reference to Baba we

can surmise a sexual aspect to this hymn. I suspect the spelling of Baba's name should be read *Baba* rather than *Bebaa*.)

291.432bW543-544 Nehem heken-k nek, *Baba Hej*, an per em feneth.

Deliver your anointing, O White Prana Hole, by that which goes forth from the nose serpent. (The white prana that anoints may be semen. Baba is the master of the phallus. See the note above on the spelling of Baba's name.)

292.433aW544 Jed medu: Netek tekek neteka, *Aken-ha*.

Say the word and you, attack yourself, O sneaky Snake. ("Netek" is a form of "you". "Tekek" is to attack. "Akeh-ha" is the name of a serpent. "Aken" is to lie. Lies are self destructive vibrations. These are magical serpent spells.)

292.433bW544 Tek en tek en tek nek *Aken-ha*.

Attack to the attack of your attack, O sneaky Snake. (This continues the previous verse playing on the sounds of "tek". The parsing is controversial. All forms of attack are self-destructive.)

293.434aW544-544+1 Jed medu: *ha-k*, amen. Amen ne thu.

Say the word and your back is hidden. You are not hidden. (It is possible to imagine your back is invisible because you can not see it. Of course others can see your back. There is play here on the Hidden One, Amen R@.)

293.434bW544+1 Am-k *reda maa* thu W.

You do not let W. see you. (Some people imagine that they can withhold information from others and keep it secret. This is like imagining that people can not see your back because you can not see it.)

293.434cT299 *Ha-k* amen, *Fay*. Amen thu.

Your back is hidden, o serpent. You hide. (Here the serpent seems to stand for someone with something to hide.)

293.434dW544+1 Am-k aw ar bu net W. am.

You do not go to the place where W. is. (A person with something to hide will tend to avoid going to the place where a person with clear eyesight hangs out.)

293.434eW544+1-545 Am-f jed ren-k pu er-k na Nem, *Sa Nemet*.

He does not say that name of yours to you of Strider, Son of Lady Strider. (The

clear-sighted Avatar may not speak out your secret to you, but he knows it. “Nem” is an epithet, and may refer to the Black Bull, who may also be Set. The mother would then be Newet. A person with secrets avoids people who will see them and expose them.)

293.435aW545 Kher Nem pesejet em Hep. Afen, afen.

Strider falls brightly into the Nile. Flee, flee. (The Nile represents the stream of life for Egypt. It is the physical source of happiness. Hence, it is called “Happy”. When the secret is revealed, the Strider falls from the sky into the Nile. He loses his honorable position, but it is a fortunate fall, because he can then return to a state of integrity. However, chances are he will make a run for it. That may be why he is called “Strider”. The name has a bull haunch glyph and that connects to the “khepesh” haunch of Set. Usually Osiris strides in the sky as Orion.)

293.435bW545 Haw, sejer.

O serpent, take a rest. (A person who has unburdened himself of secrets sleeps better at night. Otherwise, he strides about in his bad dreams trying to stay out of trouble.)

294.436aW545-546 Jed medu: Heru pa W. per em shenej, per em shenej.

Say the word and W. is this Will that goes forth from the acacia, goes forth from the acacia. (The acacia is a symbol of Isis. Horus is the Will. This verse therefore describes the birth of Horus from the womb of Isis. The Will is born from Feeling.)

294.436bW546 Wejej nef saw thu Rew. Per weju nef saw thu Rew.

He is instructed to protect you, O lion. He who instructed to protect you O lion goes forth. (Horus will be a warrior, a doer of deeds. The lion he protects is a symbol of R@ or Shiva as the male Akeru lion.)

294.437aW547-547 Per en W. em jenat-f, sejer nef em jenat-f.

W. goes forth with his jar, and he sleeps with his jar. (The Avatar who identifies with Horus the Younger is filled with righteous anger that motivates him for revenge to set things right. The word “jenat” has a jar glyph, but is a play on “jened”, which is the anger of Horus. The immature Horus is as if drunk with the rage that is bottled up inside him.)

294.437bW547 Aw h@w W. em nehpu.

W. arises in the dawn. (The Avatar identifies with the sun in his circadian activities. Thus, he carries out the plan of the Higher Self even when he is immature and acts with anger.)

294.437cW547 Per nef em jenat-f, sejer nef em jenat-f.

He goes forth in his anger, and he sleeps in his anger. (This repeats 437a.)

294.437dW547-548 Aw h@w W. em nehepu.

W. arises in the dawn. (This repeats 437b.)

295.438aW548 Jed medu: sethep mafedet ar nehebet an da-f Fay.

Say the word and the leopard leaps upon the neck of the gift-bearing serpent. (This verse contains code words. The mafedet or leopard is code for Baba, the older and wiser brother of Horus. The neck is nehebet, which is code for Egyptian yoga. This is code for mastering Kundalini Yoga. “Fay” puns on “lifting”.)

295.438bW548 Wehem-s ar nehebet Jeser Tep.

He repeats it on the neck of the Highest Holy serpent. (“Jeser” means splendid, hoorable, holy. “Tep” is the topmost. It can refer to priority in time or topmost in space. “Wehem” is to repeat and plays on the Wheel of Fortune Trump, because “Wehem @nekh” [Repeating Life] is its name in the Senet Game tradition. The highest holy is also encoded in “nehebet” as the Cosmic Mother Nekhebet and the Lady of Kundalini, Nebet-Het. This hymn may also refer to moves in the game of Senet but almost certainly is Baba’s wild and humorous way of giving advice to his younger brother, Horus. He recommends yoga as a way of mastering anger.)

295.438cW549 Sey sepekh tef? W. sepekh tef.

And his outcome? W. is his outcome. (“Sep” is the fate, outcome, results, or fortune. The answer is that each person is his own fate, his own responsibility.)

296.439aW549 Jed medu: thethu then, ne shem-k. @h@ en W.

Say the word and O thith Th-nake, do not go. Stand by W. (The root “theth” used in the serpent’s name can mean to alight or to tie down.)

296.439bW549 W. pa Geb. Hemeth sen na Hemethet.

This W. is the World. Hemeth is the brother of Hemethet (Hemethet is probably the sister. The serpent names may refer to ferry operators.)

296.439cW550 Met at-k j@ @mau.

Your father is dead from Jaams. (“J@@m” is the mantra form of the “Was” scepter. This mantra was used for a form of transcendental meditation. Geb is the father of Osiris, the Avatar, and represents the physical world. The transcendental meditation takes the attention out of the physical world. In that sense Geb dies.)

297.440aW550 Jeret net W. awet hery-k.

The palm of W. has come upon you. (The palm here is the palm of the hand.)

297.440bW550 Na shewet nen awet hery-k.

It is this emptiness that is come upon you.

297.440cW550 Mafedet, Khenetet Het @nekh.

It is the leopard, the chief of the House of Life. (These are epithets of Baba. Baba has come to instruct and initiate his father.)

297.440dW551 Ahes thu ar her-k. Pakhes thu ar petry-k.

He strikes you on your face and scratches on your eyes. (These are code words for parts of the initiation. He opens a new vista for the initiate and opens his eyes to the mysteries of female energy.)

297.441aW551 Akher em hes-k, seben-k em weseshet-k.

You fall into your shit and writhe in your urine. (This means that you have to face up to and deal with or live with your own issues.)

297.441bW551 Akher sejer, seben, ma thu mut-k Newet.

Fall into sleep, and writhe so your mother, Nut, can see you. (The initiate must learn how to sleep properly and face up to his maternal issues. This verse echoes back to 418a-b.)

298.442aW552 Jed medu: H@ R@. Aakhet-f tep-f.

Say the word and the Higher Self rises. His Cobras of Light are on his head.

298.442bW552 Areh faw pen per em Ta khera jeb@u W.

Against this serpent that goes forth from the earth and is under the fingers of W. (The Avatar will be able to manage the earthly serpent. There may be sexual innuendos here.)

298.442cW552-553 Ash@-f tep-k em des pen amy jeret mafedet hery.

He slices your head with this knife in the hand of the leopard. (Baba beheads the serpent of the earth so that the cobra of light can shine forth the Higher Self. This is more initiation code.)

298.443aW553 Setha-f tepu re-k., sesher-f metu-k.

He draws the teeth of your mouth and he milks your semen. (The milking of poison from a serpent is compared to the milking of semen from a penis. The tantric initiations continue.)

298.443bW553 Em fedu apu redu amy khet thebut Asar.

With those four cords that were in the structure of the sandals of the Perceptive Faculty. (These are the four senses that serve the Perceptive Faculty [Osiris]. As thongs in his sandals, they form the basis of his ability to move about in the world. This may be more secret initiation ritual.)

298.443cW554 Haw sejer. Ka seben.

Serpent, rest. Bull, writhe. (This seems to refer to Set. Baba knows that Set will lose the contest with Horus and that @apep has no real power.)

299.444aW554 Jed medu: Jet er Pet. Sepa Heru er Ta.

Say the word and the immortal body-serpent goes to Heaven and the guardian of the Will is heads for Earth. (“Jet” is a cobra, a physical body, and immortality. “Sepa” is the centipede totem for the main guardian of the chakra energies. The body as a vibration of energy belongs to Heaven. The chakras that actually form the physical body belong to Earth. Baba reverses the usual order. For him the physical body ascends to Heaven, and the spiritual energy goes into the Earth.)

299.444bW554 Thebet Heru shas-f. Neb Het Ka Thepehet.

It is the sandal of the Will as he advances. The Lord of the House is the Bull of the Celestial Cavern. (The sandal represents the individual footsteps of progress. The second phrase may describe Peteh, who was Lord of “Het Ka Petah”, or Memphis. The Celestial Cavern then is the mouth. The mouth symbolizes the cave from which all of creation emanates. Peteh is a form of Baba as a creator god.)

299.444cW555 Sheneth ne sheneth a.

The encircling serpent does not encircle me. (Baba teaches that the Self is transcendental, so no boundary can encircle or enclose it or limit it. It is the other

way around. The Self holds the whole Universe within it.)

299.444dW555 *Nehet W. nehet-f. Khetet W. khetet-f.*

The sycamore of W. is his sycamore. The tree of W. is his tree. (This refers to the Tree of Life.)

299444eW555 *Gemy W. em wat-f, wenemy-f nef su mumu.*

Whoever W. finds on his pathway, he eats for himself, one after the other.

(This verse is a near quote of 274.407c. The Avatar “eats” whatever he encounters and it dissolves as if digested.)