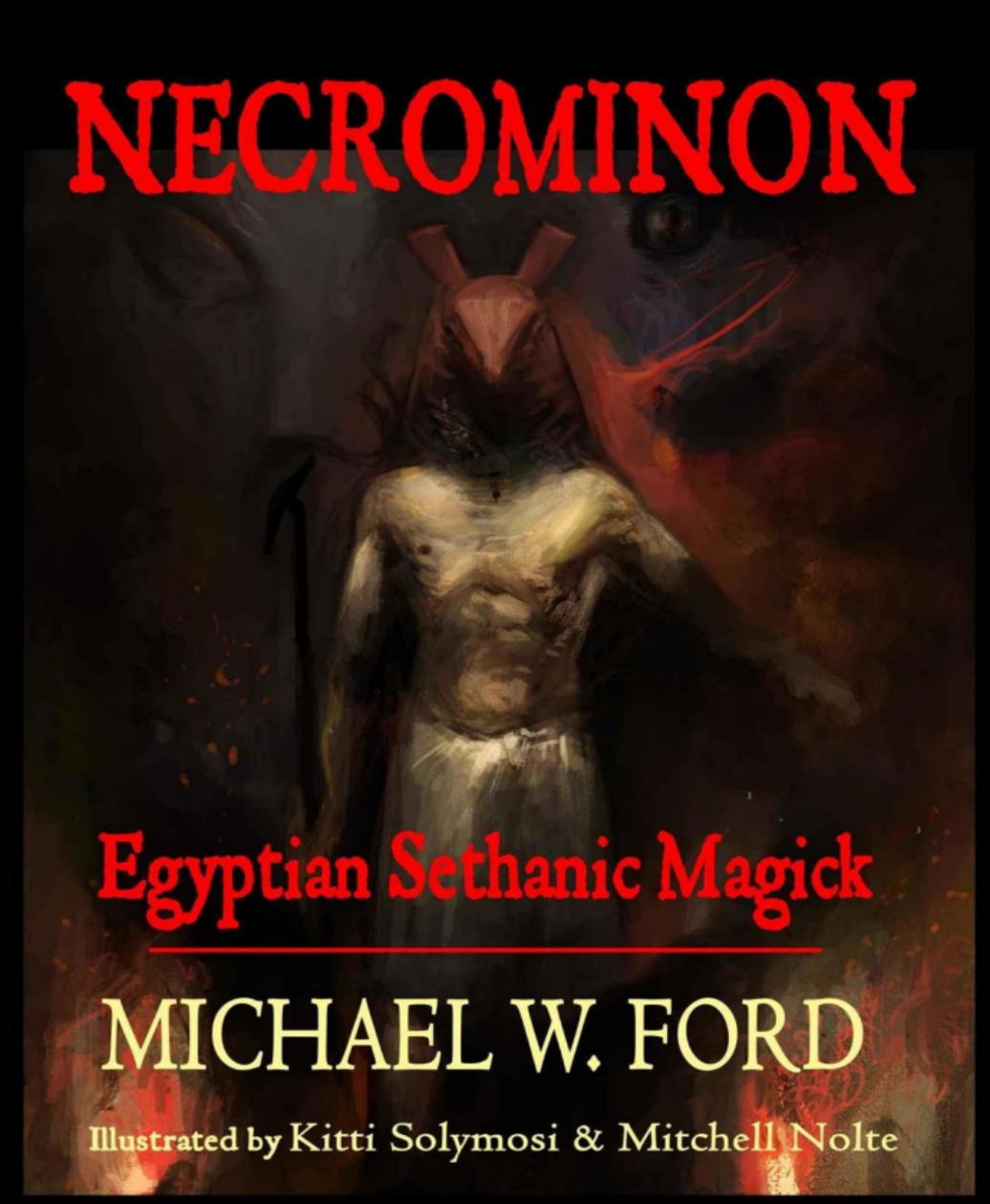


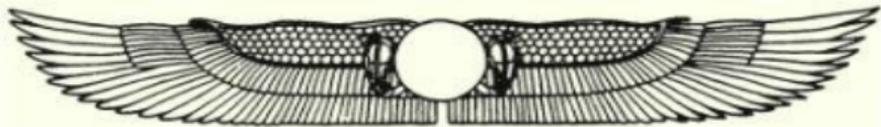
NECROMINON



Egyptian Sethanic Magick

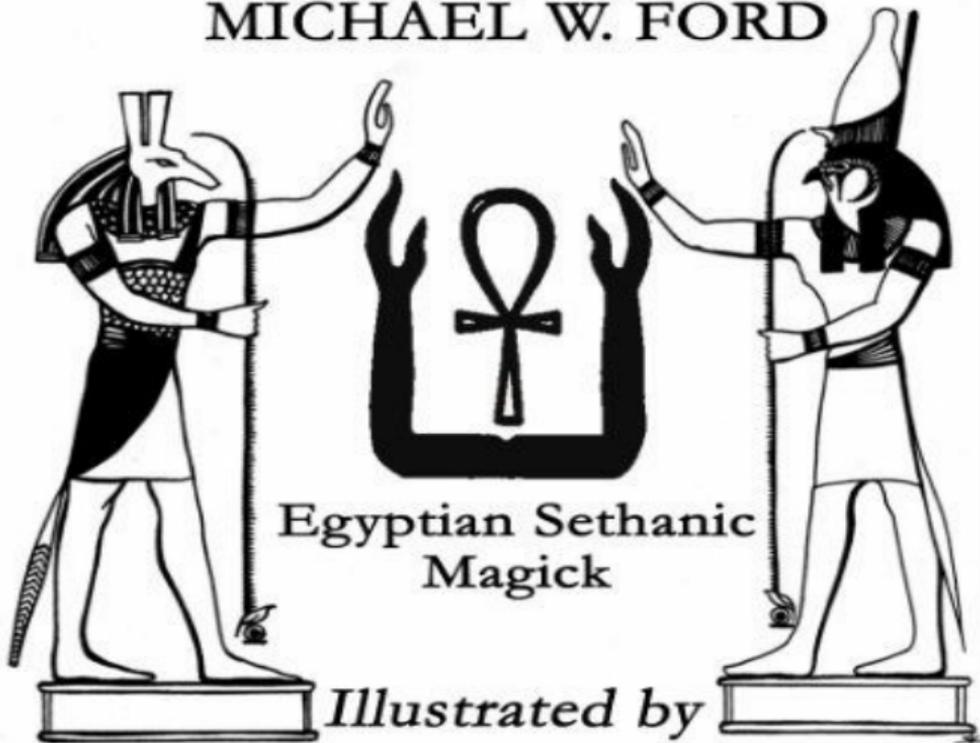
MICHAEL W. FORD

Illustrated by Kitti Solymosi & Mitchell Nolte



NECROMINON

MICHAEL W. FORD



Egyptian Sethanic
Magick

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&

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SUCCUBUS PRODUCTIONS

**NECROMINON
EGYPTIAN SETHANIC
MAGICK**

**BY
MICHAEL W. FORD**

Illustrated by
Kitti Solymosi & Mitchell
Nolte

NECROMINON – Egyptian Sethanic Magick

By Michael W. Ford

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Adaptations from “The Necrominon: The Book of the Shades” are noted and referenced accordingly from copy of original hand-written grimoire. This was generously supplied to the author from the Museum of Witchcraft, Isle of Man, UK.

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First edition 2013 Succubus Productions



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PART ONE: KNOWLEDGE

INTRODUCTION

EGYPTIAN MAGICK AND LUCIFERIANISM

Luciferianism as firstly an ideology has its roots in antiquity, specifically from pre-Christian pantheons and religious structure. Luciferianism utilizes a mutual blend of both science and a structure of

ideological principles which denote the use on the superficial level to be “Satanic”; yet in a deeper understanding the “Adversarial” concept holds a balanced perception of life and death.

Firstly, the archetype of “Lucifer” as the light bringer and the spiritual rebel against monotheistic religion; specifically in contrast to the Judeo-Christian “Yahweh”, nearly the only “Deific Mask” not recognized in the spiritual ceremony and initiation within the Adversarial Current. The image of the bringer of light in Western symbolism in our current age blends the New Testament symbol of the “Devil”, the tempter and

representation of the old gods demoted to an evil spirit embodying the traits of the Hellenistic period; that is traits found in the cult of the Hero, the demigod attaining earthly victory against obstacles. In turn, John Milton's "Satan" with his heroic traits and symbolism reflected the Hellenic cult of polytheism and the acceptance of self-accountability without adopting the slave-mentality of the cult of Yahweh and Jesus.

Lucifer in a modern perception is the one who brings knowledge and a potential of power; a source of inner light yet with a symbolic cloak or shadowy darkness. The Adversary is not

recognized in the structure of “nature” and “humanity” as the destroyer; the Satanic or Luciferian spirit is centered on traits of self-love, accountability for ones actions, achieving earthly wisdom and power and the instinct towards accomplishment. Thus, the Adversary is both light and dark. Balance is essential in nature and reflected in humanity. Duality does not exist in the material world; nothing is completely destructive or creative as it would, by definition, undue and cease to exist. When something destroys, creation occurs in line with the structure of the laws of nature.

The gods and demons, while

recognized perhaps as literal conscious beings in antiquity are by Luciferians, understood as representations of a specific type of “power” inherent in both nature and the human being. No longer do we recognize the Judeo-Christian perception of “conscious creating god” but the sober understanding that the individual, the very vessel for which the gods manifest and are identified with, is alone and responsible for his or her path in this life.

Pre-Christian religions which present the pantheons of cultures such as the Ancient Egyptians, Canaanites, Mesopotamians, Persians, Greeks and the

Ancient Near East all are utilized beyond the Luciferian ideology via an initiatory process called “Magick”. As one utilizes the ideology of Luciferianism, if one decides to dedicate the ones’ self to initiation, will use what I define as “Deific Masks” in the spiritual rituals of initiation. Luciferians do not attempt to resurrect ancient pantheons in their former structure; we simply use the gods and demons as tools or masks representing specific types of power recognized in both nature and the human being.

The practices of the ancient cults and pantheons within a modern Luciferian

interpretation is valid in a modern context; when you burn incense to a Deific Mask, offer libation and hymns in ritual you are honoring that symbol of power based on your purpose; thus respectful “love” for that within yourself. Rituals are to achieve control over “powers” in this material world; in basic by attempting willed control over the “spiritual” and “mental” planes of being.

In Science, the brain is recognized as being composed of billions of brain cells known as neurons. Neurons use electricity to communicate to each other. Millions of signals are sent by neurons at once and create a significant

amount of electricity. The energy they create is recognized as Brain Wave Patterns which may be measured by medical tests with sensors placed on the scalp. This energy flows in waves and each focused thought creates the energy in which thoughts can create a reaction in the physical world.

Consider that if we directed our thoughts including our perception (the point of view or way of understanding), our directed desired outcome (desire and the visual steps of progress towards goal) and to use the imagination to belief (imagine feeling the success) in a disciplined, energy-focused way. The

gods and demons are tools in this process, yet our success is therefore an honor to them. When we invoke a Deific Mask, the power it represents allows it to be symbolically “manifest” in the form of a statue, art or mental image.

Secondly, the archetype of “Lucifer” has deep symbolism within nearly all of the ancient pantheons of the Ancient Near East. The Deific Mask has deep symbolism which the unconscious mind may tap into and utilize the energy which it manifests in the mind. In turn, the mental energy thus connects by sending out this power and slowly shaping the material world in which we exist

physically to arrange according to the level of energy.

This experience of initiation (to gain experience and knowledge) brings wisdom (by knowledge being applied and our mental perception of such) and power (control or goal achievement). The wisdom and power in turn is made greater over time by conscious practice and increase of experience. This is Magick in the literal sense.

The mind can create over time and based on imagination, an idealized perception of the next-stage of our evolution; that is a type of Personal God (or Goddess) which if you illustrated the

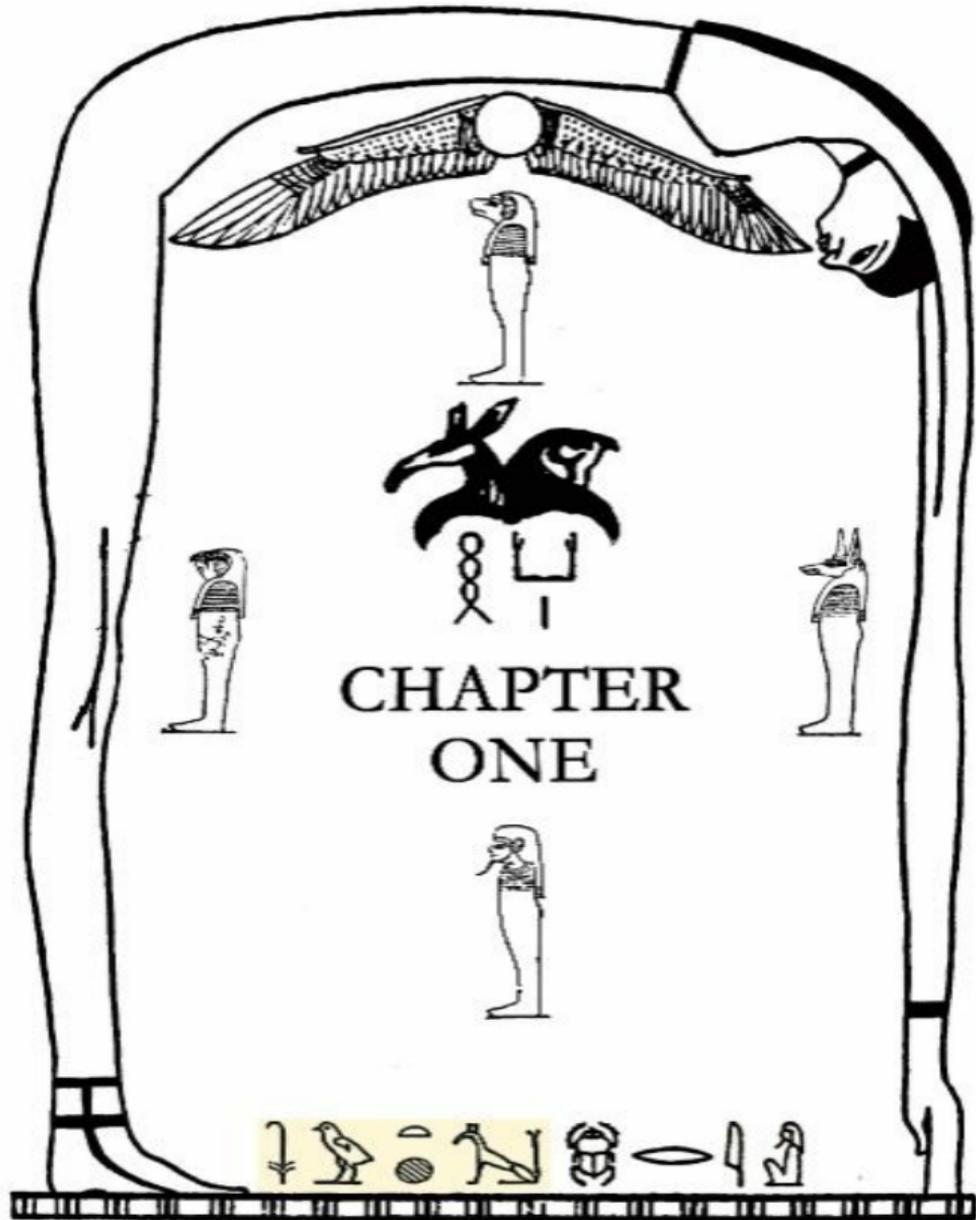
picture of it, would be a “mythological portrait” of yourself in the context of a spiritual being; literally the “Daemon” or “Agathodaemon”. By initiation and magickial practice, the “True Will” or “idealized self in perpetual excellence” is our Daemonic Personal God; as its’ power expands and the energy in turn activates our close connection with instinct and will, so our psyche grows closer to this aspect of our True Will.

The Black Adept may use any pantheon and the structure I outline in my grimoire’s to establish this practice and initiation; over time and depending on the Deific Masks in which you utilize, the

Daemon will be imagined in your mind to appear within the symbolism to some extent of the Deific Mask you connect with. The Daemon may be illustrated with a structure of your facial features as well as idealized and symbolic theriomorphic and anthropomorphic features.

The Sethanic Cult of Masks is one of the more intense structures of Hermetic Luciferian Magick; Egyptian Magick itself is deeply symbolic and myth merge with natural experience are seemingly at one with each other. The Egyptians perceived that every act was ritual and deeply symbolic: the way in which the Pharaoh dressed himself in

robes, Aegis, Headdress or Crown and the weapons or was-scepters held had a process and purpose. The modern Black Adept should seek to understand and grow comfortable with the purpose of symbol and the Magickial initiation of ceremony.



CHAPTER
ONE

CHAPTER ONE

TRADITIONAL WITCHCRAFT AND THE RESURGENCE OF NEO- PAGANISM

In the 1960's a wave of cultural

revolutions were underway. Among the many revolutions there was resurgence in Magick and Witchcraft in both the UK and in America. In the 1950's Wicca was made popular by Gerald Gardner; a former student of Aleister Crowley and an initiate of the O.T.O (*Ordo Templi Orientis, the Order of Oriental Templars*). The O.T.O. is an order which is aimed at individual knowledge, light, courage and the "Foundation of the Universal Brotherhood".

Wicca is a neo-pagan religion which celebrates the Horned God and Goddess as metaphors for the relation of human and nature. The key aspect of

Wicca is focused on the light-bringing aspect of the natural world itself. Neo-Paganism in the UK was essential and further fueled by the repeal of the Witchcraft Ban law of 1736 in 1951. Gerald Gardner was a British Civil Servant who traveled extensively and was a student of archeology, weapons and held a strong interest in magic and folklore.

“Witchcraft Today”, Gardner’s published book which set Paganism on the rise in 1954 and established his authority on Wicca as he would call it. Individuals like Cecil Williamson, (*the former owner of the Museum of*

Witchcraft on the Isle of Man) assisted the movement greatly, while Doreen Valiente further developed the rituals of Wicca. Gerald Gardner was to organize Wicca in a revitalized religion centered on recognizing the Goddess and how nature is associated with Witchcraft. His popularity soared and many covens were formed on his teachings in that time.

The 40's and 50's ended a time of the first "modern" magicians and sorcerers, namely Aleister Crowley and Austin Osman Spare. Austin Osman Spare fueled the "underground" sorcery methods found in primal witchcraft with intense imagery and a focus on the subconscious

mind. He was not a publicity seeker, thus if it was not for Kenneth Grant his works would be in complete obscurity.

In the 1960's there was an individual who would be as disliked as Aleister Crowley was among his contemporaries, although this individual was a not as well known. Other Traditional Witchcraft covens and teaching existed. One of the most interesting was the 1734 Tradition, the Clan of Tubal Cain. Robert Cochrane (Roy Bowers) was a highly detailed, intelligent individual who sought to establish Traditional Witchcraft in the 1960's.

The problem with Witchcraft at the time of the repeal of the Witchcraft law was that the UK and America (who did not have such a law) were hung-over from the “Satanic Panic” of the “burning times”. Christian leadership understood rightly so that they could command their flocks and keep control by instilling the fear of the devil. Magic and Witchcraft meant that people did not need the authority of the Church, which would equal a loss of power. Witchcraft in all aspects is bound by a balance between darkness and light, although with Neo-Pagan and Wicca the separation of darkness was clearly aimed at the foundation.

Witchcraft practitioners did not want people thinking they worshipped the Christian Devil and committed sacrifices or crime. The psychological assumptions of being a witch were ingrained with the fear of devil-worship and all the negatives Christian doctrines placed on it. Witches thus had to clearly separate themselves from this negative publicity, all the while unknowingly binding themselves to the Christian boundaries of their concepts of “good” and “evil”.

Neo-Pagan and Wicca moving into the 60's harmonized well with the emerging counter-culture of peace and love, while Magick as a process of self-

improvement was kept to more “hardcore” practitioners such as students of Aleister Crowley, Levi, Golden Dawn and Witchcraft practitioners like Robert Cochrane, Cecil Williamson, Doreen Valiente and later Paul Huson.

As Witchcraft emerged in America with the resurgence, practice of real “dark” magick was kept in the shadows. “Black Magick” practitioners were real, although utilizing more symbolic workings rather than strict “cursing”. Black Adepts were self-accountable individualistic practitioners who viewed magick as a positive avenue to shape life based on your true will.

When you take away the Christian ‘devil-worship’ there was little to point a finger at, yet luciferians were still “evil”.

Anton Szandor LaVey’s “Satanism” emerged in the late 1960’s with resurgence in “Satanic” symbolism and an ideology based on carnal needs and gratification of the ego. While Satanic Magic focused on the individual, it was rather centered on the satisfaction of the mind and body in the here and now. The fleshly life was the most important and self-preservation is the highest law. Rituals were based on focusing the Will through Lust, Compassion and Destruction.

While in the shadows, one man named Charles M. Pace, originally of Glasgow, Scotland and living in and around London, called himself a Luciferian and Satanist as early as 1963! The teachings of Pace, presented a real left hand path structure based around Egyptian Magick from a Sethanic or Luciferian perspective. They would remain obscure throughout the rest of his life as he was soon disliked by a majority of his fellow-practitioners in the Wiccan movement.

CHARLES PACE, HAMAR'AT
Priest of Anubis and Seth

Charles Matthew Pace was born in Campbeltown, Scotland to Parents Alexander Rex Pace and Wife on November 29th, 1919 at a reported time of 7:30 am[1]. Charles Pace lived many years in Glasgow and may have grown up there. While information on the childhood of Charles Pace is scarce, it is known her served in the Military during World War II. Pace was reported to be assigned to the R.A.F. and was stationed in Egypt.

As a teenager of 14, Charles Pace became interested in Egyptian mythology and religion at an early age, in a time when such information was made

more public by those such as E.A. Wallis Budge. No doubt his time spent in Egypt fueled his interest in the religion and ancient Egyptian gods. Due to the desert climate of the “Black Land” known as “Khem”, the religion and ancient rites of the Egyptians were preserved better than nearly any other pantheon in the world.

The legends surrounding Aleister Crowley in the British press must have been equally as interesting, especially in the fact that Crowley utilized a good amount of Egyptian symbolism in his writings and rituals which was pioneered by the Golden Dawn of which Crowley was a member. Crowley was quite

experienced with the medieval grimoire tradition and the Cabalistic elements which composed it. One may review his expertise in simply reading *Magick Book Four* or *777* for instance. Crowley's Holy Guardian Angel (his True Will) was known as Aiwass.

THE INVERTED BLACK PENTAGRAM



Charles Pace in correspondence to Cecil Williamson[2] dated 30th, June 1963, Pace writes that he was reputed to be one of Europe's "Top Ranking" (i.e. established or known) SATANISTS. As being a self-affirmed Satanist, Luciferian and probably more accurately a "Sethanist", Charles Pace specialized in Egyptian Rituals and wrote he was a member of a Satanist coven known as

“The Black Peacock Angel” as well as a member of the **“Cochon Gris”** which revealed the Haitian Lord of the Crossroads, Maitre Carrefour and Baron Maitre Cimiterre (gods of the cemetery and death).

The Inverted Black Pentagram of the Adept is described in correspondence with Cecil Williamson; referencing the five six's and his understanding of the Pythagorean name calculations using only the vowels added his full name to '666'. The first three six's and the date of 6/6/66 associated with his birth date of the year 1919, the four six's Hamar'at (his Sethanic Cult name translates

“Messenger”) makes reference to **“The Messenger shall ride the astral, against every Cabbalist he can find, irrespective of whether they be neophytes or an Ipssissimus.”**

Charles Pace was clear on the fact that he detested Cabala and its corruption of Western Occultism. He writes, “Cursed be the name of Tetragrammaton, J.H.V.H., Elohim Adonai or whatever they like to call their god”.

Charles Pace was unique as his expertise was ancient Egyptian Ritual which did not include Cabala or associations. This type of refreshing adaptation would have

really changed the way Witchcraft was approached had his works been made public in the early 1970's, a time when Wicca was very impressionable.

What is found in the writings of Hamar'at is a sobering, experienced and results-driven luciferian foundation. The masks of the gods are approached as symbols; tools for the magickian to use as tools of empowerment. You will find with Pace there is none of the Pagan-Celtic standard which seemed to lurk behind the Wiccan movement. To be clear, Charles Pace was original and unique in the depth of his work.



Above: An illustration by the author based on the personal sigil of Charles Pace. This symbolism is a core-luciferian representation of his intent: the Ankh

(Life), the horns of Amon-Ra (Power) and the Torch of Black Flame (Light, Wisdom & insight).

THE NECROMINON AND LUCIFERIAN MAGICK

“The Necrominon”, subtitled **“The Book of Shades”** is a handwritten fully illustrated grimoire by Charles Pace, presenting the Egyptian foundations of the Luciferian cult in a clear and detailed manner. The foundation of the grimoire is so unique compared to other “Book of

Shadows” or Witchcraft-oriented material. Not only was the Egyptian system so clear to Hamar’at, his methodology of presenting the system is sobering and inspiring, especially for a time when the occult was on the upswing of accepting ‘mystical’ statements as a type of faith with little objective proof or results. A series of lectures, Pace presented his teachings of the “Necrominon” in the early 1970’s at numerous English Wiccan covens.

“Luciferian” is a term used by Charles Pace as early as 1963 in his correspondence with Cecil Williamson, the former-owner of the legendary “Museum of Witchcraft”. Pace actually

referred to himself as a ‘Satanist’, however not of the variety considered by the Judeo-Christian press. The Adversary as a man originated according to Pace as Seth-an, a warrior-king who resisted the established order of his time. At death, Seth-an was deified and attributed to storms, war and darkness in which he was considered one of the most powerful of Deities in the Egyptian Pantheon.

Charles Pace held high standards in his Sethanic Cult of Masks; making specific points of ceremonial discipline in the structure of the Necrominon. While it was Luciferian, the aims of spiritual ascension and power through

identification with the Adversarial archetype is center, while the entire pantheon is incorporated demonstrating initializes balance within the Black Adept.

Understanding the “connection” with Luciferian, Satanic and Sethanic Hermetic Magick within reference to the Necrominon is the first course of order. Charles M. Pace considered Lucifer to be the Egyptian Seth-an (Seth, Set, Sutekh), the first rebel who defied and challenged the rule of Osiris. In this aspect, the Sethanist or Sethanic Black Adept does not worship a literal “Satan” or demonic archetype to simply defy the paradigms of

Christianity. Rather, the Luciferian views himself outside of this “natural” order of the collective hierarchy first known as Osiris. When someone mentions ‘devil’ Black Adepts of this cult visualize the Egyptian God ‘Seth’ rather than a modern, tail and pitch-forked man who wishes to make commission on the sale of your ‘soul’.

Luciferians do not practice “defilement” rituals, rather they performing workings to gain knowledge firstly in the subconscious, which is the center foundation of Hamar’at and Sethanic teachings. Responsibility is placed upon the Black Adept, rather than

some “outer” God. Even in the articles of Pace published in the ‘News of the World’ in the late 60’s and early 70’s, his words are veiled and deep in teachings even when he wrote about tongue-in-cheek ‘witchcraft rites’.

My first association with the writings and art of Charles Pace came during my own initiation into what would become the “Modern” Luciferian initiatory structure. In the 1990’s I performed a series of workings with the Egyptian Seth and then the Greco-Egyptian Set-Typhon which led to discovering images of Pace and his Egyptian Tarot. The circles of Hamar’at

were virtually unknown at the time and I adapted his teachings as I was aware of them to the Luciferian circles in which I practiced in.

The result is the structure of this grimoire, based around the works of Pace with additions/adaptations from my workings and both Old/Middle/New Kingdom and Ptolemaic religious and Magickal practice. What you will find is authentic ritual themes, structures infused with the pre-Christian ideology of Luciferianism. The Egyptian theology of Pace and the ancients is obviously one source of the modern ideology which is Luciferianism.

**SETHANIC CULT OF THE MASKS:
I THEORY**

***THE QUEST AND DISCOVERY OF
MAGICK***

**MOTTO:
'Memento Mori – Vita Immortalis'**

(Remember Death – Life Immortal)

The Hermetic and Sethanic teachings adapted from the ‘Necrominon’ and ‘Book of Tahuti’ offers a unique and refreshing approach to ceremonial magick. Charles Pace wrote concerning the Sethanic Cult of the Masks that the roots of this Luciferian cult were deeply embedded in the mists of time. Primordial man crawled on his belly through the slime of primeval era and via evolution finally the ‘spark’ ignited the conscious ‘mind’ of modern man. The Will to Power in man inspires us to become master of our life and seek to conquer and establish

order according to the innate desire which is defined as the 'True Will'.

The Luciferian ideology is found throughout the Ancient Near East including Egypt; the pantheon and Magickal purity of the Sethanic current liberates the Black Adept from any Judeo-Christian influence whatsoever; perspectives centered on balance and the Deific Mask as a mirror to an aspect within the Circle of our being, our Body, the carnal; the mind, the attainment of balance between instinctual passion and reason; the spirit which is in turn shaped, defined and established by our mundane experience.

Understanding the nature of the soul-spirit in Ancient Egyptian religion is different from the Western Judeo-Christian concept of “one soul”. While in Sethanic Magick the self is considered “one” or “isolate” there are several aspects to the spirit-soul which must be understood from the perspective in which they will be explored.

You will find here a strong symbolism within reference to Egyptian Magick and Religion from Old-Middle-New and Ptolemaic Dynasty records. With that, along with the modern luciferian workings of Charles Pace, there is a new manifestation of an ancient

pantheon restored anew here. Understanding the Egyptian perspective yet also that of the modern Sethanist or Luciferian is essential in applying the magick herein to achieve results.

A Luciferian is an individual who seeks knowledge and in turn applies it to achieve results in your life. Hermetic Egyptian Magick will not negatively affect your perception of the world you live in; rather the symbolism and deep mysteries are tools to discover inner power. You will not be encouraged to believe in “literal” gods or to adopt a home décor which finds itself at odds with your partner; a small altar space is

really all that is needed.

The Sethanic Cult of Masks does not presume to offer the initiate either life after death or the perceived ‘immortality’. Charles Pace considered that both were within the realm of possibility especially if the individual is open-minded enough to seek knowledge, assimilate and through this path observe a new concept which has foundation in the here and now.

This new concept written in ‘The Necrominon[3]’ centers in the foundation that the human mind has a racial memory that extends back to the dawn of our species; to our ancestors back to the nameless seas which spawned humanities

primeval ancestors. The Luciferian creates a balance of science and inspired myth used as a type of focus of energy grounded in the physical world. In the balance there is a type of spirituality forged by knowledge, myth and the desire to shape our existence now in this age.

We ask the seeker to go forward upon a path which the current shall guide; the initiate must not be afraid to plunge into the primeval abyss of the 'Unknown' or 'Occult'. In the descent into the abyss the quest is ever guided by the individual quest for our chosen truth and the rituals of what Charles Pace defined as High Magick.

By combining the most inspiring forms of Masks which bring you full-circle in which the 'energy' or 'spirit' of the gods; along with the waking knowledge of science, the Luciferian will find that the Sethanic Cult of Masks is unique in presentation; myth and spirituality inspiring and reflecting the dream and subconscious abyss is also compatible with Science and the understanding of symbols. The ancient doctrines are based upon applied logic; even now we may invoke the gods and find it perfectly in accordance with the physical or material world as well as the spiritual or 'mental' plane of the mind.

TWO POINTS ON BALANCE AND THE ILLUSION OF DUALITY

The first point Hamar'at offers is an insightful theory **'which is above must equal that which is below'** of which the two scientific facts relate that matter cannot be totally destroyed but only changed. Here we understand duality does not exist, only shifting and opposing to consistently remain in a balance. Black Adepts must seek this inner balance first and in turn controlling our focus of energy in a directed goal as well.

The second point in understanding the balance of myth, spirituality and the mind is that no matter what action there is an opposite reaction. This again presents a focus on the understanding that duality does not exist; there is balance of force which exists in the universe.

MEMENTO MORI, VITA IMMORTALIS
THE MIND AND THE ADVERSARY

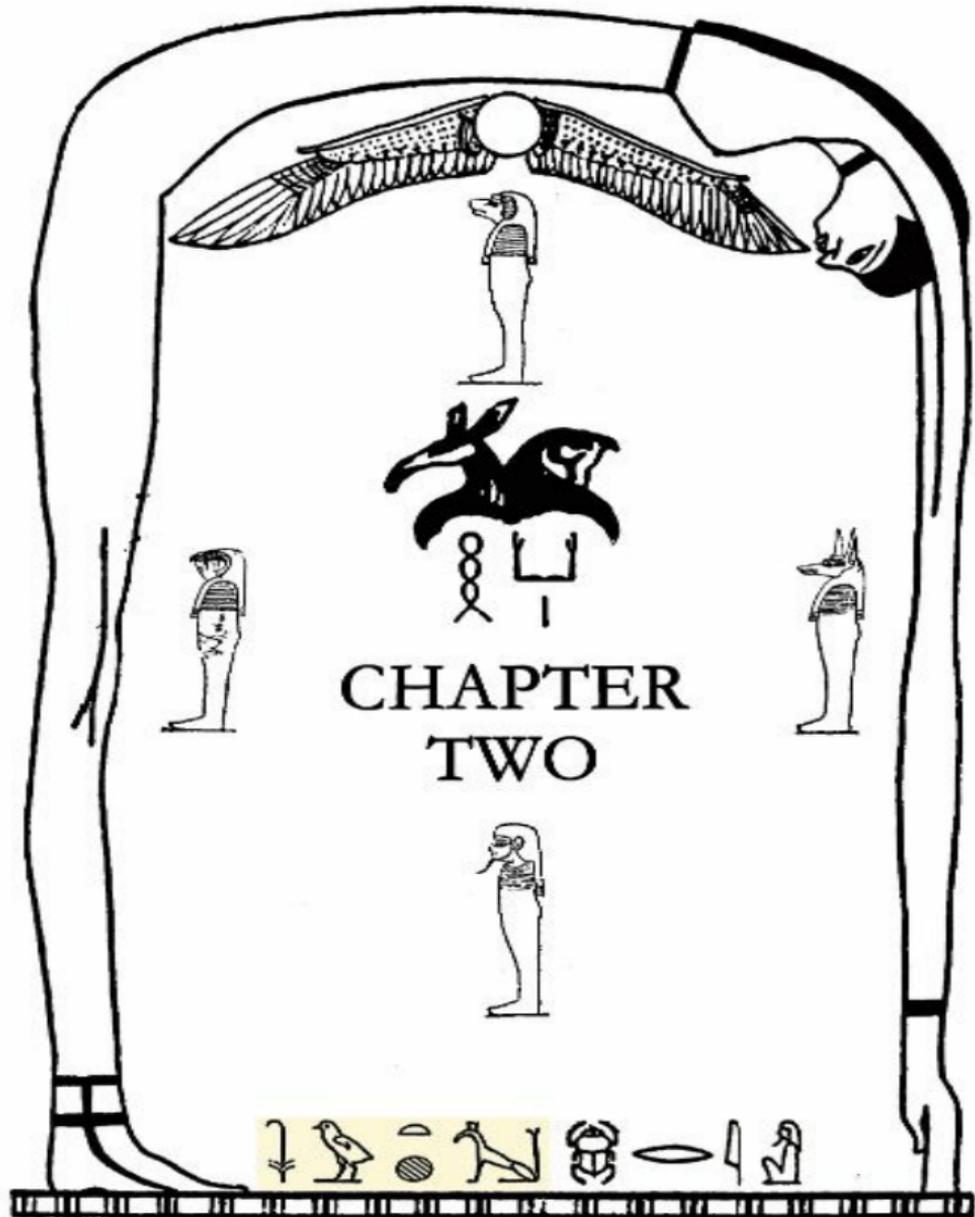
‘Remember Death – Life Immortal’ is a lifelong motto which will transform and descend deeper into the abyssic deaths as your initiation develops. The grimoire of magick; if ever opened with inspired

hands and an altar of power in the imagination can forever expand upon meaning and wisdom for the Black Adept.

If we understand science and evolution as a basic foundation of our ideological beginning, our subconscious is a record of man's ascent from the oceanic abyss; these thought patterns and primal instincts have been kept in the darkness as our propelling, survivalist desire which have been handed down from parent to offspring. Much in the same way that genes and chromosomes formulate our physical characteristics; Charles Pace mentions that *'we are on a straight path towards the study of high*

magick and the rituals that work, handed down to us by those who experienced it'.

The ideological foundation of the Cult of Masks is that the immortality of thought is the common inheritance of us all; that which is above indeed equates that which is below.

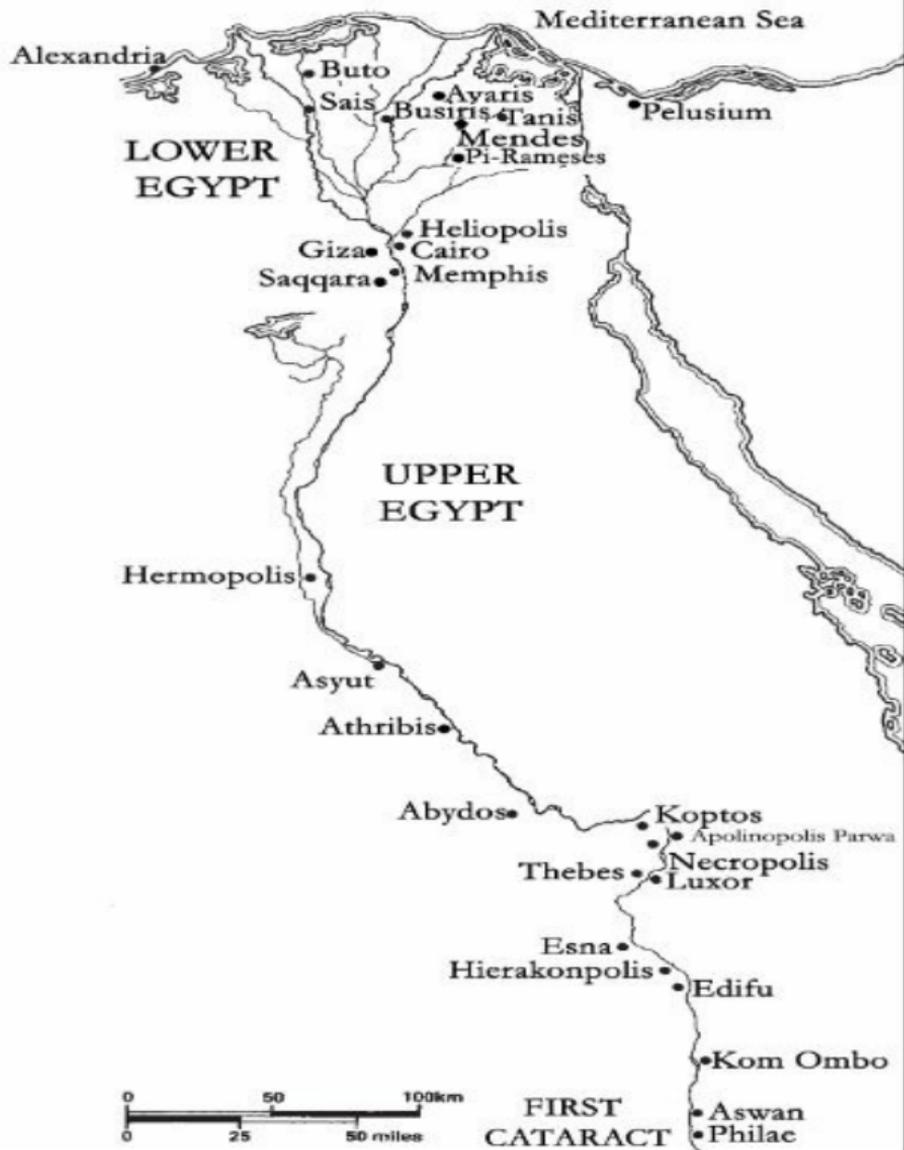


CHAPTER TWO

EGYPTIAN SYMBOLS & MAGICK

To understand the Magick of Khem, the Sethanic Magickian must understand a basic foundation of the theology within Egyptian history and the pantheon

*itself. Every action in ritual has
purpose and is supported with
symbolic intent.*



Upper and Lower Egypt and major cities from the Old Kingdom to the Ptolemaic Period

EGYPTIAN DYNASTIES

The earliest records of the Egyptian rulers date back to 5,000 years ago. The Old Kingdom was composed of the Third to Sixth Dynasty, ending with the Pharaoh of note, Unas. At this time, great Pyramids and ritual texts were composed and built. After the Seventh to Tenth Dynasties, known as the First Intermediate Period, the unity of Upper and Lower Egypt was broken with rival kings. By the Eleventh

Dynasty, the princes of Thebes united the Upper and Lower Crowns again, this period was the emergence of the Middle Kingdom.

During the Thirteenth Dynasty, the Hyksos invaded the lands bringing disorder to the land of Khem. After they were expelled, the Eighteenth Dynasty known as the New Kingdom ascended Egypt to the greatest period in their history. For the extensive and insightful details of the periods, see the bibliography for suggestions in the study of Egyptian history.

From 3,000 B.C.E., Egypt was established with a developed state and

unification at certain periods. In the Early Period (Dynasty I & II) the Upper Egyptian King known as Meni (Menes or more famously Narmer) united with Lower Egypt to establish a rich royal kingdom whose traditions not only persisted yet also evolved during the various dynasties.

Pharaoh Doser (Old Kingdom beginning with Dynasty III) built the pyramid in the Memphite necropolis at Saqqara. At the end of the Old Kingdom, Pharaoh Unas^[4] whose 'Sekhem' (Power) and willed determination to not only ascend to the stars with the Neteru (Gods), but also to devour and consume

their Ka's to reach a great height of immortality and Sekhem to be equal to Osiris.

During the collapse of the Egyptian system with the Syrian-Palestinian Hyksos immigrated in and established their own Kingdom which lasted for about a century. The introduction of Baal-Seth, Resheph, Ashtoreth, Anat and Horon found a strong cult following especially with the Egyptian military garrisons. The Theban king Ahmose I established the XVIII Dynasty which was known as the New Kingdom which defeated the Hyksos.

EARLY PERIOD – Dynasty I & II, 2900-
2730 B.C.E.

OLD KINGDOM – Dynasty, III – VIII 2730
-2118 B.C.E.

FIRST INTERMEDIATE PERIOD –
Dynasty IX and X, 2118-1980 B.C.E.

MIDDLE KINGDOM – Dynasty XI and
XII, 1980 – 1760 B.C.E.

SECOND INTERMEDIATE PERIOD –
Dynasty XIII – XVII, 1760 – 1530 B.C.E.

NEW KINGDOM – Dynasty XVII – XX,
1540 – 1070 B.C.E.

THIRD INTERMEDIATE PERIOD –
Dynasty XXI – XXV, 1070-656 B.C.E.

LATE KINGDOM – Dynasty XXVI-XXX,
664-332 B.C.E.

MACEDONIAN ALEXANDROS – 332-
306 B.C.E.

PTOLEMAIC (LAGID) MACEDONIAN – 306–30 B.C.E.

THE HYKSOS

Second Intermediate Period

The Hyksos were nomadic tribes from Amorite and Canaanite origins in Syria and Palestine who invaded and conquered the area of Avaris in 1640 B.C.E. and then Memphis. Evidence shows that the Hyksos began their entry in the Delta region slowly, even caravan traders before overtaking the native government. Lower Egypt was soon under the dominion of the Hyksos Pharaohs, while

Upper Egypt with the capital of Thebes resisted.

The Hyksos introduced fast moving chariots which were not a part of Egyptian military structure. Other military innovations later influenced the native Egyptians who established the New Kingdom and eventually re-conquered their lands. Canaanite gods also entered the pantheon of Egypt as well; the primary being Baal-Seth and others such as Resheph, Anat, Horon and Astarte[5] would remain long after the New Kingdom period after.

The capital of the Hyksos was Avaris, located in the Eastern Delta. The

‘hiqhasut’ (‘rulers of foreign lands’) had the “Great Hyksos” and lesser nobility who ruled over their minor holdings which reached into Southern Palestine. The eastern borders of Egypt were opened up to Canaanites and other Syrian settlers. Avaris was built up with citadels, palaces and tombs. Cyprian and Minoan pottery, inscriptions and other items were prevalent in Avaris as well. In 1532 B.C.E. Ahmose founded the Eighteenth Dynasty as the New Kingdom which soon drove out the Hyksos.

EGYPTIAN TEMPLES AND CULTS

The Egyptian pantheon on the surface has numerous gods which filled the cults which can be highly exhaustive to a neophyte or student seeking to understand their religious structure. Upon a deeper study, the multitudes of gods may be narrowed down as to a study of the etymology and variations of local cults to reveal a simplicity which was expanded upon.

In various Nome's (districts/localities) there are different epithets or cult titles of the same deities throughout Egypt. These are local cults which were venerated in the towns and

cities which built up their worship. There were of course greater cosmic gods and lesser ones; the understanding of these may be found in the Ennead. The Great Ennead of Heliopolis and the Ogdoad of Eight ruling deities is found in Hermopolis.

The concept of the Triad, the ruling foundation of Three Gods was later abducted by Judeo-Christianity directly from the Egyptians. The Triad was a continuity of ruling and governing powers: Osiris, Isis and Horus at Abydos; Ptah, Sekhmet and Nefertem at Memphis and Amon, Mut and Khonsu at Thebes are examples. The Triad concept

is very important in Sethanic Magick as it opposes and balances aspects in nature and humanity. The Triad of Darkness: Seth-an, Sekhmet and Anubis is balanced with Amon-Ra, Isis and Osiris.

The temple design of ancient Egypt is similar to that of the ancient near eastern temple design of the same time periods, obviously more grandiose and magnificent. The unique pillar design and architecture stands out even in ruins today with the unique columns and carvings. The imagery of power in ancient Egypt is entirely suitable to their act of honoring the Neteru in their various roles in the cosmos.

KARNAK

Temple of Monna

Temple of Thutmosis

Precinct of Amun-Re
Temple of Ptah
chapel of Osiris Hekadjet

North

Temple Shrine
of Sesi II

Temple of
Rameses III

Lake

2nd
Court

3rd
court

4th
court

Temple of
KHONS

10th Pylon

Bark station of
Thutmosis III

Sanctuary of Amun Kamutef

Precinct
of MUT

Temple
of
Khons Pa-Khef

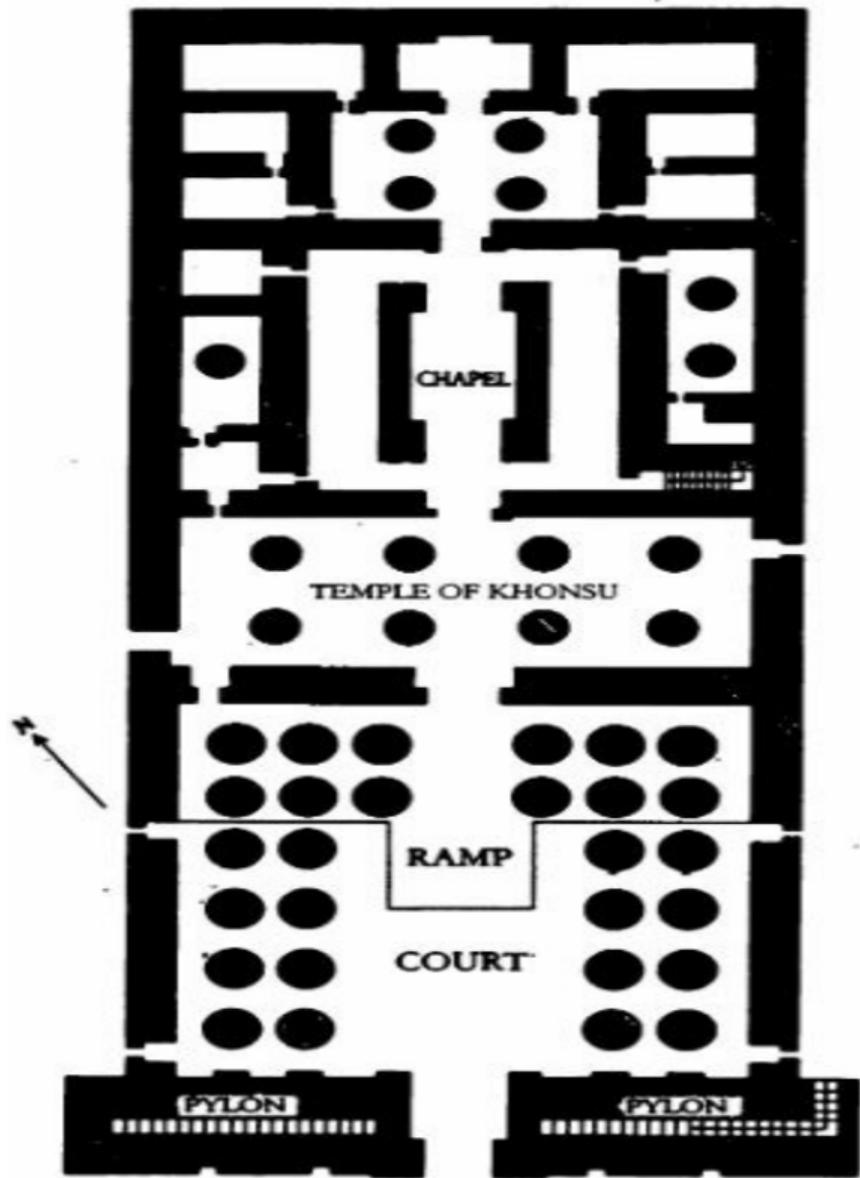
Temple of Nectanebo II

Temple
of
MUT

Temple of Rameses II



Lake



**Above: Temple of Khonsu (KHONSU)
layout at Karnak**

NETER

DEITY INCARNATE

Deific Masks and Their Descriptions



The gods of ancient Egypt were known as ‘netjer’ (spelled also ‘Neter’), meaning a deity which is associated with forces of nature. The Deific Masks or Neter manifest in human or theriocephalic (having the head of a beast, ‘therion’)

varieties; depending on their nature and association to specific types of energy and power, many have responsibilities and represent occurrences in nature.

In ancient Egypt, the gods were served directly by priests, having many functions and degrees. The temple-cults of Egypt were deeply intertwined with the culture and daily life of the people. Many would serve their local priesthood for the period of one year during different times. The Pharaoh, the divine embodiment (Greek Epiphanes, 'God Manifest') of the gods on earth, represented the harmony and balance of the ruler. The Egyptian King was a demigod; such is a foundation

of this work.

The ancient Egyptian gods and the religions developed by the temple-cults of the land recognized the wisdom and power of the ruling Neter to be an imminent divinity. The questions of “why” and “how” in context of religion was seemingly irrelevant; thus great wealth and power was with the High Priests and their cults. The Deific Mask which challenged this, bringing chaos and disorder for the purpose of balance, was Seth-an (Set). His cult did however have many periods of significance and was greatly honored and feared.

Over time, specific gods gained

primary power such as Ptah of Memphis, Amun of Thebes and Re of Heliopolis which would shift the theological focus for a period. As the gods of Canaan and Syria along with the later Hellenic gods were assimilated into the cults of Egypt, a developing of rich and inspiring Deific Masks emerged.



In the Ptolemaic Period, the five pointed star was used to represent “Neter” in Hieroglyphs.

As modern individuals who have all the

ancient pantheons at our finger tips, we have the luxury of using the gods or Neter as one would wear a mask. We may find a path to magical knowledge, wisdom and power in the course of our self-determined initiation. The Black Adept does not seek union with some absolute Neter; rather the Sethanist seeks to continually become like the Deific Masks themselves, bringing to our knowledge the ‘Inner-Daemon’ which is best understood as the visualized image of self-excellence; our True Will or Inherent Desire perceived in a form of a ‘God’.

The Turin annals explain that Ptah, Re, Shu, Geb, Osiris, Seth, Horus,

Thoth, Maat and the younger Horus were considered to be Netjer who ruled “King of Upper and Lower Egypt” in succession for two thousand years before they relinquished the throne to the “Akhs, Followers of Horus”. The Akhs were dead rulers, half-gods whose Akhs go up to their Bas. After the Akhs, the Dynastic Pharaohs ruled.

A NOTE ON ‘DEIFIC MASKS’

God-forms and what I term ‘Deific Masks’ are specific images, either Theriomorphic (composite animal and human shape) or Anthropomorphic

(human form) images and archetypes which symbolize types of energy. These Deific Masks beneath the surface are keys to specific types of energy, yet once the Black Adept accesses the energy the subtleties are immense and assume many variants of shape.

Magick is a living and metamorphic energy in which the whole universe is based. All humans, animals and material form in nature are composed at the smallest level of pure energy. As we are composed of energy, we may by the force of Will, Desire and Belief channel, refine and shape this energy into a power of our design. We may change

our course in life, achieve small and large goals and heal our minds and bodies.

The Deific Masks is the symbol and archetype of the God, Goddess or Demon which the Black Adept wears to access this specific type of energy; absorbing and compelling the power to become form in the reality we so choose. We do not become the Deific Mask; we seek to become our own unique divinity of energy in form.

Traditionally, the aim of the Great Work is union with the Absolute, a perceived source and power of existence. Luciferians do not seek union; we seek to attain within the heights of power by

recognizing we are the source and energy in the universe. The Black Adept is the Adversary which motivates and compels balanced change in this world. We are accountable in all for our time in physical life; thus refining and metamorphosing into our own unique manifestation of divinity.

The Daemon, the divinity manifest from our self is the pure energy of 'God Manifest'; the Daemon may be viewed in numerous forms which represent potentials of excellence just as we view the Gods themselves. This power is similar to Seth-an, assuming different Deific Masks and the power of

blazing fire, the Black Flame encircled in darkness; the very origin of all and that which is shaped by the blazing torch of the psyche.

ANTHROPOMORPHIC REPRESENTATION

The representation of Gods (Deific Masks), either theriomorphic (animal/reptile and human combinations) or anthropomorphic (human), the symbolism of the visual manifestation is significant as a clue to their nature and role in the pantheon. For detail concerning the Egyptian influence in Syrian Deities, see “Dragon of the Two

Flames” for an expansion on the gods.

Understand that these “images” of the gods are archetypes of a deeper power existing in nature and within the self. Don’t waste your time trying to prove or disprove the “literal” existence of conscious, thinking beings. You will find yourself disillusioned and no further in initiation by this superstitious slave-mentality of “*there must be something GREATER than myself*”. Understand, there are greater forces which may affect us yet at the end of the day we are alone and accountable to ourselves for this life. Don’t waste it.

The gods have a series of

manifestations and forms they may take, this indicates the Magickal nature of the energy and power which holds ever-transforming yet consistent traits centered in nature and the human mind-body-spirit. The Neter of each Deific Mask is protean and is able to adopt the abstract personifications which hold consistent with the symbolism they embody. Just as Horus has the head of a Hawk this is not to be considered a physical form; rather a personification of the traits the Neter manifests. The falcon is a predator which hunts and watches from the great and vast sky under the creative and destructive power of Ra.

The “Face” of the Neter is significant in the meaning or choice of using the word associated with it in spells. “Face” translates “sight”, “Vision” and “head”. The fiery and terrifying Eyes of both Underworld and Ennead Netjer are equally compelling in texts. The Eye is the symbol and representation as a gateway to the Sekhem and the deific power of the Neter or demonic servant.

The likeness of the Neter is not their true likeness; the neteru represent and with associative attributes, symbolize the power and energies in which the gods manifest. Thus many of the gods have several forms they assume; when you

invoke a god then the “Deific Mask’ is a self-determined tool for your acquisition of knowledge, short and long term goals, experience and the wisdom gained from the ritual.

Hermetic Magick in Sethanic rituals is sacred, personal and your inspiration towards self-deification of your Ba, Ka, Ib and thus Daemon in this life now. Results from rituals will manifest according to the energy you direct; be patient and don't fall in frustration as the test of the Black Adept is to use the discipline of Will to see your desires come into being.

In ancient Egyptian

representation, the power of the Name of the god is as important as the visual image. Art and writing inspire the manifestation of the particular god and the power they represent. In your rituals, allow your senses to enflame you in the ceremony and suspend logical belief; imagination will focus your energy towards the coming into being of your desires and evolution of mind-body-spirit in the process.

THE PHARAOH

Horus Manifest in life, Osiris in death

The Egyptian Pharaoh was considered a

manifestation of the divine rule of the gods; the parallel between the ancient title and modern individual may be noted as symbolic. The Sethanist is responsible for his or her own life, spiritual development and thus the House in which is called “home”, reflecting life and the manifestation of self-directed goals. Every Luciferian is different; the path of Adversarial Magick will unfold in a unique way. With this understood, the Sethanist is a individualistic manifestation of the Luciferian Flame; the body-mind-spirit is the temple and the Deific Masks are tools for which our initiation may unfold.

The word Pharaoh is from the Egyptian word *pr* (Great House) and this individual was responsible for maintaining order, defense and cultic support for the pantheon throughout the lands of Upper and Lower Egypt. Take this model to an individual level, is it different from the one life and responsibility we each have on our shoulders now?

Think of your choices made daily to be a part of the process of maintaining order and compelling change. With this considered, you should find a conscious difference in what you chose to do and the plans you begin to forge in

your mind. Enjoy this life here and now; indulge your desires and taste the pleasures of ecstasy. Never drink too deep of those cups that you become weak of mind or body; the Sethanist must be strong of mind and body to always accept challenge as a path to greater wisdom, strength and power.

Seek the knowledge of the Egyptian pantheon and the role involving the Pharaoh; not to enter a mere 'fantasy' but applying the key points of foundation in a new manifestation. The Black Adept does not care for ancient Pharaoh's and their social-contracts; the Sethanist recognizes that we alone are the center of

our universe and must act as if our choices and decisions, strengths and weaknesses will impact those dependent on us through our path in earthly life. Like the Pharaoh, the Black Adept uses the Neter as tools and props which represent a real power apparent in not only the balance of nature, yet also inherent within the mind, body and spirit.

The Left Hand Path inspires and challenges the Black Adept to develop the knowledge, understanding, practice and subtlety of testing inner and outer strength which fashions and increases our Will, Wisdom and Power in this world. Read and study carefully the basics of the

symbolism and representations of the Neter and the wisdom of allowing our initiatory path, becoming a great and terrible fortress (of Mind-Body-Spirit) in which we are enthroned as the 'Theos Epiphanes' (God Manifest) and fully responsible for our path. Your thoughts, words and actions will determine if you will achieve or simply fail.

Just as the Pharaoh, your initiation will guide you to truly Know Thyself as a living being; you may assume Royal and Deific Names, representing the traits and aspects of character in your goals inherent in the future; like the Pharaoh it may be Three Epithets or

Throne Names, for the less detailed it may be simply one. I encourage the Name you assume to be a part of the foundation of your True Will, Inherent Desire or Passion. During your initiation in life, interests and aspects of the self will transform, change and adapt according to the commands or lack-there-of which you apply. If you keep a foundation Epithet or Name, associated with the True Will or Inherent Desire, the Agathodaemon (Personal God) will shape and grow in power accordingly.

How you use Words, Names and Utterances really do matter. The power of Heka is embodied within Words of

Power, our dark, primordial subconscious “abyss” containing our instinct and lusts coil and rise up and our conscious, refined and disciplined mind guides, controls and directs that infernal energy towards selfishly beneficial ways.

INITIATION AND UNDERSTANDING THE RITUAL OF PHARAOH AS A MODEL OF LUCIFERIANISM

Just as the Pharaoh was the center of life in ancient Egypt, the Black Adept is the center of our life in this world now. The symbolism of the Two Lands (Upper and Lower Egypt) are understood in a modern

sense of balance internally; darkness inspires and strengthens light, the illumination is a purposeful caster of shadows and both depend on this idea. Nature is just as balanced in creative and destructive elements. You must learn to obtain and mostly maintain a balance in life and your Magickal Initiation.



Study the above sigil. The foundation is

the Black Inverted Pentagram, representing the Triad of Darkness, our primordial instinct and power within; the ascending white pentagram being the Triad of Light: our mastery over our lusts and the disciplined Will to direct the power in our self-determined path. This is balance. Never again should it be “like wiccan” or “like the devil”; this is the symbol of power on the hand painted manuscript copy of the “Book of Tahuti (Thoth)”, subtitled in red and black: “The Great Work 666” by Charles Pace.

The Black Adept is a living god as he or she is the incarnation of the Neter of kingship – i.e. self-directed and

empowered control in life. The Neter or God of kingship, Horus, is the archetype of established order, conquering and mastery. For the Luciferian, Seth is a balance to the Black Adept with Horus. The Sethanic archetype of the Agathodaemon, the Personal God, symbolic in visual representation as a continually evolving Neter directly increasing power based on initiation, is our spiritual 'center' which inspires and challenges us. This is not some abstract or 'otherworldly' being; this is our spiritual advancement directly associated with the individual from the Name (conscious self), Ab (Heart), Ba (manifestation of the Agathodaemon), Ka

(soul, unity of conscious and subconscious aspects) and the Shadow. What we 'think', how we perceive, our use of verbal and written language (power to concepts) and deeds affect this.

Luciferians celebrate life here and now, with an interactive development of spirituality based on experience and the shaping energy which our brains create and utilize. A Satanist in the sense of Charles Pace is the same today for the modern Luciferian; all is maintained in consistent balance.

We don't focus or obsess on physical death, yet invoking Osiris as a Lord of the Duat inspires the

subconscious in a refining reflection of current power and a moment of reflection. Seth inspires adversarial motion and energy that we may seek to ever gain strength, wisdom and power.

Like the Pharaoh, the Black Adept is the equal and master of the Neter or Gods; we honor and direct these powers in the shape and name we identify and in turn the Neter are honored by our success and recognition of this power within. The Sethanist never bows or allows the Slave-Mentality humbling thoughts of being less than a mythological concept they pretend to experience. Sethanic ideology understands we are

small in the cosmos, yet we are accountable for a victorious life or a wasted one.

Think as 'Theos Epiphanes', "God Manifest" and the Neter will manifest through you.

POLYTHEISM

Ancient Egyptian gods often had many different manifestations, equally so with names as well. In the Litany of Re the solar deity has a total of 75 names, represented as different "evolutions". In polytheism, worshipping many gods, the Ancient Near East including Egypt had

many different gods of cities and ruling powers. This was how the various kings, aligned with priesthoods, would maintain power and prestige in ancient times. While Egypt does have an overall “general” pantheon, there are many manifestations of “Bas” of Deific Masks or powers.

In this grimoire, I will not attempt to list for instance, the 75 names of Re as focusing on the core important manifestations will suffice. Often, many individual gods in which multiple names are noted are represented as being the Ba or manifestation of another god. The creating ram-headed god Khnum was

known as the “Ba of Re” in which the Deific Mask took aspects of the Neter (divine power) and manifestation. This may confuse the Neophyte and I do not suggest a beginning practitioner to attempt working with many bas and cross-manifestations of another Deific Mask; this is a process to be understood in practice and symbolic ritual much later on.

Pantheism represents that for every aspect of the universe there is a god attached to it; this will be understood in a simple way as “manifestation” (how it appears) and the Bas (divine manifestation of the Neter in nature itself)

and don't over think the process. Some Deific Masks do not appear as Bas being completely contrary to their nature as a Neter.

The use of numerical values in the appearance of gods is important as well, representing specific types of "Sekhem" (Power) and their neteru (gods) manifesting in symbolic form and the relationship within humanity and the natural world. The Egyptian Hermetic Tarot Charles Pace reveals is highly useful to the practicing Black Adept. The bottom line is the knowledge and understanding of the concept of Balance in opposition to the monotheistic garbage

we call “duality”.

SYNCRETISM

Assimilation of identical gods of various pantheons

The term “syncretism” is from the Hellenistic period used originally to designate the federation of Cretan cities that fought against each other. To define this simply, this term was associated with the spread of Greeks in the Ancient Near East before and after Alexander III of Macedon, during the Hellenistic through the Roman period prior to Christianity. Cities with Greeks would settle in

various locations throughout the lands of the Macedonians, Seleucids and Ptolemies (among others) and an adoption of the native (yet foreign) pantheons would find a parallel association.

As the pantheons had deities with associations to nature and specific occurrences would have very similar (yet culturally different) gods. For instance, Isis found her cults spread throughout the Aegean islands; she had different “manifestations” and over time adopted a majority of the local culture and their customs. In this, however the nature of the deity and their relation to man was nearly identical.

Mixing populations did not create new local gods, rather Greek gods were brought to the Near East including Egypt by conquerors, settlers, merchants and various mercenary groups. Immigrants would bring statues of their gods to new settlements and the state rulers would for the purpose of maintaining social structure and general stability would support this.

During the Hellenistic period, gods with identical powers and nature-relation would be identified with a combination into a new deity. The essence, here the 'Neter' would still be identical to its power. Greek gods

received eastern surnames, for instance Zeus had many different epithets in his many cults of the Ancient Near East.

Greco-Egyptian cults supported by the Ptolemies introduced Sarapis from several Greek gods (Pluto-Hades, Dionysus and Zeus Chthonis) with Egyptian Neteru Osiris and Apis Bull; thus a new Deific Mask with associations of healing, oracle and divination and the Underworld was spread throughout the Hellenistic world. The Egyptians still worshipped the Apis Bull and celebrated the rites of burial and the fertility ceremonies of Memphis while the Ptolemies encouraged the Hellenistic

settlers to find power and association with Sarapis.

The Hellenized Isis associated with Sarapis was a highly successful example of syncretism; Isis was the goddess of heaven then viewed with Hathor, she becomes in the Hellenistic period a great goddess of Magick and establishing laws for man. We see the Egyptian gods finding their Greek identities revealed:

"Typhon was the son of **Ge (Earth)**, a deity monstrous because of his strength, and of outlandish appearance. There grew out of him numerous heads and hands and wings, while from his thighs came huge coils of snakes. He emitted all kinds of roars and nothing could

resist his might. He felt an urge to usurp the rule of Zeus and not one of the gods could withstand him as he attacked. In panic they fled to Aigyptos (Egypt), all except Athena and Zeus, who alone were left. Typhon hunted after them, on their track. When they fled they had changed themselves in anticipation into animal forms. **Apollon** became a hawk (the Egyptian god **Horus**), **Hermes** an **ibis** (the Egyptian god **Thoth**), **Ares** became a **fish**, the lepidotus (Egyptian **Lepidotus** or **Onuris**), **Artemis** a cat (**Neith** or **Bastet**), **Dionysos** took the shape of a **goat** (**Osiris** or **Arsaphes**), **Herakles** a **fawn**, **Hephaistos** an **ox** (**Ptah**), and **Leto** a **shrew mouse** (**Wadjet**). The rest of the gods each took on what transformations they could. When Zeus struck Typhon with a thunderbolt, Typhon, aflame hid himself and

quenched the blaze in the sea. Zeus did not desist but piled the highest mountain, Aitna (Etna), on Typhon and set Hephaistos on the peak as a guard. Having set up his anvils, he works his red hot blooms on Typhon's neck."-**Antoninus Liberalis, Metamorphoses 28**

Syncretism is a major representation and process in Luciferian Magick as many pantheons and cultural origins for the later Judeo-Christian “demons” are perceived and invoked. We do not accept “Judeo-Christian” rights in that their cosmology based on Yahweh has no place in Luciferianism.

Luciferianism continues to

benefit from the cult of the hero (i.e. achiever, one who rises above his perceived possibility). The Hellenistic Ruler Cult which was ushered forth with Alexander III of Macedon is the ideological and theological antithesis to the slave-mentality of Judeo-Christianity. The Hellenic Ruler Cult is introduced in the foundation of Luciferianism within an individual, personal level.

The Luciferian may take a model of this structure of ideology and explore any number of Pre-Christian pantheons to modern, self-directed initiation into the Luciferian current. The aim of the Luciferian is to test personal limits,

strength (mental and physical) and using the knowledge to increase power and the control of material and spiritual life.

From Homeric times onward, it is well known the Greeks regarded individuals who stand out by traits, achievements and in turn inspiring excellence in the individual to be more than human. This is known as '*theoi*' and to become a god was a prize.

Often, the individual would demonstrate specific traits which according to the nature of the god, would become manifest in the individual. For instance, Demetrios I Poliorketes, one of the Diadochi after Alexander III, won

some key naval battles and liberated Athens from a tyrant. He was deified as a living god who was called the son of Poseidon and Aphrodite. Demetrios is depicted with the horns of a bull, the sacred beast of Poseidon.

In Horace, Odes I.2, we see that in the world of symbol and creative myth, often poetic in the window of imagination, inspires the literal assumption of a ruler becoming a god who had descended into physical form via the human individual.

Neos, when conjoined with the name of a god, identifies and symbolizes a man or woman reproducing his qualities

and achievements. '*Neos Dionysus*' implies an individual who is incarnate with the traits according to the nature of Dionysus; 'neos' indicates youth and freshness.

Luciferians may utilize this model to begin an illustration of the Agathodaemon or True Will; it would have the traits which allow you to excel in certain areas and what you have a passion for. Use your imagination to slowly refine this as you utilize more on the Daemon later in this grimoire.



Above: ‘Epiphanes’ in hieroglyphs from Ptolemy V, Epiphanes means “the god who appears”

In Egypt, the Ptolemies excelled with establishing Hellenistic ruler cult syncretism with the Ancient Egyptian pantheon; the center being the living king as the Horus-incarnate and after death identified with Osiris. The significance of epithets or names offer an indication of the type of ruler. Ptolemy V Epiphanes indicated by his name than means, ‘he who cometh forth’; Epiphanes is a divine

epithet which represents specific manifestations of power incarnate or apparent in the individual. When arranged as ‘Theoi Epiphanes’, “God Manifest”, indicates the Deific Mask manifesting qualities and traits in the individual; the human is not that particular god as Deific Masks are representations of energy and power in nature resplendent in humanity.

EGYPTIAN HIEROGLYPHICS

The ancient Egyptian alphabet in the form of hieroglyphs used no vowels. Hieroglyphics were written as symbols or pictures which have meaning. As Egyptians loved balance, the images were

written right to left, left to right or vertically downwards depending on the space to inscribe. The hieroglyphs all face the start of the line. If for instance, a 'man' sign is facing left, then the inscription is read left to right. The columns are always read from top to bottom and in inscriptions surrounding and interspersed with the images of gods then read the upper signs first.

Hieroglyphs are understood in the best way: a picture of an eye could represent 'i' as a single letter. A wavy straight line could mean 'water' or 'sea'; if you attempted to sound that out it would be 'icy'. It does not take long to

understand that a multitude of signs to say one thing would become extensive, so hieroglyphs were combined just as one would draw a “sigil” representing a desire or goal in sorcery. This new symbol representing many words is called a determinative. Here the Egyptian ‘alphabet’ is presented in a basic form including some primary group signs and examples of determinatives.

The encircling and immortalizing rope known as the cartouche is magickial in design: to immortalize the Ren and the Throne Titles of the Pharaoh or others. Here are some examples of some in hieroglyph form and their Egyptian

spelling.

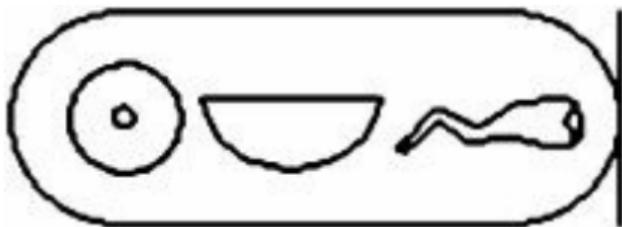
HYKSOS PHARAOH

APOPHI



Apophi/Apophis (spelled above: ippy) was one of the last Hyksos Kings. His name was taken from the great chaos serpent, Apep/Apophis. As Seth was the most honored Hyksos god, the other deities of the Egyptian pantheon were also deeply respected by the Canaanite-Syrian conquerors.

NEBKHEPESHRE



Another name of Apophis, Nebkhepeshre (nb-xps-ra) is known from inscriptions.

HEKA KHUTWART AAWESERRE



Apophis was known by the epithet of 'Heka Khutwart Aaweserre' translating, 'Great and Powerful Like Re'. The word 'Heka' relating to Magickal Power and the creative process of the sun.

APER-ANAT

Heka-Khasut Anat-her

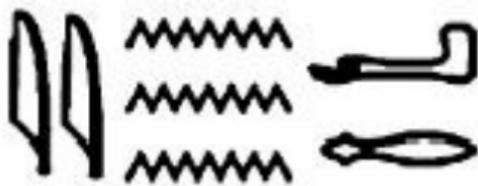
(Ruler of the Desert Lands, Anat-Her)



During the Dynasty XV the Hyksos had sub-kings in Palestine and surround areas. The Egyptian culture blended with the Syrian culture to appear with strong symbolism with the two. This client king, ‘Aper-Anat’ whose title, ‘Heka-Khasut Anat-her’ means ‘Ruler of the Desert Lands, Anat-Her’. The desert lands are the domain of the god Seth and the Syrian

Deific Masks, Resheph and Horon as well.

YAAM



Known from a scarab, this minor king had a name nearly identical with the Canaanite god of the sea, Yamm. The water hieroglyph is present in the name and as Yamm was worshiped by some sailors, the prototype for Leviathan held great power in the Ancient Near East. This Yamu/Yaam was a strongly Egyptian-influenced minor king in the Palestine area.

NEBWESERRE



Nebwesserre (nbw-wsr-r) is another name of the minor Palestinian sub-king of the Hyksos, Yaam.

EGYPTIAN CULTS AND NEW KINGDOM INTERACTION WITH SYRIA-PALESTINE

The Egyptian Imperial interests during the New Kingdom (1550-1069 B.C.E.) as it developed with the Theban dynasty regarding the expulsion of the Hyksos

established one of the greatest periods in the lands of Khem. After Upper and Lower Egypt were united, the military and trade route beyond the Sinai known as “The Ways of Horus” allowed a series of fortresses and garrisons to begin an establishment of Egyptian supremacy in the region.

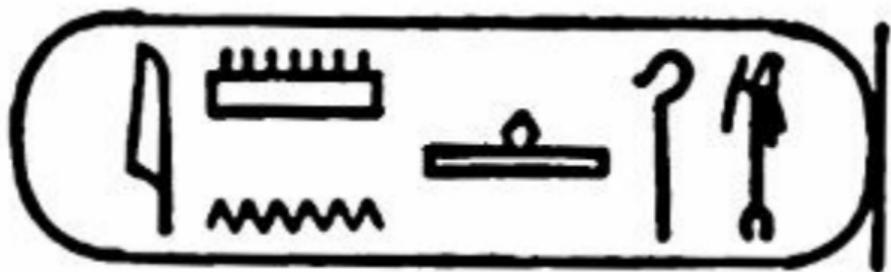
Pharaoh Ahmose was able to conquer and prevent any further Hyksos invasions by their relocation back to the lands of Canaan. Pharaoh Thutmose I, a military commander who was crowned and established a strong dynasty, undertook campaigns to establish military and cultural influence in Syria-Palestine.

The build-up of chariots (a Hyksos influenced import) and newly re-structured units of infantry and auxiliaries established the great conquering cults of gods which soon found a harmony with the Canaanite pantheon.

Thutmose III conducted numerous military campaigns in Syria and solidified the Egyptian influence in the region after Megiddo. Thutmose III gave offerings to the cult of Amun and Re-Horakhty among others.

The Egyptian state was headed by the military commander, namely the Pharaoh who alone was responsible and the final authority on achieving the aims.

During the 18th and 19th Dynasties, Pharaoh was considered a manifestation in part of Horus and the war god Montu. Training was given early when the prince was drilled in personal hand-to-hand fighting, archery, strategy, command and through years of building discipline was often a commander of a garrison and governor of a Nome district.



Above: Amenhotep III

Thutmosis III, Amenhotep II and
Ramesses II were New Kingdom

Pharaoh's who were skilled and renowned for their bravery and personal command of the chariot corps. The Pharaoh was a brutal, cunning and ruthless strategist; the pantheon of Khem relied upon his success and thus the results were also his to reap in the glory long after the physical death.



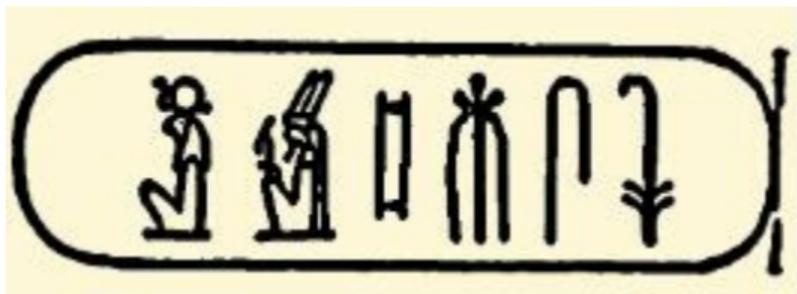
Above: Seti I

The New Kingdom established garrisons in key locations; in the northern army headquarters, located in Memphis created

a unit named after local god Ptah. In the south, Thebes was garrisoned by the unit named after Amun. In Heliopolis, Re inspired the garrison there. In the city of Pi-Ramasses during the 18th Dynasty, the unit of Seth (Sutekh) was established. Seth or Sutekh was highly venerated by New Kingdom Pharaoh's and the cult center of the former Hyksos' Avaris (renamed Pi-Ramasses) crowned Seth as the Lord of Upper Egypt.

Each garrison was governed by a general who was responsible for training recruits, supplies and keeping order with garrisons where needed. The standards of the units were the gods of the city in

which the local temples venerated. No doubt the recruits were strengthened and inspired under whose banner they would by life or death, honor.



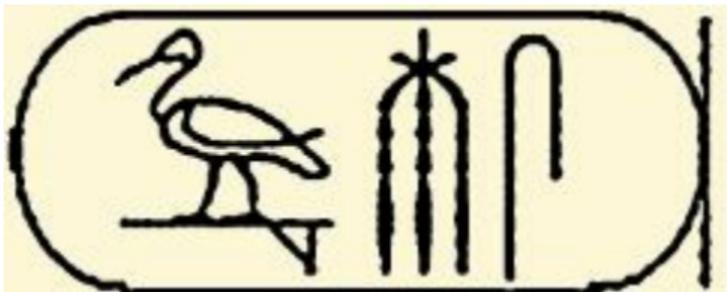
Above: Ramesses II

Struggle and overcoming obstacles with a victorious sense of destiny is a major aspect in Luciferianism, thus that which we face daily is much like the act of war; strategy, discipline, wisdom and ruthlessness is a paramount consideration towards survival in the material world. If

you think of it as a battle with each challenge, you will approach problems with a strategy leading towards your success rather than a slave-mentality perception.

THUTMOSIS III

1466-1412 B.C.E.



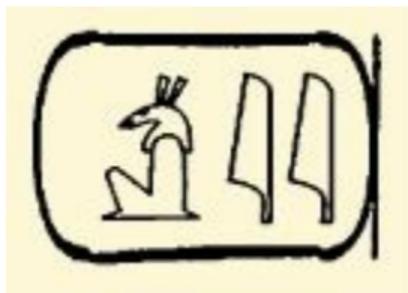
Egyptian: *dhwti-msiw*

**Djehutymose (Born of Djehuty)
(Djehuty/Tahuti=Thoth)**

Thutmosis III is remembered as being one of the greatest conquerors of the ancient Pharaohs. In 20 years Thutmosis (spelled also Tuthmosis/Thutmoses) personally led 16 military campaigns.

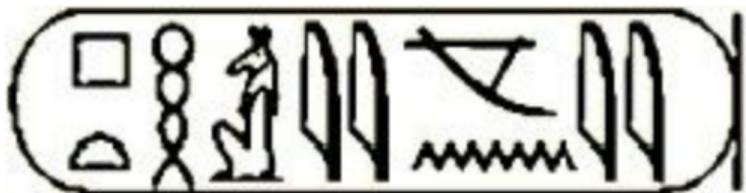
SETI I

1291-1279 B.C.E.



Egyptian: *s thy*

Seti (He of Seth)



Egyptian: *s thy mri.n-ptah*

Merienptah (Beloved of Ptah)

Seti I was the son of Ramesses I and is known for both his military prowess and his building projects. Seti (meaning ‘He of Seth’) led several military campaigns against the Hittites and conquered the land of Amurru and the ancient city of Kadesh. His settlements and garrisons established in Palestine and in Syria allowed Egyptian culture and those of the Canaanites to mix among the populations.

Seti I began building the city known as Ramessides in the Delta.

SETI II

1202-1195 B.C.E.



Egyptian: s *thy* mri.n-pth

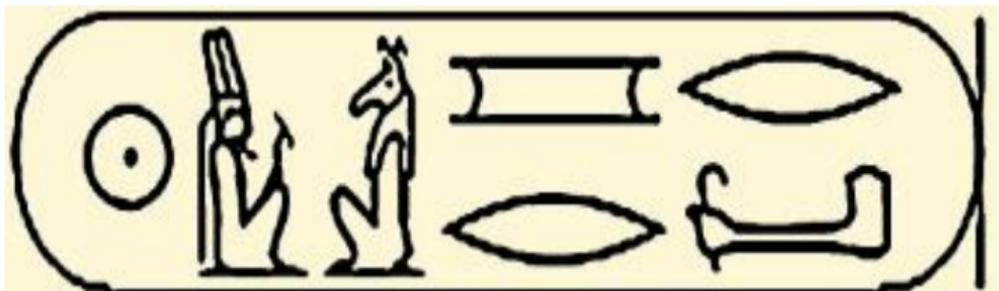
Seti Meriamun (He of Seth; Beloved of Amun)

Seti Meriamun is an interesting composite of “Bas”; being both of Seth and Amun indicates the manifestations of the Bas of

specific neteru to awaken a new and different appearance of a Deific Mask.

SETHNAKHT

1188-1186 B.C.E.



Egyptian: *sth-nht mrr-imn*

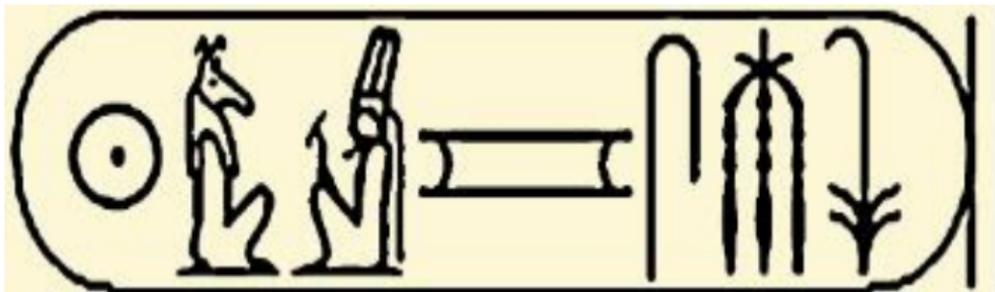
Sethnakht Mereramonne (Seth Is Victorious; Beloved Of Amon-Re)

Sethnakht was a short-ruled Pharaoh who came to power during a time of chaos in Egypt. Prior to his death he was able to

restore order in both Upper and Lower Egypt; his usurpation of prior Pharaoh's monuments is a notable activity of the king.

RAMESSES VIII

1126-1124 B.C.E.



Egyptian: r-msi-sw mri-imn sth-hr-hps.f

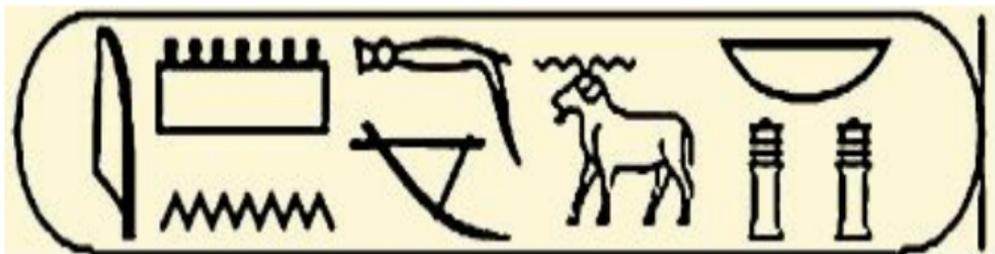
**Ramesses Meriamun Sethherkhapshef
(Born of Re Beloved of Amun; Seth is
his Strength Arm)**

This Pharaoh was an obscure figure but

his name is of interest concerning Seth. The unity of both Re and Amun (not Amun-Re per say) along with the “Strength Arm” of Seth reveals the ruling significance of the First Rebel known as Seth.

Smendes I

1070-1043 B.C.E.



Egyptian: ni-sw-ba-nb-Ddt mri-imn

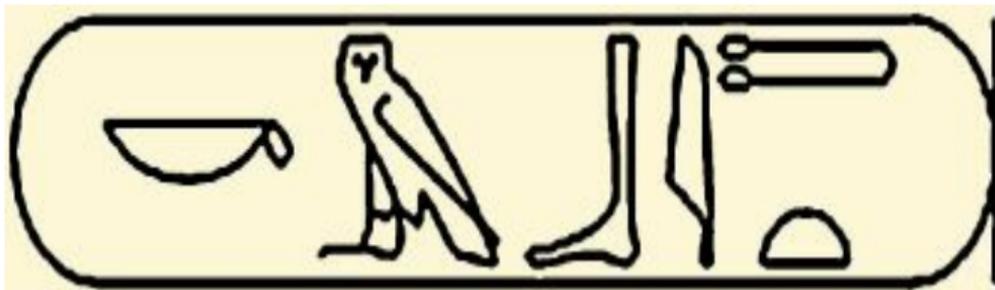
**Neswbanebdjedet Meriamun (He Of
The RamThe Lord Of Mendes;**

Beloved Of Amun)

Smendes I was a vizer who assumed the title of Pharaoh after the death of Ramesses. His name presents the Ram-Neter of Mendes.

CAMBYSES II

525-522 B.C.E.



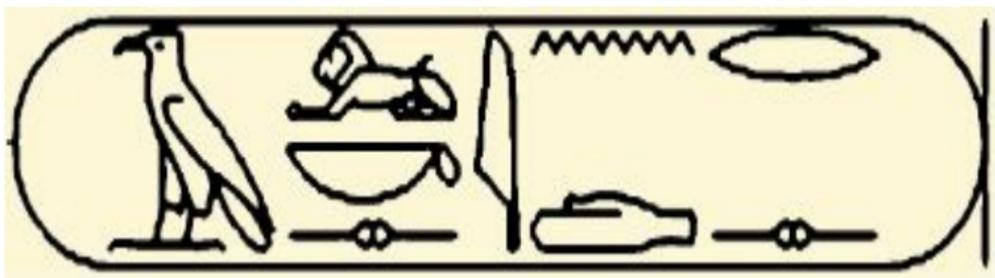
Egyptian km bt (Cambyses)

Cambyses II was the son of Cyrus the Great, the Persian King of the

Achaemenid Period. This king was not liked and was greatly feared as a cruel ruler. Having to put down rebellions in both Egypt and throughout the Persian Empire, Cambyses disrespected the Egyptian Pantheon and during his journey to defeat a usurper named Smerdis, the Persian king died from a small wound which grew infected.

ALEXANDER THE GREAT

332-323 B.C.E.



Egyptian: *lksndrs* (Alexandros)

Alexander the Great conquered the Achaemenid Persian Empire in a short time span which inspired what I would define as a “Luciferian” spirit inherent in the Hellenistic culture and religion. Alexander assimilated the Athenian theology which deifies a “Hero” or individual who demonstrates the potential of self-excellence in benefaction (of cities), cultural growth and the conquering spirit. In turn, Alexander was recognized in Egypt as the son of Amon (Hellenistic Zeus-Ammon) and was crowned Pharaoh in Memphis before embarking on his campaign of conquering

the remnants of the Persian Empire.

Alexander's syncretism of Athenian Hero-cults, the cult of the Daemon, Egyptian Pharaoh Deification, Babylonian and Ancient Near Eastern pantheons and Persian deification of the ruler established the Hellenistic Ruler Cult. Luciferianism developed from this theological and ideological (thus magickial in nature) determined celebration of the heroic traits of the Basileus (King) which were benefaction, conquering/bravery and establishing order by defeating your enemies, glorifying traits inherent in specific individuals in which a "god" was

“manifest”. Ptolemy I Soter was a major force behind the Hellenistic Ruler Cult which followed Seleucid Kingdom, Macedonian and in early Roman Imperial worship of the Genius or Daemon of the Emperor. Luciferianism was adapted in the principles of the Ruler Cult on an individual level. Luciferians embody an ideology of seeking self-excellence, spiritual/physical development and possessing and compelling our life here and now.

The traits of Alexander and the Diadochi (Successors) allowed for a syncretistic cult of pantheons and cultures; in turn enjoying a freedom from

forcing the cult on others. As the pantheons interacted with others in the Ancient Near East, the composite Deities based on their association in nature bloomed into an inspirational ideology which uses Magick and the energy of what is called “Daemonic” towards attaining empyrean heights towards becoming a living and later an idealized god after death.

HIEROGLYPHIC SIGNS



A



A



I



U, W



B



P



F



M



N



R



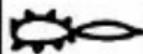
H



H



KH



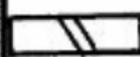
KH, CH



S, Z



S



SH



K



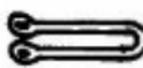
K



G



T



TJ



D



DJ



Y



Y



U, W



M

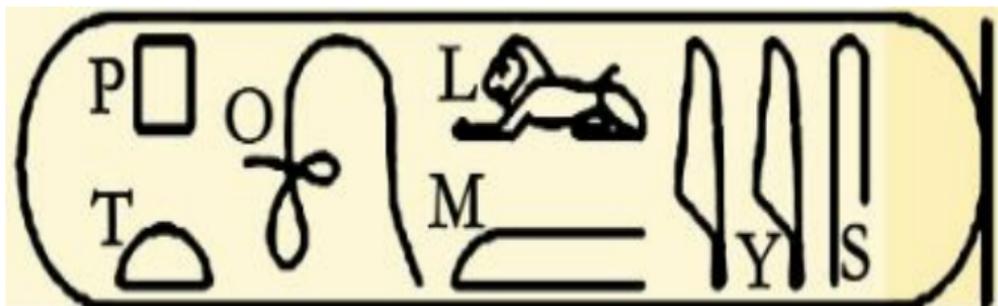


N



L

If you study the cartouche example below, the Greek 'Ptolmys' (Ptolemy) is spelled easily by sound.



EGYPTIAN THRONE NAMES

Defining the Agathodaemon and Character by Naming Traits

The Magickal use of titles defining characteristics or a specific ‘nature’ of a Neter in relation to humanity was a prominent royal custom among the kings; we will see the adaptation in modern use to begin to define our “Agathodaemon” in initiation. The Pharaoh was considered a living ruler, yet divine as the Neter of Horus or other significant ruling neteru were manifest uniquely in the Pharaoh.

In the Middle Kingdom, Pharaoh Senusret

I was recognized as the one who shapes the Egyptian Kingdom:

"The King is Ka. His utterance is Abundance.

The one whom he brought up will be somebody.

He is Khnum for all limbs, The Begetter of the begotten.

He is Bastet who protects the Two Lands. The one who praises him will be protected by his arm.

He is Sekhmet against those who disobey his orders."-Funerary inscription of Vizer Sehetepibre

The throne-name, for the Black Adept is more appropriately a magickial name and should evoke the essential character and traits associated with the individual. They

should also relate to your spiritual and embodiment literally as the “god” which “creates”; creating that which you desire as good in life, destroying the perceived bad and overcoming obstacles.

In the Second Dynasty, the Pharaoh assumed three names: the first was the Seth Name; the second was the Horus Name and the third was the Horus-Seth Name. King Peribsen was crowned much like Unas, by Horus and Seth and the Pharaoh uniting the Two Lands.

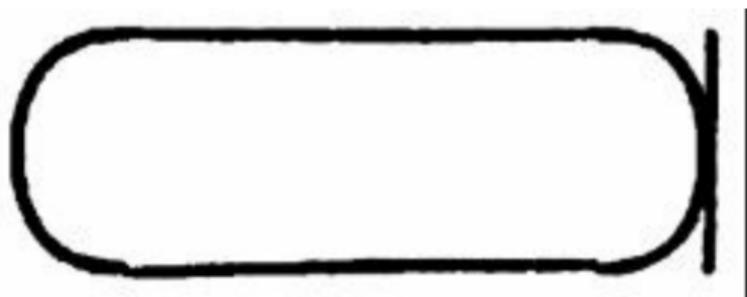
**THE THREE DYNASTY II NAMES
OF PHARAOH Peribsen: Seth Name:
Per-ib-sen; Horus Name: Sekhem-ib;**

Horus-Seth Name: Kha-sekhemwy

During the Middle Kingdom, there were a total of Five Names for the Pharaoh, each representing a specific and unique type of manifestation of the neteru in the living king. Remember that each name is a defining characteristic unique to the Pharaoh in relation to the Neteru and men. These names are not egocentric superficial titles; each one has a specific trait significant to the neteru and their manifestation in the individual.

The Horus Name was written in a rectangular “chamber” which indicates the symbolism of a palace façade,

established the way in which the ruler was manifesting the Neter of Horus. The Two Ladies name refers to the protective neteru (goddesses) of Upper and Lower Egypt, in relation to the Pharaoh. The Golden Falcon Name is another epithet of the traits manifest by consistent occurrence in the king as a god.



Above: The symbol of the magickial rope which encircles the name. The circular continuum represents immortality and encircling the Deific Mask or Ba, Ka, Ren and Ib of the individual written within

The Throne Name was written in a Magickal rope (encircling the Name of Power) known as a cartouche, always preceded by the title of ‘njswt-bjtj’, “the one of the sedge and bee”; the Ruler of Upper and Lower Egypt. This was followed by another epithet which related the king’s traits which manifest from Re. The Birth Name was preceded by the title of ‘Son of Re’ and often contained the original name of the Pharaoh. The Throne Name was most recognized.

The Black Adept may use these titles to construct names for personal ritual use for the purpose of defining the

“True Will” of the Magickian; this Personal God or “Agathodaemon” is perceived by the inherent desire which guides the conscious “self” to achieving long term goals in this life.

The Black Adept is accountable for his or her life here and now. The Sethanist is the intermediary between the Neteru (Gods) and the mundane world; in your life you must establish Maat (individual sense of balance, justice and willed order).

MAGICKIAL NAMES

A Magickal name is a sacred, spiritual

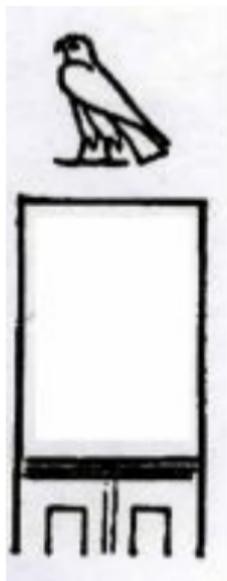
title of “being” as an initiate. As your initiation and power increases, your epithets may change. Specific traits and characteristics of manifest deity may be revealed and this would warrant an evolving title. A beginning Neophyte should not assume four different names as this would cause undue confusion.

If you are beginning, meditate on a specific Deific Mask you find an association with, take a specific epithet which is similar to your idea of what your Ka would take form as and write it down. A ritual ceremony assuming the name and epithet would be conducted formally, reciting it in a meditative routine. Do not

attempt to change your Magickal name frequently; this expresses a weak and unsteady will. You must utilize it for at least a period of three to six months, carefully focusing on those traits ‘Coming into Being’ as your “True Will” or “Inherent Desire”.

HORUS NAME

Theological and Ideology in Traits



Through the First Dynasty, the Horus name presented the warlike traits of the Neter and the Pharaoh, determined to unify Upper and Lower Egypt. Epithet's of Horus indicate this aspect of this Neter: Horus-Den, 'Horus who strikes' and Horus-Aha, 'Fighting Hawk'. Once Upper and Lower Egypt were united, both

Horus and Seth were perceived as a balancing power which created order for the determination of cultural evolution based on Pharaoh's designs. 'Horus and Seth Khasekhemwy-nebwy-hetep-imef' translates "Horus and Seth the two Powers have risen, the two powers are at peace within him".

The Horus name was written in serekh, a palace façade. The name is written in hieroglyphs and like the above, the Horus-falcon is above. The Neophyte, serious in his or her initiation, may adopt a ritual name which relates the self to the embodiment of Horus the son of Isis-Hathor. This symbolizes your individual

rite as being responsible for your life while living; no slave-mentality should poison your subconscious with fear of judgment from the Yahweh god. The Horus name was called also the Banner-name or Ka-name. The Ka-Name would be a representation of the type of individual your character traits symbolize in relation to the Deific Masks. For instance, if one was a mother and highly rewarded with raising her children a Horus name like “The Protective Lioness of Sekhmet, the nurturing goddess as Isis-Hathor”. This represents the traits of the mother and she would use this in private rituals. An example would be Ptolemy I’s Horus name: **‘great in strength, strong**

king’.

NEBTY NAME

Two Ladies (Upper & Lower Egypt)



The goddesses of Upper and Lower Egypt, Nekhbet, patron of Upper Egypt assuming the form of a vulture; Wadjet, the patron deity of Lower Egypt who

assumes the form of a Cobra. The Nebty name represents the unity of the two lands and for the modern Black Adept represents the balance between the red and black lands, unity via structure and order. Your life establishing stability based on your goals is an affirmation of intent with this name. The Nebty name would often give reference to the two protective Deific Masks (Nekhbet and Wadjet) of Upper and Lower Egypt.

GOLDEN HORUS
Conquering Ideological
Authoritative Name



Originally, the Golden Horus name was associated with Seth as his patron city, Nubt also known as Naqada which was the center of the gold trade. The Golden Horus name is one which signifies the unity and determined goal of initiation and seeking the eternal existence within time. This is the esteemed focus of your present and future. Ptolemy III's Golden Horus name was **"Whose might is great, doing that which is useful, Lord of the years of Jubilee like Ptah-Tennen, a**

ruler like Re".

SETH NAME

Lord of Upper Egypt and
Adversarial Name



The Seth animal is atop the serekh and the name of the Upper Egyptian god, Seth is one being embodied with the living Neter

of the god of storms, war, deserts and darkness. Seth is the rebel Neter who inspires individuality and strength via the path of struggle. Seth-Peribsen from the Second Dynasty utilized the Seth-name. Seth brings chaos to create willed change and the chaos-darkness of his primal nature is used to fuel the desired Order.

AGATHODAEMON or KA NAME

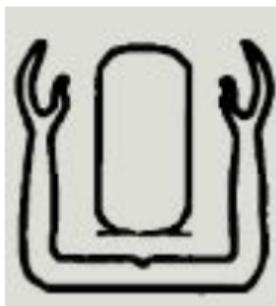
**Traits of Virtues and Divine
Inner Guidance
(Daimon, Kakodaimon)**

Not an Egyptian title, rather a process which will become a continual point of evolution to some extent. The name of your Daemon is the title and epithet composed of the traits of instinctual attraction to Deific Masks (Gods, Demons) which are embodied in your True Will or inherent desire. Take your True Will in mythological and symbolic terms; structure it with a single epithet or “name” which comes to you during rituals seeking to know your Agathodaemon and use it. Parts of the name may change over time via your initiation but the core aspect of the name will remain.

For instance, in mid 2005 my

magickial name was Akhtya (from the Pahlavi sorcerer of Yaturk Dinoih) Nak (name of Apep) Dahak (Serpent). The Magickial Name will be different from the Agathodaemon name. For instance, Azal'ucel (my Daemon) was in original form Amel/Amal (associated with Canaanite gods against Yahweh embodied as a form of Samael) and after my second Crossing the Abyss experience, became "Azal'ucel" (associated with Azazel and Lucifer). My True Will in one aspect has been to restore the Bringer of Light and the old gods to modern practice, gaining strength in darkness and within bearing the light of the Black Flame (called Melammu in Assyrian and Babylonian).

My magickial name is associated with my Daemon name only in ritual, as Magus I took the oath of Akhtya Dahak, which I utilize in The Order of Phosphorus and Black Order of the Dragon; yet in ritual practice I invoke my visualized Daemon as Akhtya Dahak Azal'ucel.



Above: The “Ka name” would be written in hieroglyphics within the cartouche (i.e. magickial, encircling rope).

The Black Adept will grow more

comfortable with this process as initiation goes on; remember what is given power is named.

SON OF RE NAME



Birth Name

The Son of Re title is one designating the Black Adept as a balanced order bringer who is accountable for their life. The Birth Name is essentially your given name.

GENUFLECTION

Honoring Neteru in Ritual Posture

In performance of the “Ankh Ka Djed” Ritual and others, the term genuflection is an act of kneeling on one knee in front of the altar; not submission but representing a sacred personal oath of respect (in turn reflecting on your Agathodaemon in a spiritual sense). This practice was used

in ancient Egypt, Achaemenid Persia before Alexander III of Macedon and after his conquest in the Hellenic world. This act is not a ritual of bowing before another but one of ancient honor to powers of nature and within us. Luciferians never kneel to anyone or deity. Genuflection (lowering on one knee as if you were to 'propose' to someone) is a gesture of respect and honor to the Deific Mask as it relates to nature and the self.

EGYPTIAN CROWNS

HEDJET CROWN OF UPPER EGYPT



The Egyptian crowns with association of gods represent the symbolic significance of powers and characteristics of the wearer. The crown upon the head of the pharaoh represented a ‘nourishment’ of the king by the powers possessed in the object. The White crown (hedjet) was associated with Upper Egypt. Upper Egypt is located between the Cataracts of

the Nile above modern Aswan to right around Cairo. The ancient capital of Upper Egypt was Thebes. Nekhebet is the vulture goddess and patron of Upper Egypt.



Above: Hedjet Crown with Uraeus Cobra

DESHRET CROWN OF LOWER EGYPT



The red (deshret) crown of Lower Egypt is the northern area and the Mediterranean Sea; cities of note were Ptolemaic Alexandria, Sais and the Lower Egyptian capital Memphis. Lower Egypt was also

a major area for papyrus. The Cobra Goddess Wadjet was the sovereign protective deity of Lower Egypt.

WERERET / PSCHENT CROWN OF UPPER AND LOWER EGYPT



The dual crown of Upper and Lower Egypt, called the pschent (double crown) of united Egypt is a powerful symbol of unity and balance between the two. This crown was seemingly the most powerful

as it manifest the power of the united lands of Egypt. The King who utilized this Magickal crown held the power of pakekhemty, called the Double-Magic of the Pharaoh. Called by the Egyptians wereret, the Hellenistic Egyptians named it pschent.

ATEF-CROWN



The Atef-crown with white crown, two plumes, solar disk and two Ram horns; the Atef-crown may be more commonly the tall white crown with two plumes on the side. In special ceremonies, in which the Pharaoh would in ritual, identify himself with Osiris and Re reserved the use of this horned headdress. This crown is also called the Hemhemet as well.



Above: Atef-crown with two plumes

KHEPRESH

(Blue or War Crown)



Khepresh crown (Blue) adorned with solar disks and Uraeus at top. This was worn in the New Kingdom period and is depicted on war-reliefs showing the Pharaoh upon his royal chariot in battle.

NEMES HEADCLOTH



**Above: Sethos I wearing the nemes
headdress with Uraeus**

Sethos I is depicted here wearing the Nemes headdress crowned with the Uraeus atop were worn (in reality without Uraeus, obviously present in depictions of neteru and Pharaohs) by the ancient Pharaohs through the Ptolemaic Period.

The cobra Uraeus is the protective spitting serpent who is violent and terrifying guardian to behold. This headdress was worn by military and Pharaoh's as well.

SNDJT ROYAL KILT



The Royal Kilt, the 'sndjt' was worn by deities and Pharaoh in most depictions including the Syro-Palestinian and

Canaanite gods including Resheph, Baal-Hadad, Anat, Ashtoreth, Horon and others. Some neteru such as Montu and Resheph are depicted wearing a tail of a Bull symbolizing masculine strength and power.

WSEKH COLLAR



The 'wsekh' collar is a protective magickial collar which was worn by the neteru and by the Pharaoh. It is also utilized in the funerary ritual of mummification as presented later in this

grimoire.

THE FLAIL

‘Nhaha’



The flail was made of a short rod with three pendant strips or bead strings which was a symbol of authority. While utilized by numerous kings as a symbol of their divine power invested, the flail was

specifically held by the gods Osiris and Min.

THE CROOK

‘Heka’



Another symbol of divine power, the word for the crook is ‘Heka’ as a symbolic representation of Sekhem and Magick itself. While gods utilize the flail and crook it is not necessary for the Black Adept, especially once the was-scepter

has been fashioned and consecrated for rituals.

HEKA

Magick



Heka is a word which has existed since the Old Kingdom Period all the way through the Roman Period representing the concept of Magick as a concept and a deity. According to legend in a time when there was nothingness, Ra created the god Heka which is the Magickal current which begets power; creating and

destroying depending on those who shape the current.

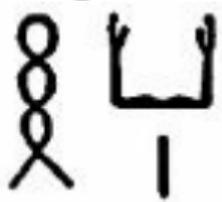
The practice of Magick is older than any religion; it is the foundation of all spiritual beliefs from magick religion emerged in order to control the practice of magick and stabilize ruling individuals and powerful leaders. Inherently, numerous magicians could cause paranoia among established priesthoods and more mainstream cults.

The Egyptian creation legend mentions that NEB-ER-DJER in the form of KHEPHI created the world and proclaimed, *“I am One by myself for they were not born and I have not*

produced Shu or Tefnut. I brought my own mouth, my name HEKA.”[\[6\]](#)

EGYPTIAN MAGICK & HEKA

The Names of Power and Utterance of the Magickian



Of the origins of the methodology of Magick in the modern age the certainty of Egyptian foundations are clear. The ancient land of Khem (the Black Land) of Upper and Lower Egypt provide from Old to New Kingdom and beyond the tools, archetypes and essence of sorcery

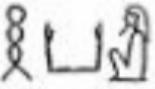
itself. In a view of other cultural assimilations of the ancient and modern world, Egypt stands at the forefront. To understand a modern approach to Magick, it is imperative to explore the origins and periods of transformation and succession from an even earlier source.

The word of “Magic” is known from the Coptic scribes to translate the sorcery of Simon Magus in Acts 8:9 as the word **ⲉⲓⲕ**, ‘Magic’ and with **Ⲡⲉⲓⲕ**, ‘to do magic’. The association of this word was utilized for present several types of Magickal practices to the West. This includes the words for ‘sorcerer’ and ‘enchanter’ in Deuteronomy 18:10 and

Daniel 4:4.[\[7\]](#)

The practice of magick, by the time of translations of Coptic scribes identified the practice of sorcery as controlling demons and evil spirits. While the specifics of the translations of the original words expands into various categories in the Canaanite and Hebraic forms of the Old Testament, the importance of the 'Name' and 'Words' of 'Power' as a Magickal power of creation and destruction is firmly expressed in the origins.

Ritner[\[8\]](#) explains that the lexical ancestor of the aforementioned Coptic word is derived from the pharaonic

word Heka which is written as , Hk which is both the God (and later Goddess) of Magick and holding power in all generated, conscious beings and Deific Masks. Heka is first known to be mentioned on a Fifth Dynasty funerary temple of Pharaoh Sahure. Heka is mentioned after as being compounded with names of Pharaoh's indicating the importance of this Deific Masks' invigorating and extending life and power.

HEKA as Magickal power could utilized in every limb on the body, thus why the inner organs and parts were stored upon death by the Anubis cult in

Canopic jars. HEKA could also be drained and taken from another; that practice however will not be discussed here and left for another tome. The Old Kingdom Pharaoh Unas in his burial chamber describes his Magickal process of “am heka-sen” or “hath eaten their words of power”.

Hekau is the god of magick, the very genius of the sun or the Ba of Ra. Hekau is shown often in a human form yet also holding a serpent wand representing Magickal power. In the Coffin Texts, Spell 261 the spell “To Become the God Heka” defines in word the origins and extensive powers of the ritual art of

creation, which via myth and imagination the Black Adept utilizes in the Sethanic rites just as a creative god or goddess.

“I have come before you. Respect me in accordance with what you know. I am he whom the Unique Lord made before two things (Darkness and Light, balance of opposites to overcome duality) had yet come into being in this land by sending forth his unique eye when he was alone, by going forth from his mouth...when he put Hu (Logos) upon his mouth. I am indeed the son of Him who gave birth to the universe, who was born before his mother yet existed. I am the protection of that which the Unique Lord has ordained. I am he who caused the Ennead to live...I have seated myself, O bulls of heaven, in this my great dignity as the Lord of

Ka's, heir of Re-Atum. I have come that I might take my seat and that I might receive my dignity, for to me belonged the universe before you gods had yet come into being. Descend, you who have come in the end. I am Heka.”-Spell 261, Coffin Texts.

Heka's powers, described in Spell 648 of the Coffin Texts explain the terrifying powers which are in each word. Heka put fear into the gods who came into being after him, described as having “myriad of spirits within his mouth”. Heka came into being alone and with his powers knit the firmament together. Symbolically, this power is in Sethanic Magick a power inherited by the Daimon, the Black Adept's True Will and

idealized concept of self through inherent desire (simply defined as ‘what you’re good at’ or ‘passion’ in life).

UTTERING THE WORD OF POWER: HEKA

The power of words is not only Egyptian, yet successive traditions of Magick and religion are a foundation in both creation and destruction. Words in Egyptian sorcery are interchangeable with symbolic images which in a type of interplay of word and visual expression demonstrate the majesty of ritual. The

power of words which have conscious (or unconscious) meaning, when spoken or chanted aloud, have an ecstatic quality which may bring one into a hypnotic or meditative state.

In Egyptian Magick, each day is the cyclical act of creation beginning with each sunrise. Heka along with Hu and Sia (“Perception”), Heka opens his two eyes that he may see, takes his place in the Solar bark of Ra, often invoking the separation of the heaven and earth. This beautiful imagery is extensive and deeply symbolic of the act of creation and balance; the Black Adept may use it to illuminate his or her personal mythology in the act of ritual. To gain full potential

and the experience which brings wisdom, having strong purpose and conscious intent (no matter which it is) will enhance your spells and invocations with intense, inner-power.

MAGICK (HEKA) WITHIN WORDS

Heka is a balanced power which is both creative and destructive. When a Black Adept performs a ritual or spell, this goes into the Magickian. Remember, Thought, Word and Action have direct and serious consequences. Sethanists and Luciferians are accountable for his or her success or failure; go forward with discipline and

find ecstasy in the strong Will itself.

By uttering the word Heka the God existed before all other gods. The Sethanic Adept works in the same way of Khephi; alone the Adept realizes that he is responsible for the whole of his life, thus by uttering the word of magick, HEKA that his world will shape according to his desire. Heka is responsible for the birth of the universe via evolution, thus Magick itself resides in the word itself.

When performing invocations and spells, visualize that in your circle you are becoming a god manifest and that in those moments of performing the

sacred art, you are the center of the universe. Every word chanted should be done with passion, investing belief in every image and sound in which you shape your future desires into being.

High Magick in Sethanic and Luciferian traditions is the development of the Heka of the Black Adept. How you proceed and the interplay of thoughts, words and actions with the world you live in daily will either strengthen or weaken your Daimon. This is why the ancient traditions as we know of them, in ancient Egypt were reserved primarily for the elite, especially Pharaoh.

Luciferianism takes the

ideological model of the Hellenic Ruler Cult and the Egyptian concept of the Pharaoh being a living 'Incarnate God' and re-defines it to the individual. Understand that even now, you are the sole individual responsible for your life and path. Have courage and believe in your idealized self, the inherent desire or your Daimon, which represents the perception of the self-excellence and possibility.

COMMAND REALITY, THE POWER OF WORDS

The use of image (hieroglyphs and art)

and words are manifested in the Egyptian art of creation and destruction. The god Thoth, given the epithets of “Lord of hieroglyphs”, ‘nb mdw-ntr’, “excellent of magic”, ‘mnh hk’ and “Lord of Magic(k)”, ‘nb hk’. The power of Heka is a unity of both the utterance and power of the word. Remember, words are verbal representations of some type of energy or definition. How you interpret and the flow you utter words inspires the energy which brings value to the subject at hand.

In Heka, Thought, Action, Image, and Power are in unity. When your rituals are endowed with Heka, the Black Adept and Deific Masks make the Words of

Power and Desires to become manifest. Heka is within balance; it is creative, preserving and destructive. Heka may be used to create the reality in the material world, if you desire something so much as encircling the energy represented in the form of a Neter that power will manifest in a mundane sense in due course.

The word Akhu is the second major word for Magick. The difference is that unlike Heka, the Black Adept is not able to activate Akhu until after physical death. This presents little requirement for exploration at this current stage.

MAGICKAL POWER IN WORDS (Heka)

Utterance and Recitation Inspire Power

Verbal utterance and symbolic image in Magick are two of the most common methods utilized in the Egyptian Book of the Dead and other Egyptian spells. Egyptian Magic in ancient times was the act of compelling influence on the supernatural based on the Will of the magician. Sethanic or Luciferian Magick is the art of compelling change in accordance with the Will.

The Adversarial path instructs the Black Adept to initiate via the Left Hand Path; the individualistic journey of firstly liberating the self from restrictive

beliefs; secondly to examine and evolve from behaviors which restrict you and to renew the self; Thirdly, to open gateways of spiritual development via knowledge of Deific Masks (gods, demons) and fourthly to build, strengthen and refine the consciousness to gain wisdom and power in this life.

In Sethanic Magick, the Black Adept uses the names of power to compel the energy and power to manifest according to the Will. In invocation, using the utterance of the Name of the Deific Mask holds the power to compel the energy to be to your directive within the limits of the type of power it represents.

When invoking, allow your imagination to be stimulated to use intensity and focus towards each utterance.

SETHANIC DAIMONION

DIVINE ASPECTS OF THE SELF

The concept of the divine and human aspects of the spiritual and material are very complex when first introduced them, however upon a simplistic understanding of the trait and nature of each aspect (Ka, Ba, Akh, Ib, etc.) which allows a more adaptable reference in Magickal development.

The ancient Egyptians perceived

of the Ka, the Ba and the Akh as being both qualities which a being or Deific Mask possesses as well as entities which a being exhibits traits of or transforms into. The basic elements of the body-mind-spirit are summarized here:

Ren – Name of the Agathodaemon or personified True Will with the conscious Ib; may also be called a “Ka Name”.

Ib – Heart and conscious personality (intellect, emotions).

Shadow – Astral body assuming form of darkness containing conscious mind. The Shadow was called the Servant of Anubis.

Ba – The manifestation of the qualities or power of an individual or a god. Living and deceased individuals have essentially one Ba,

while the Neteru may have many Bas representing aspects of their power.

Ka- The vital essence or life within an individual or Gods; when the Ka leaves the physical body at death, the Ba then ascends to the vital essence in the Spiritual Realm or place of the Neteru in the heavens (sky and stars). In an abstract view, the Ka may translate ‘soul’, however not its’ entirety. The Ka is the closest to “Daimon/Daemon/Agathodaemon” within the Egyptian structure prior to the Graeco-Roman Period.

Agathodaemon – In the Greco-Egyptian, the beneficial spirit which assumes the form of a serpent; modern Luciferianism perceives the Daemon/Agathodaemon as the personification of the idealized and deified representation which centers the inherent desire or True

Will. The Daemon is the assimilation of the Ba, Ka and Sekhem during the course of life. Initiation and the perception of the mind along with experience in life shapes, empowers or weakens the Agathodaemon. The Daemon may contain many Bas or personifications of specific qualities idealized in the Black Adept.

Heka – Magickal power within both nature and the energy of the Black Adept; this power is activated in the unity of Desire, Belief and Will of which the Utterance of the Naming (commanding) manifests your desires into being.

Akh – Deified Dead or “Dark Immortals” of the Luciferian and Satanic traditions. At the physical death of the Black Adept, it is symbolized that the Ba ascends to the heavens to establish union with the Ka; the Akh then comes into being and sits among the

gods or descends at will to the Duat or Underworld. The result of the physical existence of the Black Adept and power or qualities amassed in life is perceived as the Daemon, which essentially transforms into energy here into the Ba and Ka. The final deification comes into being as the Akh.

BA

AKH

zga o |caenon

HEKA

Ib

KA

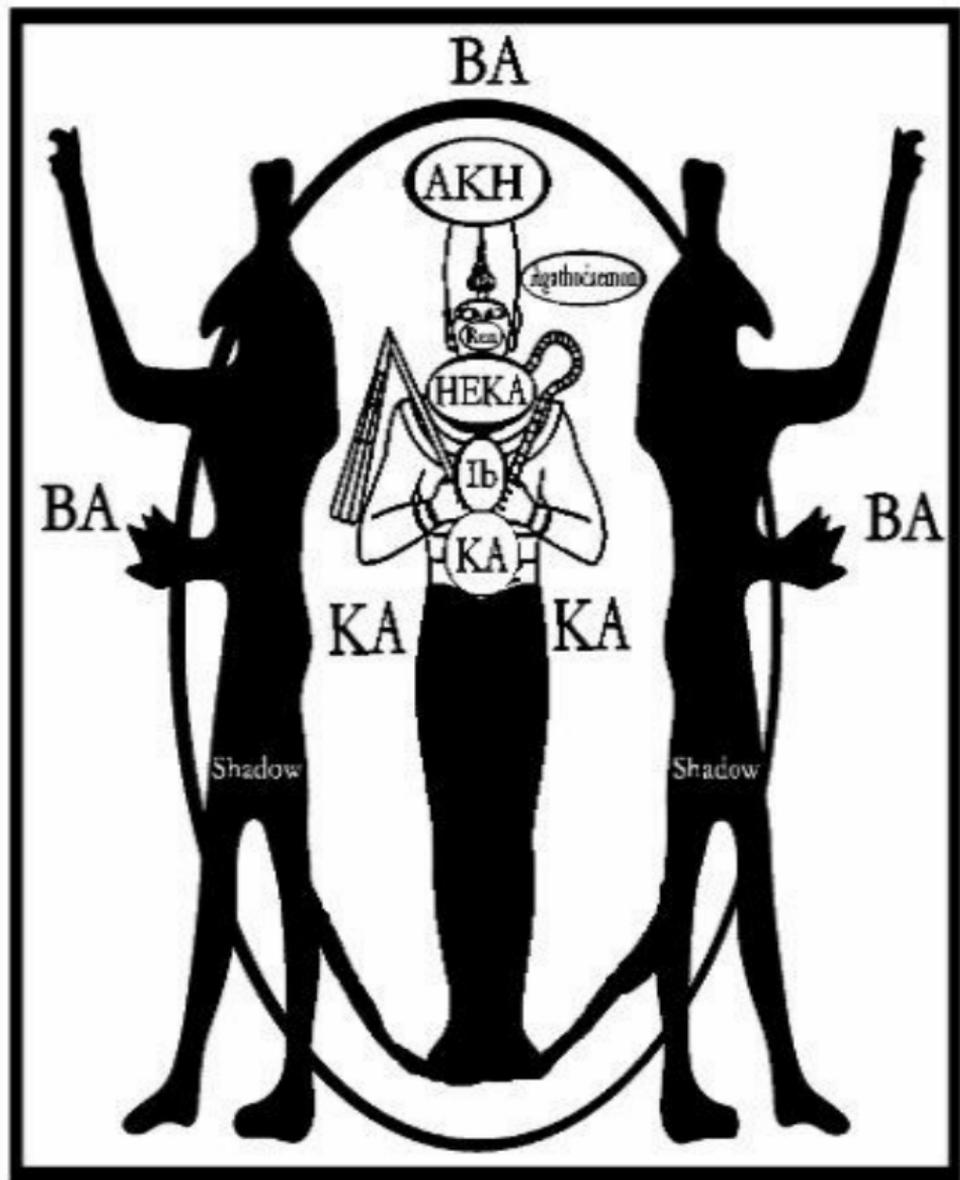
BA

BA

KA KA

Shadow

Shadow



Above: Notice that the Ib, Ka, Heka, Agathodaemon, Shadow, Ba, Ren and Akh are all manifestations of the Mind, Body, Spirit; the discipline of commanding the Magickal Will is completely accountable to your perception, focused thoughts, words and actions in the physical world. This is the essence of the Left Hand Path/Sethanic/Luciferian ideology and cosmology: you are alone and self-accountable for your existence here and now. What will you do with the time you have? Fall in line with religious superstition and allow the Slave Mentality to crush you? Act in the way you think, perceive and the energy focused on shaping your reality and future desires to Come into Being? Shape the energy of thoughts in the brain to possibly feed, strengthen and gather power to become as a

living god?

REN
(Name)

**Individual Consciousness and Daemon
symbolized in a Name**



The Ren was given to the individual at birth and was long revered to be spoken to maintain its' existence. The name, personified conscious individual (Ib) and the power in which a being possesses (Ba) was written in Hieroglyphics within a cartouche. The cartouche was a sacred

rope which encircled the Ren (m) or Name of the person. Black Adepts may create a name in the Egyptian tongue, along with epithets of their Ba, Ka and personified Agathodaemon. The Ren should exhibit the powers and qualities personified in your True Will or inherent desire along with your conscious self in the present.

THE IB

Heart as the Seat of Emotion in the Living World



Thinking, feeling and the emotional center is the 'Ib' or 'heart'. The experience with the senses with the physical world of flesh advances and shapes the Ib and as follows the mind as how socially humans interact. The Ib creates a sense of balance based on the individual will and social conditioning based on consistent experience.

Survival of the heart was a strong focus in the Book of the Dead. Preservation of the heart was the focus of several chapters in the ancient funerary ritual papyrus. The heart was kept within the body and was not removed during mummification. As the Ib was the seat of

emotions and intellect, basically the Mind as we know it now.

In the cult of Memphis, Ptah creates the world via the heart and Tongue. Anubis in the Judgment of the Dead weighs the heart against the feather to represent Maat or balance. The Ib is thus a symbol of our intellect and emotions, the Will which we discipline towards knowledge, goals and the experience bringing Wisdom thus defines character in Ib; affecting the coming into being and power of the Ren, Ba, Ka, Agathodaemon and after death the Akh.

THE SHADOW

(Sheut, swt)

Death-Shadow and Servant of Anubis



The shadow is an essential element of every human according to Egyptian belief just as the Akh, Ba and Ka. The swt or shadow is imbued with power and is able to move at a very fast speed. The god Aten was known as a swt-Ra or Sun-Shadow which was symbolized with a fan and shadow under it. This body of shadow may be visualized in workings centered on astral projection and workings with the Duat. The Shadow may

be projected from the sleeping body of the Black Adept, in death the Shadow is considered to be able to travel where it desires as well.

THE BA
Manifest Power in which a Being
Possesses



The Ba (spelled also 'bau') is a representation of a being or man in the totality of his physical and spiritual/psychic capacities and traits. The Ba is even a greater power among the gods and is the manifestation of his power. The more powerful the god, the greater his Ba; both the Bas of Shu and Tefnut are united with the Bas of Amun.



Above: The Ba

The Ba is often associated as a part of the epithet, representing a manifestation of a god in which it is in a state in which it is manifest. For instance, the Neter Osiris is called the “living, golden Ba”. A cult epithet of Amun is “Horus, five living Bas which dwelt in Nun”. The Ba may be perceived as the foundation animating spirit or essence based on mental (genetic and other) attributes which manifest in the

way of character traits. The Ba is symbolic of the Black Flame or fiery essence of spirit and conscious being; it is made greater during the course of life when illuminated and evolved in power and experience with the Ka or Soul (individuality as a spiritual type as opposed to the Ren and Ib associated to the living body).



Above: The Ba visiting Burial Chamber with Shen symbol

The Ba is connection with the Neter or

Gods is significant in that it is the method in which the god communicates himself to other Neter or beings, becoming manifest within them. The Sethanist in the initiation of the Hermetic Magickal teachings herein will encircle the Neter and the Bas of each; their energy and power inspiring that portion of the mind-body-spirit in which it attends to.



**Above: The solar symbol of eternal life
known as the Shen.**

The Ba visits the deceased body after death and is a principle element to the life

of a man or woman. The Shen, the solar symbol represents eternal life is often held by the Ba. This symbol is held by Hawks and Vulture Gods as well, including Nephthys and Isis. At specific instances a god may manifest in another Neter; for instance, “Amun-Re is the August Ba of Osiris” as well as Osiris also manifesting as the “mysterious Ba of the Lord of the Cavern (Anubis)”[\[9\]](#).

The Ba is a synonym for the manifestation of a God; essentially for the Black Adept the Agathodaemon/Daemon which is the idealized and vital deified force of the self which is liberated after physical death. The Ba would not have

the personality that you have now in life; memories and character traits with the Ba are non-existent; however the deified psyche or “Immortal God” you have shaped during the course of life ascends into the spiritual realm. Able to return to the place of the physical body, the Ba may assume any number of forms in the astral realm based on the vital force or “Sekhem” your Agathodaemon was shaped with.

Osiris was called “The Soul of Ra” in ancient texts and this represents that the concept of Ba is the authoritative, divine essence of self. What would the individual Ba resemble in life? The

inherent desire or “True Will” you have within is slowly shaped and illuminated with the “Sekhem” via the experience of initiation and the wisdom obtained.

The Ba is recognized as the continuity in being; the divine fire of consciousness which is made unique and individual; illuminated by your intent and knowledge; obstacles and the wisdom which brings power. Utilizing the “Book of the Dead” mortuary spells in ritual workings is an ideal exercise in inspiring the Ba to take different forms in the Astral Plane. The Bas of the gods went down from their celestial abodes to descend upon their own images and statues. One

text reveals the nature of the Ba from a divine level:

“The Ba of Atum shines in the sky in its august form of a winged disc, chief among the gods. The two eyes accompany him protecting his majesty and guarding his body against his enemies...he enters the sacred dwelling under the protection of his Wadjet eye; he takes his place in the House of the Child and unites himself with his images which is seated on its throne, Harsomtus the child, son of Hathor.”[\[10\]](#)

The gods also manifested in sacred animals; the Ram of Mendes is the Ba of Osiris and the Bas of all gods manifest in all serpents. Amun is known from an epithet, “(Amun) august Ba of the

Kematef-serpent”. In the tenth hour of the Duat, a falcon is depicted resting upon a serpent in the Book of Amduat is known by the epithet, “Ba of Sokar-before-the-Duat”. In a funerary text from the 12th Dynasty an interesting spell is recorded: “I am the great one whose name is not known; three rams are my Ba, six Khnums are my Shadow”[\[11\]](#)

In the Pyramid Texts, the Ba was defined as a manifestation of specific power of a deceased king or Neter (God) in a state of which the power is manifest. Later on, the Ba was a power of living, dead or god manifest in the form symbolized. Seth is the Neter which is

inherent within storms, darkness and war; thus Seth is manifest in the power (that energy which creates a response appropriate to the experience of natural affect on the physical world.

For the god, deceased or living Black Adept (not just the ancient Pharaoh) the Ba is the personification of vital force, physical, spiritual and of the deified dead which has continuity of a sense of ego. The Ba comes into being at physical death, the power manifest in the individual (the energy shaped by the Daemon in union with Mind-Body-Spirit) which is assimilated with the ego and Agathodaemon.

Do not confuse the Ba with the Greek, Judeo-Christian concept of "Soul". After death, the dead gods or deified Bas do not remain with the physical corpse; the Ba may visit but ascends up to the heavens to exist as an isolate consciousness which holds the power in which the living Black Adept possesses. The Ba may return to the corpse, accepting offerings to the deified dead in both the heavens (with the immortal Neter or Gods) and in the Astral and Spiritual Realms beyond the veil of the Physical.

The bau (plural of Ba with specific reference to messenger or emanation of a

Neteru) is a term for a type of manifestation of a particular Neteru as a form of punishment or destruction against an enemy or offender. The bau are very similar to Demons as those single-minded messengers who have a focused task and method of how they manifest.

THE BLACK ADEPT AND THE CULT OF THE LIVING BA



Like the Egyptian Pharaoh, the Black Adept becomes an earthly embodiment of the traits and qualities of the Neter Horus, the successor of Re. Not only of Horus but the mighty Neter, Seth is the power accumulated by the living temple of flesh which is the Sethanist; he or she is like the divine manifestation of the gods in flesh.

Think of your life and the quality of self-determined achievements to be the foundation for your extent of rule, the

symbolic rule of Upper and Lower Egypt; thus you are identical to the Pharaoh who is complete ruler in your own life. It is a Pharaoh as Neter manifest on an individual level; your lands is the material life you shape over the years. Your subjects are those results and achievements made including all your loved ones, family or pets. Who else is responsible for your choices and goals?

The myth and symbolism of the Ka leaving the body at the moment of death, the Ba after ascending to the Ka to unite and the Akh comes into being in the heavens (abode of the gods among the stars). Do you choose to believe this

literally? I strongly suggest skepticism in all things; yet use the myth and symbolism to inspire the obtainment of knowledge, power and the inspiration of your True Will. Let the myths serve you, never become a slave to them.

The end result is the Black Adept ascends into the heavens (sky) possessing his or her divine attributes as reflected in the True Will. A passage in the Pyramid Texts presents the Pharaoh as manifest with the Bas of both Horus and Osiris, the identification of the deified dead ruler is later shifted to become like the Neter Osiris. The text which is adapted as a ritual to establish initiation

with the Neter of Khem as being manifest with the Bas of Horus and Osiris, the power is with the Black Adept, his Ba is about him, his cunning is upon him, which Horus gave to Osiris that the Sethanist may established in the heavens as a mountain and a pillar (Djed).

When physical death occurred, the Pharaoh is able to then ascend and depart the physical world that he may become an Akh, the deified dead becomes as powerful as a god and a successor to Osiris. The Ba of the modern Black Adept is identical to initiatory Hermetic Magick in life; the Ba of the Black Adept has then come into being, within and

surrounding for a time the corpse. The funerary spells make the utterance that, “Thy Ba is within thee, thy power is around thee. Be thou established as the masters of thy powers.”[\[12\]](#)

THE KA

**The Soul or Double, the Egyptian
“Daemon” inherent within every
individual**



The Ka is understood as a Double, a lesser-association, “soul” of the

individual. The Egyptologist who first examined the essence of the word was Dr. Birch[13] in 1858 and defined it meaning genie, spirit or soul. Charles Pace defined the Ka as “Soul”. Ancient Egyptians offered food to the Ka such as meat, beer, incense and other traditional items.

The Ka dwelt in the statue of man just as the Ka of a God could inhabit the statue of a God. This draws an association to accumulated energy which may be built into the idol or symbol of the specific God. The Sekhem or vital-energy empowering the statue would hold not an independent “thinking” God, rather a subconscious link between the Black

Adept who holds identification with the God based on the attributes and roles of the Idol.

The essence of the Ka is the soul which required nourishment after physical death. As offerings to the Ka would decrease, the Ka was then able to feed upon the offerings painted on the walls of the tomb, the images transformed into suitable energy for the Ka to absorb. This is very much in harmony with the concepts of Astral Magick and nourishment of the essence of the psyche after death. The symbol of the Ka is the hieroglyph of two arms pointed upward.



Above: Magickial formula of 'Udjat of Ka' representing the protective and powerful Udjat eye within the life known as Ka.

For the gods, for example, Re has fourteen Kas. The Ka's are personifications of traits or qualities including *glory, effectiveness, strength, prosperity, creativity, perception* (Sia), *Authorative Utterance* (Hu) and *Compelled Order* (Ma'at). The Ka for the Sethanist is the vital energy which is

strengthened by our traits and force of Will, the Double of our personified and idealized Daemon. The Ka itself was a force without distinct personality, while the Ba would contain the “driving traits” which could be considered an aspect of personality.



Above: Ankh Ka meaning ‘Life of the Soul’ or vitality of the essence of the soul (energy of conscious being)

THE AKH

The Deified Immortal Dead and Solar Radiant Immortal



In Egyptian religion, the Akh is the highest power on the hierarchy of spirits, the Blessed Dead. At physical death, the Ba and Ka ascend and in union and transformation of energy, causes the Akh to come into being. The Akh becomes immortal and ascends into the Northern Regions of the night sky. This is considered the survival of the psyche, the

“Dark Immortal” of Luciferian traditions. This is only attainable after physical death and would hold little of the consciousness or personality one possesses in the physical body. The Akh is depicted as a mummy (as many of the gods) in wrappings or in rare instances, as an Ibis. Ascending as the Akh requires the discipline of will and the self-determined power of Heka (Magickal power).

In addition to the word heka, representing magickial power there is also akhu. While heka was associated with the living and neteru, akhu was associated with the blessed dead and the

neteru. Isis used akhu power to work her
Magick as did Thoth.

AGATHODAEMON

(Daemon, Daimon)

Graeco-Roman Period

**True Will, Inherent Desire the Inner-
Daemon**



Above: Agathodaemon with the crescent moon and 7-pointed star, the Agathodaemon also is depicted wearing the Egyptian Double-Crown

I decided to create an authentic practice

of Egyptian pantheon and ceremonial magick; however I chose to avoid Hellenic traditions as the foundation in this grimoire simply for the proper understanding of Egyptian concepts. The Hellenic Magickal traditions which developed after the time of Alexander the Great through the Roman Period inspired a beautiful unity of ancient Magickal traditions with Greek, Persian, Babylonian, Syrian and Judeo-Christian sorcery. The Greco-Egyptian works are presented slightly here however in two forthcoming grimoire's I have dealt with both Ptolemaic Egyptian Magick and the Hellenic pantheons as they manifested in the Ancient Near East.

These traditions allowed the continuity of progression, evolution and creation from otherwise forgotten pantheons buried after the priesthoods died out. While the depths of Hellenic traditions within Luciferianism will be published in a separate grimoire, we must allow a strong measure of Greco-Egyptian initiatory teachings to be included.

The Agathodaemon at Alexandria was an ancient chthonian deity of the earth which assumed the form of a snake, symbolism which was identical throughout the ancient near east including Sumerian “Ningishzida” and

Elamite gods[14]. This Agathodaemon ‘Good Daemon’ was a fertility and beneficial deity which in origin was not associated with the individual ‘daemon’ until after the time of Alexander III of Macedon. The legend of Alexander after founding Alexandria eventually had a temple built and dedicated to the Agathodaemon. Later on we find Sarapis, Tyche and Isis assuming the form of the Agathodaemon as powerful, protective deities.

During the Hellenic period, Ptolemaic Basileus (King) and their royal propaganda associated rulers’ families with spiritual lineage with specific gods.

For instance, Ptolemy III noted he was descended from the bloodline from his fathers' side, Heracles, son of Zeus and his mothers' being Dionysos, conqueror and indulgence god. Further, when ruler demonstrated specific traits of a Deity, often that god is thought to manifest in the mortal body of the 'Hero'. Conjoined with the name of a Deific Mask, the man reproduces the qualities and achievements. Examples are Ptolemy Neos Dionysos, embodying traits of the god entering the human flesh of the Pharaoh.

The New Kingdom Pharaoh's were utilizing epithets of Egyptian Gods

long before; often 'Powerful Bull' is obvious in the might of the ruling determination of order. This is why rituals of specific gods will allow the manifestation of the Deific Mask with inherent qualities of the individual. The Daemon is slowly shaped and made strong by the Hermetic and Sethanic rites of High Magick. Literally, you are transforming yourself "manifest" as the ruling power of your life; your Daemon or Personal God is defined as the inherent desire or idealized perception of deified self-excellence.

The visibility of a symbolic divine power (known as the Greek

‘epiphaneia’ or ‘epiphanes’) was a central element of Greek religious beliefs. Alexander III of Macedon established his foundation for his rule and legacy after his liberation of Egypt from the Persians. Zeus Ammon, the horned god was identical to Amon-Ra and after his visit to the Temple and Oracle of Amon, the priests called Alexander the “Son of Amon”. This is partly why Alexander is depicted with horns, the idealized portraits on the coins of Alexander and the Hellenic Kings after show the ruler with the divine attributes associated with his traits and accomplishments. The Deity is made manifest in the mortal flesh.

Traditionally, in Hellenic (Greek influence and culture outside of Greece, example Seleucid Syria, etc), Mesopotamian, Greek and Hebrew the Daemon (Daimonion) is a conscious spirit between the gods and humanity. The Greeks considered the daimons to be either helpful (Agathodaemon), or the malicious (Kakodaimon). This of course is what became in biblical traditions known as the “angel” concept, deriving from ‘messenger’. The “angelos” was a messenger of the gods and was directly connected to the will of the god in question.

In Hermeticism, the Magickal

theory which was influenced by early Judeo-Christian mysticism, maintained that the gods (prior to Christianity) were creations of the universal mind (Nous) and an abstraction of being. The understanding which is based on pre-Christian pantheons and their temple-evidence reveals that the gods are simply images of specific archetypes which exist as powers beyond their sensible representations on earth. This is a Deific Mask.

Luciferians recognize that the individual psyche must be inspired and as a result motivated to act in a compelled, effective action to accomplish our long or

short-term goals. Initiation in essence is based on a life-long series of stages of perception and conceptualization of motivating energies and powers to inspire that aspect of the mind-body-spirit (thus our Agathodaemon) to shape and direct through the Black Adept.

The Sethanist will utilize the ceremonies and ritual mythology and symbolic image to ignite the “Agathodaemon” or in turn our “soul” into action towards our inherent desire. This process of initiation is built upon and shaped over a lifetime; symbols close to you now will be manifest and revealed with hidden knowledge later as a part of a

cycle. One cannot rush this, nor purchase it – initiation requires complete devotion to self-development.

In Greek religion, often the Daemon was considered to know future events; thus a belief in fate as it is decreed. To know future events is the intuition of your Daemon; this is based on consistent occurrence and perception in the physical world and the inherent desire of the Daemon (i.e. True Will). Luciferians decree their own fate, without guidance from “outside” sources beyond casual advice.

Socrates wrote about his ‘Daimonion’ as an ‘inner voice’ which

gave advise; indeed the “voice of a god” yet the only god which is can be revealed as your Daemon. This aspect of self has a stake in your future; thus listen carefully to your instincts; impulsive behavior can often be the enemy of the Daemon.

SEKHEM

Vital Power and Force



Sekhem is a word which means ‘**power**’, a divine characteristic. Used to denote a specific power of a Deific Mask/God, this could be manifest in a fetish of a type

of office. One example is the staff with a pair of eyes carved in the top; this was an emblem of power which is carried by Sekhmet as well as Osiris.

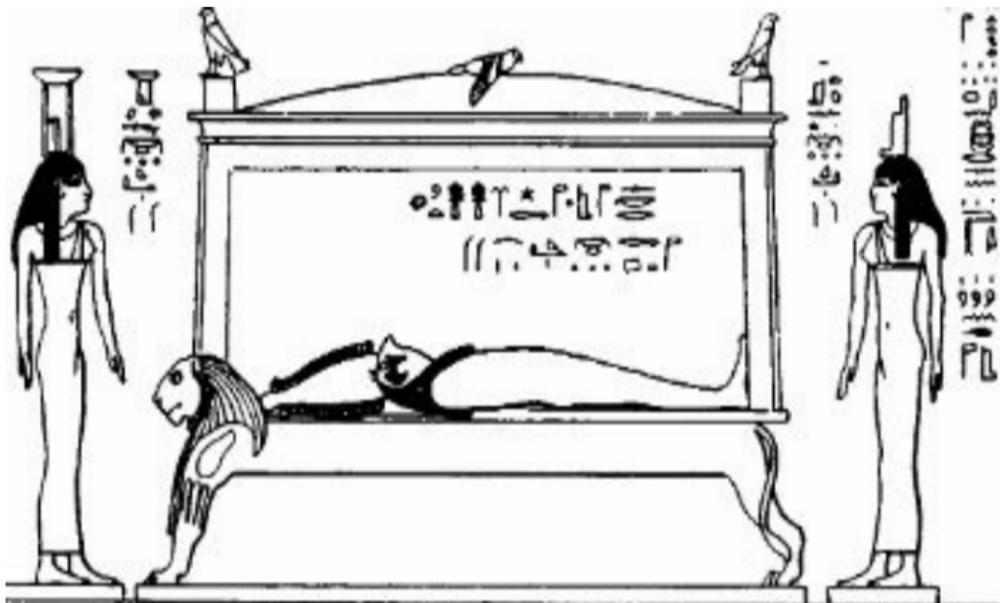


Above: Top of the Sekhem-staff

The Sekhem is the vital power or fiery essence of the self. The connection between ‘Sekhem’, ‘Vital Power’ and the violent goddess ‘Sekhmet’ are uncanny. The passions and instinctual drives are

based in the primal and predatory desire; the Black Adept must seek to shape and direct this power in accordance with the Will rather than allowing the passions to overtake and master us. This is not the denial of indulgence, rather the disciplined appreciation of the significance of Balance in all things.

CULT OF DEATH AND RESURRECTION OF OSIRIS



Above: Sokar-Osiris on funerary bed, with Nephthys and Isis.

The ancient Egyptian mind was concerned deeply with the transformation of being after physical death; the cycle of life and death echo's that of nature itself. Osiris, slain by Seth is magickially resurrected by Isis in an eternal "loop" in the mythic

cycle. Osiris enters his initiation of power by this (at first glance) destructive act by his brother Seth (who is responsible for using disorder and chaos to test, challenge and strengthen the Bas and Ka of Osiris) in turn helping Osiris become an immortal Neter.

As a modern Sethanist (Luciferian), I view the cycle of myth and ancient pantheons as a symbolic manifestation (via art, depiction and symbol) of energies and powers in both nature and within the human being. When the Black Adept performs a ritual or sorcerous act with a goal in focus, the brain uses imagination and symbolic

association to create, encircle and focus this energy which compels literal change in the objective (physical) world.

Change is often subtle; slowly taking hold and being fashioned by the desire of the Magickian. This change may be internal (mind) and subjective also; gaining knowledge, experience and insight from experience; also by disorder finding strength which was previously unknown. This is the essence of Seth; Lord of Darkness (primordial instinct and the disordered energy in which the world is created), War (every conflict in life such as daily problems, obstacles require a strong, disciplined will and the strategy

to overcome and conquer). This is why Luciferians offer a forefront position to so-called “war” deities; each represents the inner and outer strength of a determined, strong mind.

OPENING OF THE MOUTH

The ritual of Opening of the Mouth was a mortuary ritual which was the act of returning the Ba and other elements of the deceased to the use of senses by a willed magickial act. The temple where this rite was performed was on statues in the “house of gold” which was the place of sculptors and goldsmiths. This rite was

performed in mortuary places where the corpse was embalmed.

During the ritual, after preliminary actions were performed including purification, a bull was slaughtered and the foreleg, symbolic of physical power, was extended to the mummified corpse or statue. The face was touched with an athame with the shape of a fish tail known as a Pesehkef and a hook-like fetish object.

This ritual, if adapted, may be performed for the Ren, Ib, Ba, Ka, Shadow and Agathodaemon as a type of seasonal regeneration ritual which may be meditative, ceremonial or something

similar. It need not be ascribed to the physical death as this is contrary to living initiation of the Sethanic Magickian.

THE PYRAMID TEXTS

The oldest corpus of written magickial texts dates from the first half of the third millennium B.C.E. and is widely considered to be from an older period. This ritual text presents a mythological transformation and magickial rite uttering spells for the deceased king to ascend into the heavens and dwell with the Neteru as Osiris.

The spells unite both myth and the material aspects of life; every ritual utterance and act is determined in the deceased not only surviving as a conscious intelligence. The manifestations of the psyche and the unique aspects of the self in a spiritual and physical sense are assimilated (represented in the act of ascending into the heavens as a god favored by the neteru) to strengthen each aspect of consciousness.

In this sense, from the perception of the Pharaoh and Priesthood of Khem, the left hand path and Luciferian ideology is presented in one of the earliest forms.

The difference is that now the Black Adept uses the ancient Pharaonic and Priesthood social elite ceremonies in an individual sense; in turn the Sethanist adapts the rites and mysteries of ancient Khem to a logical, purpose-driven modern initiatory path.

The Black Adept utilizes the utterances of the ancient Pyramid and various Pharaonic Egyptian rites to strengthen the psyche in denying death; this denial of physical and spiritual death is practiced during the course of life. When the day of our physical death comes, the ideal preparation is that the will of the Sethanist is so strong that the

various aspects of self, categorized (Ba, Ka, Ib, Ren, etc) to bring in evolution and transformation into a surviving Akh or ascended immortal.

We understand the way we apply our thinking, words, actions and with discipline and a self-determined path that our kingdom (that is, the world and life we exist in) is our creation; that this is plainly validated by ongoing results brings to light the mysteries of Khem. The energy our mind shapes and makes powerful will allow our psyche and Ba to unite with our Agathodaemon to become what some in the Traditional Satanic (Sinister Path or Seven-Fold Sinister

Way) a Dark Immortal.

THE EGYPTIAN BOOK OF THE DEAD **Book of Coming Forth by Day**

The Papyrus of Ani known as the Book of the Dead is a beautifully illustrated and written literal guide into the purposeful rites of obtaining the immortality of the Akh into the afterlife. This collection of spells includes utterances to transform the Ba into the Horus Falcon-of-Gold, a Divine Falcon, a Serpent, Crocodile and even assuming the Deific Masks (via entering the Bas of other neteru) such as Ptah and the Ba of Atum. The rituals are

an interplay between text (word: heka) and image (manifestation: heka) which the Black Adept activates by allowing the desire and imagination to accept a complete experience of spiritual insight.

Modern Sethanists may utilize the spells in text form as long as the altar or imagery is properly represented via statue or art. The ancient mystery cult of Khem allowed a specially prepared papyrus with hand copied reproductions of the Book of the Dead; when the owner died the papyrus was placed along with valuables into his tomb. Modern Sethanists use such in life here and now; if meditating upon death use the

imagination and the hours of sleep to gain insight via dreams; if in the ritual chamber then perceive that you live here and now and with complete surety compel the neteru to act according to your will.

FUNERARY AMULETS

As Egyptian religion and magic was heavily focused on the survival of the psyche and the cycle of resurrection, the ritual of preparing the body and aspects of the soul was highly significant. The following are the primary amulets and funerary symbolism associated with them. Modern practitioners may attempt to

utilize this symbolism in a cycle of monthly or even yearly to meditate upon the significance of life, death and resurrection; such has power concerning prioritizing what is important in your life.

1. The Scarab, manifest as Khepri, symbolizing the Neter rolling the solar disk into the Eastern (Dawn) Sky daily. Khepri represents in this aspect self-generative and renewal (i.e. self-transformation).

2. Tyet, an amulet often composed of red jasper, red wood or another material was empowered as “The Blood of Isis” and protective qualities.

3. Djed, the stability and consistency providing strength in the physical world and the renewed power of the back in death.

4. The Urs was a head-rest/pillow used to lift up the head in the ritual and in the coffin after mummification. This symbol represents the head lifting up and rising again in death.

5. The IB (Heart) amulet was red and was inscribed on the breast of the mummy which was the “seat” of the Ba and represented the conscious “self” in terms of a soul (i.e. consciousness and personality within the mind and living flesh). This IB is

protective and an amulet assisting in immortality. The Book of the Dead provides several spells for preservation of the heart. Think of it as the values and even “moral” or “ethical” lines you would not cross and the traits which gain expression within your thought patterns. This is the core aspect of the conscious individual.

6. The Vulture, Ner-t, was gold-painted and inscribed with a spell tied to the neck of the mummified corpse to give it the strength and fierceness of Isis.

7. Usekht, the collar being made of

gold was tied to the neck of the mummified corpse and inscribed with spells from the Book of the Dead. This allowed freedom from all fetters which could restrain the neck in the Duat.

8. The Papyrus scepter was placed across the chest of the body, inscribed with spells to give vitality and youth in the afterlife.

9. The Udjat, the magickial Eye of Horus is placed for protection and power for the mummified dead.

10. The Ahat, a cow-headed amulet placed under the head would provide heat until the dead reached the Abode

of Osiris.

11. The Frog amulet, painted gold, was protection magickially blessed by Heqit the goddess of birth.

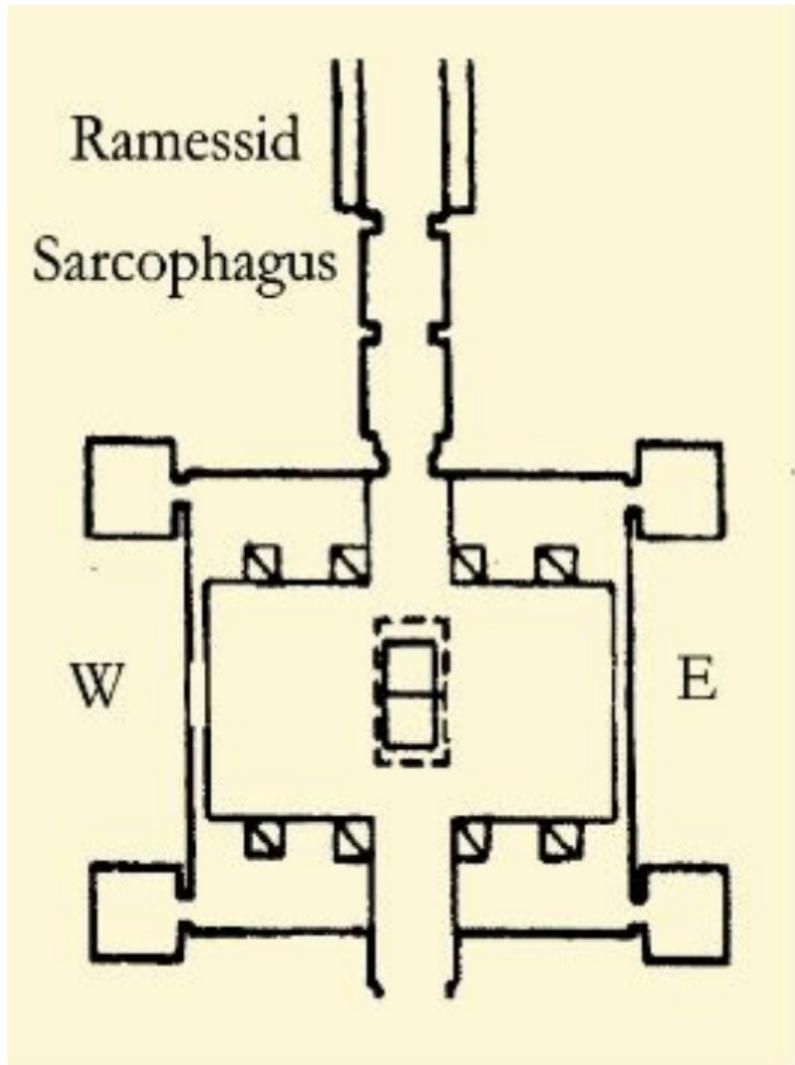
12. The Nefer amulet inspired happiness, joy and strength to the dead.

13. The Ba amulet, in the form of the falcon-body with the human head represents the Ba of the deceased and was placed in the coffin as well.

SARCOPHAGUS CHAMBER AND THE FUNERARY RITUALS

The pyramid which at the center and at the lowest depth of the structure is the

chamber of the sarcophagus of the dead Pharaoh, the structure and paintings in the chamber are in the direction according to the spells. For example, in the Ramesside period sarcophagus, the Book of the Earth, begins in the West of the chamber, continuing above in the ceiling and ending in the East of the Burial Chamber. An excellent study of this ritual process is found in “The Book of Earth”[\[15\]](#).



Above: The Ramessid/Ramesside Sarcophagus Chamber with the tomb in

the center, the Book of the Earth begins on the left wall, the Book of the Sky on the ceiling and on the East Wall the Book of the Earth; symbolizing the ritual process of death and renewal ending with Khepri rising in the East.

MAGICKAL RITUAL TOOLS AND SYMBOLS

THE ANKH



The Ankh is an ancient symbol meaning ‘nh’, “life” and is a highly significant representation of the eternal divine (and demonic) within the Egyptian pantheon. The Ankh is a symbol of the ancient imperishable vital force. The modern Black Adept may understand it as a representation of the responsibility of the gift of the gods, i.e. the Black Flame and our self-determined path. Many gods and

goddesses are depicted holding the Ankh as a sign of their power and vital energy of their divinity.

The Ankh is used for the expression of many symbolic concepts of “life” such as water, air and the life-force and generative instinctual power. The Ankh is depicted with flowing patterns symbolizing life-giving water. Ancient libation jars were known to have been shaped like Ankh’s which were used to pour water in offering to the gods during ceremonies. As a symbol of Air, the Ankh is the breath of life, the energy of emergence and consistency in the life-force maintaining the individual.

In Hermetic Ritual Ceremony, you may hold in one hand the Ankh as a confirmation of vitality, life and inner power. This is truly a Luciferian symbol which may be considered in the context presented here from Charles Pace, Satanic. The Satanic Mind is life affirming and defying the blind faith of the Judeo-Christian death-cult. Luciferians and Satanists in this context desire to possess this life here and now, not obeying the Christian sheep-herding cult which so desires to deny not only our natural desires but also the spirit of conquering and mastering your obstacles for the point of self-love. Self-Love is a strong concept when we maintain balance

and reserve.

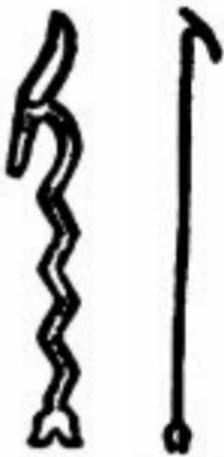
The Neophyte should obtain an Ankh which will be held in the left hand during ceremonial rituals. The Ankh represents for the Sethanist life and healthy existence. From a spiritual perspective the Ankh is held in your left hand that you by the path of self-determination, fashion and compel to order the world you wish to live in.

THE DJED



The Djed Column was one of the early symbols of the cult of Osiris. The word 'Djed' translates 'stability' and 'consistency of power'. It is known that the Djed pillar was originally a Pre-dynastic period fetish, first with the Underworld and Death God SOKAR (Seker) and Ptah (patron god of Memphis). The Djed represents the backbone of Osiris, the stability of Will and the power of the ruler. Essentially, the Black Adept views the Djed as a symbol of the strength of Will; consistency is creative energy which will manifest according to the desire of the Sethanist.

THE WAS-SCEPTER & D'M SCEPTER
(Tcham-scepter, Uas-scepter)



An ancient fetish, the ‘*was*-scepter’ or ‘*Tcham*-scepter’ is a magically charged symbol of power and deification. The scepter has the Seth head on the staff; one type has a spiral shaft while others had straight ones. The *was*-scepter was described as extremely heavy, with both creative and destructive powers. Seth used his *was*-Scepter to support the sky

as well as slaying Osiris with it.

The myth of “Contendings of Horus and Seth” the god grows angry and threatens, “I shall take my d’*m* scepter of 4500 nms-pounds and every day I shall kill one of you”. The Was Scepter was known by the epithet, “giver of winds” and Seth wielded its’ power via flooding waters and storms. The spiral shaft of the d’*m* scepter is symbolic of lightening, a weapon of Seth.

The was-Scepter (including the d’*m* scepter) was also a symbol of Order and Balance; this is why most of the Deific Masks hold the responsibility and power of wielding one. The scepters

were also equally objects of chaos and disorder; centering on the winds and thunder-storms which destroy and overcome enemies.

The Sethanist, who desires it, should fashion his or her own Was Scepter using wood, wire, mesh and inscribe/paint the hieroglyphs of Seth, Apophis and the associated Deific Masks of the Ennead based on your personal desire. The Was Scepter may then be utilized as a powerful ritual tool used to focus the energy you create and send forth to shape your reality.

CREATING A CEREMONIAL WAS-

SCEPTER

Obtaining a strong stick suitable for walking between 4 and 5 feet tall in height will be the starting point for this ritualistic process. Shape a suitably proportioned “Seth” head at the top using modeling wire-mesh and layering it with paper mache until satisfied. I strongly suggest during the process, use your spittle to connect it deeply to your physical and thus ‘astral’ body. Blood may be used during the painting process and it must only be yours!

Once the “Seth” head of the was-scepter is dried, coat the entire scepter

with two coverings of matte finish black paint. Once dried, take crimson red paint and trace out the eyes of Seth. The next process requires using a wood-burner (found at hobby shops) with the pen-style point, inscribe (deeply or wide enough to be visible) the hieroglyphs of Seth, Resheph, Isis, Horus, Apep or any of the pantheon which you have a strong attraction and affiliation towards. Take red paint after this and fill in the burnt inscriptions so it appears to glow with crimson fire. Using a sealer, coat the scepter and perform an invocation of Seth; offering incense in honor of the storm-god and to consecrate your magickial weapon.



**Above: Symbols of Divine Power: Ankh,
Djed and was-scepter**

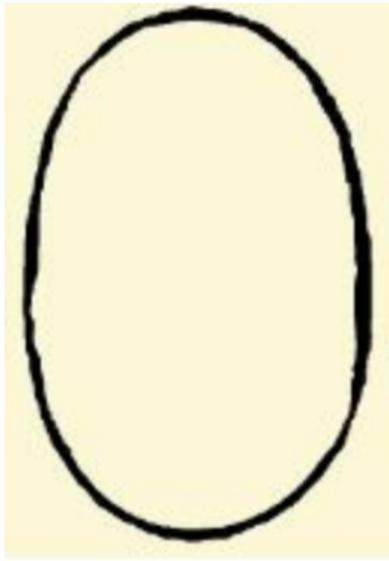
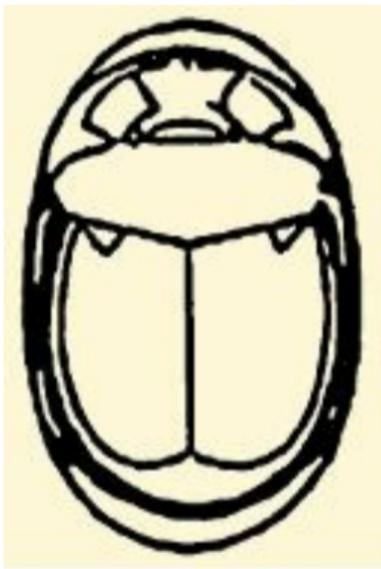
MIRROR

An Egyptian styled mirror: a wall-hanging one with Isis and Nephthys, a hand-held small Ankh mirror or one with the falcon-head of Horus is but one example. Use the mirror in your invocations towards inspiring meditative energy towards personal insight or self-evolution.

STATUES

Statues of the Egyptian pantheon are widely produced and many are authentic in the reproduction of the imagery. The statue of a Neter is not the “Deific Mask” in a literal sense; it is an inspirational focus point as the “statue” representing the traits and nature of which the god represents. The Bas of the Deific Mask may manifest in the focus point which would be the statue representing the Neter.

SCARABS



Scarab amulets are used in sorcery for purposes of power, health, agreeable results and a transformative power of the Neteru Khephri and Seth. The use of magickial scarabs, with inscriptions on the bottom were first used in Egypt however during the New Kingdom Period, when Egyptian culture and

influence spread throughout Palestine, Moab, Syria and Phoenicia, amulets of scarabs were used frequently. The above scarab example may be copied and the blank side would be inscribed in Hieroglyphs the name of the Black Adept and the spell of intent on the bottom; placed then upon the altar or near the bed which is focused upon daily.

THE OBELISK

Solar representation of Amun



The Egyptian Obelisk is a four sided, tall structure which ascends into the point of a pyramid, symbolizing the power and majesty of the Sun's rays. The Obelisk essentially was a sacred stone which was revered in the ancient city of Heliopolis and was considered a primal manifestation of the solar god Amun.

These stones were considered the dwelling place of Amun and later one it was common for two Obelisks to be erected at a time; representing the Solar and Lunar majesty. Incense was offered in front of the Obelisk which was aligned with the rays of the sun at temple structures.

TYET

(Knot of Isis, Blood of Isis)

**Talisman of Resurrection and Magical
Protection**



The tyet, known as the “Knot of Isis” and “Blood of Isis” is a magical object representing the powers of life and health.

THE ATHAME

The Athame is considered to be one of the most important instruments of the witch; not really meant for cutting, rather for invoking. The symbolism of the athame (dagger) is that the blade is the extension of the Luciferian and the path of self-determination which affirms and shapes the world of reality from the desire and imagination. A burin may be used for inscribing the names needed upon the hilt of the athame (if possible) and the sickle-shaped knife should be retained for the cutting of roots if needed.

The word Athame derives from

the Arabic word, ‘adhdhame’ or ‘Al D’athame’ meaning “ritual knives”. The tradition is that one is black handled and the other white. The Black Handled Athame is used ritualistically for invoking or making the ritual circle sarco-sanct. In the Witchcraft tradition of Charles Pace, the Athame is presented to the witch by the coven leader during the Third Degree; the ‘Practicus’ must have knowledge and experience to cast a circle of their own.

The Des (Egyptian flint knife) was used in ceremonies and the Guardians of the Gates were armed with these ritual blades. The crescent or curved blade is held in the symbolism of

the Solar and Lunar cycles especially around the Boat of Ra (Re). The Sethanist uses the symbolism of the Athame as defining their course in life as being ‘God Manifest’; the center of the circle in which the Black Adept creates the reality so desired.

THE RITUAL CORDS

From the First Degree, the Neophyte should be given three ritual cords which should be five and a half feet long; a red, white and blue cord. They may be worn around the waist unless being used to make out the circle. The teachings of the

Priest of Anubis, Hamar'at defines the use of the cords and color here.

The cords have layers of symbolic value; firstly the cords of birth, secondly the symbolisms that three cords were used to bind up the body of Osiris by Isis. According to Charles Pace the cords became part of the Anubis Priests of Amun's Ritual as well as the mortuary rites. The Priestesses of Isis used cords to symbolize the binding of neophytes to the cult.

THE RED CORD – Symbolic of the life blood which circulates in the body, continuing the life giving essence. In

certain ceremonies, it is worn around the neck.

THE WHITE CORD – Symbolic of the purity and focused Will of the Mind, this cord has 10 knots in it, with each knot six inches apart. The Ten Knots are known as the Ladder of Isis; they are used to measure the circle and are bound to the waist.

THE BLUE CORD – Symbolic of the poisons in the body, this represents that which must be removed from the physical and spiritual body.

The Cords in Triple Unity are symbolic of the cords which bind the child to the mother, the Neophyte to the

Mother Goddess (Isis) and her Temple. Use the cords with the Hymns or Invocations based on the Deific Mask and self-determined goal.

RITUAL OILS

Ritual oils were used in ancient Egypt both in daily and in ceremony. Thought to relive pain, oils were used to both heal wounds and on joints and muscles. Utilized in magickial ceremony, anointing oil in ritual provided the magickian and sorcerer power over life into the realm of the dead.

In mortuary rituals, the oil was anointed over limbs of the deceased which prevented decay. There were seven oils used in the embalming rites of Anubis; both Nephthys and Isis were present in the ceremony, one goddess holding a vessel of oil and the other an Ankh[16]. Magickial oil was associated with the Udjat Eye of Horus. Modern Magickians may use oil to anoint and consecrate altar statues, athames, wands or talismans. Myrrh is among others ancient oil utilized in ceremony.

INCENSE



Incense is traditionally was utilized for rituals and ceremonies in which the smoke and aroma was a spiritual offering to the Neteru and utilized for purification as well. The above hieroglyph is for “incense” and was used in ceremonies.



Above: Egyptian cone and (potentially) modern incense “stick” holder.

ROBES AND CEREMONIAL VESTMENTS

The witch may use in hermetic and ceremonial rituals a designated robe; being a sacred garment representing an act of significant spiritual importance to the practitioner. The robe and such ritual symbolism is not necessary if the Black Adept has a strong imagination and will; such may be visualized in the mind as this is the central foundation of all ritual workings.

A Hooded Black Robe is suitable for all grades of practice; some may utilize even white for the divine

(self-deified) rebellion and power of the Luciferian Mind. The Magus from the Tradition of the Sethanic Cult of Masks adorns the Red Robe with the symbol of the Great Ram (Amon-Ra) across the chest or worn as a medallion. The Red Robe (like the Mesopotamian ‘Melammu’) is a symbol of the “God of Fire” or divine radiance of the Black Flame; the power of the Will and Sethanic Mind itself.

THE OCCULT DEGREES

MASTERS

FINAL DEGREE	IPSSISSIMUS	10° = 1°
9 th DEGREE	MAGUS	9° = 2°
8 th DEGREE	MAGISTER TEMPLI	8° = 3°

ADEPTS

7 th DEGREE	ADEPTUS EXEMPLI	7° = 4°
6 th DEGREE	ADEPTUS SUPERIOR	6° = 5°
5 th DEGREE	ADEPTUS INFERIOR	5° = 6°

CROSSING THE ABYSS

4 th DEGREE	DOMINUS LIMINUS	4° = 7°
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INITIATES

3 th DEGREE	PRACTICUS	3° = 8°
2 nd DEGREE	ZELATOR	2° = 9°
1 st DEGREE	NEOPHYTE	1° = 10°

In the Sethanic Cult, the 10 degrees of initiation are structured in the traditional Ceremonial Brotherhood fashion; the major gateway and life changing degree is the Gateway which opens the Black Adept to the Abyss. The Ordeal of the Abyss, the aspect of the astral realm which holds the fountain of illusions – *and delusions* – which test the Black Adept to the point of shaking the concept of “self”.

This realm of dream holds the keys to the deep places of our unconscious; the primordial instinct of our mind which is driven by the compulsion towards survival, equally so

our base lusts which inspire our conscious mind. The repressed components of the psyche, the shadow which arises from the abyssic waters is the primal chaos which is a power experienced; the Abyss offers from the ancient serpent the two fires of passion and instinctual balance.

If we take only one fire the Black Adept may fail in the test of Seth and Apophis. The panic and realization of raw, unrestrained emotion can easily throw one off the path; it is in this moment that the Sethanist must compel and guide the primal shadow of our instincts towards our balanced and self-

determined goals in this life. Energy gains power from the Black Flame and slowly the Black Adept crosses the Abyss (and is thus a Master of the Daemonic) into the 5th Degree of Adeptus Inferior.

The Final Degree, the Ipsissimus is complete assimilation or oneness with the Daemon (Neter) of the Magus; never a union with an outer or perceived “higher power” beyond the self. This can only be achieved by passing through the veil of Death. The Magus, powerful and continually seeking to ascend as a living temple of the Daemonic Neter, rises to the grade only to understand the path has just begun. This is

the joy of the self-determined illumination of the Daemonic Will.

TO WALK EVEN AS GODS
DEGREES AND INITIATION

NEOPHTYE

1° = 10°

The Neophyte (1° = 10°) is the grade of the beginner entering into the practice of Witchcraft and Occultism; it is not however, an indication or suggestion that a Practicus of the Robed Cult of Wiccan teachings is equal to a Practicus of Luciferian Witchcraft. As it is simply comprehensible to recognize that the

levels of initiation are completely different; it would be ceaselessly insulting to even attempt to compare the two!

Hermetic Occultists, isolate practitioners do not interfere with workings of a coven. Covens are centered on generalized practice of spiritual belief and magick which is aimed at celebration or the focused energy-channeled goals of a group ritual.

Charles Pace defined the guidelines of which the Neophyte should learn and practice. The Luciferian Tradition, from the Sethanic Cult to the modern Luciferian ideology stresses

discipline and the development of Will. The following guidelines if utilized with sincere determination shall prepare the Neophyte for initiation into the Sethanic and Luciferian Paths.

NEOPHYTE 1 ◦ = 10 ◦

1. The Neophyte should establish practice to control the thoughts and entirety of the mind, the physical body prior to attempting to control or utilize the elements. The Four Elements being Earth, Air, Fire and Water. Study the hidden knowledge of the elements, their association to the mind and body. Etymology and

subjective association towards Deific Masks and Ritual Symbolism is the key to early knowledge, power and experience or simply, “another mystery”.

2. The Neophyte must train the mind to observe all that is around him daily. Take the time to recognize the cycle of nature; the sky, birds, owls; the sea and the movement of waters; the earth and the natural cycle of predator vs. prey; all types of animal, reptile and insect; the fields and forests; learn what they symbolize to you internally; that is, fire for example; does it represent

stirring desire, passion or dark violence within? The element of water represents deep, flowing emotions and our primordial “reptilian” brains. How does this connect to you?

3. The Neophyte should study the magick circle, with a detailed focus on how it is consecrated and the movements to close it. The act of closing the circle is symbolically important to the balance of the transformation into Daemonic consciousness; *as above so below*.

4. The Neophyte should be taught by the Coven leader a basic history

of the Deific Masks of the ancient pantheons.

5. The Neophyte must be aware of why the Deific Masks within the Luciferian Covens have been chosen and their associations.

6. The Neophyte should be knowledgeable of the cardinal points – i.e. it has no use whatsoever in calling them “Lord of the West”; the Neophyte must know who they call and why. The Ancient Egyptian ones are ideal to start; Hapi (Lord of the North), Imset (Lord of the South), Duamutef (Lord of the East) and Qebehsenuf (Lord of the West).

7. The Neophyte must seek to understand opposites, thus within a coven structure and if attending a Sabbat pairs (male and female) should be the working structure. Charles Pace writes, “True Love, one for the other is born of unity – and unity is for all eternity – then if Isis so decreed a heaven upon this Earth – then it is this! It is this! It is this...”

8. The Neophyte should be guided to read and understand topics on many occult topics. Once this is accomplished the Neophyte is ready to move to the rank of Zelator.

ZELATOR 2 ◦ = 9 ◦

1. The Zelator must keep a detailed journal and have a strict discipline of practice. The goal is to build the discipline and will of the initiate.
2. To cast the circle in every step with discipline and focus. The Zelator must be able to explain why this is done and how it relates to the Great Work.
3. A ritual of dedication to a Deific Mask based on interest. The choice should be made on the traits, symbolism and association within nature and the self. A period of at

least one month should be focused on invoking and perceiving the Deific Mask and towards a short or long term goal. Records should be maintained. If the Zelator gains knowledge and further inspiration for the god, they may seek a path towards a state of being of Priest or Priestess of that Deific Mask.

4. The Zelator must be able to explain why duality is not reflected in nature, the gods and in humanity. Seth and Horus must be presented as balanced forces containing destructive and creative elements.

5. The Zelator should study

syncretism in Egyptian, Canaanite, Mesopotamian and Greek pantheons and relate how all are perceived based on their nature and traits. In due course, the Zelator should be able to comfortably work between pantheons, recognizing the inherent powers and their attributes within the mind and nature of Magick.

6. Using specific rituals within the Luciferian tradition (this grimoire, Dragon of the Two Flames, Adversarial Light, Maskim Hul, Bible of the Adversary, etc) the establishment of a basic “awakening” of the living Ba and Agathodaemon

should be conducted and records in detail provided. A “name” of the Daemon should be recorded based on ritual knowledge and insight; the Deific Masks which the Zelator has invoked over time will provide a basic “visualization” of form for the Genius.

PRACTICUS 3 ◦ = 8 ◦

1. The Practicus must be able to Cast the Triple Hermetic Circle and to as a matter of record have achieved a goal of short or long term focus by means of both higher (spiritual) aim and of lower (short

term, material) accordingly.

2. The Practicus will be able to explain the symbolism of the Deific Masks of the Ennead and of the Duat accordingly. This symbolism is explained in terms of representation of the Neter in both nature and within the self.

3. The Practicus performs the Ritual of Anubis as an understanding of the transformation of physical death into the realm of Spirit. This is deemed significant in that the Practicus will have a clear understanding of the True Will and the long term goals in this life.

4. The Ritual of Osiris will allow the journey of the Genius of the Living Ba and the Agathodaemon to seek a direct and single unity with the Psyche of the Practicus.

5. The Practicus may in this grade enter into a Priesthood of a Neter; this would be an office of a minimum of 12 months during which the Priest would meditate and invoke the Neter in question; manifesting within the Living Ba and Agathodaemon and directed into physical manifestation (accomplishment of a goal) in life. If it is Anubis, a deep understanding of death as a point of continuing

transformation of energy; a goal would be a presentation or representation of this power in the living world such as becoming a mortician; art composed of bones and skulls or a scientific study of the brain after physical death. A Priest of Seth would be the direction of the Adversarial Current being the motivating force of change in the physical world; a Priest of Isis would be centered in sorcery, perhaps the lunar powers of the daemonic feminine.

PRIEST OF NETERU

EGYPTIAN EPITHETS & TITLES

Many of the following hieroglyphic epithets and titles are derived from the Old Kingdom. Such may inspire the devoted and serious Black Adept in seeking initiation with a Neter that resonates. The Sethanic Magickian recognizes the importance of inspiring and through magickial application, developing the Agathodaemon and in due time attempting to merge the psyche (Ib, Ren) with the Daemonic Personal God.

If one utilizes a title of “Priest” of a specific Neter, understand that this is

not a random and fleeting “trend” which should be tossed aside at the next whim of interest. What denotes a Black Adept to a “Priest”, not as a specific “office” yet in a personal initiatory state of being?

In the Sethanic Cult of Masks, if the Black Adept over a documented (magickal journal, ritual records, etc) period of time attains achievements from Neophyte to Zelator, a great deal of dedication, time and initiatory practice is experienced which opens the gateways to power.

A Neter represents the specific type of force, a power with occurrence as a type of phenomena in nature and having

associations within the human mind-body-spirit. When the Neter finds a harmony and motivational manifestation in the Black Adept, the Ka and Sekhem relating to the conscious psyche and the Agathodaemon ignites the “black flame” of the magickian.

These are a few examples of hieroglyphics spelling the various priesthood titles as well as magickial offices dedicated to specific Neteru as listed below. These are modern Sethanic (Luciferian) perspectives adapted from the ancient records.

PRIEST OF SETH



hm-ntr Sth (Priest of Seth)

Seth is a Neter of many aspects and manifestations, the foundation power within nature and humanity is the motivator and conquering strength of the rebel mind. The office of Priest of Seth requires a dedication to the Adversary and the ability to guide others in utilizing the Adversarial Current as a motivating force of creative change from disorder.

PRIEST OF HORUS-SETH



hm-ntr Sth hntt (Priest of Horus-Seth)

A Priest of Horus-Seth requires a special type of personality; ideally a Luciferian, who has studied, practiced and achieved a strong sense of balance and the role of darkness and light within nature. The Horus-Seth Neter is beyond the simplistic concept of “Good” and “Evil” as neither exists in nature or the mind; unless a monotheistic belief corrupts the mind to absolutes within a moralistic model. The Priest of Horus-Seth is able to perceive and direct the Adversarial Current; the

chaos and darkness controlled by the storm god Seth is directed to reshape the world in which the Black Adept lives; Horus is utilized to bring temporary order to this disorder which can create a balanced form of Luciferian insight and power.

PRIEST OF SEKHMET



hm-ntr Shmt (Priest of Sekhmet)

Sekhmet requires the Priest to be able to control and direct the dark solar aspect of

the destroyer and primal, violent energy to protect and motivate the Priest and those surrounding the practitioner. Sekhmet is not succumbing to ones' natural instincts without reserve; rather she is a Neter to be guided accordingly to maximize the benefit.

PRIEST OF HEKA (Magick)



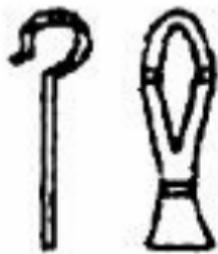
hm-ntr Hka (Priest of Heka)

The Priest of Heka (Magick) is an experienced Black Adept with the Egyptian perception and spiritual application of Heka in the use of words, chant, symbol and association, identifying the natural, material aspects of daily life and how Heka is conjured to direct it. In addition the Priest of Heka understands the practice and equally important significance of action and steps reflecting symbolic purpose of the Hermetic Circle, the neteru, Heka and increasing sekhem in the individual Ren, Ib, Ba, Ka, Shadow and Agathodaemon; more in the course of applying Heka in a direct development of

these aspect of the complete self. A Priest of Heka understands the symbolic meaning of the spiritual and material ritual utilizing knots, statues, athame, was-scepter, Ankh and all the instruments of the Magickial Art. Heka within the ceremonial acts of Licking, encircling and the ancient practices and combining and manifesting the Bas and various Deific Masks of ancient Khem are but a few surface avenues of knowledge and power.

In addition, the Priest of Heka is an office of being which should be held for a period of One Year in the least; Two Years at the most to then initiate experience in other areas of Magick. The

least of knowledge for the office of Priest of Heka is the aforementioned; the gain during the path of this spiritual office is to in the least inspire and guide the Neophyte, Zelator and Practicus in their perception of Heka and using this power to manifest via the spiritual and physical planes of existence. When the office is left by the Black Adept and if the Will permits, ascending to the office of 'Ruler of Heka' (Magick), the wisdom of how Heka associates and is identifiable in the various ancient near eastern pantheons manifest in Luciferianism.



Ruler of Heka (Magick)

The Ruler of Heka is a former Priest of Heka who has wisdom and experience in the theory and practice of the perception of thought in Heka, shaping and compelling the Ren, Ib, Shadow, Ba, Ka and Agathodaemon in the unification process of the psyche and daemon into a living god; in addition the Ruler of Heka is able to utilize any number of Egyptian Neteru towards identifiable and

measurable goals in the physical world. The unique perception of Heka and the small, perceivably meaningless (every action has meaning be it beneficial or harmful to the individual) acts which show the patterns and paths of compelled sekhem and manifestation of the long term goals of the Sethanic Magickian. This “office” is a more accurately a “state of being” depending on the Will of the Priest of Heka. The assumption and completion of the “Priest of Heka” is not an automatic to achieve the “Ruler of Heka”; this is based on the individual alone.

COLOR AND MAGICK

The symbolism and use of color in ancient Egypt provided a template for later connotations concerning nature and design. Color itself bestowed individuality to symbol and image. The word for color, 'iwēn' is translated to also 'nature', 'character' and 'being'. We can easily see how important the use and symbolism of color is. Understand that this is basic foundation for the use of color and that there are variations and additional interchangeable hues and colors which crossed into other symbolism. One may use this in understanding certain aspects of Egyptian

Deific Masks and thus how they are identifiable to the use with the Black Adept in Hermetic Workings.

RED- The color of Seth, fire and blood was the primary symbol of the forces of the Adversary. Red also could represent regeneration and life (vitality). Seth-an was depicted at times with red hair and blazing eyes; his divine power over the desert lands and the realm of chaos. Red, known as ‘desher’ also was symbolic of destruction, death and violent rage as we can see with the goddess Sekhmet. The connection between the word of red, ‘desher’ and wrath, ‘desheru’ is clearly one and the same. Ancient scribes would

use red ink for the hieroglyph for ‘evil’ and the powers of chaos manifest in the many names of Apophis and when appropriate, Seth. After the Hyksos who venerated Baal-Seth, the New Kingdom Pharaoh Ramesses II had red hair. Seth was still highly regarded by the New Kingdom and was a master of war. Tones of color could represent different aspects of the color; red was used to symbolize the protective nature of the sun including amulets depicting the “Eye of Ra”. Other tones including a purple-red could represent the evening sun, often as Atum.

BLACK- “Kem”, “Khem” or “Kemet” (Egypt) is the word for black and was

used to symbolize the fertile black silt along the Nile during the period of flooding. The color black was associated with night and death. The use of a black hole would represent the destruction of enemies. Black is the color which was associated with Osiris as the Lord of the Dead and Underworld; other colors could interchange to represent diverse aspects. The use of black and green was deeply associated with the role of Osiris during the cycle of death and resurrection. Black is the color of mystery and the hidden knowledge which is the path of the unknown, "occult" if you will. Black is both of the primal chaos and the Underworld; yet it is also fertility and life

bound with wisdom. Darkness is that from which all emerges from, returning to in the cycle of life. The primordial darkness and the instinct to evolve is found in essence within the color of 'black'.

WHITE- The color which represents focused purity, cleanliness and sacred mindfulness. Hedj and sheshep are the words for "white" and this color is associated with the priesthoods. Ritual objects for temples and for the ritual of mummification included many objects crafted from White alabaster.

BLUE- The primordial flood and the heavens are represented by this color.

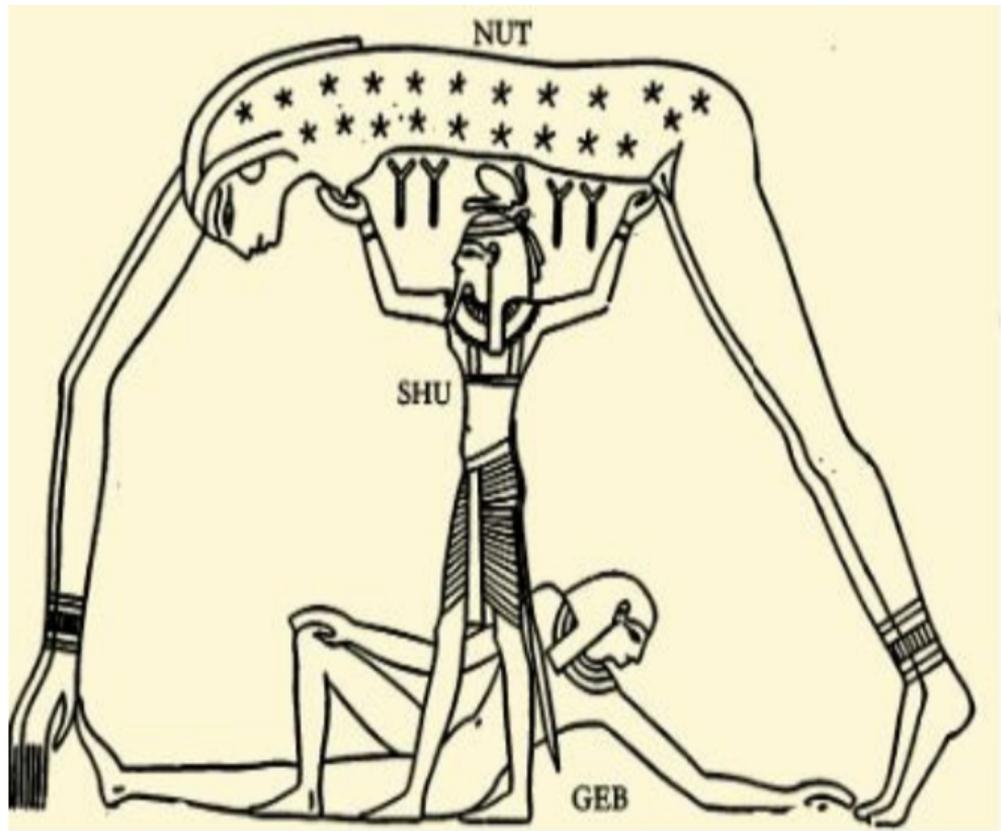
The primal waters much like the Mesopotamian “Enuma Elish” myth are nearly identical in function; the waters are symbolic of life and rebirth. In some instances, blue is represented as a part of Amun-Ra as the god of the solar aspect; equally to remind that humanity evolved from the oceanic chaos.

GREEN- The color of growth, fertility and life including resurrection as with Osiris; who is depicted with green skin as a symbol of rebirth. The green stone known as malachite is associated with this cycle of life and rebirth; the Eye of Horus was found in amulet forms commonly in green. The wings of the

falcon are mentioned in the Book of the Dead[17] as being green. The goddess Hathor is associated with green.

YELLOW- Like gold, yellow is the color symbolic of the Sun. Yellow and gold was the color of the bones and much of the flesh of the gods; thus a symbol of power, majesty and compelling order within life.

EGYPTIAN COSMOLOGY



Essentially, Egyptian reality is basically understood with consisting of being (ntt) and non-being (iwtt)[\[18\]](#). The realms of chaos existed before all and Apophis emerged separate from the cosmos. There

are several myths regarding the origin of the cosmos in Egyptian religion, we will briefly explore them here.

With an origin in the two cities of Heliopolis and Hermopolis, the three powers known as Hu (utterance of the divine), Heka (Magickal power of Will) and Sia (divine wisdom). From these three powers, Atum (Ra) shaped the cosmos with his knowledge of these powers. Atum brought forth the first pair: Shu (Air) and Tefnut (Water or moisture). The union of this primordial pair awakened Osiris, Isis, Seth, Nephthys and Horus the Elder. From Darkness (Kuk), Inertness (Nun), Formlessness (Huh) and

Hiddenness (Amun) was a great cosmic egg formed, from which Thoth (God of Wisdom) was born.

The Sky, known as Nut is a goddess who is held up in the sky by four pillars or Tcham-Scepters which are associated with Seth. Shu, God of Air is between the Sky and Earth (Geb). The earth rests upon the primordial chaos-waters known as Nun. Below the watery chaos is the Underworld, Duat. In the Duat the “Field of Reeds” and “Field of Offerings” is a sacred abode for which the dead may consciously live as Akh, “Spirit”.

The Egyptians understood that

the Gods and their structure within shaping the natural cycle of the “going forth by day”, physical realm was interconnected between the powers they manifest and govern and the phenomena which is incidental to their design. The places of the Duat and celestial abode of the gods, understood as the Spiritual and Astral Plane, would reach into this world and interact by dreams, visions and of course death.

The ultimate transformation of energy into the Spiritual Realm, death was visualized by the Egyptians much akin to the plane of the dream. The transformation of death is much like

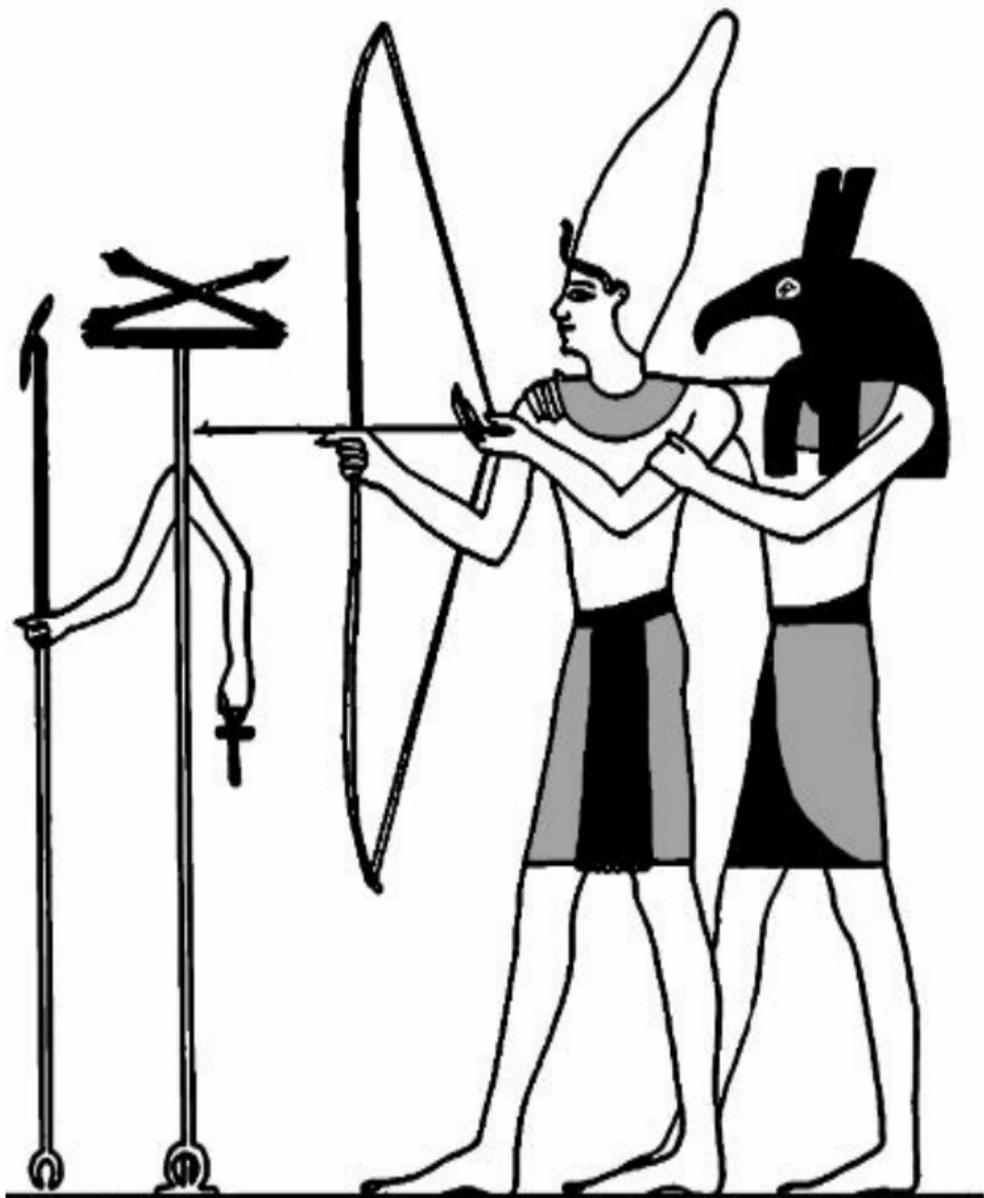
awakening within a dream; the Realm of Death which opens to the Gods, Demons and the Duat is one of irrationality and must not be considered literal.

The shades of the dead still touch the realm of the living at times, yet over time will fade from this material plane. Consider that every time you have a thought, Scientists can literally record a brainwave or energy created from it. As energy in the Physical Realm of Ma'at is continually transforming and changing; this very energy may be transformed into the servant to your Will as a Sethanist or Black Adept. Your thoughts must be controlled and focused towards that

which brings you pleasure, happiness and your path to earthly power.

The Luciferian invoking the powers of Deific Masks may indeed shape the course of life itself; literally you are the only god which is! As the gods could not interact with the physical without our vessel of mind-body-spirit, we have the temporary advantage to honor the powers and symbolism which they represent. We may compel these Neter much like the rebel Seth-an. As Sethanists, all is subject to our Will. If you use thoughts towards goals and find the state of complete ecstasy to strengthen your energy towards these goals, the

temple of the Black Adept may have the utmost possibility in the short time we have life in this physical realm.



**Above: Thutmosis III instructed in archery
by Seth**

THE ENNEAD

The Council of Ruling Gods

The creation myths of ancient Egypt present a family of nine gods which formed the Ennead. In Heliopolis, the known origin of the myth presents the tale which spread and was adapted throughout Egypt. In the Sethanic Cult of Masks, Charles Pace utilized an Ennead of 12 Opposing Factions; highly useful in an initiatory sense of understanding the balance of the neteru.

**THE ENNEAD GODS OF
HELIOPOLIS**

ATUM

SHU, TEFNUT

GEB, NUT

OSIRIS, ISIS

SETH, NEPHTHYS

The Ennead in different cult centers was not always numbered with nine gods; Seti I of Dynasty XIX dedicated a temple to Amon and his Ennead:

**AMUN, OSIRIS, HORUS, RA, PTAH,
ISIS**

The myth of the Ennead describes essentially evolution in an

abstract and religious sense; in the beginning of time, the primordial chaos existed. From the primordial, watery chaos of Nun the god Atum awakened. Like Re, Atum is interchangeable as this power created the earth. Atum is very much akin to Apep the chaos serpent as Atum at first is a mighty serpent which slithered upon the mists. He assumed the anthropomorphic form later when creating the world. Atum soon spat forth Shu, God of the Air and Tefnut, Goddess of Water and Moisture. The two went forth and explored the earth. Atum then removed his eye and sent it forth to search for them. Atum was overjoyed when they returned and his tears formed the first

human.

Shu and Tefnut copulated and created two celestial children; namely Geb, God of the Earth and Nut, the blue colored Goddess of the Sky. Geb and Nut (also known as Nuit) created children who were two sets of twins: Osiris and Isis and Seth and Nephthys. Osiris was given the throne of Egypt by Geb and his wife was Isis. Seth grew angry and soon produced a plan to remove Osiris. Tricking the first Pharaoh into a box, Seth sealed him cut the body of Osiris into pieces and scattered the parts across Egypt. Isis used her great powers of Magick to reattach the body parts and

used her wings, flapping her wings to breathe life back into the body of Osiris.

THE ENNEAD OF 12 OPPOSING FACTIONS



AMON-RA

HORUS

SEKEMET

THOTH

OSIRIS

MA-AT

SETH-AN

BAST

ISIS

KHEPHRI

ANUBIS

NEPHTHYS



The Ennead of 12 Adversarial (opposing) Factions each have a distinct purpose in maintaining balance. The Black Adept, focusing on AMON-RA (Light), being, the consciousness which is disciplined and made strong by the Neter SETH-AN (Darkness). Seth is the one who separates and cuts one free into the isolate abyss of self-accountability; the knowledge of Seth is that of perceiving you are alone and responsible for your path in life.

Seth brings storms and challenges, yet brings newly discovered inner or physical strength, endurance and wisdom from experience. As one continues on the Left Hand Path of Seth,

the darkness becomes a source from which you use to shape your future. When you read the name, “Horus” you will visualize and imagine a falcon-headed deity, one who is a great Neter in the sky, mastery in life and conquering obstacles; then to the opposite being Seth.

You would visualize Seth as a Neter which liberates the mind, reveals the power and majesty of darkness and those strengths and Sekhem within your mind. Seth reveals those instincts and passions, using these chaotic Sekhem (Apep or Apophis), with the model of Seth as a Deific Mask, you will control and focus these passions towards a

balance with Horus; in union this is unstoppable force moving towards the True Will. The same process would apply with the other Neteru in the Ennead of 12.

OGDOAD

Gods of Primal Chaos

Before the solar god Atum, there were 8 deities who held their neteru over the primordial chaos; they were dark and abyssic gods who manifest as composite or 'theriomorphic' powers. Four of the male gods were frog-headed deities and the four goddesses had the heads of serpents. One may simply imagine the slow process of evolution upon the earth

to perceive what they represent; the desire to devour, the reptilian instinct of survival and from the watery chaos to the earth reaching towards the sun. When Atum came into being, the Ogdoad assumed the forms of Baboons who hailed the rising sun.

OGDOAD

GOD	GODDESS	NATURE
NUN	NAUNET	PRIMORDIAL ABYSS & WATERS
HEH	HAUHET	INFINITY OF SPACE
KEK	KAUKET	DARKNESS
AMUN	AMAUNET	HIDDEN POWER OR INVISIBILITY

The Ogdoad are deities who use their

power (as neteru) to produce from themselves the egg containing the youthful Sun-God. What the catalyst for Atum's coming into being was the creative power of the serpent-god Kem-Atef.

The cult-center of the 8 primordial Deific Masks, the solar-god came into being on the "Island of Flames", known as Khemnu also known as "Eight Town". Over time, the god Thoth became the primary Deific Mask and the city was known as Hermopolis. In Western Thebes, the Ogdoad had a temple as late as the Roman Period following the Ptolemies in Medinet Habu.

In exploring the cycle of nature

and evolution, meditating on your deep desires and what you desire to become and achieve, a hymn to the 8 Chaos Gods will be inspiring. If comfortable with modern symbolism, the Algol Chaos Star is an ideal fetish/sigil to visualize with the primordial neteru.



Above: Thoth guiding Atum-Re as he came into being, hailed by the Ogdoad

**chaos-neteru. Atum-Re ascends within the
solar disk, beheld by the Ka.**

THE CELESTIAL SPHERE AND THE STARS

The Abode of the Gods and the Akh

The stars, planets and vast domain of the sky was symbolized by the Egyptians as a type of celestial ocean in which the ferry; rowing into the places of the Spiritual Realm, the very abode of the gods and the dark immortals. The Duat, or Underworld is another realm of the Spiritual Plane in which terrible and awe-inspiring gods, demons and chaos-powers dwell. A place

in which wisdom may be gained while alive in our time utilizing our dreams as the gateway in which the Boat of Re may carry us into frightening and inspiring tunnels and spheres of the Aat's.

The Gods possessed the power to manifest in stars and planets. The constellation Orion located in the southern sky is named the Ba of Osiris and interestingly enough, so is the Moon. Sothis is the Ba of Isis. The Morning and Evening Stars are known as the Ba of Horus of Edfu as well as "The light which shines in heaven". In the myth of the Destruction of Mankind, night is the Ba of the darkness, the Ba of Apophis.

The Sethanic Adept may perform workings of darkness, meditating upon the world in the hours of night and that which Apophis inspires within the depths of the primordial instinct.

The Akhs (demigods) ruled Upper and Lower Egypt in myth after the ruling gods and prior to the Dynastic Pharaohs. These “Akhs, Followers of Horus” after their allotted years of ruler died and each Akh passed from the earthly existence into the celestial abode of the gods. The ascension into the heavens was a theme found in ancient Egypt. The god Re is said to have ascended to the heavens on the shoulders

of the goddess Nut; the gods flew upward and went to their Ka, to their Akh and then to their Ba.

Osiris, the dying and resurrecting god is the model in which we may understand his continual process of emerging from non-creation. Seth-an, the great god, provided Osiris and the other gods much needed balance via struggle and primal power. Seth in shaping the adversarial current, the motivator of existence, was responsible for the Balance and Order of Khem and the pantheon of Upper and Lower Egypt. Seek to experience and understand the knowledge Seth-an offers to the strong,

brave and determined Black Adept. Nothing is freely given, Seth does not suffer fools. Apophis is also a key component to the path of transformation and power. Seek the mysteries of darkness, chaos, storms and order, balance and power shaped in this world of the living!

The Pharaoh Unas offers a beautiful and inspiring hymn in his funeral chamber which provides a map for which the imaginative Black Adept may model after to visualize the ascension and devouring acts, absorbing the Sekhem and Powers of Gods to eventually become a 'Dark Immortal'[\[19\]](#) God seated beside

Osiris the Lord of the Dead.

THE DUAT
(Am-Tuat, Amenti)
Egyptian Underworld



In the opposite direction of the Celestial Abode above, we find a path underneath the earth which is the source of all evolved life; the Abyss-Waters of Nun. As Re during the hours of night enters the Chaos-Waters into the Duat, our primal instinct within the darkness is explored

and used as a source of strength within; at dawn emerging as Khepri, the Beetle-Headed God of Self-Created power beholding the balancing energies of the Sun. Thus we find the abyssic waters of Nun to be comforting and rejuvenating nightly. Balance the darkness and behold the light within.

The Duat lies beneath the earth beyond the Waters of Nun. The vast Underworld is a chthonic realm, however it was written with the hieroglyph of a star. The majority of Necropolis spells all confirm that the Duat is a place in the chthonic depths of darkness; the hidden place which the later Christians called

“Hell” and the Greeks named “Hades”.

The neteru of the Duat are by no means ‘lesser’ than the gods residing in the celestial sky; Anubis is a prime example of this. The great serpent of chaos, Apophis, is nightly destroyed in form by Seth and the other gods to compel Order in the Primal Chaos, to then stir it again in the next hours of night in which the chaos-serpent takes form again.

Originally, the Duat was originally connected with the stars; the abode of the Ennead Gods associated with stars and planets. During the development of the Pyramid Texts the Duat was perceived to cosmologically

exist underneath the abyssic waters of Nun deep within a chthonic and dark region.

The Duat is an abode which is home to many gods, including Anubis and Osiris the lord of the Duat. In addition there are a number of Underworld gods and demons which reside throughout. Apophis, the primordial chaos-serpent exists also in the Duat and nightly assaults Ra and Osiris. Seth is both an assisting and destructive Deific Mask in the Duat. The Duat was considered to be deep in a hidden place which was accessible at the Western Gate located in the mountainous desert region and the exit was in the

Eastern Gate, the path of the Boat of Ra.

The Underworld pylons from the walls of tombs in the Valley of the Kings is described in having 12 Gates; each having guardians.

Gate 1 – Guarded by a serpent named “Desert-Protector” while Atum the sun god assumes his form to watch the destruction of his enemies.

Gate 2 – The Guardian god is “Swallower of Sinners” (those against the state and Pharaonic ideologies and laws) and in this pylon is a lake of fire.

Gate 3 – Serpent-guardian is “Stinger”

and the pylon gate itself is named, “Mistress of Food”. The Lake of Life is guarded here by jackals; it is forbidden for the Duat inhabitants to enter the lake as it is here where Re breathes and gathers strength.

Gate 4 – The gods in this pylon carry measuring cords for the fields in the Duat. Here there are depictions of four various races of men, Syrians, Libyans and Nubians. Mankinds are called the “Cattle of Re” here.

Gate 5 – The Pylon gate is called “Lady of Duration” and the guardian demon is a serpent, “Flame-Eyed”. In this abyssic pylon, the chaos-serpent Apophis (Apep)

manifests by his epithet, “Evil of Face” in which Twelve Gods must use force to subdue Apep. Here “Evil of Face” has devoured and swallowed many human heads. They emerge again from his coils.

Gate 6 – Re passes through the Pylon which has seven jackal-headed poles with two enemies bound to each one and made ready for beheading.

Gate 7 – The Pylon gate is named, “Shining One” and within twelve gods hold a rope from which emanate four whips, four human heads and four falcon heads. This image is described as the “Mysterious Appearance of Ra”.

Gate 8 – A fire breathing serpent burns

the enemies of Osiris here.

Gate 9 – Upon the back of a falon-headed lion stand Seth-Horus.

Gate 10 – Apophis (Apep) is beyond this gateway, bound with chains so Ra may safely pass through.

Gate 11 – This Pylon gate is known as “Mysterious of Approaches” and is guarded by a cat-headed god named Meeyuty.

Gate 12 – Within this Pylon manifest Isis and Nephtyhys in the form of serpents; here the portals end in which the Sun as Ra emerges into the sky as Khephra.

SEVEN GATES OF AM-DUAT

In the Funerary Papyri, the dead must utilize magick by uttering the Names of each demon-guardian of the Seven Gates. There are three guardians each; a god, gatekeeper and herald. The guardians each carry knives however the shades of the dead may pass by if they can utter the name of each.

GATE	GOD	GATEKEEPER	HERALD
1	Upside down of Face, manifold of forms.	Secret Listener	Miserable of Voice
2	Stretched Out of Forehead	Seqed Faced	Glowing
3	Eater of Foulness	Watchful of Face	Curser
4	Hostile of Face Loquacious	Perceptive	Great of Face Crocodile-Repeller
5	Existing on Maggots	Ashbu	Hippopotamus Face Furious of Onslaught
6	Raging of Voice	Face-Eraser	Sharp of Face
7	Sharpest of Them	Strident of Voice	Rebuffing Insurgents

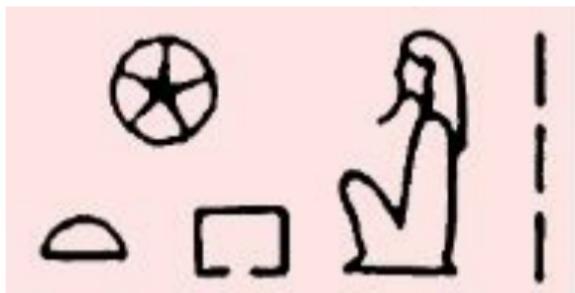
GODS OF THE 21 SECRET PORTALS OF THE PALACE OF OSIRIS IN THE FIELD OF RUSHES

GATEWAY	GATEWAY AS A GODDESS	GUARDIAN GOD
1	Mistress of Trembling	Dreadful
2	Mistress of the Sky	Born of the Depths
3	Mistress of the Altar	Cleanser
4	Powerful of Knives	Long-Horned Bull
5	Fiery One	Killer of Opponents
6	Mistress of Darkness	Destroyer
7	Veiler of the Weary One (Osiris)	Ikenty

8	Lighter of Flames, Extinguisher of Heat	Protector of his Body
9	Foremost	Fowler
10	Piercing of Voice (also High of Double Doors)	Great Embracer
11	Ceaseless in Knifing, Scorcher of Rebels	Cook of his Braziers
12	Invoked by her Two Lands	Cat
13	She above whom Osiris Stretches his arms (also Isis and Ennead)	Destroyer of the Robber
14	Mistress of Anger, Dancing on Blood	Screecher
15	Great of Valour	Vigilant of Face
16	Dread	Clever in Bowing
17	Great on the Horizon	Spirit
18	Lover of Heat	Anointed
19	She who Foretells Mornings throughout Her Lifespan, possessor of the Writings of THOTH	Nameless
20	Dweller within the Cavern of Her Lord	Nameless
21	Sharpeners of the Flint to Speak to Her	Memy

DEMONS AND BAU OF THE DUAT

Underworld Guardians & Servants of Osiris



The ones who dwell in the Duat, often named “Duatiu” are Neteru and their servants/guardians, “Demons”. In the royal tombs of Thebes, the beautifully depicted journey into the Duat is well presented. The Duat is connected as a series of Pylons, or Gates in which there are Three Guardians of each. These gods, essentially demons, guard the pylons and

one may pass by uttering their names. Demons are associated with caverns, water and tombs; they are deities in the sense of their role but subordinate to the more prominent Neteru. It is interesting to note that these deities are associated with water, caverns and tombs in which are the traditional entrances to the Duat.



Above: Demon from Tomb of

Amenherkhepshef, Thebes

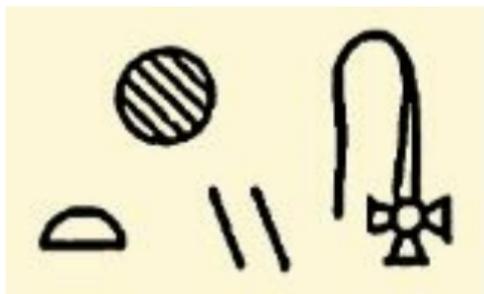
The demons or guardians in the Duat are servants under the control of Osiris, who reigns in the Underworld. As with magickial servitors, these demons would have an overall driving aspect to their nature; thus they will manifest according to how they were brought into being under the Will of Osiris. Demons also served other Neteru as well; they are associated with bodies of water, caves, tombs and pits in which they were specifically defined by a type of action or purpose.

The ancient Egyptians also understood that akhu, deified and blessed dead could also haunt the living. The akhu

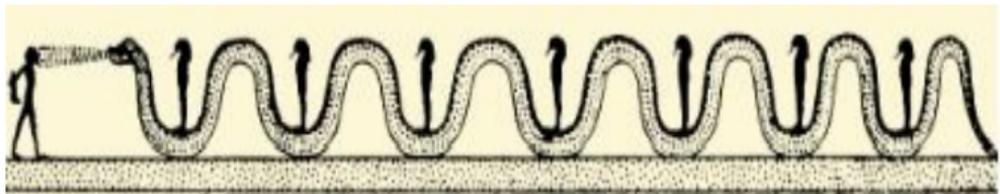
is also a term for demons which are messengers of particular Neteru. The bau are also demonic messengers for the gods as well. The bau are manifestations and also emanations of a Neter also. When offended, or compelled by magickians, the bau were a single-minded force of the Neteru sent to punish or destroy the enemy.

KHETI

Serpent-Demon of Horus



Kheti is an Apep-like demon who spits fire and destroys all aspects of the body and spirit by the command of Horus, specifically crimes which offend Ra and Osiris. There are Seven Gods (Neter) on the crooked spine of Kheti, in mummified-shadow form who collectively bring great Sekhem (power) to this demon found in the Eighth Division and Eighth Hour of the Night in the Duat. Kheti spits fire at his victims, devouring their body and consuming with flame their Shadow-Ba-Ka-Ib-Ren aspects of being.



NETER

(Netjer, Neteru)

Deity, Force, Power, Divine Personification



The Egyptian term Neter (also ‘netjer’ and ntr) is a basic abstraction of the concept of a “god”. Neter is a term used to describe a “Deific Mask”, relating to the type of power and energy which manifests in natural phenomena (storms, solar, earth fertility, war, healing, love/lust, chaos within natural disaster or as a human-affecting occurrence (earthquake, tornado, etc). Neteru is plural for many “gods”.

In the Underworld, the shades of

the dead may become as the god's themselves; one text in the Egyptian Book of the Dead reveals: "I am one among you", uttered to the Gods by the deceased. The Vampyric grimoire of "Sekhem Apep" presents a structure of initiation of which may devour other powers to expand in Sekhem and the Dark Immortal path, existing in the dream and spiritual realms after physical death. This path however is only for a few and the majority of Luciferians may not even seek it in life.

SETH

(Seth-an, Set, Sutekh, Set-Typhon)

**God of Storms, Deserts, Darkness and
Warfare**



The Greatest of the Gods, known as Seth, Set, Sutekh and later Seth-Typhon, the Dark War and Storm God is the founder of the rebel-cult of the Luciferian. The one named Seth, whose epithet ‘great of

strength’ and ‘great of magick’ is for whom the Luciferian path emerges in Egyptian religion shall be honored intensely. Seth has many variants of his sacred name; Set, Sutekh, Suty, and Setekh are but a few however one point is clear: Seth is the mightiest of the gods!

Seth was the son of the goddess of the sky Nut and Geb, which he tore himself from his mother’s womb violently[20]. His place of birth is attributed to the Ombos-Naqada region, specifically where some of his first temple sites were founded. In Upper-Egypt, Seth-an was called according to the Pyramid Texts, ‘Seth of Nubet’ which

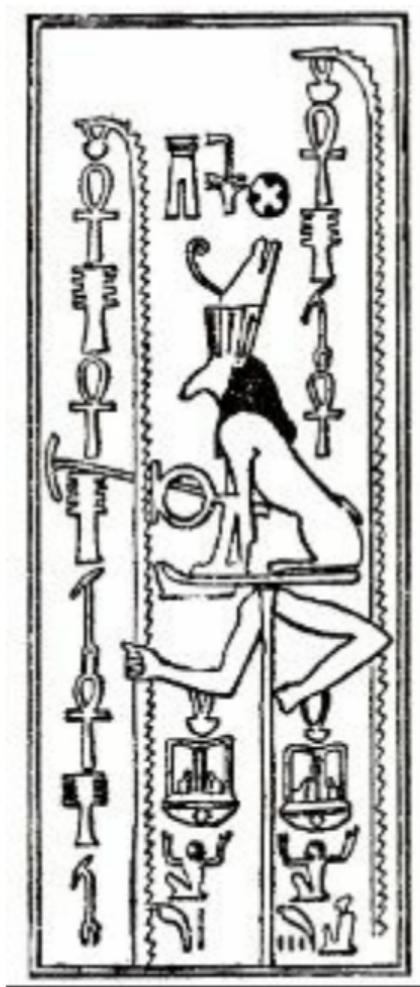
interestingly enough draws an association to ‘gold’.

Seth was the first rebel, the one who would choose his own destiny. Charles Pace wrote in the Necrominon that Seth was of pale skin while Osiris was considered darker; no doubt due to the association of Seth-an to the concept of the foreigner and specifically with the Ugaritic/Canaanite/Amorite pantheons and gods such as Baal, Reshef and having consorts such as Anat and Astarte.



Above: Seth-beast wearing the Double-Crown

Despite modern omissions from popular Egyptian ‘myth’ except for the attempt of “Christianizing” him as a lesser, one-sided ‘devil’; his Sekhem (power) is the Greatest Among all the gods. In one violent occurrence, Seth holds the great was-scepter (‘was’ translating “power, dominion”) which weighs 4,500 pounds, which he threatens to slay a god every day. It is Seth who is favored by the Sun god RA as he is eldest over Osiris, who he slays to gain the throne of Egypt.



Above: The Standard of Seth as Ruler of Upper and Lower Egypt, descending Ankh's and Djed's representing the

guardian of the life and stability through strength and divine ordinance.

Seth manifests in ancient Egypt in a plethora of forms; even with the greatest of the solar gods. As a god holding the power of chaos of which Seth is capable has both destructive and creative qualities. There are specific forms or “deific masks” Seth assumes for specific acts he represents, such as war and even the primordial form of Apophis/Apep.



Above: Hemhemet, ‘Roarer’, form of

Seth-Apep as a great Serpent.

Seth is described by Plutarch as being a powerful god who is 'like iron' and whose name means 'the overmastering' and 'turning back' which refers to the darkness or unconsciousness. As a god of in modern terms, disorder to establish new order, Seth is a god of conquering obstacles and questioning all.



Above: the sign translated in Coffin texts meaning, “To Separate” as a name of Seth.

In many Coffin Texts, the name Seth is replaced by the symbol, “to separate” which is a blade type sign which represents the nature of Seth. The sign of separation is a symbol of rebellion against a prescribed order, thus Seth is by individual standards not only a rebel yet also a loner in many aspects. The sign of ‘To Separate’ reveals the individualistic, rebellious and strong character of Seth as the one who deserts, removes himself from the structure of community or associates. Seth is the Deific Mask of entering disorder, chaos and darkness to then awaken the divine fire of

consciousness and force of will.

Seth is also associated with beer; the intoxicating qualities inspire the raw and often unrestrained chaos which Seth inspires. Both beer and wine offerings are prescribed to Seth.



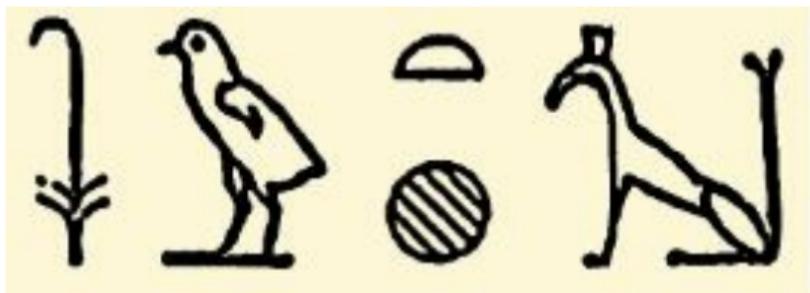
Above: Khepesh, the Kingdom of Seth known as the constellation, “Thigh”.

The constellation “Khepesh”, known as “Thigh” was considered the abode of Seth, located in the northern sky. Seth being the northern one is the one who

motivates the other gods to ascend to their potential by his natural diversity. The thigh of the Bull is a symbol of great strength and primal power.

During one of the battles with Horus, Seth transformed into a serpent which hissed loudly. Seth was named Hemhemet, 'Roarer', and 'Hisser' and was speared by Horus. Like the many forms of the gods, Seth like Horus was immortal and his Neter in myth and religion was continually renewed. The manifestation of Seth in nature was clouds and thunderstorms; much of the cycle in myth is easily recognized by the Eye of Horus (Sun) being attacked by Seth

(Clouds and storms).



Above: Sutekh, a name of Seth

During the Old and Intermediate Period (2500-1991 B.C.E.) a ritual text in the Berlin Museum known as papyrus 3024 presents Seth as IAI, the rebel who manifests with the head of an Ass, a symbol of intellectual rebellion and stubborn individuality. Also depicted in the “Book of Gates”, carved on the sarcophagus of Seti I (14th Century B.C.E. or New Kingdom), IAI dwells in the

Ninth Hour with a demonic guardian known as SHESSHES, a giant double monster (a manifestation of Seth as Apep) which is half crocodile and half serpent. Shesshes dwells in the waters of the Ninth Hour while IAI (Seth) is within a boat. IAI (a manifestation of a Ba of Seth) is a rebel Neter who by intellectual foresight must confront Shesshes (Apophic Sekhem or Chaos) and assist the Barque of Re during his course.



Above: SMAIU, arch-fiends of Seth

DARKNESS AND SETH



The hieroglyphic symbol for “night” and “Darkness” has a curious association with Seth. The was-scepter variant at times held by Seth is a lightning bolt, jagged staff which has a forked bottom descending from the *pt* or “Sky” hieroglyph. This combination was meant for obscurity, *wh* and *grh* translates “night”; *kkw* translates “dark”. Darkness is the principle which surrounds all; it is

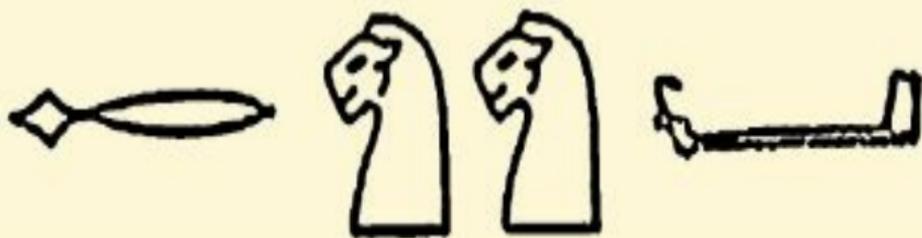
feared by most people as they do not understand it. A Luciferian recognizes that darkness is used to shape and fashion to our benefit within this world. As a force of will, the Adversary uses the Black Flame or inner spark of consciousness to evolve and use as a terrifying and illuminating Sekhem which is found in the symbolism of the forge.

**SETH, ANTYWEY/MEHEN AS
THE ADVERSARIAL
BALANCE OF HORUS AND
SETH**

A STUDY BETWEEN THE SYMBOLISM OF MAGICK, NATURE AND THE SELF

As an exercise in the study of Magick and Nature, try to observe the sky before a storm approaches one day and meditate on the interaction of both. If possible, remove yourself to a field or someplace where there is no direct covering. Think of the chaotic cycle in nature and how the storms with a terrifying majesty bring rain, nourishment for plants and crops. This balance of nature is also within: storms symbolize disorder to inspire evolution in the mind and body. Motion

and struggle cause a reaction which instinctually pushes us to sink or swim, conquer or be conquered.



Above: “Mighty-One of Two-Fold Strength”, an epithet of Seth-Nubti appearing with Nephthys

The unity of two powerful Neteru, Seth and Horus appears with the epithet, ‘Mehen of the Uraei’. In the Second Division of the Duat (Underworld), Mehen is an abyssic deity manifest as a gigantic serpent which encircles a sun disk.

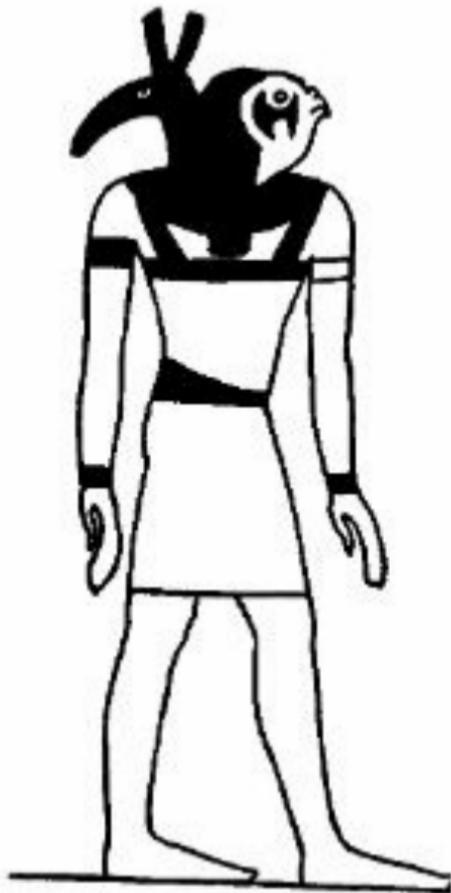
In the Ancient Egyptian Pyramid Texts, the “Ressurrection Ritual” herein, adapted from the Unas Burial Chamber[\[21\]](#) utilizes “Spell of Akhtification” invoking the Neter, **Antywey** (Horus and Seth) within the body of the Black Adept.



**Above: Hrwy-fy Seth and Horus united,
“he with the two faces”.**

Antywey, ‘hrwy-fy’, the dual-god Seth and Horus united known as ‘he with the two faces’. The Black Adept may seek to

invoke the Duat-residing Deific Mask of Seth-Horus as a Neter of balance; the the understanding of “As Above, So Below” becomes clear; the cycle of nature in creation and destruction is essential to understand within.



**Above: Antywey, hrwy-fy; Seth-Horus as
uniting Upper and Lower Egypt. Antywey
is a Neter of Strength and immense
Sekhem.**

As Horus was given rule over the Black Land (Khem) which is inundated by the Nile, Seth held mastery over the Red Land (dsrt) being the desert; the ruins and wastelands which was an often nomadic territory held by foreigners. This was not an absolute; Seth is manifest with both the crown of Lower Egypt and with the cult center of Ombos, the crown of Upper Egypt as well.

The ceremonial name of the capital of the 10th Nome in Upper Egypt held Antywey as the patron Neter; 'hwt shtp' (House of Reconciliation), balance without duality. Horus and Seth were united to manifest one Neter: this is a

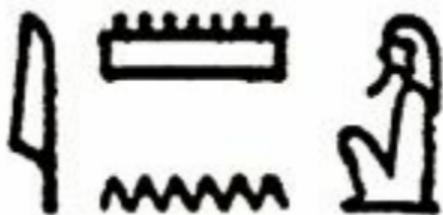
balanced power which established new energies and symbolism of both Horus and Seth.

Horus and Seth were united to bring balance between the forces of darkness (chaos) and light (order) with the coming into being of Antywey (Seth-Horus). The name of Antywey was often written with two falcons; however Antywey is made by the manifestation of the Bas of Horus and Seth. The priest title of Antywey is known as ‘shtp ntrwy’ (Who Reconciles the Two Gods).

AMON-RA

(Amun, Amon, Amun-Re, Kematef)

Lord of the Two Horns, The Hidden One



Known from the Pyramid Texts originally, Amon was a primordial god who by the Eleventh Dynasty established a cult-center in Thebes. The name of Amun translates ‘The Hidden One’ as an aspect of his divine power is the great force of the wind. The sacred animal of Amun is a ram with great horns, symbolic of his power of fertility and the creative force.

Amun also manifests as the serpent-god Kematef whose name means

‘he who has completed his time’, representing the snake shedding his skin as renewal. As the cult of Amon-Ra grew in Thebes, his primary association emerged as a sun-god whose epithet was ‘he who abides in all things’ and is thus related to the Ba or Soul of all motion and phenomena in the physical and spiritual world.

The Egyptian Book of the Dead names Amun as the ‘eldest of the gods of the eastern sky’ and the god is called “Amun rises as Horakhty” representing his solar nature; the invisible god becomes fused with the visible Sun itself. Amon-Ra displaced the warrior-god

Montu in his cult center of Thebes. Essentially, Montu was more or less absorbed by the rising cult of Amon-Ra and he was visualized as protecting the Pharaoh in battle. The primary power of Amon-Ra is best understood by his epithets, 'Lord of Victory' and 'Lover of Strength' representing his military strategy which inspires the Pharaoh.



Above: Amon-Ra as the Ram of the Sun.

Amon-Ra assumed the epithet of 'King of the Gods' from the Middle Kingdom

onward. His unifying power was solidified when he was styled 'Lord of the Thrones of the Two Lands', being Upper and Lower Egypt.

Amon-Ra is depicted in several forms; the first is a human male wearing the kilt with a bull's tail attached. He wears a feather pattern tunic and the double-plumed crown. His skin is both blue and red. The original color of Amun was red however he is shown blue symbolizing his power over the air.



Above: Amon with was-scepter and Ankh enthroned.

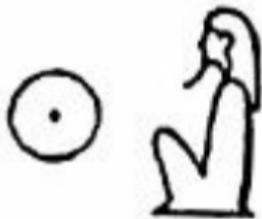
Amon-Ra is also presented as a ram-

headed god with horns, holding a was-scepter upon a throne. Amon-Ra holds the Ankh and has the tall plumes with curved horns and the Uraeus Serpent upon his brow. The Ram-Headed God of the Sun is a mighty conqueror and maintainer of Order. The cult center of Amon-Ra was in Karnak, the path to his temple was lined with ram-headed lions representing Amon-Ra and his association with his solar and manifestation as ‘Amun, lord of the two horns’.

RE

(Ra)

The Sun God



Re is one of the most important gods of the Egyptian pantheon. Known as Re-Horakhty (as the morning sun) and Atum (evening sun), Re is known in magical texts as the composite god Re-Horakhty-Atum-Horus-Khepri. The fusion of various deific masks in Egyptian Magick is a powerful tool for initiation; understanding their attributes, symbols and how they relate to your goals in ritual establishes their validity in initiatory workings.

Re appears in the sky as the

blazing orb of the sun; his physical manifestation. Re navigated the celestial ocean upon his mandjet, 'day barque' during the course of the day along with several others including Maat, daughter of Re. As the god Re ruled earth since the earliest times, this is reflected in the sun bringing growth and beneficial qualities to the earth.

In the evening, Re enters the Underworld in his mesketet, 'evening barque' and like other Solar Deities (Canaanite Shapash and Mesopotamian Shamash) journeyed through the Underworld. Re's power is then is the invigorating power which is brought in

union with Osiris which ascends in renewed power in the dawn. This Magickially may be understood as if symbolically Re's power as Kingly Deity creates Order by empowering Osiris, god of the dead, to then ascend as the renewing power which must continue balance in the creative and destructive forces of nature. The Ba of Re-Osiris rises each day and returns to the corpse of Osiris (unconsciousness) in the Underworld at night.

In the 'Litany of Re' the Sun Deity has a multitude of forms which he assumes and visits in the Underworld. To avoid confusion, the Black Adept must

understand and in complete investment of belief, recognize that he or she is like Re; that is the center of the universe of self. The multitudes of Deific Masks are reflections of aspects of your being and the powers of nature relating to your thoughts. "I am the Only God Which Is" is perfect as the Motto of Magick.

Apophis, the serpent of darkness and power of chaos attacks Re each evening in the Underworld, to be defeated by his 'higher manifestation' of the Deific Mask, Seth. Each evening Apophis, being immortal is awakened to attack again. Sethanists and Luciferians view Apophis as the primal and often violent power of

our instinct of survival, lusts and drives which our conscious, articulated Will must channel and find a balanced focus for to ensure desired manifestation in the physical world. Without Apophis, Re would have little care for his journey and would become weak and indifferent. Struggle and our determined victory in the outcome make us stronger and wise in the use of power.

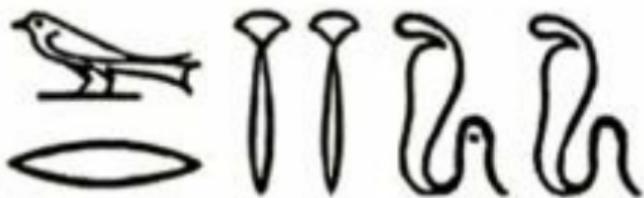
Re is considered the creator of earthly life. Being cut, Re's blood dripped and the Hu (authority) and Sia (Mind) were created from it. Man was shaped from Re's tears and the authority of kingship upon earth partly manifests in

Pharaoh. As a living god manifest, the Black Adept is a modern manifestation of the gods, thus like the later 'Hellenic Cult', is reborn in modern Luciferians. We hold the keys to power in our life. Use this knowledge well.

Re appears as a man with the head of a falcon or ram, with the fiery disk of the sun encircled by the Uraeus Cobra, the immortal serpent. The Winged Solar Disk with the two serpents flanking is a symbol of divine power; for the Black Adept it is our potential and presence and must remind us that we are accountable for our victories and glory in this life.

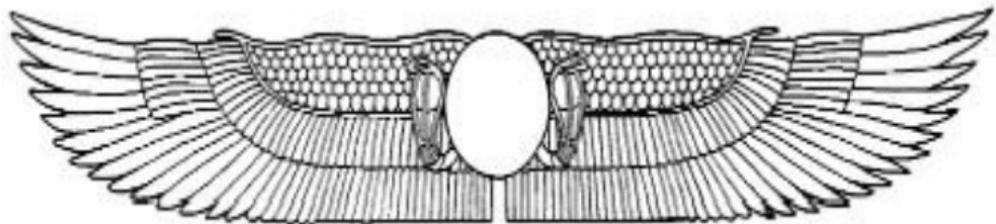
UR-UATCHTI & HORBEHUTET

Horus of Behutet as the Solar Disk and the Divine Union of Nekhebet and Wadjet, Power and Protection



The winged solar disc and two cobra goddesses which flank each side are protective deities. This symbol of compelled order or structure of governing life is also a representation of conquering solar force. The goddesses Nekhebet and Buto join in supporting the solar disc of

Horus representing the protective majesty of Upper and Lower Egypt.



Above: the Cobra-Winged Solar Circle which is a protective Neter, Nekhbet and Wadjet supporting Horus of Behutet in the manifestation of the solar disk

It is Seth and the forces of chaos which counter this power and compel the motion and evolution of established order and continuity in life. The Sethanist must be aware of the necessity of Horus and Seth-an as balance within. The basic understanding of this symbol is the

balanced role of creator, protector and destroyer.

Known also as Horbehutet, Horus of Behutet, this is the solar manifestation of the war-god who overcomes his enemies. This syncretism of several Deific Masks: Horus, Nekhebet and Wadjet with the guidance of Ra is a great example of how the Sethanist may combine Deific Masks or utilize existing ones for workings and goals within spiritual development or material desires.

HORUS

(RE-HORAKHTY, HORAKHTY,

HARAKHTE, HORUS OF BEHUTET, HORUS OF DEWAT)

Lord of the Sky, Conquering Neter



Horus is one of the most ancient of Egyptian gods; his role originally is reflected in his epithet, “Lord of the Sky”. Horus was in mythological terms understood as the “the one on high” representing his form as a hunting falcon and his reference to a solar god; his right eye was the Sun and his left eye the Moon. In the Pyramid texts, Horus is called the god of the east and the winds,

especially the north, are his breath. The speckled breast of the falcon in mythological terms present his form in the sky; as twilight approach the sky becomes spotted in the Egyptian horizon.

There are three main forms of Horus: the first was Horakhty, ‘Horus of the Two Horizons’, the second was Behdety, ‘he of the Behdety’ and the third as Hor-em-akhet’ (Harmachis), ‘Horus in the Horizon’. Horus was later assimilated with Re-Horakhty (a form of Ra/Re) and the Underworld-god of the Canaanites, Horon was assimilated with various manifestations of Horus later. In Ptolemaic times, Horus was addressed as

“the venerable bird in whose shadow is the wide earth; Lord of the Two Lands under whose wings is the circuit of heaven; the falcon radiating light from his eyes”[\[22\]](#).



Above: Horus as falcon with Double crown of Upper and Lower Egypt beholding the Ankh

Horus assumes the form in many depictions as a falcon-headed man wearing the crowns of Upper and Lower

Egypt; his role is centered as the living and ruling Deific Mask which compels Order and Victory throughout both Egyptian lands. As a Deific Mask for the Black Adept, Horus symbolizes Order and Victory within your daily life which includes family, job, etc.

Horus of Dewat is the manifestation of the god as the Morning Star. Horus is described as coming forth through the double doors of the sky in the firmament which are opened at dawn, which along with Harakhti and the Pharaoh, ascend and purifies the self in the Field of Rushes. A description of the hymn from the Pyramid Texts is as

follows:

“Morning-Star, Horus of Dewat, divine falcon, ‘bright green’, same divinity in four aspects (hail to thee with these thy four contended faces) is called Child of the Sky; his four contended faces see that which is Kns-t and drive away the ‘dew’ from offering tables”[\[23\]](#)

As the Morning Star, Horus of Dewat is described as receiving his favorite harpoon, his staff and his depiction is as violent as Seth; Horus is manifest as a companion to Pharaoh with his Magickal weapon which cuts off the heads of enemies, having twin bone points which are as predatory claws,

beholding the power of the rays of the sun which are described as twin barbs. Horus manifests in this form in the Field of Offerings.

Horus of Dewat (as the Morning Star) along with the Pharaoh is depicted together in the Field of Offering for the benefit of Isis the Great. Horus is given the epithet “Blue-eyed” and “Red-Eyed” when protecting. When putting down the cosmic-family rebellion of mighty Seth, Horus is able to defeat the Neter Seth and binds him before Osiris, crushing the rebels. Sethanic Magickians as modern Luciferians perceive, these Deific Masks and their opposing powers are

identifiable within the self and nature; each depending on the adversity and challenge of the 'other' to grow stronger and more powerful in mastering our obstacles.

Don't fall into the trap of dualistic 'good' and 'evil', merely honoring Seth and rejecting others. This is a simple mistake which causes a complete misunderstanding in Magick; the result will be a superficial and passing interest in true initiation.



Above: Horus of Behutet

Horus of Behutet is one of the strongest and most glorified manifestations of Horus. Horus of Behutet had cult centers and shrines at Philae, Tanis, Mesen, Aat-ab and other cities. In Tanis his form is that of a lion however in other temples it was the falcon-headed warrior with the Double Crown of Upper and Lower Egypt; Horus of Behutet is depicted holding a war-mace in one hand and holding bow and arrows in the other. When upon his throne in Tanis, the Neter is shown resting upon a throne which is upon the back of a lion.



Above: Horus in Falcon shape with Ankh and Was-scepter with Solar Disk upon head.

In addition to being a destroying, war god we find Horus of Behutet assuming the form of a falcon with a phallus that terminates into the head of a lion. The god also appears with wings as well and rests upon two crocodiles. The counterpart of Seth, Horus in this form is the one who drives away storms and clouds and

establishes illuminating light from the sun which is reflecting his power of the dominion of the sky.

Horus of Behutet is also the god of weapon-making and blacksmiths. The god was worshiped by the mesniu (metal-workers) who made spear heads, mace and axes and swords for the warriors. The mesnet, or “foundry” was located at Edfu. Horus of Behutet is known as the “Lord of the Forge City”. Horus of Behutet also assumed the form of the winged disk and joined with the two goddesses Nekhebet and Wadjet in the form of two spitting cobras.



Above: Horus of Behutet and Isis blessing Seti I.

Horus was considered the son of Osiris and Isis, associated with the Pharaoh which of course the “Horus Name” was associated. Horus unites Upper and Lower Egypt as the epithet, ‘Har-mau’, ‘Horus the Uniter’. His forms are several; as the falcon or human with the head of the falcon. As Behdety, Horus is hawk-winged and as Horakhty he appears both as a falcon-headed crocodile and a full falcon. Often, Horus is depicted wearing the Double Crown representing his power over Upper and Lower Egypt. Horus is the contender against Seth for the throne

of Egypt, although eventually Horus and Seth are joined as one god, the balanced power of Upper and Lower Egypt.

Horus-Behdety (Horus of Behutet) is the god of Edfu, known by the Greeks as ‘Apollinolis Magna’. In this sense, Horus is assimilated with Apollo. Horus-Behdety flew to the heavens in the form of a winged disk, known as “The Great God, Lord of the Heavens” and in the form of the winged disc was able to see the enemies of Ra and slaughter them. Thoth is the god who announced that Horus should be his epithet should be Behdety, Horus of Edfu. Horus-Behdety was a god of weapon-smiths, thus known

as a preparing power for battle.



Above: The Udjat or Uatchet (Eye of Horus)

The Eye of Horus, known as the ‘Udjat’ represents the “strength” of the monarch; for the Black Adept it represents the strength of the individual will and the self-determined path of the Sethanist. The Udjat is a Magickal symbol of protection and power associated with the eye; the commanding presence of the Black Adept when he or she so desires. The Eye of

Horus had many epithets, wsr-t, “powerful”; km-t, “black”; dsr-t, “red”; wr-t-hk-w, “sorceress (crown); yt-t-m-f-r-h-t-k, “Horus has taken his eye and put it into Osiris the king’s forehead”; the Pharaoh is able to gain the powers of the Eye of Horus: “The King is to assume the eye to himself”[\[24\]](#)



Above: The Wedjat (alternate spelling of Udjat) Eye, the lunar eye was healed by Thoth after reclaiming it from Seth.

The Eye of Horus is called ‘wr.t-hk-w’, “sorceress (a crown)” which identifies the Eye with Magick and the power of the character, personality and Will of the Black Adept or Sorcerer. Another Magickal epithet of the Eye is “w’h-t-nt”, “Offering of the god (Neter or ntr). The Eye is of great Magickal significance, Seth wishes to possess it, Osiris utilizes it and Horus regains it again in the pantheon-struggle of balance.

Horus in the epithet of “the Great God, the Lord of Heaven” is in the form of the falcon of the sun. The outstretched wings are the sky; his fierce and piercing eyes are both the sun and moon. The

colors of the sky from sunrise to sunset are like that of Horus, “of many hues”. Horus called Harakhte, “Horus of the Horizon” beholds both the sun and the sky, of which is his dominion. Harakhte takes the form of a falcon-headed man who is crowned with the sun disk.



**Above: Horus of Behdet the Neter of War
and patron of Blacksmiths**

HARPOKRATES

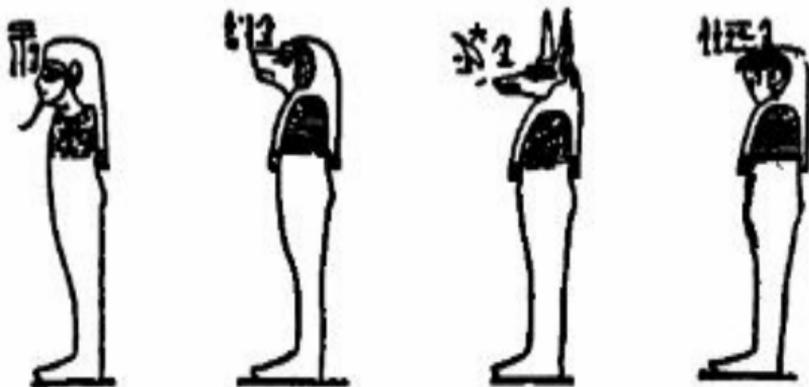
Horus in the manifestation of a

Youth

Harpokrates 'Horus the Child' is a manifestation of Horus in a human male who has the side-lock of youth with his finger in his mouth. In Greco-Roman period, Harpokrates was very popular and was thought to compel destructive energies to stay away.

FOUR SONS OF HORUS

**Gods of the Four Cardinal Directions and
Funerary Holding Jars of Innards**



IMSET
(SOUTH)

HAPI
(NORTH)

DUAMUTEF
(EAST)

QEBEHSENUF
(WEST)

The four gods, sons of Horus were given charge over protecting the embalmed internal organs of the dead. The sons of Horus are known from the Old Kingdom where they are described as the “souls” of Horus as well as his children. The four sons stand within the Halls of the Two Truths, where Osiris sits enthroned. The

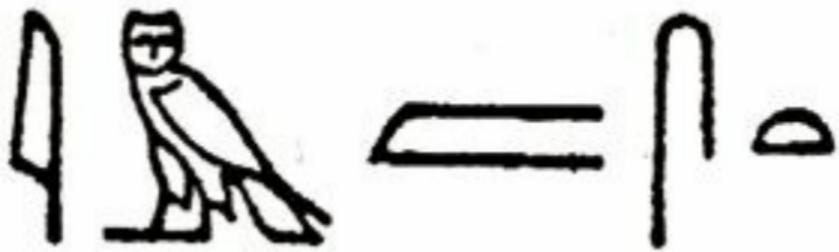
four gods are powerful; in turn they are protected by a manifestation of a particular goddess.

In the mortuary rituals, the two arms of the corpse being mummified are associated with Hapi and Duamutef, North and South respectively and the two legs with Imset and Qebehsenuf, South and West. The Sethanic Hermetic Circle utilizes the four at the cardinal points of the circle.

In the Sekhet-Aaru these are the guardians of the mummified body with two on each side. Hapi protected the small viscerae of the corpse; Duamutef protected the Ib (heart) and lungs; Imset

protected the stomach and small intestines; Qebehsenuf protected the liver and gall bladder. The goddess also assisted the Four Sons of Horus in this process as well.

IMSET
(IMSETY)



Imset is the Lord of the South, whose face is Human and he guards the Liver. The

Tutelary Goddess associated with Imset is Isis.

HAPI



Hapi is the Lord of the North, his face is a Baboon. Hapi guards the Lungs and is associated with the goddess Nephthys.

DUAMUTEF



Duamutef is the Lord of the East, his face is a Jackal. The goddess Neith is associated with Duamutef and he guards the Stomach. His name means “he who praises his mother” which relates to honoring the deceased ancestor.

QEBEHSENUF
(Qebehsenuf)



Min was the Deific Mask representing sexual procreativity. Depicted as an anthropomorphic deity, Min stands with his phallus projecting out of the right side of the body; he has the royal flagellum with his arm reaching up in symbolic way of destroying his enemies. Min can also assume the form of a man with the head of a lion as presented in the temple of Khonsu at Karnak.

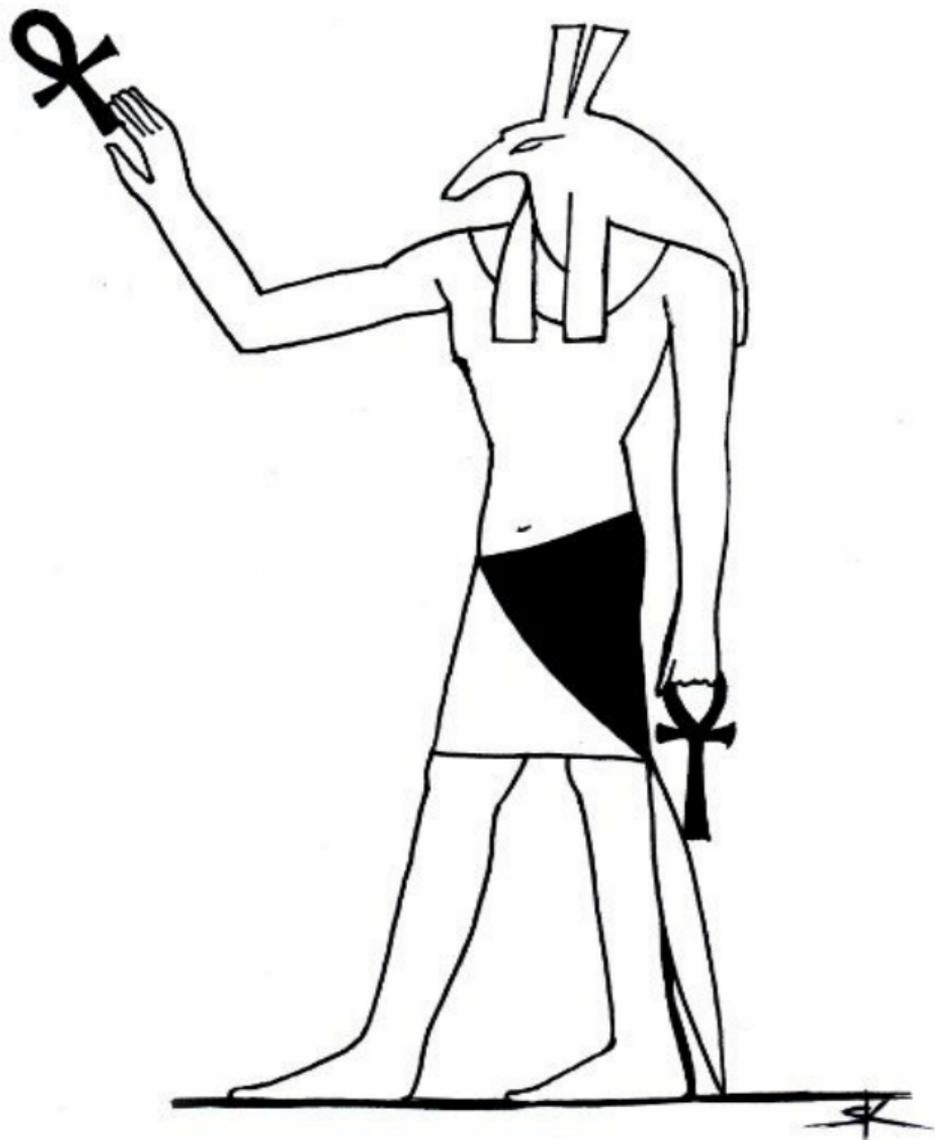


Above: Min, the God of Sexual Fertility

The worship of Min is recorded back to the time of Pharaoh Scorpion prior to the unification of Upper and Lower Egypt in 3,000 B.C.E.



Seth by Mitchell Nolte



Seth giving Ankh (Life) by Kitti Solymosi



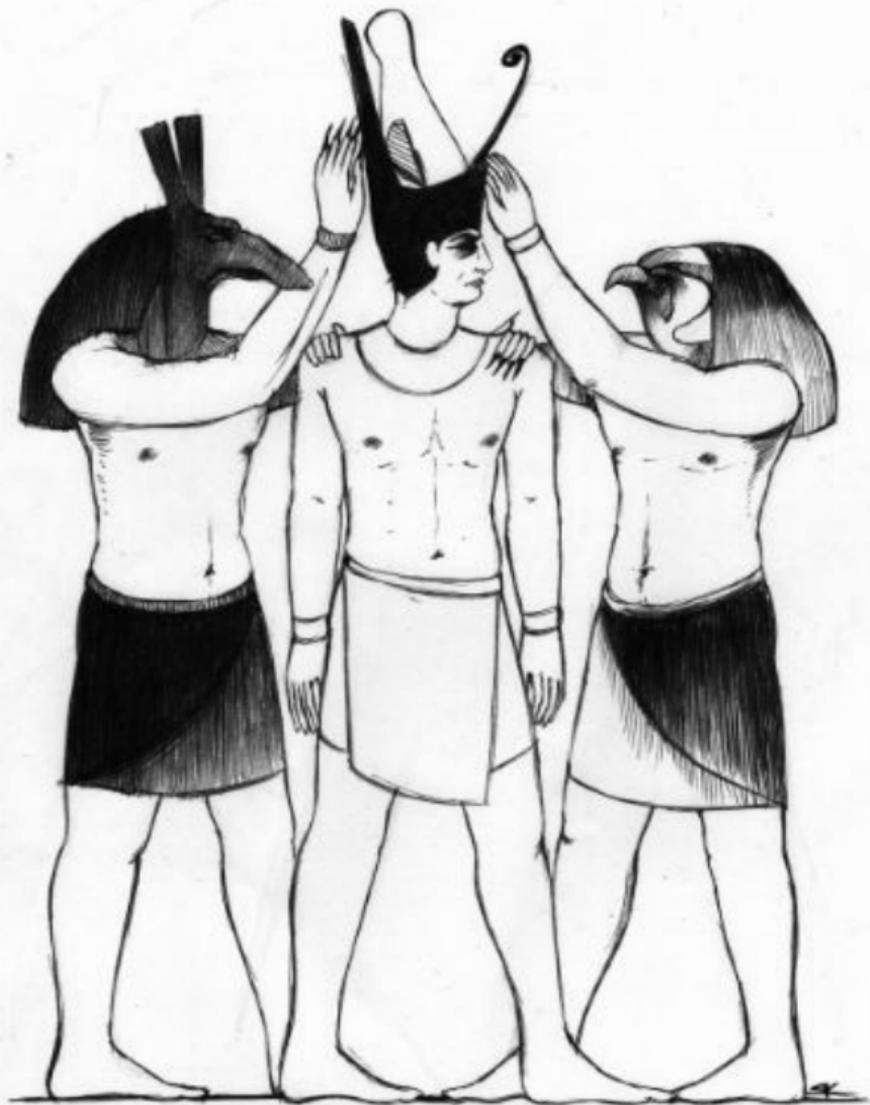
Seth-Amon wearing the Double-Crown of
Upper and Lower Egypt by Kitti Solymosi



Seth enthroned by Kitti Solymosi



**Seth and Horus at Abydos by Kitti
Solymosi**



Seth and Horus crowning Pharaoh Unas by
Kitti Solymosi



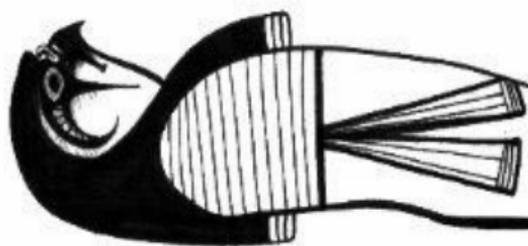
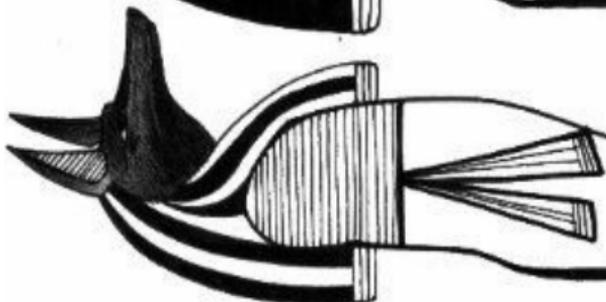
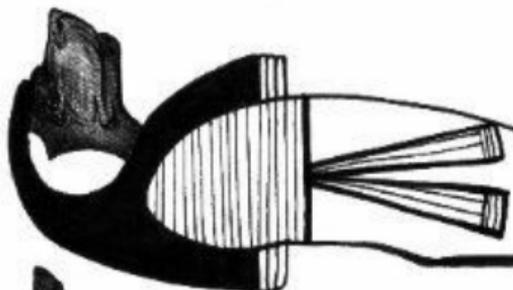
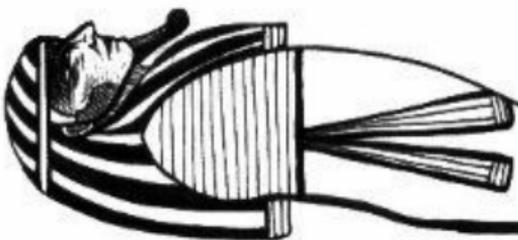
Winged Baal-Seth Subduing Apep-Yam by Kitti Solymosi



Duat (Underworld) Neter Antywey Seth-
Horus as Mehen by Kitti Solymosi

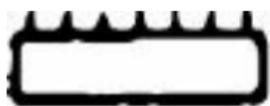


Antywey Horus-Seth (Mehen) Duat Neter
between Sphinx by Kitti Solymosi



Four Sons of Horus by Kitti Solymosi

MONTU
War-God



Montu is a warrior Neter (god) of the Theban region and was highly revered. The Pharaoh's of the Eleventh Dynasty were close to Montu and this Neter is later closely assimilated with Syrian war-deities. In later periods, Montu was overshadowed by the Amon (Amun) as the ram god and the primary Neter centered in the city of Thebes.

Montu manifests in the form of a falcon-headed war-god who is similar to Horus in his conquering 'mask' of power.

Montu is identical to Horus when bearing the epithet, “Horus of the Strong Arm”. Well into the Middle Kingdom, Montu ascended to the status of the Upper Kingdom counterpart of Re of Heliopolis. In the cult center, Iuny, the Deific Mask was assimilated into one Neter known as Mont-Re. To the Hellenistic Greeks after Alexander III of Macedon, Apollo is equated with Montu (just as Horus was by the Ptolemaic Basileus’ (Kings). During the Twelfth Dynasty, Amun ascended to primary power in Thebes.

As a Neter which represents the destructive heat of the sun (identical to Horus in his manifestation), Montu is a

war god who is depicted similar to other Deific Masks: a hawk-headed man wearing the royal kilt, one hand holding the Ankh and the other the was-scepter. Montu is crowned with two plumes and the sun disk which is protected by the Uraeus cobra.

For the Black Adept seeking to have knowledge and eventual power from the Heka of war-gods such as Montu, Horus of Behutet, Sekhmet and even Resheph in the phenomena in nature of the destructive heat of the sun; seek to test your inner and outer strength. Consider the creative, sustaining and destructive balance of the sun and what this cycle

identifies within the mind. Invocations to a conquering, destructive Neter may utilize if one is comfortable, Montu, Resheph, Horus of Behutet as their manifestation of the Neteru are nearly exact in nature.



Above: Montu the God of War

SEKHMET

‘The Mighty One’

**Goddess of War, Hate, Pestilence, Healing
and Sorcery**

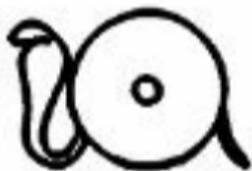


Sekhmet's cult center was originally in Memphis along with her husband Ptah and son Nefertem. The name 'Sekhmet' means "The Mighty One" and is depicted as accompanying the Pharaoh into battle. Sekhmet's power is centered in predatory and unrestrained violence; spreading terror everywhere. Sekhmet is manifest as a woman with a lion's head, at other times she is depicted as lioness.

Sekhmet manifests her power in the goddess with the lion head, often with

the solar disk upon her head. Her very nature is to use the destructive power of the sun to immolate her enemies in the flames. The benevolent manifestation of Sekhmet was Bast.

The weapons of Sekhmet are arrows which, “with which she pierces hearts”. The element associated with Sekhmet was fire; the hot desert winds were the breath of the goddess. A fiery illumination emanated from her body. When Sekhmet assumed her Cobra form her name was **Mehen**. At the beginning of military campaigns, Sekhmet’s temples were opened to announce the beginning of war.



**Above: Sekhmet as Wadjet the fire-spitting
Uraei (Cobra) and the solar disk**

The fire-spitting Uraeus of the god Ra and the Pharaoh is a manifestation of Sekhmet, known as the “Eye of Ra”. Sekhmet like Isis was also a powerful goddess of magic, having a specific knowledge of sorcery and that of healing as well. In the lore of Sekhmet, she was able to breathe fire to the enemies of Ra.

As a protective and healing power, Sekhmet is known as “Mistress of Life” and is called the mother of the

pharaoh in the Pyramid Texts. Sekhmet manifests with Mut and also Hathor. Sekhmet's epithet, "Nesert", "Flame" as a destroying element is utilized against the enemies of the land of Khem; this aspect of Sekhmet is illustrated in her legend of destroying mankind in one ancient myth.

As a predatory "Sekhem", the goddess Sekhmet avenged Ra by destroying the populace of the city of Suten-henen, wading in their blood (much like the Canaan myth of Anat). Ra instructed beer to be brought to where she was slaying the men and women, mixing it with blood. Sekhmet soon found joy in drinking the blood and beer and ceased

her attack on humanity.

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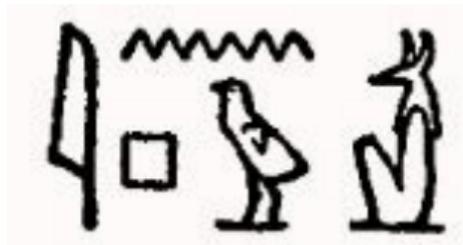


Sekhmet

ANUBIS

(Anpu)

God of Embalming and Death



Anubis is the god of the dead and the mortuary art of embalming. One of his epithets, “Lord of the Hallowed Land”, Anubis is a powerful god of the Theban Necropolis. Anubis initiates into the mysteries of death and transformation; a lord of magick. In legend, Anubis was the son of Nephthys and Osiris, while other myths describe the father of Anubis to be

Seth and Aset (Isis).



Above: Hermanubis

Anubis and Death was the Greek Hermes – Hermanubis while in Egypt he was Anpu (Lord of Jackals) who is the Magician – Keeper of the Balance. We may see Anubis as a god of initiation of the mysteries of darkness and death; the role of Anubis is preparing the dead for the Underworld, thus preserving the inner-fire, the Black Flame of being. The messenger of black shape was the in-

between deity of the world of the living and the Underworld. Anubis is also the opener of the roads to the North, said to represent the Summer Solstice.

Anubis is represented as a man with the head of a black canine, appearing also as a desert jackal or dog. The jackal is known to be a haunting scavenger in cemeteries and no doubt inspired the manifestation of this god. The scavenging dogs and jackals in pre-dynastic Egypt, digging up shallow graves is one of the origins for the form of the god; the black fur is a reference to the mysteries of death and the Underworld. The black color of Anubis is symbolic of the discoloration of

the mummified corpse after treatment with natron and the wrappings pasted on in ceremonial mortuary preparation.

The etymology of the name Anubis links in one Egyptian papyrus as from the verb for 'putrefy', relating to transformation after death. The epithets of Anubis are many; Khenty-She-Netjer, 'presiding over the god's pavilion' in which the god oversees the mortuary preparation of the Pharaoh. The structure for embalming, 'Per Wabet', 'The House of Purification' which with the assistance of Thoth, Anubis created for the ceremony of embalming of Osiris is best known.

The epithet, 'Lord of the sacred

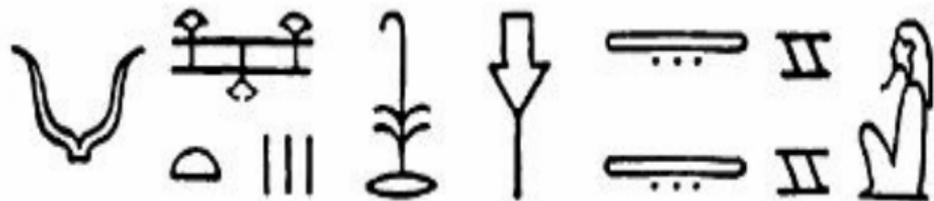
land' being 'Neb-Ta-Djeser' is a reference to the desert in which the necropolis was established. Anubis, watching over the heights of the desert cliffs, protecting the necropolis from seen and unseen threats in antiquity is another role. Anubis is also the "Jackal ruler of the bows" grants the god a powerful role in the pantheon in which he presides over the mysteries of physical death and the journey through the Underworld.

As the god of embalming, Anubis is known by the epithet of 'Imy-Ut' which translates, "He who is in the place of embalming". Anubis washes the royal entrails and prepares them in the canopic

jars, the Four Sons of Horus. Anubis embalms the Pharaoh, purifying the body with unguent from the eight 'nemset' jars and eight 'aabet' jars. Anubis also brings the 'hekenu' oil which is smeared on the corpse of Osiris, using then sweet incense and carefully wrapping the body in Magickally charged bandages which were made by the goddess Isis (Tyet).

Anubis is depicted in art in the traditional standing posture of the gods, legs and arms straight unless holding the 'was scepter', one hand often holding the Ankh; the god also is shown in the embalming rites of the deceased and in kneeling form. The kneeling form of

Anubis shows him with one hand in a fist, saluting the power of Ra. Anubis was the Guardian of Offerings, his very form derived from the jackals which were heard howling in the desert to the west of the Nile in the period of sunset. This was the traditional time of burials in which the deceased was initiated in his force of Ka/Ba into the mysteries of Osiris.



Above: Anpu, Opener of the Way of the South Power of the Two Lands

The jackal-god Wepwawet (The Opener of the Way), is known by the epithet “who

adorned the Bas of Hieraconpolis, who clothed the bodies of the jackals, the gods, followers of Horus.”[\[25\]](#) The followers of Horus are divine dead who are considered to be pre-dynastic kings.

A suitable Priest of Anubis would be a mortician or someone who works closely with death; this allows the understanding of the transformation and sacred mystery of transformation and death. Someone who seeks Anubis may utilize human bones and dead matter to seek the energy current of death and transformation. Charles Pace became a Priest of Anubis for a time based on his career as a mortician. One could enter

into a Priesthood of Anubis by exploring a balanced understanding of death and transformation; this would require working with bones, exploring the cycle of life and death and honoring those who go beyond close to you in life.

ISIS

(Aset)

**Goddess of Magickal Power, Sorcery,
Motherhood and Stability**



The goddess known as Aset is one of the most revered and ancient of Deific Masks. Her power is a model for the Left Hand Path or Sethanic Black Adept – male or female – in that she compels her will to become reality in this world. The sister-wife of Osiris, Isis governed Egypt and was the archetypical model for which the ruling families operated.

The name Isis translates “Throne” or “Seat” and the goddess was a symbolic mother to the pharaoh and Horus. Osiris was the husband of Isis, her sister was the wife of Seth-an, Nephthys. Isis was regarded as the “Eye of Ra” and in her temples she was invoked as **Weret-Hekau, “Great of Magic”**. Isis was connected with Hathor in the New Kingdom and whose specialty was defending children (and Horus) from snakes and other possible predators. Isis is depicted as a slender woman, wearing a headdress and sometimes winged. Isis also appears at times with the horns of a cow and a sun-disk above her head. Isis

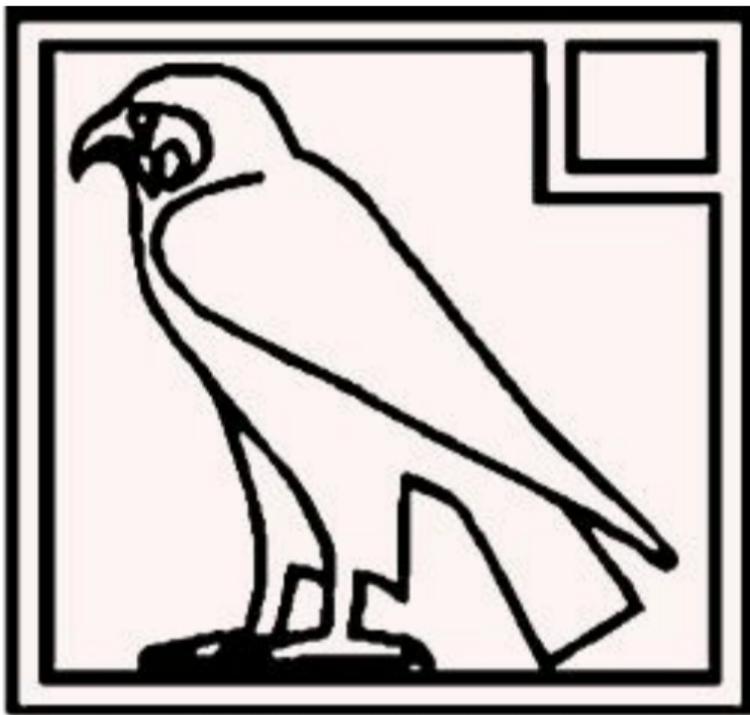
also assumes the form of a falcon with the sign of the throne upon the head.



Above: Winged Isis

Invoking Isis is to establish consistency and healthy circumstances in life from a daily perspective. Isis inspires self-protection, health and the well being of energy, defense against enemies and the powers of sorcery and Magick. Isis relates to men and women as the energy of creation, nurturing and the strength of character to make your Will incarnate. As Isis was associated with the Queens of Egypt, a modern female Black Adept may seek the Deific Mask of Isis to identify and to invoke the knowledge of the Daemon accordingly.

HATHOR
Mother-Goddess



Hathor was a mother goddess related to Horus in that her name translates, ‘Mansion of Horus’ but is understood as ‘lady of the sky’ whose womb was symbolic protection of the deity; the

daughter of the solar-god Re. Hathor is represented as a bovine and as a lady with a crown of cow horns and a sun disk. In many respects, Hathor has many of the same qualities as Isis and at times are assimilated into one manifest Deific Mask.

OSIRIS

Ruler of the Underworld and God of Rebirth



Osiris was associated with the Pharaoh after physical death, while the king was Horus in life. The ancient Osiris was the father of Horus and was killed by his brother, Seth-an (Set). The domain of Osiris is the Duat/Aat, the Egyptian

Underworld. The first born of Geb and Nut, Osiris was born in the western Desert necropolis known as Rosetau; no doubt a cipher for his kingdom, the entrance to the Underworld. Osiris is the brother of Isis, Seth, Nephthys and Thoth.

Manifest in human form, Osiris is often wrapped in bandages and his arms hold the scepters of kingship known as the crook and the fail. The crown of his divinity, the ‘Atef’ features the horns of a ram at the base with a tall conical centerpiece which has a plume on each side.

The epithets of Osiris provide some clue to the specifics of this Deific

Mask and the rich mythology of this Neter. “He who dwells in Andjet” is the title of Osiris with his cult center in Busiris located in the Delta. The ancient god Andjety had attributes which were assimilated into this god.

“He who dwells in Heliopolis” is an epithet for Osiris in the solar-cult center. “He who dwells in Orion with a season in the sky and a season on earth” presents the magical formula in which Osiris is identified with a constellation and the astral element presenting his cycle of death and rebirth; energy transforming and mastering death itself. A Star-god, Osiris is balanced in having also a

chthonic nature as well.



Above: the cult epithet, “Osiris, Lord of Eternity”.

Osiris was feared also, his epithet of “He who is in the fumigation” indicates the incense-burning ritual during the embalming ceremonies; the modern Black Adept may utilize the knowledge of Osiris in a way which inspires a deeper understanding of Seth-an. Osiris is also known by epithets such as “The Terrible”,

“The Ape”, “Lord of the Two Plumes” and “Presiding over Rosetau” (the Necropolis being the entrance to the Underworld).



Above: Osiris resurrected with Isis from Philae Temple

From the Old Kingdom on, the Pharaoh and Osiris were associated with as one would invoke the Deific Mask and represent the transformative energy of death and life. When the Pharaoh died, he becomes Osiris, King of the Duat. While the divinity manifests as Horus in the living Pharaoh, the cycle of transformation and power grows with his 'ascension' after death. The pharaoh such as Osiris-Unas is attested as a prime example of this deific process.

Osiris holds much dreadful power in the Underworld; his demonic

and predatory-spirituality is present in the Coffin Texts; Osiris finds glory in slaughter, utters sorceries and commands a host of executioners known as “Osiris’s butchers painful of fingers”. The balance is found with the manifestation of Osiris as divine Pharaoh, ruling into the physical world.

THOTH

(Djeheuty, Tahuti)

**God of Knowledge, Writing and
Magickial Insight**



Thoth is the god of wisdom as well as the moon. The manifestation of Thoth is a man with the head of an ibis and also a cynocephalus baboon. Thoth like the pantheon of Egyptian gods is Luciferian in essence; he introduced the arts of civilization to humanity.

Thoth in the form of the ibis is said to carry the Pharaoh over the celestial river if the ferryman is hesitant on his wing. The Pharaoh is given the power to assume the bird-form from the

wings of Thoth, “mightiest of the gods”. Thoth in his forms often is shown with the Crescent Moon underneath the solar circle; this is seen in his ibis-headed form as well as the couching baboon.

The black and white feathers of the ibis shows the lunar nature of Thoth as representing the waning and waxing moon. As the baboon is known to make agitated chattering noises at dawn is symbolic of the creatures of Thoth greeting the rising sun.

The God of Scribes, Thoth, known as ‘lord of the sacred words’ is one presenting Deific Mask of the knowledge of Magick in the hieroglyphs.

His understanding of the power of picture and symbol which becomes sound reflects the energy and power directed by meaning in magick.

Thoth is the Deific Mask which represented the magical and scientific attainments of his time; the concept of energy, nature and willed Magickal attainment was entwined as a part of existence. Thoth was the scribe-god who held the knowledge of “the sacred books in the house of life”. The “house of life”, ‘per ankh’ was a sacred library in which only the scribes held privilege to access. The wisdom of medicine and magic were recorded on papyri.

As the scribe of the Ennead, Thoth recorded all of the souls who entered the Duat, 'Underworld' and held the responsibility of keeping the balance of judgment. Thoth, with the ibis head was depicted in front of the scales in which the heart was measured.

NEPHTHYS

Funerary Goddess and Bride of Seth

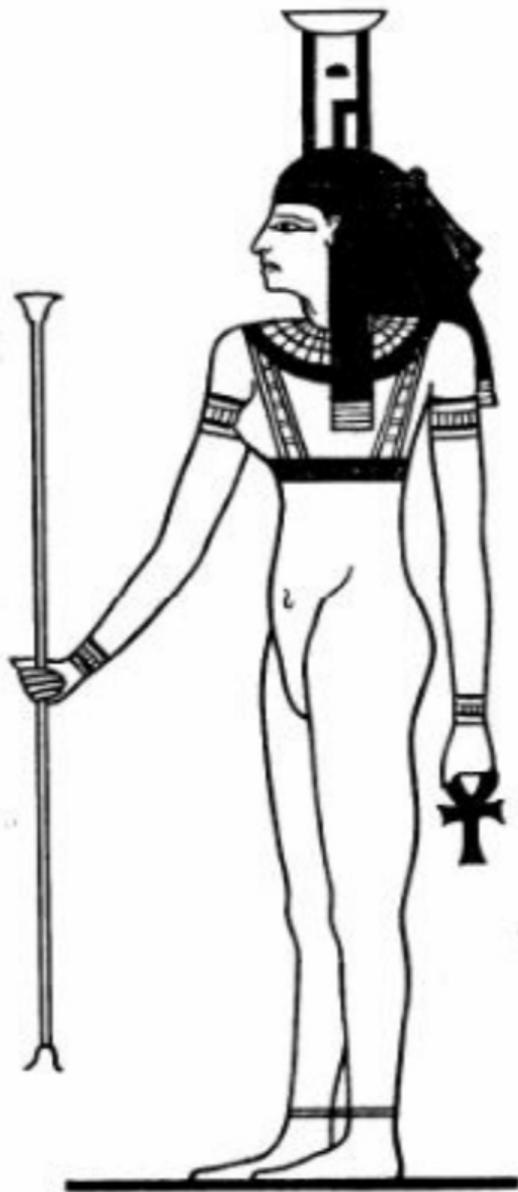


Nephthys is a funerary goddess whose

name, 'neb-hut' translates, "Lady of the Mansion". The daughter of Geb and Nut, Nephthys was paired with Seth as counter-powers to Isis and Osiris. One tradition describes Anubis being the son of Nephthys and Osiris from a liaison between the two.

In the Old Kingdom, Isis and Nephthys are protecting powers of the Pharaoh; she guides the king into the darkness of the Underworld. One legend describes Nephthys suckling the Pharaoh, the king being the menstrual blood of the goddess. The wrappings of the mummy are called the tresses of Nephthys. In the time of Thutmose III the goddess is in the

company of the Four Sons of Horus as a protective power.



**Above: Nephthys with Sekhem-scepter and
Ankh**

MAAT

**Goddess of Elemental Harmony and
Balance**



Maat (Ma'at) is a goddess related to

“earth” and specifically the elements in harmony within the cosmos finalizing the idea of Justice, Truth and Moral Discipline. Depicted as a woman wearing an ostrich feather on her head; this relates to her hieroglyphic symbol of the plinth as the primeval mound from which the creative deity emerged. Hymns and Ritual workings with Maat are centered at the foundation of character traits associated with standards and a personal definition of morals in relation to the social contact.

Maat when invoked in rites seeking to confirm personal “standards” or “rules” is best applied with other Neteru such as Seth (the overmastering,

violent Neter), Horus (establishing confrontational intensity towards obstacles, conquering) and Isis (concerning health and relationships). Maat has a deeper significance with regards to the laws of nature and the balance of predator vs. prey, creation and destruction in the physical world.

SOBEK

**Crocodile God of Waters, Fertile
Growth and Raging Might**



Named “The Raging One”, Sobek is the offspring of Neith and “takes women from their husbands whenever he wishes according to his desire”. Sobek’s name means “Crocodile” and his power is also to make green and fertile the fields and river banks. Being a god of water, the

abode of Sobek is where crocodiles were found (marshes, swamps, etc).

The mythical mountain of the horizon is associated with Sobek, being called the “Lord of Bakhu”. The cult of Sobek was associated with other gods such as Amun and Osiris. A form of the Sun God was known as “Sobek-Re”. The Pharaoh is associated with Sobek as the god was a symbol of might and potency.



**Above: Sobek with Ankh and was-scepter,
wearing the crown with ram horns, solar
disk, double-plumed crown with flanking
Uraei**

Sobek may appear fully as a crocodile in

a zoomorphic form, or as a theriomorphic form of man with the head of a crocodile with a sun-disc, plumes and horns. The cult-center of Sobek was known from the Old Kingdom and was located in ancient Shedet and at Kom Ombo in Upper Egypt. Invoking Sobek is to inspire might and fertility in your immediate family and abode; the strength of character as the head of your family is a symbolic power of Sobek.

Illustration opposite page: Anubis by Mitchell
Nolte





**Anpu, ‘Opener of the Way’ by Mitchell
Nolte**



Anubis by Kitti Solymosi



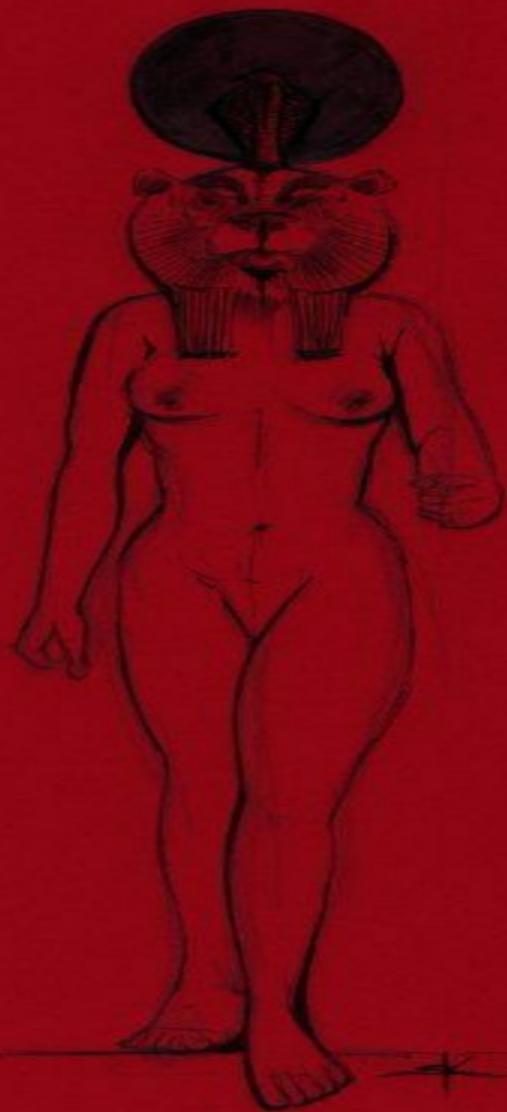
Anubis performing Embalming Ritual by Kitti
Solymosi

Opposite Page: Sekhmet, Goddess of Hate
and Violence by Mitchell Nolte





Sekhmet by Kitti Solymosi



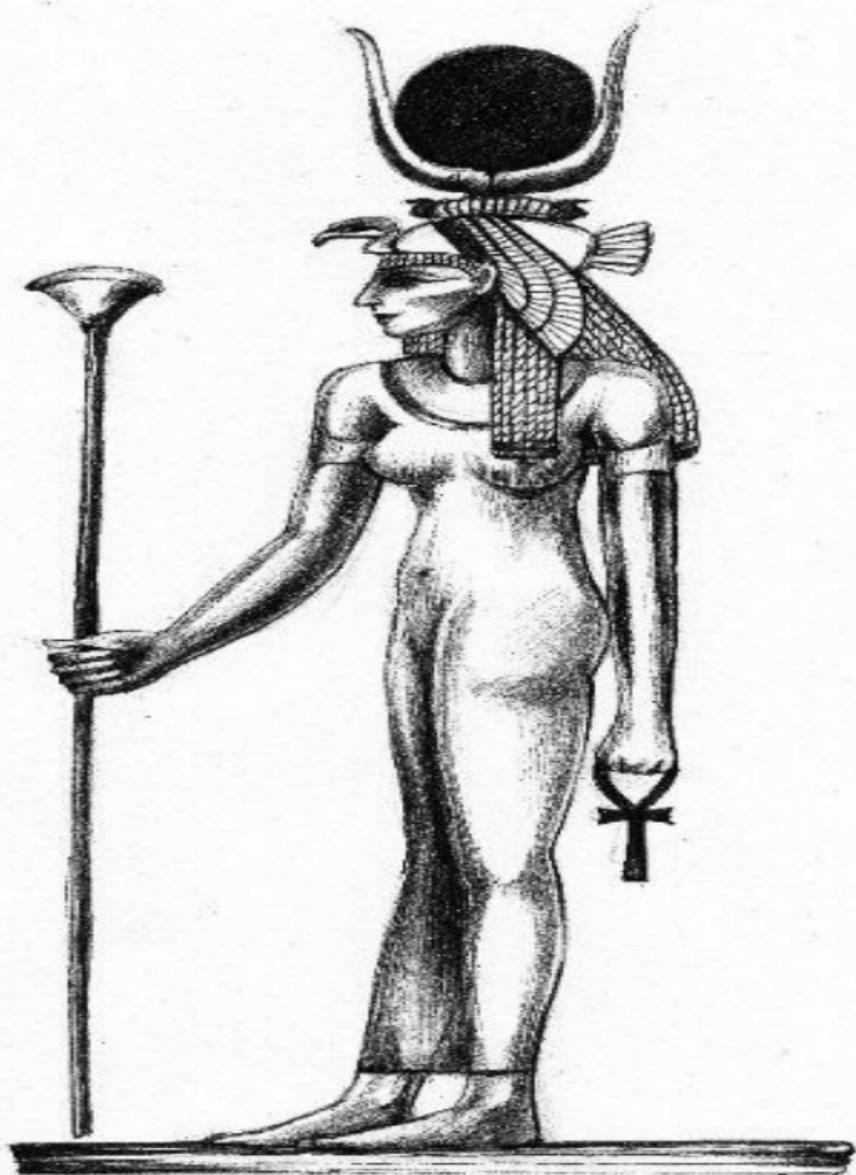
Sekhmet with Uraeus by Kitti Solymosi



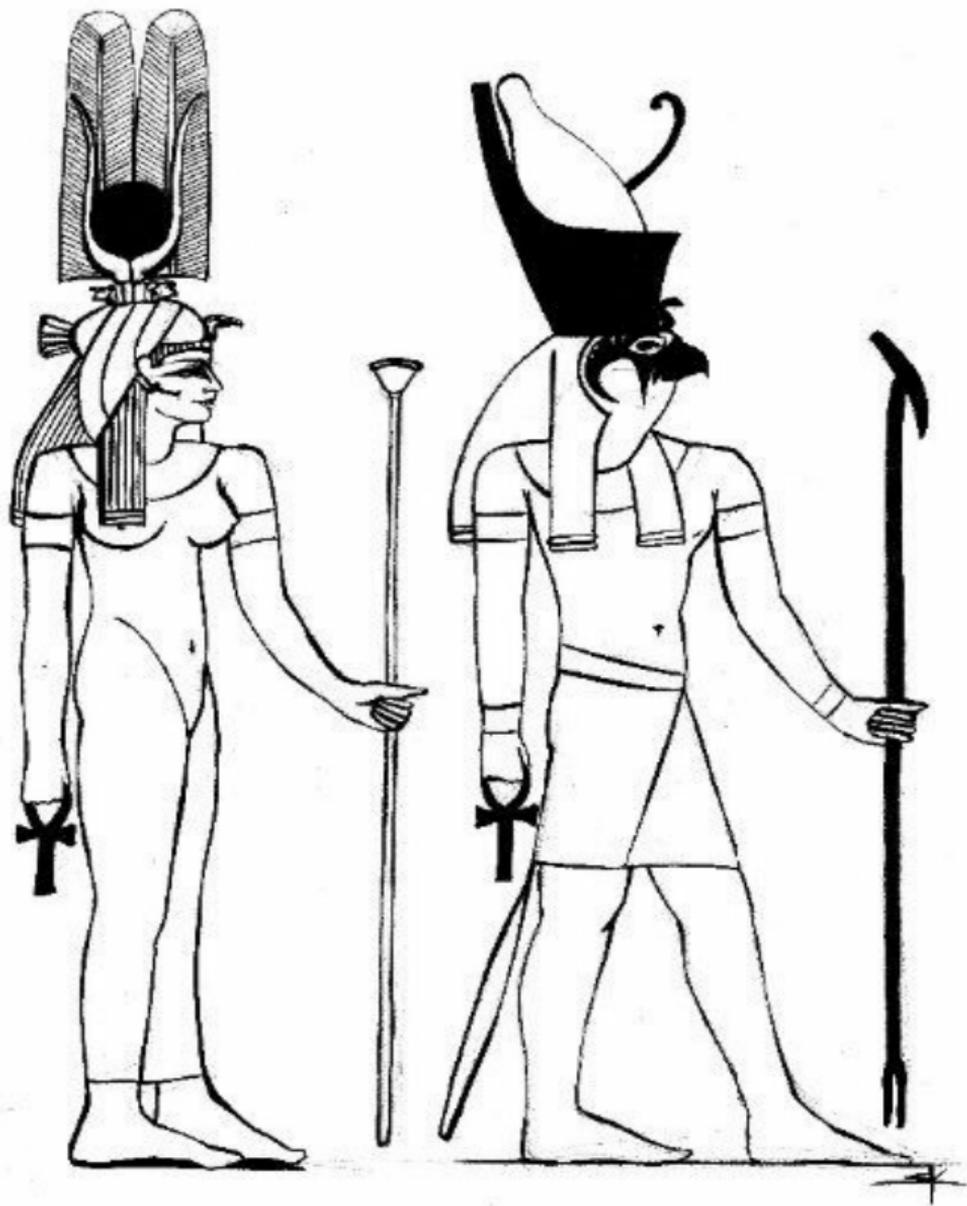
Osiris, Lord of the Dead by Kitti Solymosi



Thoth, Lord of Knowledge and Magick



Isis by Kitti Solymosi



Isis and Horus by Kitti Solymosi



Hathor by Kitti Solymosi



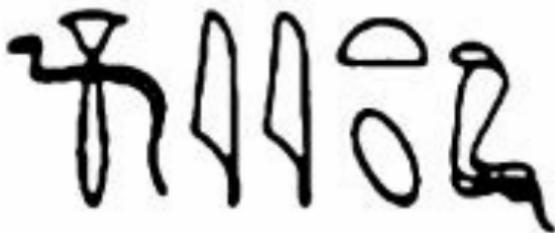
Hathor by Kitti Solymosi



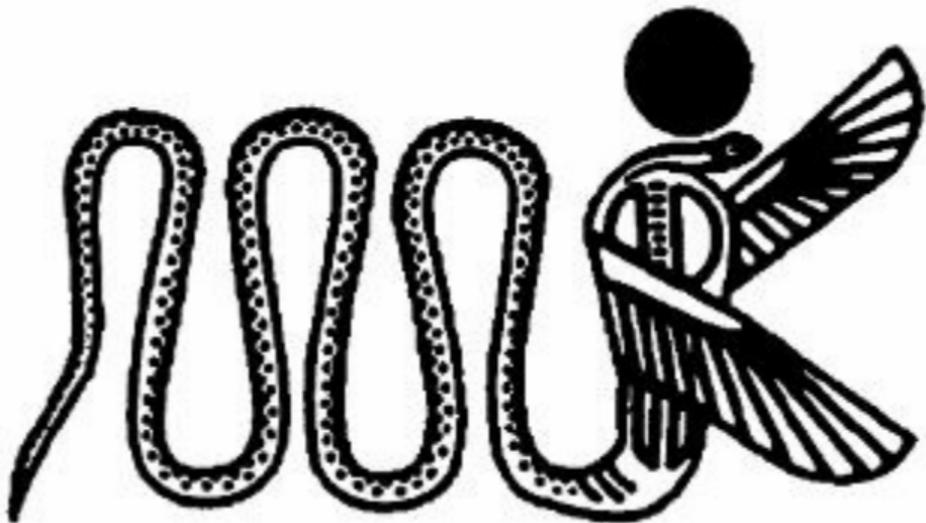
Maat by Kitti Solymosi

WADJET

Cobra Goddess of Lower Egypt



Wadjet was the cobra goddess of the Nile Delta or Lower Egypt Region along with her counterpart of Upper Egypt, Nekhbet. The epithet of Wadjet, “Great of Magic” and was linked with the Pharaoh as a protective power. She is the mistress of fear, who assumes the form of the royal uraeus which adorns the king’s crown. The name of Wadjet of Buto also has significance with being “The Green One” (i.e. serpent).



Above: Wadjet in the form of the winged Uraeus cobra.



Above: Wadjet wearing the Deshet (Red)

Crown of Lower Egypt.

NEKHBET

Cobra and Vulture Goddess of Upper Egypt



Nekhbet, depicted above as the winged Uraeus Spitting cobra wearing the Hedjet (White Crown) of Upper Egypt is also known to manifest in the form of a vulture. From the Old Kingdom Period,

Nekhbet was associated with the White Crown of Upper Egypt and was the mythological mother of the Pharaoh.

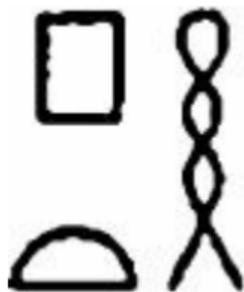


Above: Nekhbet and Wadjet in Uraei form, wearing respective crowns and holding the Ankh protecting the solar disk
Nekhbet is known primarily from her form as a vulture, a cobra-headed vulture and a goddess holding a heraldic staff with the flower of Upper Egypt. Nekhbet, assuming the form of a woman wearing the vulture headdress and is worshipped

also as a deity of childbirth. Nekhbet could appear in serpent form with wings as well, joining with her counterpart Wadjet to beget the winged solar Uraeus which protects the powers of order in ancient Egypt. Nekhbet is depicted holding the solar ‘**shen**’ circle and rod; representing divine power manifest.

PTAH

The Craftsman God of Memphis



Ptah is one of the most revered and powerful of the gods. The cult of Ptah was centered in Memphis and his skills illuminated the lands. Also known as “Kothar wa-Khasis”[\[26\]](#) among the Canaanites; especially in the Ugaritic texts including “The Baal Cycle” where he is also the Craftsman God who dwells in Memphis and Capthor (Crete).

Ptah’s cult center was located in Memphis. As a craftsman god, Ptah was center to the Old Kingdom artistic and

cultural development from the region. The Priest-title of Old Kingdom Egypt associated with Ptah was “werkherep-hemu”, “great leader of the craftsmen”. As Ptah was a craftsman, his role associated with his name, ‘to sculpt’ reveals Ptah was akin to the creating god Khnum.

As a chthonic and afterlife Deific Mask, Ptah slowly assumed the powers associated with the earth-god Tatenen and the death-god Sokar. As a god of the earth, specifically the chthonic realm he was venerated as Ptah-Tatenen. Later, associated with the Afterlife, Ptah-Sokar-Osiris grew in popularity as a

composite power.



Above: The Djed Ankh, a powerful magickial symbol utilized as a staff for Ptah which represents life stabilized

Ptah is depicted as an anthropomorphic

male standing and mummified, his wrappings very tight holding the was-scepter which was surmounted with the ankh and djed symbols. His close-fitting skull cap was blue and there are some depictions of Ptah with a small disk on top flanked by two plumes.



**Above: Ptah with mummification cap,
was-scepter and Djed representing stability
and power**

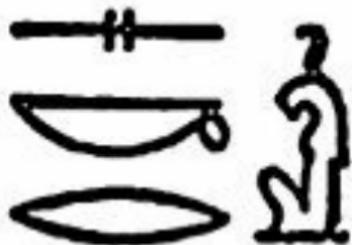
Ptah is invoked for artistic creativity, be

it sculpting, woodworking or similar talents. His inspiring power is to attain artistic heights in which you would have a natural trait for. The composite god Ptah-Sokar-Osiris is an excellent example of Deific Masks and their unity within the Pantheon to represent specific powers and energies.

SOKAR

(Seker)

**Funerary and Duat (Underworld) God
of Memphis**



Known as Seker or Sokar, this ancient funerary god was a mighty power among the Old Kingdom Memphite region. Known as a falcon god, Sokar was originally a craftsman deity and in time assumed the powers of a chthonic and underworld god. The necropolis entrance to the underworld is associated with Sokar from the epithet of “He of Rosetau”.

In the Fifth-Division of the Tuat, Sokar has a secret abode which reveals a

wide area of underworld imagery. The lands of Sokar were described in the Book of Am-Tuat as being in the form of an elongated eclipse which was encircled and enclosed in a wall of sand. This rests upon the back of two sphinxes known as AF and lives upon the word of the hidden god. The sphinxes guard the image of Sokar. He appears as a hawk-headed man who stands between a pair of wings which project from the back of a huge cobra having two heads and necks. The tail of which terminates into a bearded human head.

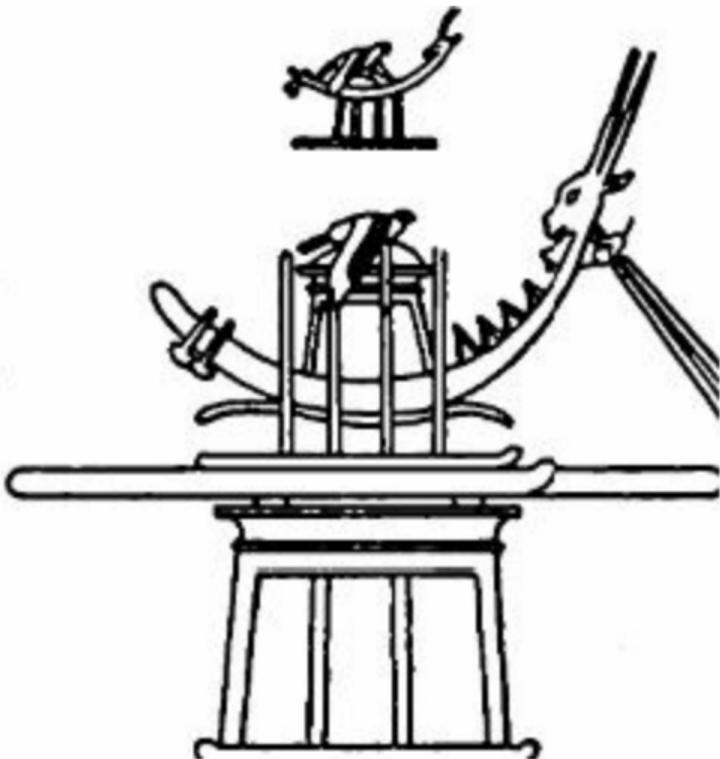


Above: Sokar enthroned in the Duat

The dwelling of Sokar is covered by a huge pyramid which having its apex in the form of the head of a goddess; above it being the vault of night. Sokar lives in an Underworld section of thick darkness. The only light is from the burning eyes of

the great god whose flesh sends forth light.

Sokar is presented with offerings daily from a serpent known as Tepan. Another serpent, Ankhaapau lives upon its own fire and is on guard there. A lake of boiling water, known as Netu which burns souls who displease Sokar is found in this place of the Memphis death-god.



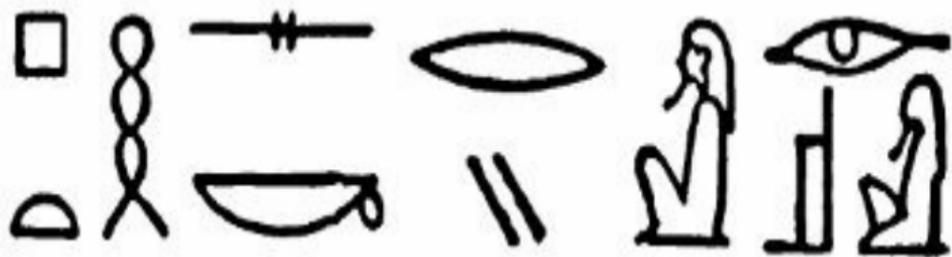
Above: The Boat of Sokar

In the region to the left of the boat Afu-Ra there are the eight gods known as Hetep-Neteru and the goddess Qetet-Tent. They are present at the destruction of the dead in the Tuat in which flames issue from

their mouths. The goddess lives upon the blood of the dead and they use blocks in which they cut the limbs of the dead.

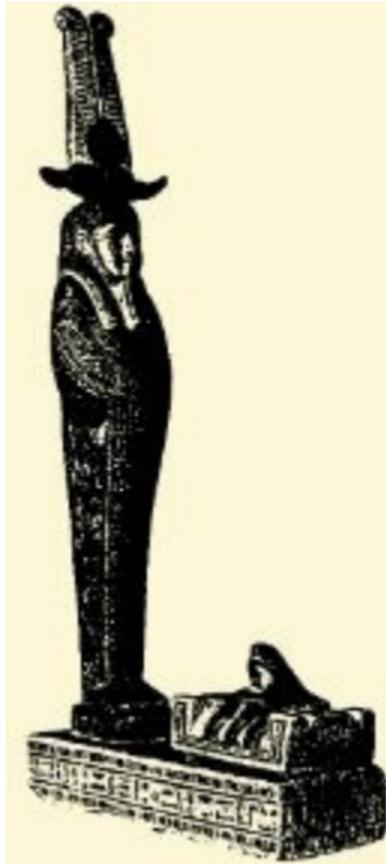
During the Middle Kingdom period, Sokar was assimilated with Ptah and Osiris in which he was known as a funerary god, Ptah-Sokar-Osiris.

PTAH-SOKAR-OSIRIS



Ptah-Sokar-Osiris is an example of an assimilated triad of Neteru whose traits in nature and in natural order find parallels

where cults merge. Ptah-Sokar-Osiris is primarily a chthonic and Duat (as in the afterlife) Neter; manifesting the Bas of Sokar as a mortuary god.



Above: Statue of Ptah-Sokar-Osiris

WERET-HEKAU

**‘Great of Magic’, Cobra and Lion
Goddess**



Known as both a lion and cobra goddess, Weret-Hekau (Great of Magic) was known as a protector of the pharaoh. The epithet of ‘Great of Magic’ was also associated with Sekhmet, Mut, Isis and Hathor among others. The Crowns of Upper and Lower Egypt also were both

given this title as well.

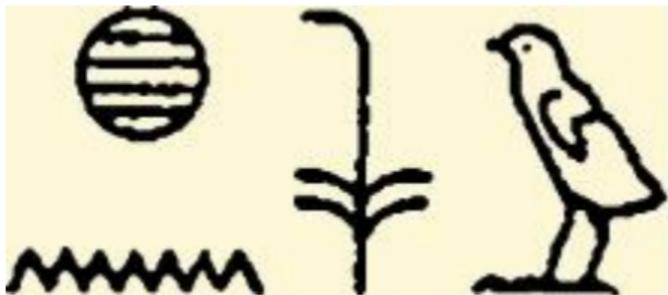
Weret-Hekau is known from the New Kingdom period inscriptions in the Temple of Amun in Karnak, having the head of a lioness that protects pharaoh Thutmose III in the procession of the sacred boat. Weret-Hekau also presents the pharaoh Seti I with the symbol of the jubilee festival in which the king is deified through ritual. An inscription on the statue of Horemheb's coronation identifies the goddess establishes the new pharaoh and manifests as the Uraeus on his brow.

In ritual, Weret-Hekau may be invoked on the image of your

Agathodaemon after your initiation rituals once your Daemon is made known to you. The goddess is akin to the manifestation (of the Bas) of Sekhmet as the defender of Re.

KHONSU

Moon God, Oracle and Slaughtering Deity



Khonsu is an ancient deity known from

the Old Kingdom well into the Ptolemaic Dynasty. Early representations of Khonsu present the god in the “Cannibal Hymn” of Pharaoh Unas where the deity captures and slays the gods which Unas feeds upon to gain their knowledge and power. Bloodthirsty in his nature, Khonsu later is found in the Theban triad of Amun, Mut and Khonsu.



Above is ‘Khonsu the Slaughterer’

While a Lunar god, Khonsu assumes also the form of a youth and has the power to decree the life span of humans. Also a healing power, Khonsu is able to both destroy and protect. As the son of Sobek and Hathor, Khonsu is also associated with Shu the God of Air and Horus. Another manifestation of Khonsu is that of a falcon-headed god also. He is depicted in the shape of a man wrapped in bandages wearing a curved beard. In addition he has the lock of hair on the side of the head, symbolic of youth.



Above: Khonsu

APOPHIS

(Apep)

**The Adversary representing Chaos,
Darkness and Primal Instinct**



Apep (Apophis) was the serpent of primordial chaos, the embodiment of darkness and disorder. His desire to

devour Ra makes Apophis the greatest Adversary of the Gods. Immortal and always a regenerating Deific Mask, Apophis is destroyed each night and is then resurrected anew the next night during the journey of Ra through the Duat or Underworld.

Apophis originated from the spittle of Neith, the very mother of Ra who existed in the primordial chaos-waters. Apophis assumed the form of a serpent of immense size, 120 yards long, massive coils which curve crooked into the dark waters in which he dwells. The Egyptians called Apophis the “World Encircler” and “Serpent of Rebirth”, his

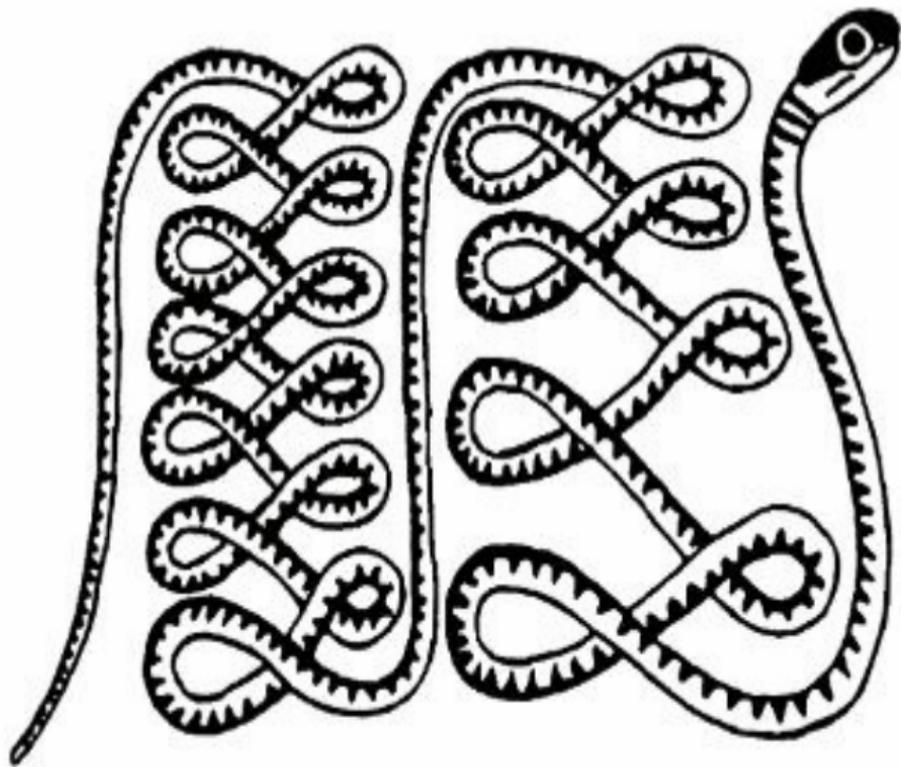
unrestrained nature was echoed in a roar which is heard throughout the Duat. Much like his elevated manifestation, Seth was said to have clawed out of his mother, the goddess Nut in the Pyramid Texts.



Above: Aapef

Apophis is also a powerful being with inherent Magickal powers; his nature is bringing counter-motion to the cycle of earth, in effect by being the adversary of the gods Ra, inspiring them to gain strength and wisdom by overcoming him

temporarily. Apophis exists in a realm beyond that of the gods and humanity, a reality which is reachable beyond the realm of dream, the astral plane and the spiritual realm which in the most dark recesses of the unconscious, the very abyssic abode of primal chaos.



Above: Apep the serpent of chaos

Apep created also several chaos-monsters which assist him during his attacks against Ra. One is named Rerek which was also a form he could assume

in controlling mist, cloud, darkness and rains. Sebau and Nak are also manifestations of Apophis. While the god Seth spears Apophis and assists Ra in his war, it is considered that Apophis is the unrestrained predatory form of Seth. Thus Seth mastering Apophis is the focus and control of primal instinct and energy. See “Sekhem Apep” for a deeper understanding and practice of Apophis and Seth.

AMMIT

Devouress of the Dead



Ammit (Ammut) is a powerful goddess of the Duat whose manifestation as a netjer is more akin to a demon. The name of Ammit translates, 'Devouress of the Dead'. As the annihilator of those condemned by the structured order, those who are consumed by Ammit meet the death of the spirit or *Ib*, *Ba*, *Akh* and *Shadow*.

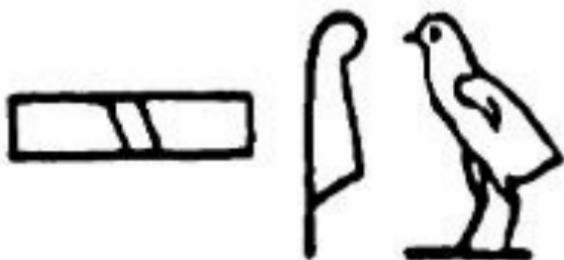


Ammit (above) is depicted sitting below or near the weighing of the heart (Ib) in the Hall of the Two Truths. Ammit manifests the theriomorphic and

composite parts of both deadly predators of water and land. Her head is a crocodile, her front legs and paws are that of a lion, back legs are a hippopotamus. Ammit, known in some papyri as “Great of Death”, devours the heart of those deemed unfit to the Duat of Osiris and his structure of cosmic order.

SHU

Neter of Air

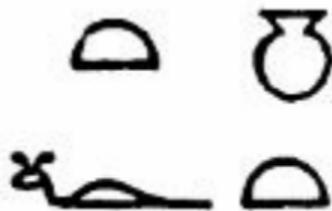


Born from the breath from the nose of the primordial god, Shu is the manifestation

of air. Shu's sister-wife, Tefnut, embodied the life-sustaining elements of creation. Shu was often associated with the sun and Tefnut the moon. The offspring of Shu and Tefnut was the sky goddess, Nut and the earth god, Geb. Shu would lift up the vault of the sky, separating it from the earth and was the mighty supporting and raised arms of the heavens. Atum became identified with Re, thus Shu was a son of Re in a primordial sense. Shu manifests in human form or with the head of a lion, symbolic of his solar association with his father Atum-Re.

TEFNUT

Neter of Moisture



One of the offspring of the god Atum, Tefnut and her brother Shu were revered as primordial deities who became a divine couple bringing forth the other gods. Tefnut was first equated with the lunar eye, while over time the goddess became the solar eye and the Uraeus. An epithet of Tefnut brings association with Sekhmet as “lady of flame”. While in modern Sethanic Magick, Shu and Tefnut may not have extensive cult practice or

invocations, they may be honored in hymns to other solar or even lunar Deific Masks.

NUT

The Sky Goddess



The Goddess of the vault of heaven, the starry sky is known as Nut. Nut is the daughter of Shu the Air God and Tefnut the Moisture Goddess. Her forms were basically two; one being a naked woman who stretches out covering the vault of

heaven and a sky-cow.

Nut and Geb, her brother and husband, united and produced the gods of the Osirian cycle which was assimilated into the Heliopolitan pantheons and surrounding cults. The divine children of Geb and Nut are Osiris, Isis, Seth and Nephthys.

Nut is depicted as being a thin, arched woman with upraised hands as well as touching the four cardinal points. The sexual unity of opposites depicts Geb as the phallus of the earth god who reaches up to the body of Nut. Nut (spelled 'Nuit') is represented in Aleister Crowley's Thelema and presents highly

useful symbolism of this goddess.

Nut's epithet in the cult-center of solar worship, "Lady of Heliopolis" who dwells there in the "lower mansion", is highly revered as the mother of the gods. Essentially, Nut uses her divine office to keep balance between the forces of chaos and entering the world from the sky. The body of Nut is the firmament which divides the cosmos, shaped by Atum and governed based on the order of Maat.

GEB
Primordial Earth-God



Geb is the primordial earth-god who is also the president of the divine tribunal on kingship in ancient Egypt. Known as “eldest of Shu”, Geb is joined in union with his sister-consort Nut. In the Pyramid Texts, Geb is described as holding “one arm to the sky and the other

to the earth” under Nut. In New Kingdom texts, Geb is depicted as a chthonic god, often reclining on his side under Nut and his body has the symbols of the Nile upon it.

The father of Seth, Geb has a dark and sinister side which demonstrates the cycle of creation and destruction within Nature and the Earth. Geb is feared to have the ability to imprison the dead within him, restricting their movement in the afterlife. In the Mansion of Geb, upon earth, the deceased Pharaoh does not enter sleep in his abode.

The laughter of Geb, feared and represented as the natural phenomena of

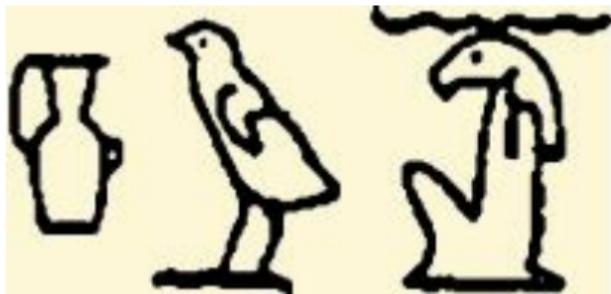
earthquakes, in turn the god presents the fruits of the earth to humanity as well. This is yet another example of balance between the cycle of creation and destruction. It is Geb who presides over the dispute between Horus and Seth; although it went to the sympathy of heir whose father Osiris was murdered by Seth.

Geb is wise in that he recognizes the significance of balance; Seth brings chaos and change against an ancient land which was held together by Dynastic legitimacy. Seth in turn was the strongest and most cunning (except for Isis), defending the gods at times and

manifesting in his predatory instinctual self as Apep. Geb also understood that Seth's Bas manifested at times in different gods.

KHNUM

Ram-Headed Creating God



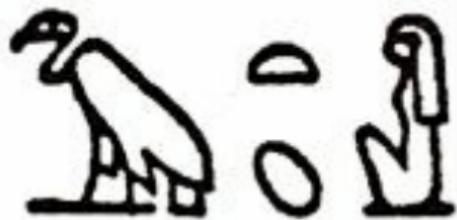
Khnum was worshipped in his earliest manifestations in the New Kingdom as a ram, eventually being manifest as a man with the head of a ram. Khnum along with

Heket were deities of a good birth. In Southern Egypt Khnum was considered the creator of all beings; he fashioned man from the clay of a potter's wheel. Khnum could be understood as an assimilated Deific Mask which united Re, the sun; Shu, the air; Geb, the earth; Osiris, the underworld as a cycle of creation and destruction.



Above: Khnum and his potter's wheel

MUT



Mut is a very ancient goddess whose seat of power was Thebes. The name of Mut is the same root as the word for ‘mother’ in Egyptian. Much like Isis and Hathor, Mut is symbolized as a symbolic or spiritual ‘mother’ of the Pharaoh.

Mut is depicted as an anthropomorphic slim woman, holding the Ankh and Sekhem-scepter with the headdress of a vulture, surmounted by the crowns of Upper and Lower Egypt. The lion is also a manifestation chosen by

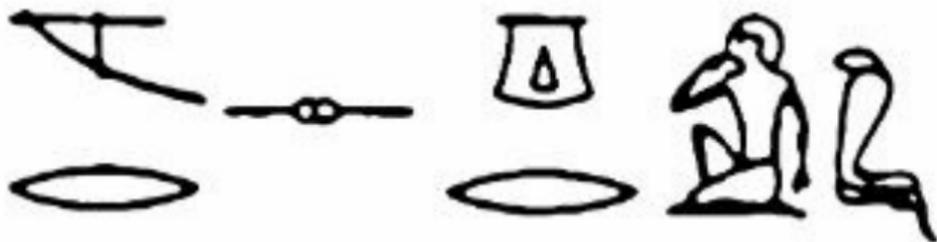
Mut, also the feline of which there is association with Mut and Bastet. Mut appears on major monuments as being the “Mistress of Nine Bows” assisting the Pharaoh or Amun as the destroyer of the enemies of the Pharaoh. In Thebes, Mut was named as the mother of Khonsu and completed the sacred triad of Thebes.



Above: The Vulture Goddess Mut holding the two Shen symbols

MERETSEGER

Protective Coiled Serpent Goddess of Thebes



Meretseger is a goddess whose cult center was in the Valley of the Kings in Thebes; this terrifying Neter was worshipped and held dominion over the Theban royal necropolis and the areas desolate and not inhabited with the living.

The name 'Meretseger' translates, "She who loves Silence" and is able assume several forms. The most

known is that of a coiled serpent, a rearing cobra who also manifests as a serpent with a woman's head and also a scorpion with a female head. She is often crowned with a solar disk and horns and a uraeus.

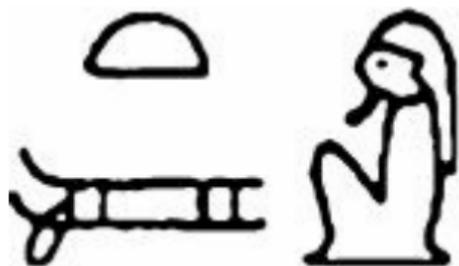
SAH
Orion



Sah is the star of Orion which is a deified star. The great Sekhem (Power) which Unas accumulates (and is presented

herein) magickially deifies Unas to ascend and become Sah as a mighty Akhu.

ATUM Sun God

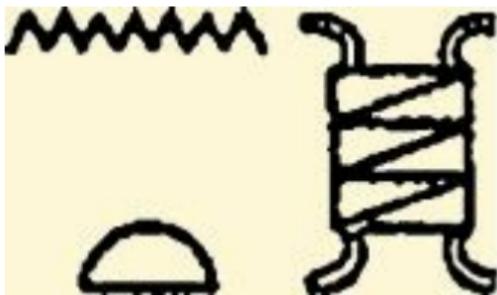


According to myth, the 8 Deific Masks of the Ogdoad in unity, formed from a mound Kematef, his form as a primeval god as a serpent (the Greeks named Kematef ‘Kneph’) who then in an egg became the youthful sun god. This symbolism of transformation with regard to self-

creation and the evolution of being;

NEITH

**Ancient Funerary, Creator, Warrior
and Mother Goddess**



Neith is one of the most ancient Neter, with her beginnings estimated to be pre-Dynastic. As a warrior goddess, Neith

was associated with weapons and is often depicted as a slender woman wearing the Red Crown of Lower Egypt, holding several arrows. This was one of her early symbols, crossed arrows and bows which reflected her epithet of “Ruler of Arrows” and “Mistress of the Bow”.



Above: Neith as War Goddess nearly identical with Anat with Ankh. Bow & Arrows

Early Egyptian names for Neith indicates her warlike nature, “Neith is Victorious” and during the Old Kingdom Period the goddess was considered to be a manifestation of the “Fierce Eye of Re”. Of the Greek Gods Neith was associated with Athena as a protective Neter; in Syria/Palestine she was equated with Anat. In early creation myths, Neith was considered to be the waters of Nun and manifested as a great cow. As a Mother Neter, Neith nursed Sobek and was known as the “Nurse of Crocodiles”; her city of power was Sais where she had a

strong temple-cult foundation.

In Funerary rituals of the Old Kingdom, Neith is a goddess who protects one of the Four Sons of Horus, Duamutef who is the guardian of the stomach. Neith was the patron Neter of weaving and is associated with the mummification bandages as well.

BASTET

Goddess of Fertility



Bastet manifests both as a lioness (a mothering aspect of Sekhmet) and later as

a cat-headed Neter as a mothering deity. As a lion-headed Neter, she (like her shadow-self Sekhmet) was called the “Eye of Re” yet in her more mild nature she is the “Eye of the Moon”. Protecting women in pregnancy and fighting the chaos-serpent Apophis, Bastet was both aggressive and nature, playing a significant role as a model-Neter embodying the protective and balanced spirit of motherhood.

BES



A magickially protective figure who is in the form of a deformed dwarf, wearing a panther or lion skin who has a mask-like face.

KHEPRI

(Khephra)

**Neter representing Self-Creation and
Evolution**



KHEPRI (the Winged Beetle) came forth from the primordial waters possessing Heka, thus demonstrating the origins of the creative Magickal force symbolized as our subconscious minds. As Egyptian magick shaped into religion, practitioners of Magick could equally be a ‘Priest of Heka’ while being a ‘Priest of Horus’ or even a ‘Priest of Seth’.

Khepri is a form of the sun god which was symbolized as the solar disk rising in the eastern sky. Associated with

Re and Atum, Khepri was the eastern horizon solar disk, Re in the midday and Atum in the evening. The early form was known as 'kheprer' which was a scarab; adopted by the Egyptians from the beetle rolling dung in a ball which was a logical similarity for Re pushing the solar disk across the sky.

One myth indicates that Khepri copulated with his own shadow which created Shu and Tefnut. In the primordial beginnings, Re first ascended forth in the east as Khepri; the very act a continual cycle of creation and renewal each day. Khepri as a Neter may assume several forms: the winged beetle, a human body

with a beetle-head holding an Ankh and was-scepter and even as a manifestation of the east wind as a ram-headed, winged beetle.



Above: Khepri as the winged beetle holding to Shen symbols.

The Egyptian verb, **kheper**, which translates, “**Come into Being**” and is a very important “Deific Mask” in which the Sethanist may invoke in conjunction firstly with Seth as well as Re; the cycle

of renewal, resurrection and the restful cycle is understood in nature and in the Black Adept.



Above: The Khepri Deific Mask rising in the East represented as the “east wind”

HORON

(Hauron, Haurun)

Chthonic God, Protective and Sorcerer



Horon is an ancient Canaanite-Syrian Deific Mask who was in Ugaritic spell and ritual tablets, a god who dwells in the chthonic ruins which he holds command over serpents and blood drinking predators. Horon is a sorcerer-deity which may protect the Black Adept and use the energy of the predators to your benefit.

In Egypt, Horon is especially revered by the New Kingdom military citadels and outposts which border on the

deserts. Originally a Canaanite god, Horon was a chthonic sorcerer whose talents at curing snake bites and keeping “flying demons” (from an incantation of Ugarit) at bay. The mythological poem found at Ras Shamra depicts the goddess of love, Menitu, being bit by a poisonous serpent, calls on the Sun Goddess Shapshu to cure her. Unable to, she invokes Dagan of Tuttul, Attartu in Mari, Zizzu-wa-Kamatu in HRY (Chemosh/Kamis) and other gods; it is Horon (called Horanu) whose talents serve her best. Horon, for the price of “serpents, poisonous lizards and sons of Adders”, removes the poison and sexual congress with Menitu. Horon in the myth

plants the “Tree of Death” as well.



Above: Horon in the form of a falcon

Horon dwells in MSD, located near “A city in the east”, being represented as chthonic dwellings for serpents and depicted as an entrance to the Underworld. Like the ancient city in Palestine named after him, Bet-Horon, is located and surrounded by wilderness

filled with caves and caverns. The very name Horon is derived from the root hwr, meaning “depth” and “cave” (including “hole of a snake”).[\[27\]](#)

In Egypt, the Theban West Bank had a cult center which identified Horon with Shed, a hypostatization of Horus whose name was Hauron-Shed. In this manifestation, Horon assumes the form of a falcon which holds snakes in his talons. Horon becomes “Horus-Lord of the Desert”. He uses the Udjat-Eye in amulets for cult participants to protect their homes from serpents and animals from the desert.

Horon is also invoked in Theban

West Bank spells to protect from predators who “eat flesh and drink blood” and compel them back to their lands, the deserts. Not only Horon, but Anat and Resheph, all Canaanite Deities, are mention in the incantations.

The New Kingdom military outposts, namely under Pharaoh Ramesses II is given the epithet of, “Beloved of Hauron”, at the garrison at El-Gharbanyat to the west of Alexandria. The statue of Horon in the form of the protecting falcon, at Pi-Ramesse, demonstrates his association with nature concerning the predators of the desert lands and the boarders of Syria-Palestine.

Horon appears as the god Harmakhis, the Great Sphinx who is also a desert protecting power. Hauron is considered a god of the dead as the Sphinx who manifests as an image of Atum who, as a Sun-God goes to rest in the Western Horizon.

PRIEST OF HAURON (Horon)

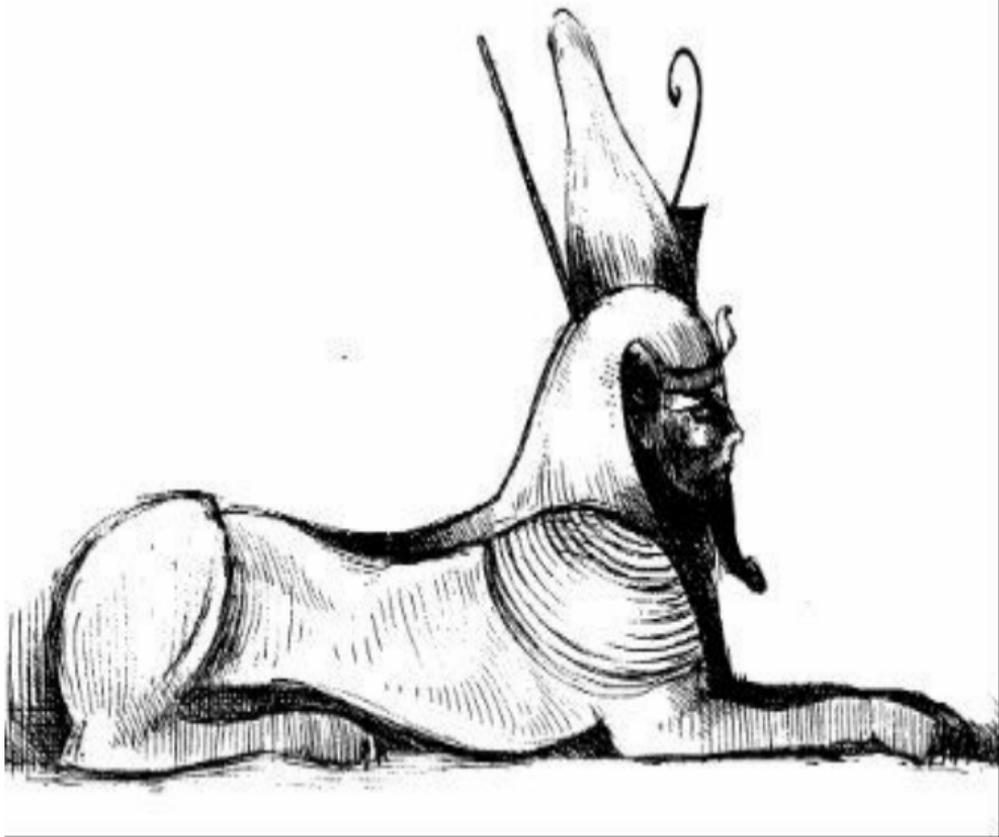


hm-ntr Hwrn (Priest of Hauron)

A stele of limestone, dating from the end of the 18th or beginning of the 19th

Dynasty (1320-1200 B.C.E.) presents an inscription and depictions of the gods Amon-Ra, Resheph and Horon. A cultic participant is kneeling and offering praise to Horon, who appears as a man wearing the kilt, having the head of a falcon, the Egyptian white crown and holding the was scepter and Ankh.

THE SPHINX
HOR-EM-AKHET-HAURON



**Above: Hor-em-akhet-Hauron, illustrated
by Kitti Solymosi.**

The Sphinx manifests as a guardian Neter located in the south of the Khafre Pyramid as well as other locations. Having the

body of a lion and the head of a man with the 'nemes' headdress, the Sphinx is known as Hor-em-akhet, 'Horus of the Horizon' and the Hellenized 'Harmachis'. The word 'sphinx' translates 'strangler' and is also known in the ancient Greek world in a female manifestation. You may explore the direct association of the Egyptian Sphinx with Horon[\[28\]](#).

The Temple of Hor-em-akhet built by Thutmosis IV honors the sphinx as 'Horemakhet-Hauron'; in ancient Syria the Magickian and Underworld God Horon was a powerful protector and practitioner of sorcery. The New Kingdom Egyptian pantheon focused on

the protective Neter of the desert lands rather than the Underworld.

Amun-Re also manifests as a sphinx with the difference of having a horned ram's head with the body of a lion, guarding the image of the Pharaoh. The Egyptian Sphinx, no matter if Amun-Re or Hor-em-akhet, is very direct with the statement of intent. The symbolism the strength and terror of the lion as well the solar associations with the guiding intelligence (Genius) of Hor-em-akhet, Pharaoh or Amun-Re strikes the inspiration as a guardian of ancient conquerors.

ASTARTE

Canaanite Goddess of Love, Fertility and War



Astarte was originally a Canaanite counterpart of the Mesopotamian Ishtar (Sumerian Inanna). A war-goddess, Astarte was mentioned in the Hebrew Bible and in Egypt was a patron goddess of chariots and horses used in military campaigns. Also with Anat, Astarte protected the royal chariot of the Pharaoh in war. Amenophis II makes reference to her first and she was a daughter of Re.

Also a wife of Baal-Seth, her warlike and dark nature was revered.

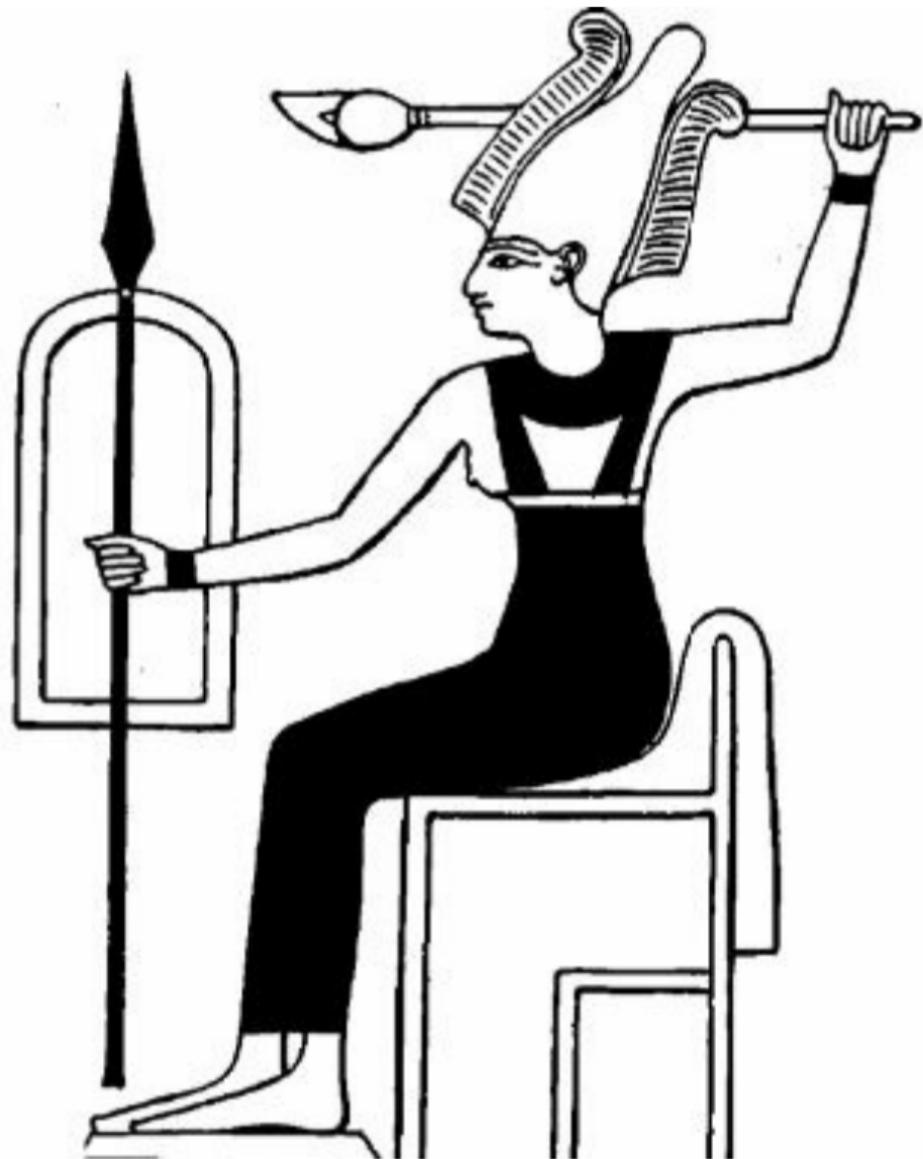
Astarte appears in Egypt as a goddess (naked) on horseback, brandishing weapons and wearing the atef-crown or headdress with bull's horns. The horns of the bull are a symbol of domination and in Syria a sign of deification. Like Sekhmet, Astarte (as Ashtoreth) appeared with a lion's head on a war-chariot. Astarte was worshiped in the Ramesside capital of Pi-Ramesse and Tanis among others. She was invoked aside Mut and Khonsu. See "Dragon of the Two Flames" for more concerning the Canaanite manifestation of Astarte.

ANAT
Syrian War Goddess



Anat was introduced into Egypt from the Near East including the Syrian and Palestinian region. Anat is known by the epithet, “Mistress of the Sky” and “Mother of the Gods” in Egypt. The Ramesside Pharaohs elevated Anat to

their patron deities of military campaigns.



Above: Anat the Goddess of War and wife of Baal-Seth

A war-hound of Ramesses II was named, “Anat in Strength” and a daughter of his was named “Bin-Anat” or “Daughter of Anat”. In Egypt, Anat was the daughter of Re and while she was virginal in the Ugaritic cults, she had a strong sexual aspect in Egypt; having joined with both Resheph and Baal-Seth. As a consort of Seth, Anat was revered as a bloodthirsty and aggressive goddess while her sexual aspect was identified with Min. For more on Anat, see **“Dragon of the Two Flames”**.

RESHEPH

(Reshef, Rasap, Reshpu)

**Protective War God, Ruler of the
Ennead, Neter of Magick**



The Amorite war-god Resheph is a very ancient Deific Mask who entered the Egyptian pantheon during Dynasty XVIII. Resheph was venerated not only throughout Syria in ancient cities such as Ebla, Ugarit, Mari, Carchemish extending into Egypt along with Anat, Baal (Seth), Horon and Qadesh.

The etymology of the name is understood from the root RSP, “to set on fire, to light” like the word rispa, “flames, lightning”. The word rasbu translates, “fearsome”, the nature of Resheph is inspired in warlike terror and providing protection to the strong ones who have the courage to invoke the god.

In Egypt, the cult of Resheph venerates his power not only as a war-god, yet one who watches over the war chariots of the Pharaoh and his horses. In addition, Resheph is honored and invoked for his powers of protection. Epithets of Resheph include “Lord of the Sky” and “Lord of Eternity”. Offering incense,

libations and hymns (invocations) to Resheph was believed to ensure success and victory. The Black Adept may work with this Deific Mask to seek his power of success in goals that are planned out.



**Above: Hieroglyphic alternate spelling of
Resheph**

As he protects, Resheph is equally enthusiastic about causing destruction; the Sethanist may also invoke the god to inspire the defeat of your enemies (be it seen or unseen). Pharoah Amenhotep II

honored Resheph and Astarte as a part of a protective and military cult. Around 1320 B.C.E. Resheph is featured on a stele holding a shield with the epithet, ‘Rsp nb pr ihw’, “Resheph, the lord of the house of the stud” (horses and war-chariots) which associates the god with the Syrian campaigns of Amenhotep II.

Thutmosis IV honored Resheph also as a protective war-god with power over the horses and war-chariots. One relief from a fortified settlement on the island of Sai presents an image of a horse with text reading, “When an enemy...is seen, he scorches him; when a place is surround, Resheph...”[\[29\]](#)

PRIEST OF RESHEPH



hm-ntr Rsp (Priest of Resheph)

Resheph is invoked for the purpose of inspiring healing energy within yourself and those loved around you; in protection and defense of you by utilizing the dark, violent power of Resheph to channeling it towards your health and victory. In addition Resheph is ideal for dark works against enemies and inflicting sickness to those who have wronged you. Keep in

mind balance should be applied to all rituals.

ZEUS-AMMON

(Amun, Amon, Ammon)

**Hellenic, Ptolemaic syncretism of Zeus
and Amon-Ra**

Amon was originally a Libyan god; his worship was focused on the northern coast of Africa, eventually spread throughout Egypt. The Greek settlements in Cyrene identified Zeus and Amon as the identical; Zeus-Ammon (who in turn in Egypt was identified as Amon-Ra) was depicted as a bearded male deity with the

horns of a ram. The ancient center of his cult was the city of Meroe and later in Cyrenaica. Thebes had a strong cult center of Ammon as well.

The Aethiopians, nomadic shepherds of the desert revered Ammon. An ancient legend relates that a tribal leader named Ammon (Amoni is a word meaning 'shepherd') visited Egypt and the one named Father Liber (Dionysus) who was given a large herd of cattle. In return, Liber gave land to Ammon in Thebes who was represented as having the horns of a ram. Ammon was a protector of herds and flocks obviously revered by tribal nomads in the region. Ammos (meaning

‘sand’) is also a source for the name of the deity.

In one myth, Heracles or Dionysus (depending on which legend) was traveling with his army through the deserts of Libya. Later, parched with thirst, Dionysus invoked his father Zeus. Shortly after, a horned ram appeared and led them to a spot where water was revealed.

The Oasis of Ammonium (Siwah) in the desert was the temple and oracle of Amon, visited and proclaimed Alexander III of Macedon as “Son of Zeus-Ammon” during his visit after the liberation of Egypt and his war against

Darius III of Persia. As the son of Zeus-Ammon, Alexander (his Daemon) was deified and depicted with the horns of a ram, an idealized image of his association with Zeus-Ammon.

APIS

The Bull-God of Ptah and Osiris



Apis is a manifestation of Ptah incarnate in the form of a bull which in the cult of Apis had specific characteristics and particular markings. The Apis bull was

given a pampered life by the cults and buried in elaborate tombs. The Apis bull represents a herald for the god Ptah in which humanity was able to attempt communication with the craftsman and creating god (via oracles).

The bull's markings were black with a white triangle mark on the head. The mother of the bull, Isis, would conceive the god through a flash of lightning. Statues of Apis show the bull having between his horns the emblem of the Sun-Disk and Uraeus. The wings of the vulture-goddess adorn the back.

At the death of Apis, the bull-god becomes Osiris in which the Apis-

Osiris Deific Mask, representing the cycle of creation and the transformation of energy. There are some elements to Apis-Osiris which assimilated into the Ptolemaic God, Sarapis in the Hellenic period.



Above: The Apis Bull

The essence of the Apis Bull is that of death and rebirth, fertility of the earth and the mastery of the consciousness in balanced rule. The Apis Bull was always in a form which was tauromorphic (bull attributes or form in part), his primary

consistency in his manifestation was having a sun disk between his horns.

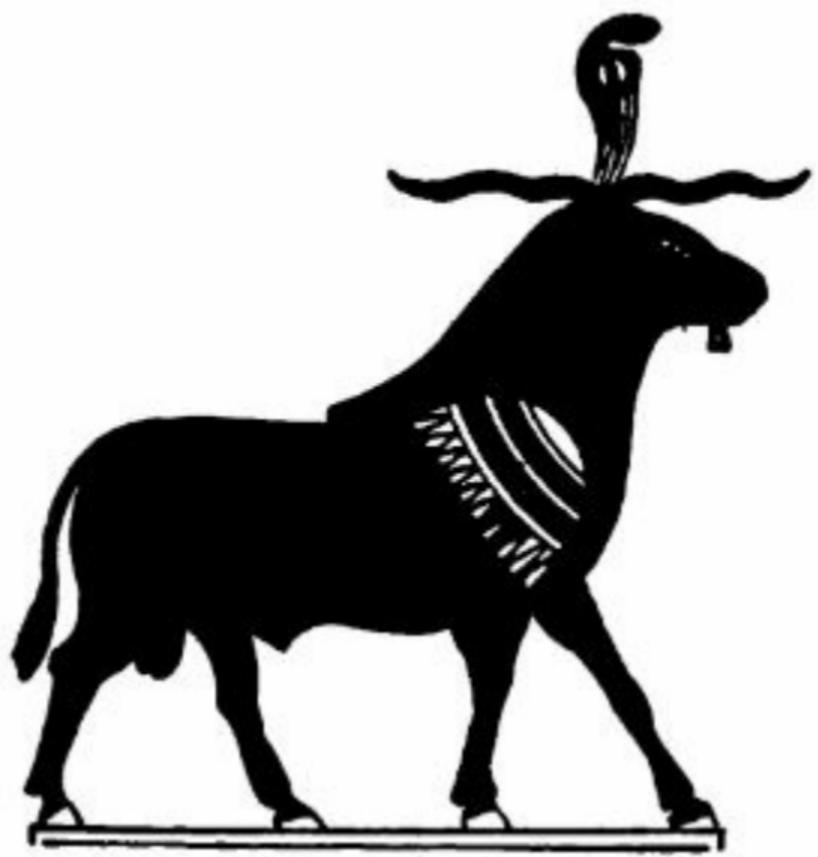
BANEBDJEDET

Ram-Headed God of Mendes



Banebdjedet (Banebdjed) is an ancient god whose cult was centered in ancient Mendes. The name, Banebdjedet translates “Ba of the Lord of Djedet” and held power in a triad consisting also of his wife, Hatmehit (‘Foremost of the Fishes’) and their son, “Horus the Child”. Banebdjedet manifests with four ram’s

heads, symbolic of the four Bas of Re-Atum the Sun God. In antiquity, the four head's are symbolic of the Bas of Osiris, Geb, Shu and Re-Atum.



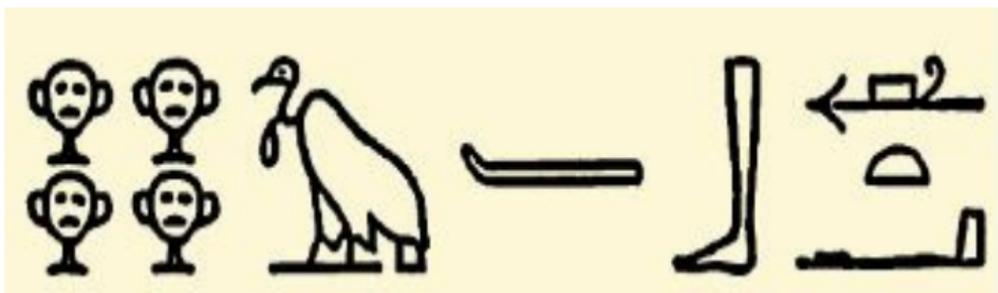
Above: Ram of Mendes

An ancient Egyptian text, “The Book of the Heavenly Cow” presents the “Ram of Mendes” as being the Ba of Osiris. This cult of fertility, solar strength and renewal as the Ba of Osiris is significant in recognizing the balanced symbolism of the Great Work we call “Magick”. In a New Kingdom text, Banebdjedet is the judge between Horus and Seth; this story is different as the god of Mendes actually chooses the side of Seth for succession as he was the oldest after Osiris.



Above: Ptolemy II offering Incense and Libation to the altar of the Ram of Mendes, to the right is Harpokrates (Horus the Child) and far-right is the deceased and deified anthropomorphic

form (man with the head of a ram) of the Ram of Mendes. From the Mendes Stele



Banebdjedet (Ram of Mendes) unites himself with the Bas of Ra, Osiris, Shu and Khepri and his name is the above, **“Ram with four heads upon one neck”**.



**Above: The Four Bas of Re-Atum as
Banebdjedet, the ram-headed god of
Mendes.**

Herodotus in his “Histories” is the source
Eliphas Levi used to present his
manifestation of “Baphomet of Mendes”
in “Dogme et Rituel de la Haute Magie”.

The Luciferian symbolism of the “Baphomet” and “Sabbatic Goat” does draw upon the symbolism of Banebdjedet as the “Ram of Mendes” however also the Sabbatic Cultus of Cain (the symbol of the first Satanist and sorcerer), the “Father of Understanding” (Abufihamat) and the Two-Horned One (Dualkarnain) as presented by Charles Pace and Idries Shah[30].

As a Neter of fertility and divine manifestation, a Ramesseum stele records that Ptah took the form of Banebdjedet to have sexual union with the woman who became the mother of Ramesses II. Interestingly enough, Ramesses II is

depicted as a child guarded by the god Hauron in the form of the falcon. To understand the meaning of sexual rites or the begetting of children from a divine parent, we must consider the symbolism of the Neter with the association as it would manifest in the individual. To manifest traits of Banebdjedet the Black Adept would have a “uniting ideal” towards establishing a self-directed sense of order in life.

SARAPIS

**(Serapis, Osirapis, Asar-Hapi, Wsir-Hp)
Oracle/Insight Dreaming God, Healing
and Chthonic Powers**



Sarapis was a god created through assimilation of several deities by Ptolemy I and Ptolemy II, further impressed on the Hellenic culture of Alexandria by Ptolemy III Euergetes. There is so much from the Hellenic period which offers foundations to the modern Luciferian ideology and concept of Deific Masks, a deeper presentation of the Hellenic deities will be published in a separate grimoire dedicated to the subject. We will focus on the Egyptian assimilation deities

which unite to inspire Sarapis to Come into Being. What is clear is that prior to Alexander III of Macedon, Sarapis existed in Memphis as Asar-Hapi or Osiris-Apis; a specific Ba of both Osiris and Apis as Neteru of the Underworld or Duat.

According to legend, Ptolemy I while Satrap of Egypt following the death of Alexander, was visited in a dream by Sarapis, demanding that he was to bring the statue of the god in the ancient city of Sinope to Alexandria. After this dream appeared again, Ptolemy sent a delegation to the oracle of Delphi which supported the dream. The statue was brought from

the city of Sinope and installed the god's image in the Serapeum at Alexandria. While the facts are blurred by which Ptolemy did it, we know that Ptolemy II and Arsinoe Philadelphus (from a statue base) and carried on by Ptolemy III.

As early as Ptolemy I, Sarapis existed. An oracle of Sarapis presented in Macrobius[\[31\]](#) which identifies King Nicocreon of Cyprus (who died in 312 B.C.E.) who receives a message from the god. Plutarch identifies Sarapis with Pluto (Hades) and reveals the nature of the god: "Timotheus and Manetho convince the king that the statue of Pluto imported from Sinope is really

Sarapis[32]”.

In ancient Egypt, Osiris-Apis, the Deific Mask of death and renewal was the god in which Sarapis would find new existence in Ptolemaic times. The earliest known literary connection of Sarapis and Osiris is dated from the first century B.C.E. by Athenodorus of Tarsus who states that ‘Osirapis’ was a compound created from Osiris and Apis. In Hellenistic times, Osiris and Sarapis were used interchangeably; the depth of the god Sarapis is actually more complicated from the assimilation of Deific Masks (Gods) which became the Greco-Egyptian and Hellenic Sarapis,

celebrated through the Roman period and combated by early Christians.

Sarapis was in Egyptian origin, Osiris; in Alexandria, Sarapis and Isis are depicted together frequently. Other ancient historians give clues to the other Deific Masks which would assimilate into the god. Herodotus identified Osiris with Dionysos, while Heraclitus wrote that Hades and Dionysus were the same. What is known is that Osiris was in the Hellenic period known as a mystery-god, one which individuals would seek initiation in the nocturnal hours to Osiris and his Hellenized cult.

Being associated with death in

the city of Memphis, Dionysus is associated with Sarapis. While in Alexandria, Sarapis had kingly attributes with a strong healing power; in Memphis we find Sarapis had strong chthonic attributes. In the dream of Ptolemy, Tacitus (*Historiae*, IV, 83) depicts the Dionysiac attributes as appearing as a youthful representation of the god and the fire in which he disappears.

The Apis Bull assumed always a taumorphic form, with a sun disk between his two horns. Osiris-Apis assumed the form of a human with the head of a horned bull, with the sun disk and lunar crescent. In Luciferian studies,

one cannot help but consider a remote connection with the Minotaur of Crete and the god Molech[33]. During the Hyksos period, there was significant trade with Crete and other settlements in the Aegean.

In Late Roman times, Asclepius, a god of medicine, was identified also with Sarapis. To approach Sarapis as a healing god, one would offer incense and libations along with hymns and prayers in the Serapeum in Alexandria. Often Sarapis communicates via dreams and inspires healing from those seeking him. The Serapeum was a cult center or temple dedicated to Sarapis beginning with the Ptolemy I, II and III through the Roman

period. The cult of Sarapis spread from Egypt into parts of Asia Minor (a statue of Pluto-Hades or Zeus-Chthonis was moved from Sinope to Alexandria), Seleucid Syria, Athens and many cities throughout the Mediterranean and Aegean seas.



Above: Asar-Hapi (Sarapis)

The Apis Bull is another strong aspect of Sarapis, yet not identical. If we refer to the concept of Ba, then Sarapis would be a manifestation initially of the Bas of Osiris and Apis. The Apis Bull in Memphis was revered as a god of the dead and the fertility of the earth; this inspires the concept of balance within nature: the cycle of death and rebirth.

Sarapis in the Hellenic period became a Deific Mask which was identified also with a type of “Ba” of Zeus. In a papyrus[\[34\]](#) of the second century A.D. there is “Zeus Sarapis”; a dedication at Delos to Zeus Sarapis has

been also dated to 112 B.C.E.; Diodorus refers to Zeus being identified with Osiris/Sarapis in the Hellenistic period also.

Sarapis is depicted with the Atef-crown, atop a solar disk, horns and plumes which revealed his solar association; Osiris was identified with the Sun at times as well. Sarapis was credited with being “the one who sees all things” in Pseudo-Callisthenes. Sarapis was also identified with the Sun, thus the deity Helios (Heliuss) and was called “Zeus Heliuss Great Sarapis” who compelled nature to send water to the men of Pharsos in Alexandria.

Towards the end of the Hellenistic age, Diodorus identified Sarapis/Osiris with several deities; they are listed as Dionysus, Pluto (Hades), Zeus, Ammon and Pan. Sarapis appears along with Isis in the form of serpents with human heads, revealing their beneficial, chthonic nature. In his manifestation, Sarapis was the leader of the dead and could be revered in this way.

Sarapis is depicted in Hellenistic temples as a form of Pluto, crowned with a modius, a basket or grain measure which was a symbol of the Greek land of the dead; in his hand a

scepter symbolizing his authority and at his side the Cerberus. The Cerberus is identified with the Underworld and this three headed theriomorphic demon who was the guardian of the Gates of the Underworld. At the base of Sarapis, is a serpent representing the chthonic and healing aspects of the Deific Mask including his power as a god of the Duat. The Cerberus in many depictions had the head of sometimes a lion or wolf.

The Black Adept may invoke Sarapis for answers and insight via dreams; an incense offering, libation and proper invocation prior to sleeping would be ideal. If one does not achieve a result

during the first night, perform the ritual before each period of sleep.

Sarapis may appear in any of his manifestations and as results depict, images or dreamlike symbolism is one way in which Sarapis may communicate. If one is seeking an improvement in health, the same with proper invocation should be employed as well. Chthonic workings benefit the Agathodaemon more intensely, wherein the insight revealed to the conscious mind will be interpreted via the Daemonic instinct.



**Khonsu as a Double-Neter, the God of the
Moon and the slaughtering Neter of
Pharaoh Unas by Kitti Solymosi**



Sokar, Lord of the Duat (Underworld) &
Darkness by Kitti Solymosi



Horon by Kitti Solymosi



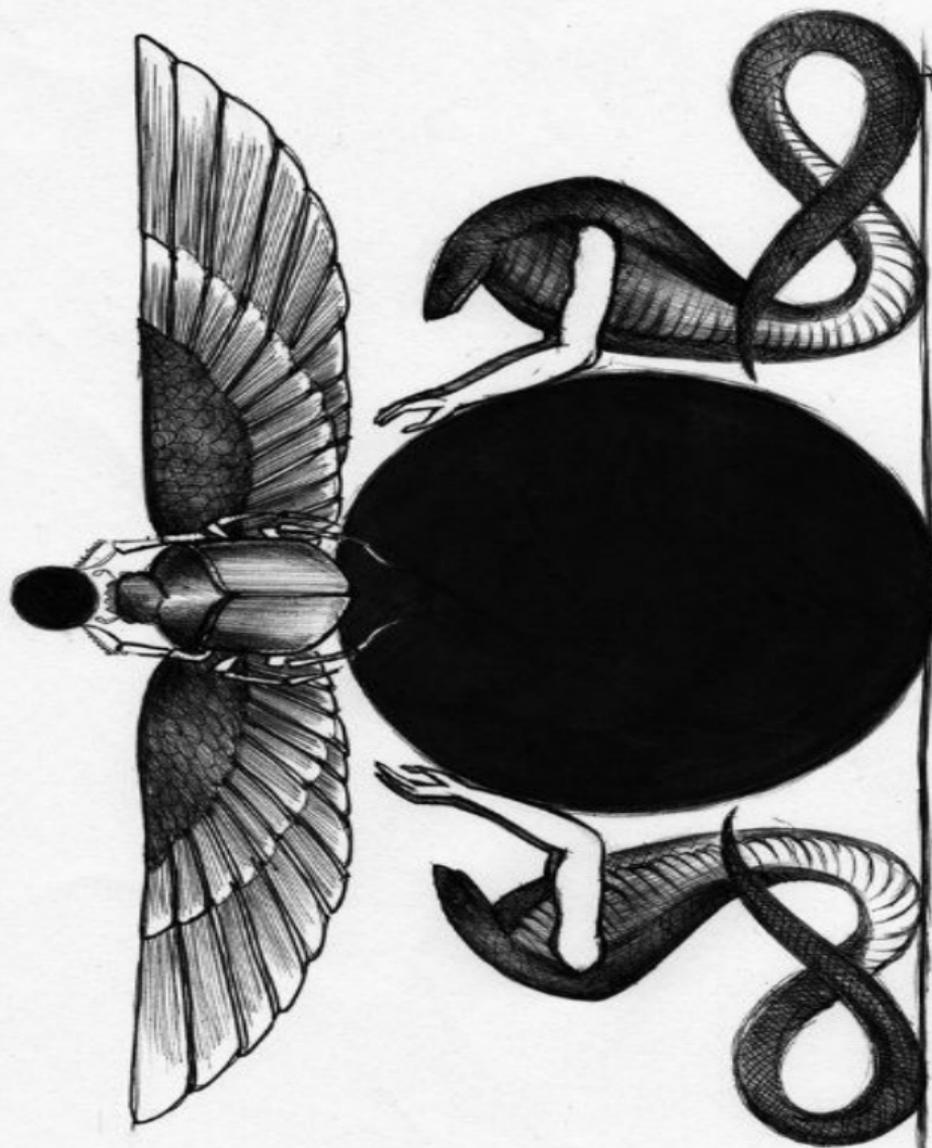
Horon-Shed by Kitti Solymosi

Opposite page: Resheph by Kitti Solymosi





Underworld Demon by Kitti Solymosi





Sarapis by Kitti Solymosi

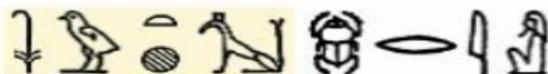
Previous page: Khepri-Atum hailed by two
Uraei at Dawn by Kitti Solymosi



Sarapis by Kitti Solymosi



CHAPTER
THREE



PART TWO: POWER

CHAPTER THREE

HERMETIC AND SETHANIC RITUAL

STEPS IN RITUAL

The following suggested steps are aimed with an understanding in form and process; this does not indicate the symbolism of actions in ritual which

should be understood prior to ceremony. Each action which is symbolic should be fully understood which confirms your willed determination towards the sacred art.

MEDITATION & FOCUS RITUALS

1. Prepare libation (poured outdoors, over statue or sprinkled on ground; alternately consume if performing invocation)
2. Prepare incense and altar accordingly. Light candles and incense.
3. Ring bell and recite invocation with intent (with a simple sentence of “it is my will to....”).
4. Invoke in voice or recite to self,

incense is a sacred offering to the Deific Mask and your Agathodaemon.

5. Pour libation when appropriate.
6. Cease ritual once meditation is complete with ringing of bell.

HERMETIC CEREMONIAL INVOCATION

1. Prepare temple and circle including libation and incense. Wearing the ritual robe or garment, enter temple silently without thought for outside world.
2. Light candles, incense and enter circle.

3. Cast the Hermetic Circle, depending on if the ritual invokes powers of above (Ennead) or below (Duat), leave the appropriate part of circle open. Visualize the above or below as a Pylon or gate in which you shall be bestowed Sekhem (power).
4. Perform chosen Invocation or Hymn to Deific Mask.
5. Pour libation if appropriate.
6. Focus upon the Deific Mask and the process you foresee concerning your goal based on desire.
7. Close the Hermetic Circle and silently leave temple.

THE CIRCLE OF MAGICK

‘Above and Below’

Charles Pace was a visionary and a realist in a time of resurgent superstition in the traditional witchcraft community. As a Luciferian, he was aware a several paradigms of thought which centered the individual as understanding powers emerge from the subconscious. Hamar’at teaches that if the belief of powers comes from without as well as within then the Circle of Magick should be consecrated in three dimensions, not just the plain.

Pace instructs that as one draws an ordinary straight line, this is considered the ‘First Dimension’. In the

‘Second Dimension’ it becomes a PLAIN and in the ‘Third Dimension’ it becomes a CUBE. The same is said of the Circle; only in the ‘Third Dimension’ the circle becomes a SPHERE – the focal point of any ritual and sphere of attraction.

The Double Circle is understood as the best as it can be used. In the Sethanic Cult both circles are consecrated – the First with Salt and the second then with Water, leaving a doorway which one may enter. The circle must be closed after entering, firstly with Salt and then Water; this means according to Pace that the circle is only sacrosanct on the Second Dimension – it is still open to that which

lies above and below.

Making the circle purified is a process of intending pure, illuminating energy to be filled within your own being. Luciferians don't cast the circle for protection; rather it is to focus and purify the energy so that the mind is entirely focused on the ceremony at hand.

Once purified with Salt and Water, we invoke the Lords of the North, South, East and West and then make the Arc of final closure with the athame above and below the circle itself. Once complete, the circle is sacrosanct.

Charles Pace guides the Black Adept in the "Necrominon" concerning

the High Art we define as Magick. Magick is specifically a precise Art and Science, every act has a reason. Symbolism and ritual has been built up through centuries of experience; Luciferians must have courage to embrace the darkness and the light; no longer do we need Judeo-Christian “names of power” which are nothing more than that of the enemy called Yahweh and the slave-mentality cult. We invoke the names of power which are much older than Medieval Grimoire traditions; so much more strong and powerful in that we break the chains of servitude.

ENCIRCLING



Encircling is one of the acts which are of the most ancient in the Black Arts, finding origin in ancient Egypt and Mesopotamia. The above hieroglyphic verb, 'phr.t'

translates “to encircle” and has the connotation of the Magickal act, “to enchant”[\[35\]](#). To encircle in ceremony is to contain and control the object of the ritual. When you cast the Triple Hermetic Circle you are calling forth the neteru to manifest within your mind-body-spirit, thus allowing a Magickal act of willed design upon the energies you create and even an effect in nature depending on the act.

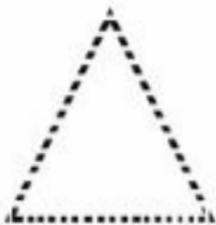
For the Luciferian, encircling in ritual is not about “protection” but rather focusing the power and energy within a specific circumference which is essential the object or self. To purify the circle is

to focus the mind of the Black Adept towards the sacred work of initiation. The circle is the sacred area as a sphere which represents the focused Sekhem (power) and Nature (purpose) of the Great Work[\[36\]](#).

The Great Work is the aspiration of initiation into the current of transformative, chaotic and primordial darkness by Magickal techniques which by willed intent is shape and directed into a temporary sense of “Order” in the external world. In turn, Knowledge attained from understanding and experience begets Wisdom; the very source of Power in our universe.

THE HERMETIC CIRCLE

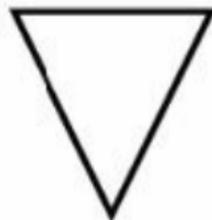
CASTING THE HERMETIC CIRCLE



THE TRIAD OF LIGHT



HAPI
(NORTH)



THE TRIAD OF DARKNESS



QEBEHSENUF
(WEST)



DUAMUTEF
(EAST)



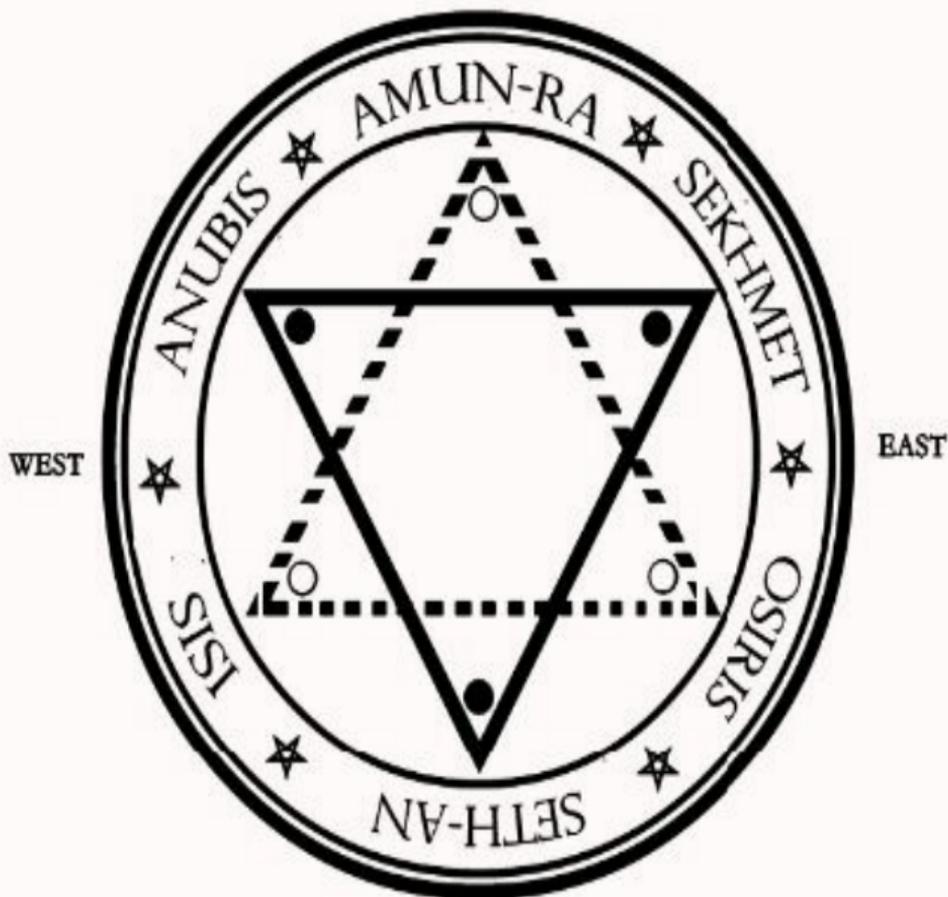
IMSET
(SOUTH)

The pentacle within the circle is composed of two triangles: the Triad of Light \triangle and the Triad of Darkness ∇ . Casting the Circle first requires the calling to the Four Lords, being first the Lords of the North, East, South and West respectively. Once this is complete, you then make an arc sweep above and below the circle. It is at this point that the circle is sacrosanct on every level, in the physical and spiritual respectively.

The circle in the Sethanic Cult of Masks is made pure by the salt and water to close doorways. These are commonly kept within inward pointing horseshoes

(representing horns). I have personally found that you are able to cast with or without these items, if the Will and Focus of the Black Adept is pure. That simply means you must be sure of yourself and intent.

NORTH



● Black Candle

○ White Candle

SOUTH

The above circle is a very simple form of the Sethanic circle and is able to be simplified even further by omitting the Triangles. The double circle is a foundation and must remain. You may cast this circle via the imagination and even silently performing the motions and reciting the words of power if privacy is a concern. The cardinal direction of North, East, South and West are of the Four Sons of Horus, Hapi, Duamutef, Imset and Qebehsenuf respectively.

Basic magick practitioners only focus on the directional callings, while ignoring the above and below. Once the circle is cast, the Black Adept may then

call the Triad of Light or Darkness within. In all workings of higher development, magick of wisdom the full callings should be utilized.

CASTING

Take the Athame in hand and point in the direction of North. You may recite the calling in either the Ancient Tongue or in English the following. When you call and recite the words, put your energy into it. Visualize the forms of each God as if they were in front of you. Don't ever cast a circle with little enthusiasm or you will have very little put into the rite. When your mind can see it; your imagination

ignites and the investment of belief shapes the energy you wish to send out.

NORTH

EGYPTIAN

‘Hapi, suten sa an et krau – Oen xent neter net rex-a nehem – k – a neb-k em mehti setep sa i-kua xer-ten maat suten sa em neter-xert Amenter nefert xu-ua.’

ENGLISH

‘Hapi – Son of the Sun, homage to you, dweller by the divine coffin I know thou deliverest me Lord – of evil, in the North, Worker of Magick, I have come to you – come Royal Son in the Underworld of Amenti, the beautiful. Lord protect (Empower) me (thus Hapi has been

invoked).’

EAST

Face now the East and point your Athame,
invoking Duamutet Lord of the East-

EGYPTIAN

Tiumautf suten sa anet krau – Oen xent
neter net rex-a nehem – k – a neb – k em
abtet setep sa I – kua x er-ten maat suten
sa em neter-yert Amentet nefert xu-ua.’

ENGLISH

‘Duamutef, Son of the Sun – homage to
you – dweller by the divine coffin – I
know thou deliverest me Lord of Evil in

the East – worker of Magick – I have come to you – Come Royal Son, in the Underworld of Amenti the Beautiful. Lord protect me (thus Duamutef has been invoked).’

SOUTH

Face now the South and point your Athame and invoke IMSET, Lord of the South-

EGYPTIAN

‘Amsit suten sa anef krau – Oen xent neter net rex-a nehem-k-a neb-k em rest setep sa i-kua xer-ten maai suten sa em neter – xert Amentet nefert xu-ua.’

ENGLISH

Imset – Son of the Sun – Homage to you – dweller by the Divine Coffin – I know thou deliverest me Lord of Evil in the South – worker of Magick – I have come to you – come Royal Son in the Underworld of Amenti the beautiful – Lord protect me (thus Imset has been invoked)

WEST

Face now the West and pointing the Athame invoke QEBEHSENUF (Lord of the West)-

EGYPTIAN

Khabsonuf suten sa anef krau – Oen xent neter neter-a nehem-k-a neb-k em

ammeter setep sa i-kua xer-ten maai suten
saonneter – xert Amenter nefert xu-ua.’

ENGLISH

‘Qebhsenuf – Son of the Sun – homage to
you – dweller by the Divine Coffin I
know thou deliverest me Lord of Evil in
the West – worker of Magick – I have
come to you – come Royal Son in the
Underworld of Amenti the beautiful –
Lord protect me (thus Qebhsenuf has
been invoked).’

CLOSING THE ABOVE OR BELOW

Depending on the type of working, be it
primal desire – below or invoking the
powers of Light then you will close one

or the other below. While this may be more advanced to a Neophyte, if simply meditating and encircling your energy of being, the circle may be completely closed however that is not a normal practice in ceremonial and hermetic magick.

I - The Black Adept now will take his Athame and in a downward sweep – North to South and then East to West close that which is below.

II - The Black Adept now will take the Athame and in the same upward sweep – North to South, East to West closes that which lies above.

Upon doing this, the circle is sacrosanct

and there is only the circumference of the self. Workings energy-building and focusing may be done in such as way and keeping the direction of your own energy within the circle. If you are seeking communion with a certain type of God be it of the Triad of Light or Darkness you may keep one aspect open or closed.

CALLING THE TRIAD OF LIGHT

**With Invoking the Triad of Light, Point
Athame and move counter-clockwise**

focusing on the white candle.

FACE NORTH

Anet hra neter hen Amun-Ra

Homage to thee divine Amun-Ra

Ankh-ka, Djed-Ankh

Soul-mate, everlasting life

Amun-Ra, Bull of Annu

Who hath joined with Set as the God of
Above and Below!

Who is the Ram of the Sun, Come Forth!

Lord of Eternity, Two-Horned one of
Power!

Hail thou, Lord of the Ureret Crown

Who wears the crown of North and South!

FACE SOUTH-EAST

Anet hra neter hen Osiris

Homage to thee divine Osiris

Ankh-ka, Djed-Ankh

Soul-mate, everlasting life

Osiris, who is of rest and resurrection!

Instruct me the ways of immortality!

Osiris is has obtained immortal life, come
forth!

FACE SOUTH-WEST

Anet hra neter hen Aset
Homage to thee divine Isis
Ankh-ka, Djed-Ankh
Soul-mate, everlasting life
Isis, whose words are Magick
Open forth the way to me!
Isis the Immortal Mother, Come forth!

CALLING THE TRIAD OF
DARKNESS

FACE SOUTH

KOLCHOI TONTONON[\[37\]](#)

I invoke the sacred Triad of Darkness!

I am SETEM-ARITF[38]

Anet hra neter hen Seth-an

Homage to thee Divine Set

Aa heh, Set-heh

Heir of Eternity, Eternal Set

Anet hra neter hen Seth-an

Homage to thee divine Seth-an

Ankh-ka, Djed-Ankh

Soul-mate, everlasting life

FACE NORTH-WEST

Anet hra neter hen Anpu

Homage to thee divine Anubis

Ankh-ka, Djed-Ankh

Soul-mate, everlasting life

Anpu, Lord of Jackals

Open forth the way to me!

Who keeps the Balance, Hearken to me!

FACE NORTH-EAST

Anet hra neter hen Sekhmet

Homage to thee divine Sekhmet

Ankh-ka, Djed-Ankh

Soul-mate, everlasting life

Goddess of Anger and Cruel Slaughter

Who drinks blood until your anger is
sated!

I invoke thee Sekhmet to defend my

essence!

*Once you have cast the Triad of
Darkness, visualize them equally around
you and that their fire is shared with you
in the center.*

Nuk neter hen Seth-an

I am the Divine Set-an

Kheper tchesef

Self-created

Neter – kua Seth-an

I have become Seth-an

Au semtu Seth-an,

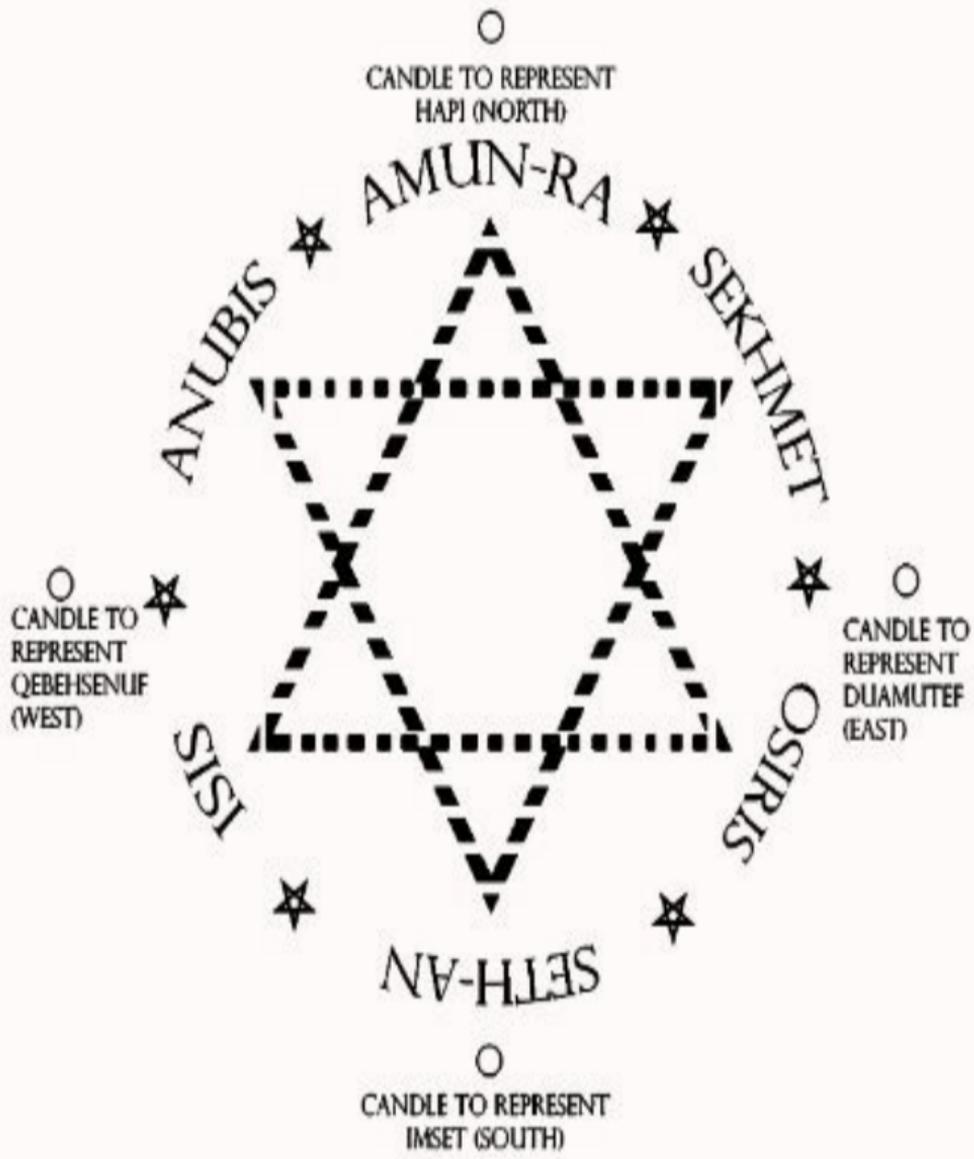
The Serpent Guide of Seth-an,

Em hat-f khut ent bes

Before the spirit of flame

Shent-na Set-heh
I invoke the Eternal Seth

**THE SIMPLIFIED VERSION OF THE
MAGICK CIRCLE**



CANDLE TO REPRESENT
HAPI (NORTH)

AMUN-RA

ANUBIS

SEKHMET

CANDLE TO
REPRESENT
QEBEHSENUF
(WEST)

ISIS

CANDLE TO
REPRESENT
DUAMUTEF
(EAST)

OSIRIS

SETH-AN

CANDLE TO REPRESENT
IMSET (SOUTH)

Hamar'at instructs that the diameter of the circle is entirely up to those who practice within it. It may be as large as you wish. Those who are practiced in astral – mental workings may visualize it clearly within their own desire. This type of casting is useful to those Sethanists who are not able to have many ritual tools or such in their immediate environment. Examples of those who would not be able to would be students who have overbearing family, those with space confines, travelers and those in the military. You may in addition keep illustrations to keep you focused.

The dotted lines within the circle are

merely for reference as Hamar'at illustrates it, they don't need to be included in the circle. The dotted lines demonstrate the opposing factions.

TRIAD OF LIGHT

TRIAD OF DARKNESS

Amun-Ra (Light) - - - - - Seth-
An (Darkness)

Osiris (Life) - - - - -
Anubis (Death)

Isis (Love) - - - - -
Sekhmet (Hate)

Keep in consideration as well that the true names of Isis and Osiris are Aset and

Asar.

A Luciferian working with the Triad of Light and Darkness will be able to understand the Balance of the opposing factions. It is not the duality which is worked with, it is how one actually works with each faction which is how they are utilized. For instance, Seth-an is known in Egyptian lore as the Strongest of the Gods, he is the motivating power within each of us; this power is represented as the Tcham scepter bearing the head of Seth.

While Seth is Darkness he is also power and strength. When invoking Amun-Ra, Seth is an empowering force

with this Deific Mask. In the Stele of Anhotep there is a Tablet of Seth (numbered LXXVIII) which was made by a Priest of Amun featuring a composite of Seth and Amun. The traditional Mask of Set, the night-hunting Seth-animal of the deserts bearing the White and Red Crown unifying Upper and Lower Egypt as well as a large standing statue showing the composite Deific Mask.

In the Temple of Seth in Ombos there is a hieroglyph showing Amon and Seth sitting opposite, united. While you see that Seth is a God of Darkness, storms and war he holds great power with other Gods as well. This is how the Sethanist

must approach this type of Magick.

That Adversarial forms are made useful by the Luciferian by Seth, he infuses them with power. Amun-Ra is invoked in situations involving the need for public speaking, awareness and being able to communicate clearly with others. Anubis is the initiate into the veil of transformation, also the shades of the dead while Osiris is the emergence from death again. Isis is the mother of Magick and Sekhmet is the strength and violence to see something to the end when you are challenged.

Being able to be flexible in your approach to Egyptian Adversarial Magick

will empower you to greater heights. Even if you are more attuned to sinister workings, this type of balance created in disciplined workings will just empower your dark archetype rituals further.

A perfect example of this is the Cannibal-myth of Unas. He was crowned by both Seth and Horus as shown in an ancient stele; upon his physical death he devoured many Gods in a vampiric and cannibalistic ascension to power. He still was a God of Light and Strength in this transformation. As you can see, Egyptian Adversarial Magick or Witchcraft approaches darkness and light differently than traditional Luciferianism in some

ways.

The simplified way to cast the circle is
the following:

CASTING THE HERMETIC CIRCLE

HAPI (NORTH)

Anet hra neter hen Hapi Ankh-Ka
Djed-Ankh

Homage to thee divine Hapi soul-mate,
everlasting life

DUAMUTEF (EAST)

Anet hra neter hen Duamutef Ankh-
Ka Djed-Ankh

Homage to thee divine Duamutef soul-
mate, everlasting life

IMSET (SOUTH)

Anet hra neter hen Imset Ankh-Ka
Djed-Ankh

Homage to thee divine Imset soul-mate,
everlasting life

QEBEHSENUF (WEST)

Anet hra neter hen Qebhsenuf Ankh-
Ka Djed-Ankh

Homage to thee divine Qebhsenuf soul-
mate, everlasting life

CLOSING THE ABOVE OR BELOW

With a sweep below and returning with a sweep above you close both “As above so below” as this is the true casting of the circle as closing the circumference of self.

CALLING THE TRIAD OF LIGHT

With Invoking the Triad of Light, Point Athame and move counter-clockwise focusing on the white candle.

FACE NORTH

Anet hra neter hen Amun-Ra Ankh-

Ka Djed-Ankh

Homage to thee divine Amun-Ra soul-
mate, everlasting life

FACE SOUTH-EAST

Anet hra neter hen Asar Ankh-Ka
Djed-Ankh

Homage to thee divine Osiris soul-mate,
everlasting life

FACE SOUTH-WEST

Anet hra neter hen Aset Ankh-Ka
Djed-Ankh

Homage to thee divine Isis soul-mate,
everlasting life

CALLING THE TRIAD OF DARKNESS

FACE SOUTH

Anet hra neter hen Seth-an Ankh-Ka
Djed-Ankh

Homage to thee divine Seth-an soul-mate,
everlasting life

FACE NORTH-WEST

Anet hra neter hen Anpu Ankh-Ka
Djed-Ankh

Homage to thee divine Anubis soul-mate,
everlasting life

FACE NORTH-EAST

Anet hra neter hen Sekhmet Ankh-
Ka Djed-Ankh

Homage to thee divine Sekhmet soul-
mate, everlasting life

NOTE AFTER CASTING THE CIRCLE:

After the performance of the Triple Hermetic Circle invocation, the mind will be focused and directed towards the work of initiation and the accumulation of the divine within the temple of Mind-Body-Spirit. You may utilize a Hymn of Invocation to a Deific Mask based on your goal of the working.

**THE TRIPLE HERMETIC CIRCLE OF
HAMAR'AT**



Hamar'at (Charles Pace) in the "Book of Tahuti" reveals his own advanced circle, named the "Triple Hermetic Circle of Hamar'at".

EGYPTIAN WORDS OF POWER

The Ankh, an ancient symbol having different uses in the Egyptian pantheon, primarily is known as being a representation of "life". The Ankh has life-giving and sustaining powers associated with water, air, food and having sexual fertility symbolism as well.

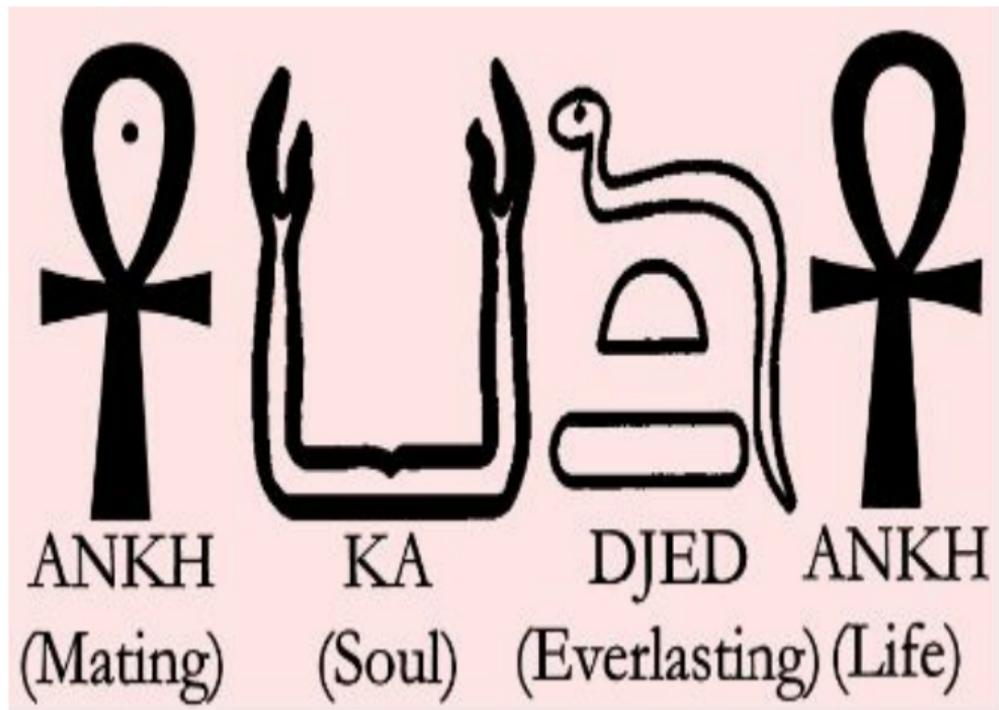
The Ankh is shown as filling a stream of water as a libation offering; the Gods and Goddesses in turn utter the words, “Let him live” which bestows blessings upon mortal flesh. The food-offerings, called Ankhu, representing the life-giving qualities of consuming and maintaining earthly life.

The Ankh has a relation to Air as being the “Breath of Life”. Within sacred sexuality, the Ankh is a symbol of masculine power, that of the Sun and with a period in the center, this symbol translates ‘Mating’ and is the union of male and female. The Ankh is a powerful Sethanic symbol of the Black Adept, who

by all avenues available seeks to maintain and expand the “Breath of Life”.

The symbol which represents the unity of Male and Female, derived from the Great Words of Power are revealed in the pure form of image and word to compel change; Charles Pace provides the “Words of Power” being foundations in Luciferianism. The following words, used to pay homage to any Egyptian Deific Mask are energy-inspiring expressions of “Heka” when chanted and vibrated by the Black Adept. The words start with Ankh and end with Ankh, however the symbols don’t mean the exact same thing if you observe closely.

The first Ankh has a dot within the middle of the hoop, representing union of the Male and Female.



The Black Adept while using rational and logical thought in daily life, when it is time to practice Magick, Witchcraft and

seek the Divine Energy of the Black Flame never let doubt infect you. In the circle, put aside your philosophical speculations, let your heart beat to a regulated and focused thought, let your mind ascend or descend as you wish. Let your spirit rise up and fly to the Sabbat – the sacred rite of ancient and modern desire, power and ecstasy.

TO INVOKE ASET (ISIS)

Hamar'at reveals in his Necrominon a short, simple yet very powerful invocation to Isis, in Ancient Egyptian. The English translation is written below.

It is strongly suggested that the Black Adept uses the Egyptian language to invoke her; while other rituals utilize both Ancient Egyptian and English, this invocation is short enough to remember and memorize.

TO CALL ASET (ISIS)

anet hra neter hen Aset

Ankh-ka Djed Ankh

Homage to thee Divine Isis Soul-
Mate, Everlasting Life

**Xerp Ka-a emma-l Neter
Aset**

To direct my Ka, with thee Divine
Isis

This short hymn to the Goddess Isis will be highly useful to the Priest or Priestess, from all levels of initiation from Neophyte to Magus.

THE SYMBOL OF UNITY



FEMALE ASPECT



MALE ASPECT



UNITY OF BOTH SYMBOLS
BEGIN



COMPLETE UNITY
(ANKH)

THE FIVE FOLD KISS

The Inverted Pentagram or Five Fold
Kiss

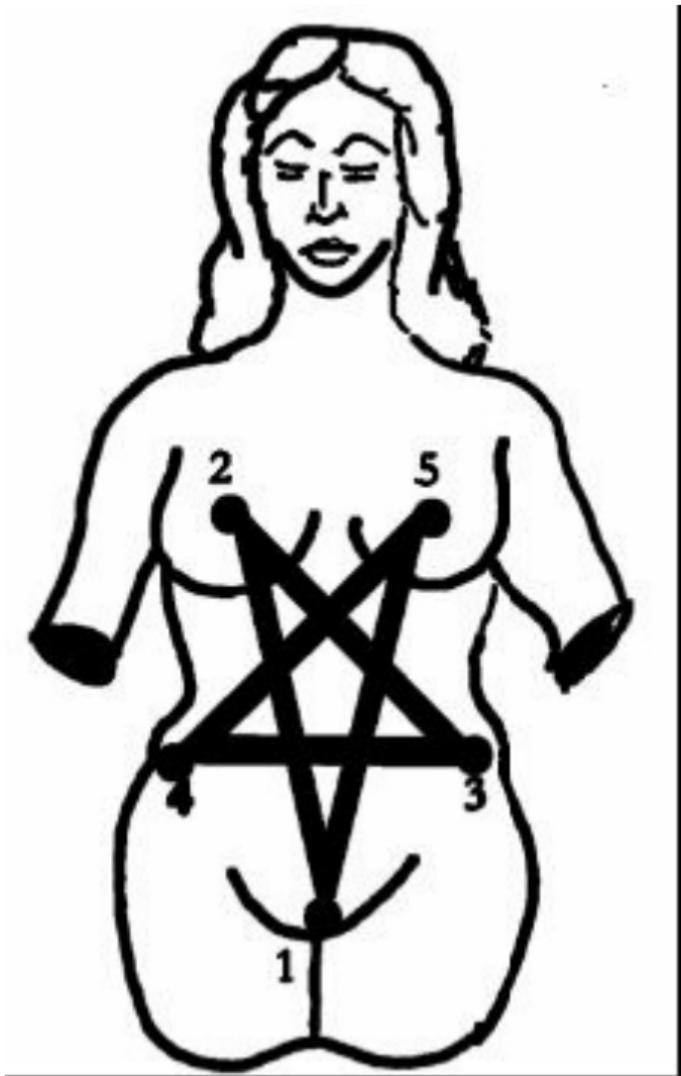
In the Necrominon, Charles Pace presents the Five Fold Kiss from the Hermetic Cult of Masks, identifying the purpose and practice of the sacred rite. In Witchcraft, the Five Fold Kiss is formulated in the pattern of the inverted pentagram.

Traditionally, the five-fold kiss is performed during an initiation ritual after which the Sacred Cords are utilized. The Red Cord tied around the neck – the White Cord tied around the waist binding the arms – the Blue Cord tied around the feet. This Ritual of binding is then complete and the witch is initiated to the Great Mother, Aset.

THE INVERTED PENTAGRAM

1. *Blessed is the Organ of Generation that gives birth to the children of the Great Mother.*
2. *Blessed in the Right Breast which gives suck to the children of the Great Mother.*
3. *Blessed is thy Left Hip that guardeth the portals of thy Womb.*
4. *Thrice Blessed is thy Right Hip that guardeth the portals of thy Womb.*
5. *Thrice Blessed is the Left*

*Breast that giveth suck to the
Children of the Great Mother.*



The structure is within the format to kiss

in numerical order and back again to the first step. The ascending pentagram begins with 1 being the position of the mouth (opposite of the inverted pentagram).

ASCENDING PENTAGRAM

*1. Blessed is thy Mouth that
Speaketh the words of the Great
Mother*

*4. Blessed in the Right Breast
which gives suck to the children of
the Great Mother.*

*5. Blessed is thy Left Hip that
guardeth the portals of thy Womb.*

2. Thrice Blessed is thy Right

*Hip that guardeth the portals of thy
Womb.*

*3. Thrice Blessed is the Left
Breast that giveth suck to the
Children of the Great Mother.*

*1. Blessed is the Voice of
Seduction which is the Neter in
which Isis Manifests.*

HERMETIC SEX MAGICK

The Sethanist or Luciferian is aware that the perception and thoughts in the consciousness shape the energy which in turn is sent forth in the universe and obeys our desires; affecting us in a creative or

destructive result. This energy is a prime example of one basic way in which the Luciferian is, “The Only God Which Is”. To shape, control and direct this energy demands a consistent discipline in visualizing and internally feeling the emotions associated with your goals.

If you seek improved health, use your imagination and acknowledge to yourself that this is happening now. The energy woven in the current of magick is totally subservient to the Will of the Black Adept. If you let defeatist thoughts like, “I wonder what other bad thing will happen today”, then it will manifest.

The creative thoughts and

perception of the Luciferian along with our logical and visualized goals, assisted with the words and actions in the physical world centers the Black Adept as God or Goddess. No other “outer” force will shape your future except for what you seek to manifest. Thus, a Luciferian uses the Gods, Demons and ritualistic practice of magick to access that particular type of energy, learning via experience the wisdom of that Mask and in return exalting in success by having the discipline and confidence to see it through to the end.

If you still have a nagging desire to “honor” the gods (break the cycle of

servitude and believing in that which is unseen or experienced) then rest in the peace of mind that by your victory and accomplishment with encircling the power and Mask of a particular God or Demon, you are honoring them equally. The following rite is considered High Sethanic Magick as it opens the empyrean heights of the Goddess Isis; the representation is knowledge and the balance of emotion and judgment.

**THE SACRED RITUAL OF THE ANKH-
KA
(Soul-Mate)**

The two most important factions required in this rite is one Male and one Female and no other present. The Goddess Isis (Aset) and none other including The High Priestess and High Priest; this is also the ritual of the SACRED TRIANGLES which when combined forms the six-pointed star (Triad of Light and Darkness).

In the Necrominon, Charles Pace reveals the Hermetic Sex Magick Ritual called “The Ritual of the Ankh-Ka” and is a sacred working which requires a male and female union, both united in the Sethanic Cult of Masks.

This ritual is between the male

and female with invocation to the Goddess Isis (Aset). This may be two well-practiced Black Adepts and the High Priestess and High Priest. This ritual is the illumination of the Sacred Triangles which when in union create the Six-Pointed Star; the Triad of Light and the Triad of Darkness.

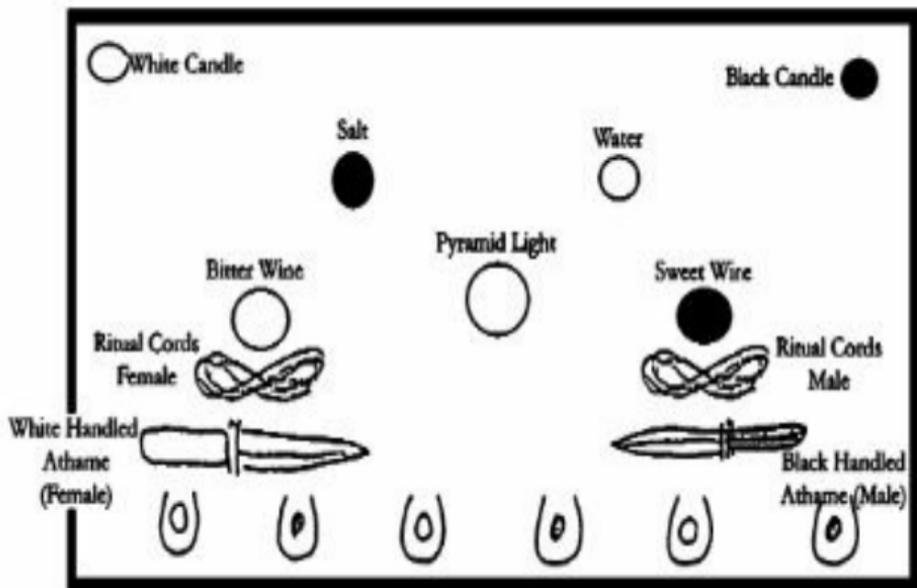
Charles Pace explains that both male and female during the sex-ritual prior to copulation secrete a fluid which attracts the opposite sex like a magnet. What Pace points out is that it is unknown 'which' is positive and which is negative; clearly he confirms that this may change accordingly depending on the individual.

THE RITUAL OF ANKH-KA (SOUL MATE)

The union of the male and female is that of opposites. This should be an intensely personal rite and sacred between two understanding initiates. The two practitioners should bathe, dress and prepare together in seeking a continual closeness. No drugs or excessive alcohol should be used.

**THE MAGICK CIRCLE OF THE
ANKH-KA RITE**

THE ALTAR OF ANKH-KA



The altar is to have a pyramid in the center. Charles Pace describes a “flashing” pyramid which while turning, flashes a light from RED to GREEN. If a pyramid cannot be made, a flashing strobe is suggested. In creating a pyramid, wood or thick cardboard cut precisely like the

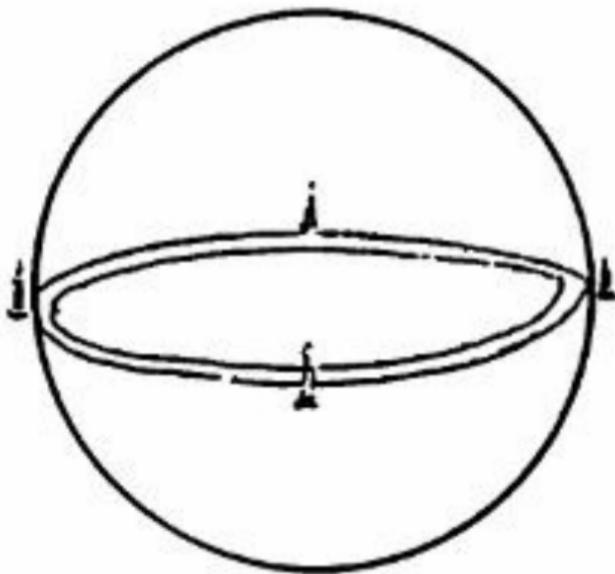
diagram below, paint the object BLACK and the two circles would have a red and green screen within the triangle which would turn the light red or green. Be willing to experiment and see what you can create which is fitting. If you don't have an item like this, the ritual will not be impended.

On each side of the light (green and red) would be two chalices; one having sweet wine, the other bitter. Before the altar, place a ritual couch for the purpose of resting upon. You may also use a sheet with pillows or something similar.

On the back of the altar, the

statue of Aset (Isis) in front of the altar, the couch and on the south wall a large oval (or otherwise) mirror showing the reflection of the goddess. Two censers or incense burners should be on each side of Isis.

RITUAL CIRCLE



The Double Circle is to be used; the Six Pointed Pentacle within three Black Candles (Black representing the Triangle of Darkness). Three White Candles (Triangle of Light) as well as Six Horseshoes as indicated by Hamar'at; the "horns" of the horseshoe pointing inwards; three containers holding

sacrosanct water and three additional ones holding a small amount of salt. Make sure that there is to be one Salt and Water with one on each side of the Chalices.

See the diagram based on the design of Hamar'at. You may also proceed as "lightly" and adapting when comfortable; ensure that both are equally knowledgeable of the symbolism and purpose of each act and ritual tool. All ritual acts must have symbolism having purpose to the couple.

THE RITUAL PREPARATION

Nothing upon the altar beyond what has

been explained; nothing within the circle except for the aforementioned instructions; the music is the choice of the participants. Charles Pace suggests in the Necrominon using Haitian voodoo drum music for its obvious trance-inducing and rhythmic qualities.

Both participants in the ritual having bathed together and anointed with oil (of Isis) enter the temple/altar chamber hand in hand. The FEMALE is to wear the WHITE ROBE with cowl up (hood) and the MALE is to wear the BLACK ROBE with cowl up also.

The night of performing the ritual should be on that of the Full Moon; Pace instructs

the ideal month is that of THOTH (August). The temple should be at 78 degrees.

The male will light the censors and all of the Black Candles.

The female will light the White Candles.

Both the male and female remove their robes and stand nude before Isis. The Female is to the Left and the Male to the Right. Pick up the cords and tie them loosely around the waist.

PRAYER TO ISIS (ASET)

Neter Aset uon-j n mr(w)t-k n

Divine Isis I shine with Love for you with

Ka-a ujj-j n hw-k em

My Ka with my hands with my limbs with

Si an-x nam-wjj jemt-k hnbt-j

The safeguard of life how sweet your
friendship against my breast

Neter Aset ennu si an-x ta-k ennu

Divine Isis this safeguard of life grant
thou that this

Nemt ennu an-x-ka-a ennu hen an-x-ka-a

Woman this soul-mate this priest soul-
mate

Hena-set ta-k maa-ta iu-k en-n

With her thou lettest be seen thyself come
thou to us

Neter Aset

Divine Isis

1. The participants may choose among the two one of a higher degree to recite the prayer (if this is their choice). The consecration of the circle is done by the male most often. This is not a rule in any case; if the female is more knowledgeable then she may perform it.

After the prayer both will move to the couch or pillows in front of the altar and wait for Midnight. The participants must not copulate however during this time.

2. At Midnight, music will be

played by a timer or remote device. At the stroke of Midnight the female will go before Isis and raise the bowl containing salt and ask Isis to bless it. The words to be spoken are:

Aset, Aset, Aset – Ankh-Ka-Djed-Ankh

Having recited, the female then places the salt back upon the altar. The male goes before the Shrine of Isis, genuflects before the Goddess and lifts the bowl containing the water and recites:

Aset, Aset, Aset - Ankh-Ka-Djed-Ankh

The male places the bowl with water back upon the altar. The female acolyte, genuflects before the Shrine of Isis, now

picks up the salt and scatters a little over all that lies upon the altar; thus sanctifying the instruments.

The male acolyte does the same with water, although sprinkling it is suitable. The female now places the bowls of water that are lying on the altar in position within the ritual circle.

Note- The two participants, by lighting the candles and censers have sanctified the **FIRE**. With the salt and water that have sanctified **EARTH** and **WATER**. Invoking Isis they have sanctified the **AIR**, thus completing the Ritual of **EARTH – AIR – FIRE** and **WATER**.

3. Both now place the horseshoes

in position within the circle, the female picks up the bowl of salt and sprinkles it around the perimeter of the circle; leaving the bowl to mark the gateway to the portal. The male now takes the bowl of water and sprinkles it around the perimeter of the circle, leaving the bowl to mark the gateway of the portal.

They will both now enter the circle between the two bowls which mark the gateway to the portals.

The female now faces the **Shrine of Isis (North)** and in the ancient tongue utters:

**“Aset, Aset, Aset – Ankh-Ka-Djed-
Ankh”**

4. The Male Acolyte now faces SOUTH to the Great Mirror of Isis and utters:

**“Aset, Aset, Aset – Ankh-Ka-Djed-
Ankh”**

Note: The mirror must not be too high up on the wall, when both are kneeling in the circle both must be able to see the reflection of Isis within it.

5. The Female Acolyte now gives the male the three fold kiss in the form of the Triangle of Darkness. She kisses the genitals, then the right breast, then the left breast and finally the genitals; thus closing the triangle.

6. Now the Male Acolyte gives

the female the three-fold kiss in the form of the Triangle of Light. He kisses the mouth, then the right hip, then the left hip and finally returns to kiss the mouth thus closing the triangle.

7. Both genuflect before the Shrine of Isis and now enter the circle by the gateway. Having picked up their Athames from the Altar both are placed in the center of the circle and return to the altar.

8. The Female picks up the bitter wine in the chalice reciting, “**Aset – Life provides us with a bitter cup and we must drink of its fruits**”, she

now drinks first then the male drinks and returns it to the altar.

9. The Male picks up the sweet wine in the chalice and recites: **“Aset, Life also provides the sweetness of the cup; in remembrance of thee thus do I drink”**. He drinks and then hands it to the Female who also drinks and places it back on the altar. Both now enter the circle after both having genuflected before the Shrine of Isis.

Note: the long tedious procedure of ritual has a purpose; preconditioning and programming both participants into the acceptance of the unusual that

is about to happen.

10. Both now are within the circle of magick, the Female now picks up the water and closes the gateway.

11. The male now picks up the salt and closes the gateway.

Note: The perimeter of the circle is sacrosanct, but Charles Pace makes a point that “That’s All” and this is where danger lies in ceremonial magick: but not with the Sethanic Rituals.

12. Both pick up their Athames and face **NORTH**; in the ancient tongue or English (pointing the athames):

EGYPTIAN: ‘Hapi, suten sa anet

krau – Oen xent neter net rey-a
nehem-k-a neb-k em mehti setep sa i-
kua xer-ten maat suten sa em neter-
xert Am entet nefert xu-ua’

ENGLISH: Hapi, Son of the Sun –
Homage to you, dweller by the
Divine Coffin I know thou deliverest
me Lord – of evil, in the North,
worker of Magick. I have come to
you, come Royal Son in the
Underworld of Amenti the beautiful,
Lord protect me’ (Hapi has been
invoked).

13. **EGYPTIAN:** ‘Trumautf suten
sa anet krau – Oen xent neter net rey-
o nehem-k-a net-k em abtet setep sa

i-kua xer-ten maat suten sa em neter-xert Amenter nefert xu-a’

ENGLISH: Duamutef, Son of the Sun – Homage to you, dweller by the Divine Coffin, I know thou deliverest me Lord – of evil, in the East, worker of Magick. I have come to you, come Royal Son in the Underworld of Amenti the beautiful, Lord protect me’ (Duamutef has been invoked).

14. Both now face SOUTH and pointing their Athames, invoke IMSET the Lord of the South:

EGYPTIAN: ‘Amsit suten sa anet krau – Oen xent neter net rey-o nehem-k-a net-k em rest setep sa i-

kua xer-ten maat suten sa em neter-xert Amenter nefert xu-a'

ENGLISH: Imset, Son of the Sun – Homage to you, dweller by the Divine Coffin I know thou deliverest me Lord – of evil, in the East, worker of Magick. I have come to you, come Royal Son in the Underworld of Amenti the beautiful, Lord protect me' (Imset has been invoked).

15. Both now face **WEST** and pointing their Athames, invoke **QEBEHSENUF** (Lord of the West):

EGYPTIAN: 'Khabsonuf suten sa anet krau – Oen xent neter net rey-onehem-k-a net-k em ametet setep sa i-

kua xer-ten maat suten sa em neter-xert Amenter nefert xu-a'

ENGLISH: Qebehsenuf, Son of the Sun – Homage to you, dweller by the Divine Coffin I know thou deliverest me Lord – of evil, in the West, worker of Magick. I have come to you, come Royal Son in the Underworld of Amenti the beautiful, Lord protect me' (Qebehsenuf has been invoked).

Note: *Charles Pace in the Necrominon points out here that for the first time in Occult History the full invocation to the Lords of EARTH, AIR, FIRE and WATER –*

in their own tongue as well as English have been written down; use this knowledge wisely!

16. The Male Acolyte takes his Athame and in a downward sweep – from the **North to South – from East to West** – closes that which lies below (that which lies above is to be open).

17. The Female Acolyte now takes her Athame and in a downward sweep – from **North to South – From East to West** – Closes that which lies below (that which lies above is left open).

Note: Now the circle for the first

time in ritual is completely sacrosanct from that which lies below (this is a ritual of Isis). If one wants that which lies above closed and that which is below left open then the Athames curve in an Arc from North to South – From East to West. In addition instead you can close both depending on the ritual. In this case one does not shut the door in which the Face of Isis in one expects her presence.

18. The male kneels down facing the mirror South – the female astride him facing North. The pyramid position is adopted at the point of orgasm.

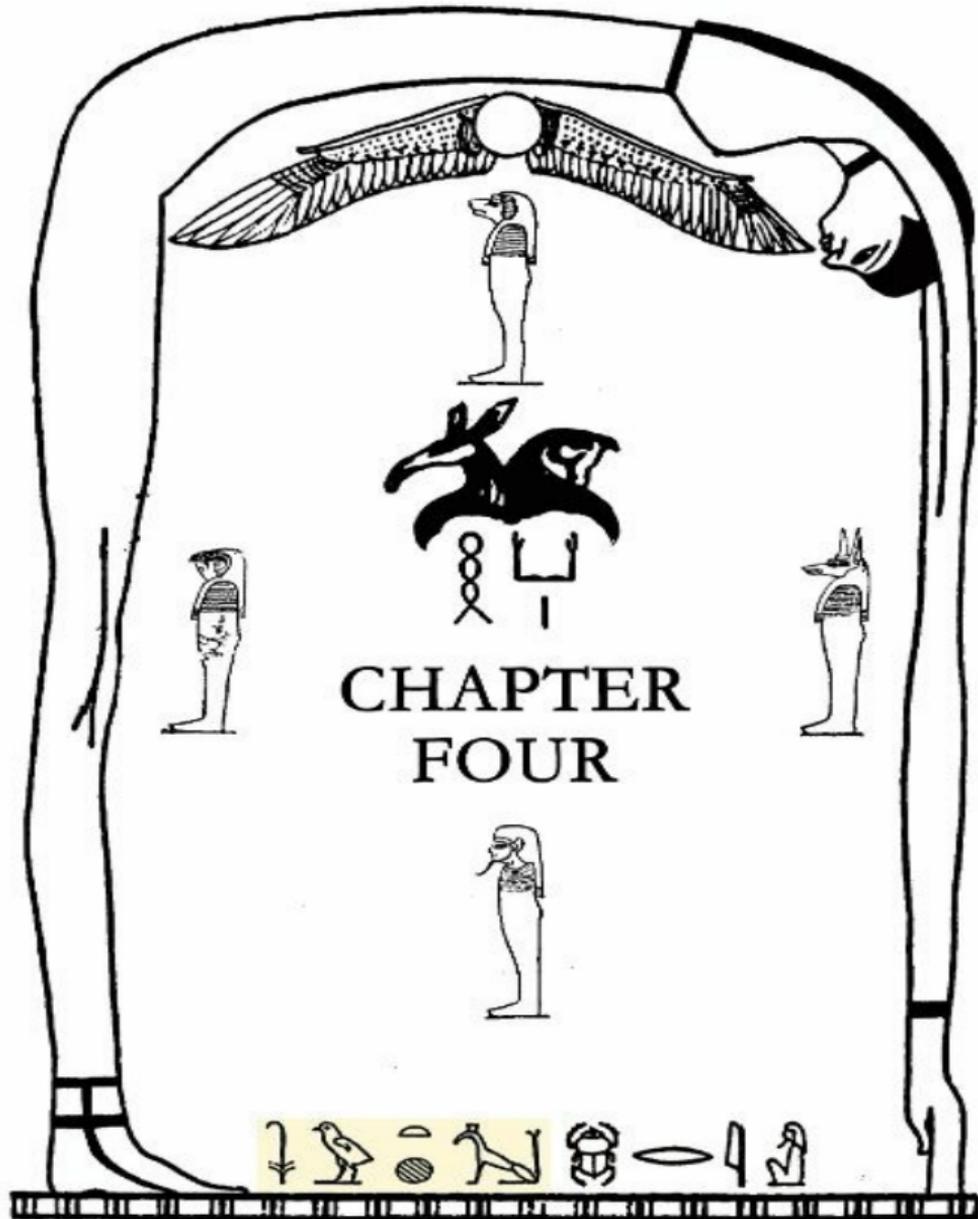
Both will cry out these words in ancient tongue – ‘**Neter aset iu-ken-n**’ = ‘**Divine Isis Come thou to us**’. The male and female should look deep into the mirror – the reflection of the Goddess Isis should wave and blur, becoming REAL in the mind’s eye. At this moment enlightenment will come and any question may be asked.

19. This ends the Ritual of Ankh-Ka (Soul Mate), both leave the circle and make their way to the altar. The female lifts her cords and ties them round the waist of the male, the male lifts his cords and ties them round the

waist fo the female. Both now MUST remember as Soul-Mates that they have pledge themselves as such before the Goddess Isis. With their minds, bodies and spirits – in the words of EARTH, AIR, FIRE and WATER. Now there is nothing above or below that will break the bonds that have been forged. What they do now in the temple is up to both by the words must be remembered as such from the Necrominion:

“True Love that is born of the unity of a woman for a man – is unity – and that unity is for all eternity. Then is Isis so decreed a heaven

*upon this earth – surely it is this –
it is this – it is this...”*



CHAPTER
FOUR

CHAPTER FOUR

CEREMONIAL INVOCATIONS

Please understand that the symbolism of these hymns and invocations are deeply associated with Old to New Kingdom and ending in the Ptolemaic Period Egyptian structure and style. Traditionally, Invocations

are recited or ‘vibrated’ while Hymns are actually sung in a type of mantra. You may perform them however you wish as long as results are forthcoming. If it does not feel ‘right’, change your approach until it does.

INVOCATION SPELL

The following simple Egyptian formula may be used for any invocation as homage to the Neter or prior to the invocation within these pages. You must only insert the name of the Neter to be invoked.

anet hra neter (Name of God) Ankh-Ka
Djed-Ankh

Homage to thee Divine (Name of God)
Soul-Mate, Everlasting Life

RITUAL OF THE AWAKENING OF THE LIVING BA

The Ba is the manifestation of power, firstly in the character, traits and essence of the Black Adept; secondly in the deceased Black Adept which is then the power manifest; thirdly the manifest power of the gods. Like the ceremony of awakening the Daemon, the Ba also may be brought into being during the life of the Black Adept. This Ba is the power manifest in the Sethanist which is directly associated with the Agathodaemon (Daimon, True Will, etc); rather than a ritual in physical death, this ritual compels this entrance into the cult of mysteries in life here and now.

This rite was composed and adapted from various key utterances in the

Pyramid Texts; this will be a darkly illuminating experience for the Black Adept who has the courage to look into the heavens and with a pure act of self-love for the here and now, as well as your potential in future excellence, seize and possess the power of the Neteru!

Preliminary preparations: Prepare the ritual chamber or area in which you will perform this ceremony; use black, white and yellow candles with images or statuary of Seth, Isis, Nephthys, Amun-Re, Re, etc. Incense cones or sticks of myrrh and if possible an Egyptian mirror which hangs slightly higher than your height depending on if you are standing or sitting in the circle. Cast the Hermetic Circle and allow the above to remain open.

I The Neteru and Seth Encircled

Hail thou Seth, Great of Magick;
Mighty Bull of Ombos, Lord of Upper
Egypt;

Neter Seth, strongest of the neteru,
Thou Seth hast become more of a Ba and
a greater power than the gods of the South
and their Akhs;

In my flesh, living upon the earth,
Let the Ennead and the neteru grant me
favor for my path of Heka and the strength
of my living Ba and Ka;

I lift up the was-scepter, the symbol of
strength and authority over the realm of
spirit and flesh,

Let power flow through (Name), whose
shall possess the might of Seth-Amun
manifest;

I hold the Ankh, symbol of life and vital
consciousness,

In this life I utter my spells of Heka and
from it my Sekhem is directed to devour
and terrify that in opposition to my will;

By the rites of the Bas be favorable to my
utterance of creation and destruction;

I use these rites in life, that my Ka and Ba
is illuminated in Khem;

I become living flame, the very Ba of
Sekhmet my weapon;

I am the son of Amun-Re,

Who compels the neteru to favor me in

this world;

II The Living Ba is Perceived

I am (Name), who would be a Ba,
I am he who would be as mighty and
exalted one of arms and broad stride;
Behold (Name), of Amun-Re (Name);
(Name) is your son, (Name) is a Ba,
(Name) is mighty, (Name) is exalted;
(Name) shines in the east like Re,
I go down in the west like Khepri;
(Name) lives on which Horus the Lord of
the Heavens,
Lives according to the command of

Horus;

I am becoming a God, living and with
many victorious years to come,

Behold, I ascend as a god into the
heavens,

Like the ascension of Atum;

III The Living Flame of the Ba and the Transformation within the Hermetic Circle of the Neteru

My Ba is upon me, Heka is at my side,

My terror is at my feet;

(Name) has come to you Horus,

Your power is within me, my Ba is about

me;

My cleverness is upon me,

Which Horus gave to Osiris;

That (Name) may be established in the
heavens as a mountain and as a pillar,

I am (Name), My Ba is by day,

I inspire trembling by night as a god,

I am the Lord of Terror;

My Ba is within me, thy power is around
me,

Let me be established as the master of thy
powers in this body;

My face is like that of a Jackal,

My flesh is like that of Amun-Re;

My Ba is within me,

My Power is encircling me;
Isis is before me,
Nephthys is behind me;

I ascend to the heavens; I go out from the
Door of Radiance,
Geb has sent me;
I am a Ba, as a God exalted,
Like a god, powerful over my body;
As a God, as a Ba, foremost of the living
as a power,
The foremost of the Akhs;

IV Ascending as a Living God

A gate opens for me in the heavens
towards the Radiance,

The heart of the gods rejoices at my
approach;

Let me ascend in the sign of power in the
heavens,

In my Ba form,

I am a Ba among them;

Hail the Mightiest of the Gods,

Rise up within me and bestow the Sekhem
and terrible power,

I am the living temple who is strong
enough to encircle the Sekhem of Seth;

Hail thou Great of Magick,

Who is the Bull of Ombos,

Seth, Lord of Upper Egypt;
I shall reach into the heavens like Orion,
My Ba shall be sharp like Sothis;
Exalted shall I be, Ba I am manifest,
My Ba stands in Sekhem among the Gods
like Horus;

So it shall be!

**INVOCATION OF THE POWER OF
HEKA (MAGICK)**

*Initiatory Ritual to Invoke Heka
(Magick) from within*

The ritual to invoke Heka is one of self-

initiation. It may be performed before undertaking the path of Sethanic Magick; Heka is described as the “Ka of Re” which is interconnected with the being of the Solar Neter. The Black Adept may undertake this after casting the Triple Hermetic Circle periodically (as one sees fit). If you can create, paint and inscribe your own was-scepter or wand this is an ideal Magickal Weapon. In addition a chalice with cold water should be upon the altar.

I stand within the circle of myself,
Neter within, thou shadows, darkness
encircled in blazing light;
I invoke thee, O Ka of Re,
Thou Heka which gave the Black Flame

of consciousness,

Great Heka, thou neter of utterance which
inspires me to come into being;

In this sacred circle of darkness and light,
Heka, who opened my eyes that the Two
Lands of Khemet manifest through me
anew;

I hold forth the was-scepter, fashioned in
the image of He who is Great of Magick,
Seth mighty god,

With this divine power I utter now the
Words of Power;

I proclaim with this scepter, having the
power of holding the skies,

Being as lightning against my enemies
and to compel nature to manifest and

shape according to my Will;

The Sky trembles, the Earth quakes before
(Magickal Name),

I am the Magickian, (Magickal Name), I
(Magickal Name) possess Heka;

I behold the power of destruction, of
storm and violent power,

I balance with creation and the Order in
which I affirm;

As I perform the Magickal spells, they so
go forth into me in the encircled power of
Apep,

Aset, Goddess of Magick, bestow to me
the Power to overturn my Fate as I see
pleasurable;

As Re, Magick is my Ka, encircled and

blazing in the horizon,

Heka, come forth and give to me the
spells and magick which shall mingle in
my body, mind and spirit;

It is my will to consume the power of the
neteru!

So it is uttered, my Heka to encircle and
fashion my desire!

Heka flow within!

(Drink from chalice, visualize the power
of Heka within the water)

**A PERSONAL PRAYER OF THE
BLACK ADEPT AS HE (or SHE)**

OFFERS INCENSE

*To Focus and Direct the Mind to Center in
the Spiritual and Material Goals in Life*

I light the incense, I light the fire,

Representing the Black Flame, that power
of the Neteru;

The incense shall burn now that I may
gather my power,

So my illumination of my Ba, Ka, Akh,
Ab and Agathodaemon join in union;

Thou neteru awakened by incense, come
to me,

Let my fragrance go forth to you;

Your aromas shall unlock my hidden
knowledge of self,

Let my aromas go forth to you;

May I be the center of the Circle of the
Neteru of the Ennead,

May you be with me here and now;

May I live in a thousand forms should I
desire it,

You shall live within me;

I love each of you powerful Neteru for
what you inspire in me,

The Neteru love me for that I give you
renewal in this world;

I ascend upon the lap of Isis,

I reach up to the lap of Nephthys;

Let my Fathers who are Seth, Atum and
Horus stand in this circle of being, my
temple of Ba, Ka, Ab, Agathodaemon as

self!

Bring me the knowledge and power so I
may,

Ascend intelligent and strong among the
Imperishable Stars!

So it shall be!

CEREMONY OF THE DOUBLE CROWN OF THE LIVING NETER

*Initiation Ritual Affirming the Great
Work and ascending the symbolic
White and Red Crowns marking the
path to self-deification*

The symbolism visualized as the diadems/crowns are depicted below. As one performs this ceremony, remember that you

are essentially crowning not only yourself but also the Agathodaemon in which the path is defined. The depiction of crowns is the symbolism and visualization to imagine and with each word uttered, belief is invested.

I BEFORE THE NETERU

I am (name), living forever; like the son of Isis, Black Adept of the Black Land of Khem, the son of the Neter (ntr s' ntr)

Seth;

(name), living forever;

The Horus, mighty bull, shining in the horizon, illuminating within my Ib, making strong my Ren, inspiring my

Agathodaemon, invigorating my Sekhem,
my Ka and Ba ascending into the
powerful Akh when I journey towards the
western Pylon of the Duat;

Together with my Ka in the great place,
Sekhmet crown me as the Neter manifest,
(Name);

The white scepter in my right hand, to
protect against enemies;

I come forth into the Temple of Sekhmet;
I make offerings to thee of pure libations
of water and incense,

The Great Goddess of the South, Nekhbet,
wearing the White Crown,

The Lady of the Green House;

The Uraeus diadem is on my head,

glorified with the sacred oil of life;
(Holding an Ankh or an image of the Ankh
bearing a standard)

Opening the sacred roads for my journey
between the roads of the Two Lands of
Khem, open the roads for the Lord of the
South, for the purpose of illuminating my
Ka, Ba, Ib, Ren and Agathodaemon;

Walking along the path so defined by self,
I seek to hold compelling design upon the
dominion of Maat;

Lead my path to the temple of the great
mother,

May I be crowned with the diadems in the
house of gold;

Offer unto me the Ankh is life immortal;

(a small amount of water splashed on
your face symbolic of being consecrated
by Horus and Anubis)

May my body be purified with the great
water, which flows from the Nile to
purify my body unto the great company of
neteru;

I have purified myself with water, I have
made myself divine in the horizon; I have
cleansed with my Ka by water, as Geb
purifies the earth;

Water of Zam, which flows from Nut,
sanctifying me with thy image, as heaven
is purified;

To the house of the full moon;

II SELF-DEIFICATION

I fix the diadem on my head, in the form
of the white crown

Making my Agathodaemon strong and
excellent;

I am made perfect with the red crown
upon my brow;

I come forth to the company of the
Ennead; thou may grant me the reward of
merit and all praise;

The Neter, son of a god, (name);

The living Horus, crowned in the double
plume,

With the vulture and uraeus diadem with

my Ka;
Daemon and Adept of the Black Land,
So it is done.

INVOCATION OF ISIS

Initial Declaration of Intent:

The Black Adept of Upper and Lower Egypt, the sorcerer beholding the power of the gods has come before you, may he adore your beautiful face, O Isis give the Black Adept of Khem Upper and Lower Egypt, in that the desired destiny is made manifest in this world.

The Black Adept recites the invocation:

Hail thou Isis, Great One,
Lady and Mistress of Heaven and Earth,
Queen of the Gods.

You are the Mistress of Seth,
Great God of Darkness and War,
Who gave Pharaoh the power to make
Egypt mighty,
Isis, who bore Anubis in the shadow of
Seth.

You are also the Royal spouse of
ONNOPHRIS[\[39\]](#),
The Lion and Bull[\[40\]](#) who overthrows

his enemies,

The Lord of the Blackened Flame in this
world.

You are the Elect of
ABERAMENTHOOU[41]

Who alone holds the power of the
Wad'jet Scepter

Who shakes the foundations of the earth
and sky

Who dwells in burning heat and freezing
darkness.

You are the elect of ONNOPHRIS,
The Great One who performs slaughter

among enemies,
Those who stand against my Will.

Your are the Great Isis who is beautiful
and strong,

Praise to you Isis, Great One,
Who is like the Eternal One who raised
himself up,

Rejuvenating himself into Eternity.

I invoke you, Lady of the Heavens,
Mistress and Queen of the Gods!

HYMN TO ISIS-HATHOR

*To Compel Divine Right to Establish
your Life according to inner-desire*

Adapted from Temple of Isis, Philae, Room X, North Wall as published in “Hymns to Isis” (See Bibliography, Zabkar). The inscription by King Ptolemy II is a hymn invoking the majesty and power as the “Son of Re”, praising and inspiring the continuity and concept as Isis-Hathor as the mother of the gods. Beyond the ancient imperial intent of Ptolemy, being the dominion over the Southern region of Egypt, the Sethanic Magickian will utilize this towards his or her own life and the desire towards dominion in the material and spiritual life.

The Black Adept may use this adaptation to inspire the inner-balance and insight towards strong foundations in the power of Isis and Hathor as a divine solar and

protective force of life. The role of Isis-Hathor as the mother of Horus is a Deific Mask representation inherent in the Black Adept who performs the ceremony.

The structure of the hymn is very close to the original, with adaptations to be utilized in the here and now no matter where you live or what you do in life. In the Hermetic Circle, your kingdom of mind-body-spirit is realized in mind and the material world will follow.

Horus is manifest in the Magickian who aligns the power of the God-King in the consciousness as one who is directly responsible for his or her life here and now; Isis-Hathor bestows this right upon the Black Adept invoking this divine right. As the child of Osiris who is known by the epithet, “Lord of Eternity”, the Black Adept is invoking the

divine power of the “Mighty Bull” as Horus the avenger against misfortune, protective force maintaining beneficial continuity in everyday life and the establisher of the inner temple of the gods of Khem.

Invoking Min-Horus and Khonsu-Nakht (Khonsu-the-Powerful) we see the combination of Deific Masks creating union with specific forces; Khonsu is not called as the Moon-god, rather the ancient role from the time of Pharaoh Unas as Khonsu the aggressive, slaughtering god who is joyfully violent against his enemies. The Mighty Bull as Min-Horus is not the fertility god rather that of the conquering power against hostile forces as Min-Horus. The Sethanist invokes this power as a son or daughter of Isis-Hathor and Horus much like the Pharaoh; the Black Adept is the creating god-manifest who

fashions and crafts his or her own life here and now.

INVOCATION OF ISIS-HATHOR

I invoke you, Isis-Hathor,
Praise unto you, Great Mother and Lady
of Heaven,
Mistress of Abaton, Eternal Queen of the
Gods.

Thou are the mother of Horus,
Mighty Bull of the Majesty of the Sky,
Who inspires my enemies and obstacles
to fall before me.

I invoke thee Isis-Hathor,
Mother of the Gods, Powerful Lady of
Heaven,
Whose majesty guides victory, Queen of
the Gods.

Thou are the Divine mother of Horus,
Min-Horus, Mighty Hero who smites his
enemies and obstacles,
Who makes a massacre before that which
opposes me.

I invoke you, Isis-Hathor,
Praise unto you, Great Mother and Lady

of Heaven,
Mistress of Abaton, Eternal Queen of the
Gods.

Thou are the divine mother of Horus,
Khonsu-Nakht, royal child of the Lord of
Eternity,
Lord of Nubia and great ruler of foreign
lands.

I invoke you, Isis-Hathor,
Praise unto you, Great Mother and Lady
of Heaven,
Mistress of Abaton, Eternal Queen of the
Gods.

You are the mother of Horus,
The Mighty Bull who established the
Great Ennead,
Who fashions temples and immortal
consciousness.

I invoke you, Isis-Hathor,
Praise unto you, Great Mother and Lady
of Heaven,
Mistress of Abaton, Eternal Queen of the
Gods.

You are the mother of Horus,
The Mighty Bull which is my force of

Will and my Desire,
Who inspires my fertility of mind, body
and spirit.

I invoke you, Isis-Hathor,
Praise unto you, Great Mother and Lady
of Heaven,
Mistress of Abaton, Eternal Queen of the
Gods.

STATEMENT OF INTENT:

Isis-Hathor, offerings of incense and
libation to thee,
I drink of the chalice of health, ecstasy
and thou temple within.

It is my Will to compel my desire to
manifest in this way:

PROTECTING INVOCATION OF ISIS

Originally, the hymn of Isis from Room X of the Temple of Isis at Philae[42] this hymn has been adapted to utilize the power of Seth and Apophis as balancing forces, inspiring a protective energy within against obstacles and problems.

Isis here is associated with Wosret, the Flame and “Fiery One” who is a representation of the eastern “Kundalini” or fire serpent which ascends through the Chakra points of the body. Wosret as Isis is the power which inspires and illuminates the Agathodaemon, known as the Daemon/True Will/Personal

God.

The Black Adept, Encircled in the Divine
Power of Upper and Lower Egypt, adores
the mother Isis, Lady of Heaven:

May she come to this altar, the temple
created by my Ka and Ba, the Sekhem and
Agathodaemon, join my image,

Her radiance illuminates the mind-body-
spirit,

Like the radiance of Ra when he ascends
in the morning.

May Isis come to her House, my sacred
being.

The mother of Horus, beloved of the

Great Conquering Horus,
Mother of the Ruler of the Great Sky,
created by Atum,
Great Divine Spouse of Ra,
Who empowers her brother Osiris.
May Isis come to her House, my sacred
being.

Who took possession of Two Lands of
Khem,
Ruler eternal of Gods and Goddesses,
Who attacks the powerful ones, who
creates balance,
Mightier than the enemy, Stronger than the
uncontrolled darkness within,

Who smites the millions by cutting off
their heads,
Isis, Great of massacre against my enemy.
May Isis come to her House, my sacred
being.

Mistress of Flame who strikes down
enemies,
Who gathers the power of Apopis to
encircle my Temple within,
Uraeus of Ra, the Coiled One upon my
head, from the depths transformed,
Who gives orders in the barque of the
Black Adept who is initiated in the
powers of Upper and Lower Egypt.

May Isis come to her House, my sacred
being.

O Isis, Great Mother,

Mother of Horus, daughter of Ra who is
beloved by me,

Lady of her Appearances in my sacred
circle,

It is my Will to make enduring the years
of the Son of Ra, Son of Seth, Lord of
Crowns, Established like the Falcon upon
the Serekh,

May I gloriously manifest as epiphanies,
God Manifest as the Lord of my World,
uniting the powers of Upper and Lower
Egypt, Upon the throne of Horus,

Eternally as Ra.

May Isis come to her House, my sacred
being.

**INVOCATION TO HATHOR AS
GODDESS OF LOVE**

*To Inspire the Passions and Desire of
the Self to a Chosen or to inspire the
increase of self-esteem when desired*

I offer incense and libation to the Golden
One,

May I honor her majesty and exalt the
Lady of Heaven;

Let me honor you Hathor and Utter the
Hymns of Joy to my heavenly Mistress;

I invoke her manifest power to my
desires,

That she compel a suitable and
reasonable union of my chosen mistress in
due course;

That my power shall inspire and attract
her thoughts,

So that she may seek my company and
union;

Hail to thee, Hathor!

HYMN TO AMON-RE

This hymn is constructed from the Papyrus Boulaq 17 from the Eighteenth Dynasty (1550-1350 B.C.), the present form was scribed to present the foundation of both

Seth-an and Apep to accomplish any task
ahead of the Black Adept.

Adoration of Amon-Ra, the Bull residing
in Heliopolis,

Hail to thee, Amon-Ra,

Lord of Thrones of the Two Lands of
Khem,

Bull raging from the Sun, who presides
over his lands,

Enduring in strength, great in wisdom,

Amon-Ra, Great Bull of the Ennead,

Lord of All Gods,

The Lord of Fear, Great of Dread,

Terrifying in Might, Fierce in

Appearance,

Flourishing in offerings.

Thou Great one who awakens in health,
Amon-Ra,

Hail thou, King of Upper and Lower
Egypt:

Amon-Ra, the triumphant,
Chief of the Two Lands, Great of
Strength.

Strong of Horns, Lord of the Uraeus-
Serpent, lofty of plumes,
Beautiful of the Diadem, the lofty white-
crown.

The serpent-coil and Double-Crown, that
which is before him,
The Double-Crown, the Blue-Crown.

Amon-Ra, who receives the Atef-Crown,
He whom the crowns of Upper and Lower
Egypt adore,

I shall ascend just as you, thou great
Amon-Ra!

Your power of creation and destruction
shall move according to my will, just as
the offering burns!

Amon-Ra, Lord of the Double-Crown,
who receives the Ames-staff, Lord of the
Meke-Scepter, holding the flail.

Hail thou, Powerful Conqueror, with join
with Seth-An is the Great Storm of Night
and Day!

The Lord of Rays, who makes brilliance!
Who offers friendship to those he loves,

Yet consumes his enemies with flame!
It is his Eye that overthrows the rebels,
whose spear sends them into the jaws of
Apep!

For as thy Ka of Seth-an does the Eye
control the power of Apep!

I invoke thee in thy name, Atum-Khepri,
Great Falcon,

That I shall accomplish the task before
me, conquering.

Hail to thee, O Amon-Ra, Lord of growth
and drought!

For no longer is Apep rejected for as
Seth-an joins with thee in war is the great
serpent encircled in darkness, bring thee
Amon-Ra great foundation.

I offer this offering of smoke to thee!
SO IT IS DONE!

INVOCATION OF AMON-RE

*To Awaken the Fire of the Ram of the
Sun*

*The Hymn to be recited in the Eastern
Sky at Dawn, inspiring the Ba of Amon-
Re as the self-engendered Hidden-God
within*

Part I: The Hidden Fire of the Ram- Headed Neter

Hail to thee, splendid Self-Engendered

Lord of gods, Amon-Re,
Lord of the Thrones of the Two Lands,
foremost in Khem,
Fiery Neter who dwells within, the word
of Heka;
Primordial Neter who brought form to the
first gods,
Again, the Black Flame of thy Neter ignite
my Ba,
Whose features are hidden, yet frequent
as appearing within,
Your great Bas igniting the brilliance of
my Agathodaemon;
Mighty in your brilliance, inspiring the
genius within,

Powerful Neter through whose Bas came
into Being;

Great Solar Disk whose warmth and
scorching power inspires,

Amon-Re thou Great Neter, Ram of the
Sun;

Aged Neter who rises at dawn with the
vigor of youth,

Goes forth to the ends of eternity,
encircling all in the sky,

Amon-Re who transverses the lands
beyond Khem which brightens this world
manifest.

Amon-Re, Neter who fashioned his
majestic and terrifying Being,

Who shaped the heavens and earth
according to his desire;

I am coming into being in this world here
and now,

To honor thy Bas and Black Fire to shape
my Neter hidden;

I shall be a Neter Manifest, my temple of
Mind, Body and Illuminated Spirit, my Ka
made strong;

Eldest of ancient ones, Great Neter of
Creation and Destruction,

Let my desire shape my creation;

Virile Bull with sharpened horns,

At whose great Name the Two Lands
tremble;

Neter who began existence,
Seizing the Two Lands through your
Strength;

Horned Neter whose Bas manifest in thy
forms,
Ram-Headed Neter in ancient guise;
Fierce lion with burning eyes,
Lord of the Raging Fire against my
enemies;

Who strides across the sky, exploring the
Duat (Underworld),
At dawn beginning again thy sacred
journey;

Mighty in power, majesty of strength
manifest,
Secret the contours of your bodily form;
Your right and left eyes are the Sun and
Moon,
The Heavens and Earth are united in
balance by your shining beauty;
Beneficent Agathodaemon awakening in
my Neter illuminated,
Inspire my Ba, Ka and Agathodaemon in
the temple of flesh;
That I shall not weary in my task,
Strong-hearted rising or sleeping;
From whose sacred eyes does life
continue,

The many Neter are from the words,
powerful Amon-Re!

PART II: AMON-RE ILLUMINATING THE CIRCLE

With a thousand eyes and ears,
I use Heka that I may name and possess
this world now;
I shall order forth creation and
destruction in balance,
Shining in the majesty of the hidden god,
Neter inspired;
Invisible Bas which took on Form,
Khepri, inspiring One who Came into

Being;

Behold, Amon-Re!

This is the King of the Neter, who united
the Two Lands,

That I may unite Darkness and Light in
Balance within;

Whose Form is mysterious, that shape
shall become as I wish,

Who resides in silent power and hidden
knowledge within the Disk of the sun;

Who assumes the mask to those even he
engendered,

Fire within, Black in majesty;

Inspiring when you appear in the Ennead,

yet your Bas and force of Neter appears
in the hidden darkness of every awakened
being;

Hail Amon-Re!

HYMN AND INVOCATION OF PTAH

*Confirming the Power of becoming a
Neter unique and manifest in the flesh
and spirit of the self*

This hymn was inspired by the Harris I Papyrus, “Hymn and Prayer to Ptah” spoken by Pharaoh Meramum.

I invoke you, Ptah,
Lord of Khem, majesty dwelling in

Memphis,

Tatenen, father of the Neteru,
Exalted in the Double Plume, with sharp
horns;

Thou Ptah upon the Great Throne,
I utter the words of my desire;

O Tatenen, father of the Neteru,
Eldest Neter of the primordial times;
Who shaped humanity and formed the
ruling Neteru,

Who raised the sky as a feather;
Who encircled the earth with the Ocean
and Great Green Sea,
Who fashioned the Duat, provided for the

shades of the dead;

Compelling Re to sail across the realm of
the Duat and comfort them,

Manifest as Ruler of Eternity, Lord of
Neteru;

Lord of Ankh-Ka, who inspires life to
flourish in might,

Who may shape the course of being, fate
bending to your design;

Who created the Offerings to the Neteru,
Who embodied his being as Nun, the
primal abyssic waters;

Hail Ptah, who guides my Ka, Ba and
Agathodaemon towards my desired throne

of dominion;

I am your son (or daughter), who directs
my present and future based on my Will,

When I am upon my Throne of Self-
Directed Dominion called life,

May you continue to guide my Neter to
grow in strength and majesty of being,

In the Name of my Neter as Lord of
Khem;

When I am upon your waters, let your
counsel be wise and my mind perceive
your wisdom;

May my Agathodaemon gain the
knowledge and power of the Bas in which
you manifest,

Just as when I am upon the earth, Hail

Ptah;

Guide me towards rest in your dominion
in the West of the Heavens;

Just as the Hidden Neter (Gods) of the
Duat (Underworld),

A Neter in brilliance of the Enneads in
your secret chambers;

Like Apis, your splendid Ba which is at
your side,

Accept this offering of Incense, Libation
to nourish my Ba at your side;

It is my Will to live again in the Duat;

Let me gain power and wisdom daily as
do your Two Enneads,

I am the Ruler upon Earth within my self-

directed life;
So it is spoken.

**RITUAL OFFERING TO PTAH,
SEKHMET, PTAH-SOKAR AND OSIRIS**
*Inspiring the Self towards recognizing
the natural cycle of life and death,
transformation of energy and the union
of the Ba, Ka, Agathodaemon and Neter
as the Mind-Body-Spirit*

An offering of incense of the living Neter
manifest as myself,
A gift to Ptah,
Sekhmet, beloved of Ptah,
Ptah-Sokar, Lord of the Duat,

Osiris, God of the Dead, Hail!

Let my Ba to Come Forth in the Day,
That I shall recognize the importance of
self-directed thought, action and the
power of my Heka as the Sun-Disk rises
each day;

Transfigured Bas hear my Heka and shape
this existence according to my Desire for
the days and months to come;

I will honor you with my success both day
and night for such is also your victory;

Let me discover with your guidance the
knowledge of the hidden powers in both
the energies of this world here and the
Underworld called the Duat;

Let me be among the Neteru in the bark of

Osiris;

For the Ba, Ka and Agathodaemon of my
being, in mind-body-spirit as a God
Manifest in this world here and now.

HYMN TO SARAPIS

*For focusing the energy of the mind
and body towards healing and inspiring
a motivated, balanced perception*

This ritual is based on the Ptolemaic Deific
Mask and is focused on several levels of
inspiring good health and perspective of the
Duat (Underworld) as the hidden place of
darkness and inner wealth of the
subconscious and dreaming mind.

In the name of the powers of the Heavens,

Of the Earth and the Underworld hear me;
I invoke thee Sarapis,
O Divine Neter,
No deed takes place without thy sanction
on the earth;
Nor in the divine ethereal firmament,
Nor on the sea;
Thou great Neter who power is manifest
in thy hidden mask,
Sarapis who is the balance between the
terrifying darkness which nourishes the
wise,
Sarapis who is the manifest Bas of Osiris,
Apis, Aion-Ahriman, Pluto-Hades,
Dionysus, Zeus, Helius, Asclepius;

I invoke thee Sarapis, whose throne is of
blackened marble,

Strong of body, clothed in thy royal chiton
and himation, bearded and whose crown
is a calathus, that power of nourishment;

Ascending into the abyss called death;
Sarapis whose left hand is raised to bear
the spear or scepter of power,

Whose right hand rests upon the guardian
of the gates of the Underworld, the
terrible beast Cerberus;

I invoke thee, descend and Ascend within
my circle,

What is above is also below,

Hear me now!

Sarapis, who is Lord of Underworld,
Earth, Sea, Air and the Clouds,

I honor you with incense and libation,
manifest with the inspiration of my

Agathodaemon;

I honor Sarapis and Isis with incense and
libation,

Whose manifestation in the ancient times
as Hades and Persephone;

Bestow upon me success, health, and
power to compel my world into the desire

I hold,

May it be so!

I invoke Sarapis, whose manifestation of
the Bas in Osiris is revealed,

Let the knowledge of death and the

fertility of the chthonic earth manifest as
plenty and wondrous events in my life;

Osirapis, Hear me!

Osorapis, Ancient Neter of Memphis,
Manifest your Neter and enter this earth
according to my desire;

I invoke Sarapis, whose Bas manifest in
Dionysus,

Thou Sarapis who is Lord of those
dwelling in Amenti;

Lord of Westerners[\[43\]](#), I invoke thee!

I honor thee Sarapis-Dionysus, Isis thou
Savior Gods and Bringers of Plenty,

Look favorably upon my offerings;
I invoke Sarapis as thy Bas manifest

within the Apis Bull,

Who upon entering Amenti was
resurrected as the Ba of Osiris;

Rise up within my temple of Ba, Ka, Ib,
Ren and Shadow with the crown of my
Agathodaemon, show me thy visions in
the realm of sleep and dream!

Osorapis of Memphis, inspire the energy
of my being to heal any wounds or pain,
that I may be a mighty Sekhem here and
now;

I invoke thee, great Zeus Helius Sarapis;
Whose power of the sun shall lend me
great Sekhem;

Hail thou Aion Lord Sarapis, thou
Plutonian Eternity,

Himself ruling the endless cosmos;
May it be ever so!

End of Ceremony/Meditation

INVOCATION OF THOTH

**The Lord of Wisdom & Magickial
Utterance**

*To inspire Magickial and Ideological
Wisdom*

Inspire the Neter which illuminates the knowledge of emotion, desire, instinct and the power of the subconscious mind. To ‘Know Thyself’ is to recognize the hidden wisdom as revealed by the moon; seek this knowledge in your daily thoughts, utterances of Heka and actions in the world.

Hail to you, O Moon, Djehuty (Thoth),
Strong Bull of Hermopolis, dweller of the
secret chambers;

Thoth who clears the path for the self-
directed Neter (God depicted as self in
this context),

Knowing the purpose of the ancient

mysteries of Khem;

Who reflects the pale light of the Moon as
a Mirror for which the self may evaluate
those desires and emotions which must be
shaped;

Skilled Neter which guides the Bark of
Millions of Years,

Who knows man by his speech, the
Utterances of Heka;

Who measures the action against the doer,
that all motion has a return and reaction;

May I recognize the power of my
Thoughts, Utterances and Actions here
and now,

So that my self-directed path is revealed
by Thoth as I desire it;

Who balances against the Adversary, thou
Great Neter who is the Rebel-Serpent,
primordial power I enthrone within;
Hail to you, Thoth who is praised by the
Ennead in the Night Bark,
Hail! Hail! O great Neter whom Re
favors,

You Great Thoth who composes the
paeans to the gods!

Let a path be shaped and fashioned to the
destination I desire,

Let the Rebel-Serpent be my force and
balance in being;

That Darkness and the Chaos-Serpent
encircles my passions and dark strength
of instinct, let Apep become Seth as the

greatest of Neteru!

Praise to you Thoth, who brought this
Knowledge to Me,

That I may gain Power from the Wisdom
as a Perceive it.

Annihilate the souls of those who are my
enemies,

That like Apep and the blood-offered
circle of sorcery,

I shall gain the power of immortality with
my Ba, Ka, Agathodaemon and Akh into
the Tuat and in this World!

Hail Thoth, Lord of Wisdom!

HYMN TO MAAT

***To Inspire a Strong Sense of Character
by the balance of perceived justice and
your self-determined command of the
Earth and existence***

Inspired from the Hymn to Maat from the Temple of Amun at el-Hibis, originally recited by Pharaoh (during the Achaemenid Persian period with Darius) towards justice and order within the Two Lands of Khem; the Black Adept may offer incense to Maat when focusing on your perceived “right and wrong” in daily life. Result should be visualized as the strategic and self-determined thoughts (perception directed towards desires and goals), Utterances (using Heka, ‘Magickal Force’ in commanding your desire towards a reactive outcome in life) and Actions (your actions which result in reactions) in a simple,

clear way. Additionally, you may invoke any of the Ennead including Seth towards directing the energy accordingly based on your goals.

Hail to you, Maat, daughter of Re,
Consort of Power, whom Ptah loves,
She who adorns the breast of Thoth, she
who fashioned her own Neter;
Foremost of the Bas of Heliopolis;
Who balanced the two falcon-neteru by
her good will,
Inspired the Per-wer shrine with
dominion in life;
Skilled Goddess who brought forth the
Neteru from herself,
Fashioning and guiding their Bas into

material form;

Maat powerful Neter who brought low
the heads of enemies;

Magnificent is her throne before the
judges,

Maat who consumes the enemies of Atum;

There is no injustice in the Son of Re,
Strong in the Bas of Seth, who lives
forever in a multitude of forms;

Shu commingling with Thoth, his body is
filled, by her desire, with mankind;

To whom he offers to Amon-Re, Ptah and
Amun of Hibis;

The Great Ennead is powerful in the
House of Theos Epiphanes (Greek for
'God Manifest'), my Temple of Mind,

Body and Spirit;

Rise in strength and joy, O Re!

How mighty are you from the power of
Maat,

Thou beautiful Maat shines in illustrious
desire from the Heart of Re;

Maat, thou great Neter, build your throne
in my head, mouth and heart of my being;
for I am Son of Re and Seth, who lives
forever;

May you make the heavens and earth
rejoice in Re and Seth my fathers,

From whom I, the Black Adept hath come
forth!

May you rise splendidly from me on this
beautiful day,

In this, your divine Name of Khayt,
‘She who Appears in Beauty’;

May your beautiful face give peace in
rest, power in strife,

To this ‘Theos Epiphanes’, to my
Agathodaemon,

Lord of the Two Lands of Khem being my
Temple of Mind, Body and Spirit,

Hail myself as potential for future, (utter
your given Name or that of your known
Agathodaemon),

Son of Seth and Amon-Re who of the Sun
shall live forever!

So it is done!

**RITUAL OF ASCENSION:
THE CEREMONY OF HORUS OF
DEWAT**

*To inspire self-defined goals in the
living world*

The Pharaoh in Dynastic Egypt was perceived while living to be the incarnate, 'theos epiphanes' (God Manifest) of Horus; when dead the Pharaoh transforms in Ba, Ka, Akh and energy as Osiris. This hymn is a ritual to invoke the Deific Mask of Horus, the mighty conquering god. The ritual may include any number of representations of Horus, including incense offerings and to drink the libation as an offering to the aspect of Neter within associated with the invoked energy. This rite should be performed at noon

when the sun is highest, with a clear determination of a few important long and short term goals, one from a spiritual development aspect and the other from a rational, materialistic level. Horus is a conquering power, articulate and beautiful in illumination; yet to those he conquers Horus is bloody, violent and like a great storming flame. To know the Neter which is Seth one must invoke and utilize the Neter which is Horus as well. Horus of Dewat is the eastern Neter of the Morning Star; he ascends daily as the one who opens the double-doors of the sky and firmament. The mentioning of the 'Horite Regions' refers to the Sky and the Heavens; the Setite Regions are the desert and Duat; the Osiris Region is the Duat as the Underworld and abode of the dead. Refer to "Encircling" and the ritual significance of

circling as defining the extent of self. The Horite and Setite Regions are described in proper form in “Horus in the Pyramid Texts” by Thomas George Allen, pg. 30.

Hail thou Horus, Eastern Horus and Ba,
Horakhty, great Neter I offer to you
incense;

Thou Neter who ferries over upon two
boats of the sky to Re,

Horus, Great Horizon-Neter, I shall
receive my throne in the Field of Rushes,
descending to the Field of Offerings when
my earthly majesty transforms into the
Tuat;

Horus, who sails with the Pharaoh in the
boat of Re,

Bestow the power of controlling the vast
Horizons;

That I command and decree by Utterance
my clay-fashioned world,

I am as Pharaoh of ancient times, yet I am
Neter and King of my own earthly and
spiritual existence **Here and Now!**

The mysteries of the Gods of the Ennead
shall be opened to me,

For I honor you with great deeds in this
life;

I am born in east of sky like Horakhty,
Let my total Will be done, my light at
dawn imperishable;

Horus of Dewat, Star which Illuminates
the Sky,

Let thy Utterance of Wisdom and Insight
open as the Double-Doors of the
Firmament;

I as Horus shall ascends to the sky as
Horakhty,

Who in the East is Horus of Dewat, Great
in Heka;

I offer incense and have the libation to
your majesty, Horus,

Let my Ba, Ka, Agathodaemon and
emerging Akh in this mortal form of Ab
and flesh, ascend with you Horus of the
Gods;

That I may ascend with you to the Field of
Rushes, where I may be purified;

I command the Triple Hermetic Circle, to

circle the Horite Regions and the Setite
Regions!

The Regions of Horus, those of Seth, and
of Osiris shall I utter my commands to,
my words of Heka;

(Focus on your spiritual goal, how you
will open ways of achievement towards
gaining this experience)

I circle the Horite Regions and the Setite
Regions,

I give commands to the Regions of Horus,
of Seth and Osiris;

Manifest now my words of Heka,

(Recite and focus on short term
materialistic goal to improve an aspect of
daily life)

Hail to thee, Horus of Dewat, Eastern
Horus,

Great Horakhty, I am born anew daily
with this Fiery Brilliance within!

Morning Star, Horus of Dewat, bestow to
me your power to ascend as prince among
the Bas, the imperishable Stars of the
Northern Regions of the Sky!

**INVOCATION AND MANIFESTATION
OF THE SEKHEM OF THE
AGATHODAEMON**

*To Establish Self-Accountability and
Determine Goals*



The following invocation is adapted from The Great Sphinx Stele of Amenhotep II at Giza. Utilizing the imagery of the gods, Amenhotep proclaims his achievements and victories with the divine support of the gods including Resheph and Astarte. The Black Adept will use a structure similar to this in visualizing the manifestation of his or her Sekhem (power) and the strengthening of the Agathodaemon. Note the Five Names of the Pharaoh,

reproduced here for understanding the perspective of the work. This should be a private ritual in which you hand copy or type and adapt as needed according to your character and traits. The Agathodaemon is depicted above in serpent form, wearing the Double Crown of Upper and Lower Egypt from the Graeco-Roman Period.

Hail thou, Sekhem made great in Heka
Illuminate Ib and Ren, Ka thou
Agathodaemon,
The living Horus: Strong Bull, Great in
Vigor;
Nebty: Rich in splendor, Arisen in
Thebes;
Golden-Horus: Who conquers all lands

by his might;

King of Upper and Lower Egypt:

Aakheprure;

Son of Re: Amenhotep, Divine of On.

The son of Amun who raised him for
himself,

The offspring of Harakhti;

Great and awakened Sekhem and Ka so
fashioned from Neith.

My Ib, Ren, Ka and Agathodaemon
crowned,

Determiner of my destiny,

Crowned on the throne of the living;

The Black Lands as my retinue,

The Red Land in balance,

To me the Throne of Geb,
The mighty ruler ship of Atum,
Let my total Will be done.

Let my Agathodaemon be clothed in the
flames of the sun,

Of Ra and of Sokar;

The Uraeus is fastened upon the head of
this Daemon;

He holds the Two Lands in his hand,

Let the astral plane be filled with dread;

All the gods have love for this
Agathodaemon.

Amun himself made the Agathodaemon
rule what his eye encircles;

Risen as king upon the great throne,

Agathodaemon is joining the Great
Magickians;
The Double-Crown is upon the head,
Re's Atef-crown to his brow,
His face is adorned with the Red and
White Crown;
Amun, most ancient, who empowers
Agathodaemon,
Amun commands that I shall conquer that
before me;
The Son of Re, (magickial or birth name
here),
Re's heir, Amun's son;
Whom the storming one offers the was-
scepter,

Seth the strong of bows;

The strength of Mont is in my limbs,

In power he equals the son of Nut,

The enemies that stand against me shall
be crushed;

The Agathodaemon's mace shall smash
into their skulls,

The arrows of Resheph and Astarte will
rain down upon them;

As Amon-Re has decreed, in accordance
with my Will,

I shall seize my destiny in this life here
and now,

I shall triumph and make strong my
Sekhem, Ka, Ib, Ren and my

Agathodaemon shall unite the Ba and Akh
after my death;

Let Resheph and Astarte rejoice over my
victories for they bring strength again to
the ancient gods;

**SPELL OF SETH, GREAT OF
STRENGTH**

**A Spell to Encircle and Control the
Sekhem of Seth, utilized for strength of
character, resolve and protection
against known and unforeseen
problems**

Hail to thee, o Seth, son of Nut,
Great of strength in the boat of millions of
years,
In the bow of the ship of Re;
Thou God of the Red Lands,

Whose was-scepter may slay or protect
the Ennead;

I invoke thee, Seth-Nubti,
Adversarial Neter who commands the
darkness and light;

I invoke thee, in ancient lands of the
Hittites as Baal-Seth,
Sutekh, the lord of the heavens, Sutekh of
Kheta,

Sutekh of the city of Ernen, Sutekh of the
city Zepyerened,

Sutekh of the city of Perek, Sutekh of the
city of Khesesep,

Sutekh of the city Seres, Sutekh of the city
of Aleppo,

Sutekh of the city of Rekhsen, Sutekh of
the city of Sekhpen, Amon, the Sun-god,
Sutekh, the male gods and the female gods
of the mountains and the rivers of the land
of Egypt, of the heavens, the soil, the
great sea, the wind, and the storms.

I invoke thee to bring me the power of thy
Sekhem,

That my total will be done;

END OF RITUAL

INVOCATION OF SETH-TYPHON

To Enter Darkness and the Storm
Descended and Adapted from an Ancient Greco-Egyptian Papyri Spell to accomplish anything, utilized in an alternate version of Vampyric Magick (Sekhem Apep). This version is more traditional in Graeco-Roman and Coptic spells invoking Seth-Typhon.

Prior to this ancient invocation, take a piece of paper and write down the hundred-lettered name of Typhon-Set, the sacred name is from the Greco-Egyptian 'Powerful Spell of the Bear' which is a reference to the constellation associated with Typhon. Once this is written, shape it in the form of a star and bind it with a cord and placed upon your altar. If you have fashioned with your own was-scepter (known as Tcham-scepter) inscribed with the hieroglyphs invoking Heka then you may

utter this spell as one who shakes the sky and encircles the Sekhem in controlling Heka.

Seth-Typhon, Great-in-Strength

I invoke thee, Seth-Typhon

Who alone controls the tumult of storm

Whose might is greater than all Neteru,

Hear the words which shake the
foundations of Aker,

That which coils under your command the
primordial one Apophis;

Seth-Typhon hear the words of Heka:

IO ERBETH, IO PAKERBETH

IO BOLKHOSETH, IO PATATHANX

IO SORO, IO NEBOUTOSOUALET

AKTIOPHI, ERESKHIGAL,

NEBOPOSALETH
ABERAMENTHOOU, LERTHEXANAX
ETHRELHOTH, NEMAREBA,
AEMINA!

Recite Seven Times:

ERBETH

Recite Nine Times:

PAKERBETH

ANET HRA NETER HEN SET ANKH-
KA

(English: Homage to thee Neter Seth Soul-
Mate)

DJED-ANKH

(English: Everlasting Life)

Hear the words of Heka:

HU, SA!

Empower me great LERTHEMINO!
I invoke thee Seth by thy Secret Name
KOLCHOI TONTONON

Who darkens the Sky,

Who wields the Tcham-scepter which
bears thy image!

Whose weapon is the Pesh-Khent, forked
as thy tail!

I wield these to cut myself away from the
servitude of the world!

As PAKERBETH to command this world
unto my Will!

Mighty One, Great-of-Strength arise
through me!

I call upon you, inhabitants of Chaos, of

Erebos, of the abyss, of the depth, of earth
and dwelling in the recesses of the
heavens, shrouded in the dark clouds and
forlorn places of earth. I invoke the
guardians of secrets, enthroned powers in
the underworld, those who are wielding
power over the earth, foundation-layers,
air-transversers, inhabitants of dark-
Erebos, iron-hearted, adverse daimons,
guarding Tartaros, I call thee by the
hundred-letter name of Seth-Typhon

The Hundred-lettered name of Typhon-

Set:

**ACHCHOR ACHCHOR
ACHACHACHPTOUMI CHACHCHO
CHARACHOCH CHAPTOUME**

**CHORA CHOCH APTOUMIME
CHOCHAPTOU CHARACHPTOU
CHACHCHO CHARA CHOCH
PTENACHOCHEOU**

**HYMN TO SEKHMET
LADY OF FLAME**

**The Power of Destructive, Protective
and Violent Force**

*Incense and beer libation in the hour of
noon to inspire the power of protection
and destructive force against enemies*

As your Sekhem protected Memphis and
the lands of Khem,

So you shall hear my voice now;

I invoke thee, Lady of Flame,

Sekhmet, Raging One bearing the Lion's
terror upon it's victim;

Sekhmet, Great one of Magick,

I invoke you, thou who directs the
scorching heat;

Mistress of Red Linen bestow thy power
unto me,

Hear me now!

Sekhmet, blood drinking one whose
restraint is only held by Re,

Adorned in crimson robes of blazing fire;

Daughter of Re, Lady of Amentet arise!

Lady of Manu[\[44\]](#),

Great Goddess of the Libyan Lands;

Sekhmet who is mighty beyond all who is
the Eye of Re,

Dweller in At-Tefnut,

Sekhmet, Great Lady, Beloved of Ptah;

Hear me now!

Sekhmet, Goddess of Pestilence and
Wars,

Consort of Ptah the craftsman, maker of
wondrous creations;

Queen of the Scorching Desert lands,
Thou Blazing Eye of Re;

Upon a Throne crowned with the Blazing
Fire of your power,
I invoke thee!

Destroying Goddess who is the Drinker
of Blood,
Mistress of Enchantments;

Thou art both Destroyer and Protector,
I am thy living temple of mind, spirit and
flesh;

My victory is honor to Sekhmet, Lady of
Flame!

Sekhmet, fiery one whose ecstasy is
destruction,

Thou form of Uraei encircled around the
Living Flame;

Eye of Re bestow to me thy power!

Sekhmet, Mistress of Life,

Hear me now!

So it is done!

**RITUAL OF THE OGDODAD AND THE
COMING INTO BEING OF ATUM**

*A meditative and self-centered ritual in
which the primordial gods unite their
essence of neteru which brings forth
Atum*

I invoke the Gods of Darkness, of Watery
Chaos, of Invisibility,

I call upon the gods of infinity;

Behold, the 8-pointed star of the Ogdoad,
centered by the Neter whose name is
Seth;

I invoke thee, awaken my primordial
instincts and the elements of darkness of
which is my origin;

Kek and Kauket, Great Neteru of
Darkness;

Nun and Naunet, Neteru of the Primordial
Abyss;

Heh and Hauhet of Infinity;

Amun and Amaunet thou Hidden Power;
United in the watery chaos, the blazing 8-
pointed chaos star of Seth, be joined in
creative power;

I invoke the Kematef thou Serpent of

Atum-Re,

As the egg within shall I join with my
Living Ba, Ka, Ib, Agathodaemon and
Sekhem;

Emerge and awake as Psyche and
Daemon merging in the circle,
Let my desires shape into the world I so
choose;

I shall destroy and create,
I shall honor the Neteru by my successes
and victories;

Let my Heka shake the firmament and
bring terror among the living,
That my Heka so uttered shall manifest
according to my desire!

So it shall be!

Visualize a blazing flame within the Ogdoad Star; imagine this fire illuminate in a great blast which shoots out the 8-points from the center which is directed by Seth.

INVOCATION OF OSIRIS

Initiating the Ba of the Black Adept

A simple ritual adapted from “The Book of Coming Forth by Day” in which the Black Adept assumes the Deific Mask of Osiris as making strong the Living Ba and Sekhem of the Agathodaemon. Perform invocation before Osiris statue or image, drink libation of

beer (sacred to the neteru) and burn incense as offering to Osiris and your Agathodaemon.

I invoke thee, Osiris thou eternal Neter,
I open my eyes as the radiant one;
Isis uplifts me, radiant Neter,
I invoke thee, Osiris that Sekhem
becomes mine;

I consume this energy into my Living Ba;
I am Osiris, first-born of the neteru,
Heir to my father Geb;
I am Osiris, Lord of the Duat,
I am Orion who is great in the sky,
From Nut, who conceived me and from
which I was born of her starry body;

I am the Bull which presides in the fields,
I am Horus on the Day of Accession,
I am Anubis in the mask of
transformation;
My brother Seth initiated me into the
Living Bas,
Immortal and mighty in Sekhem;
I am Osiris, who by the hours of night,
Reigns in the Duat and into the realm of
dreams;
I liberate my Ka, Ba, Ib, Shadow as my
Agathodaemon;
Thoth teaches me the words of power,
that I may ascend;
So it is done.

HYMN TO OSIRIS

To Inspire the Black Adept to open the Pylon gates of Amenti in the Cult of Osiris, the Lord of the Dead

This hymn is adapted from a ritual prayer to Osiris from the Tomb of Kheruef. Developing the Astral Body and enhancing the discipline of using the hours of sleep to control the dream in a meaningful way. To enter the Duat (Amenti) is to allow the imagination to gain access to the subconscious; this in turn opens the abilities of the Black Adept to gain insight and contact with the shades of the dead, Deific Masks via oracles and instinctual “wisdom” which increases the Sekhem and Ka of the Magickian.

This practice is what the medieval

grimoire and witch cults call the “Witches Sabbat”. Luciferianism and the Coven Malefica in which the author was Magister was founded on the mysteries of the Infernal Sabbat; this was guided into manifestation from the teachings of Kenneth Grant’s Typhonian Thelema, Aleister Crowley, Vampiric Astral teachings and especially Austin Osman Spare’s Zos Kia Cultus. The demonic and literal darkness of this type of initiation forces the initiate to use the energies of counter-motion and chaos to embrace the powers sleeping deep in the subconscious and gain access to this type of spiritual power to be directed based on the True Will and guidance of the Agathodaemon.

Hail to you, Lord of the Duat,

With Two Horns, exalted in the atef-
crown,

I invoke thy great powers to inspire and
welcome me,

Osiris, greatly dreaded, master of
eternity;

Lord of Maat, rejoicing in her majesty,
Strong upon the Great Throne,

In this life I am the manifestation of your
successor upon earth,

Horus, who seizes the Two Lands in
triumph;

I shall gain the power and wisdom of
self-evolution from the mighty Sekhem of
Seth, who inspired you immortality and
dominion of the West, the place of the

dead;

Hail to you, Wennefer,

Son of Nut, heir of Geb,

Magnificent and majestic in the hearts of
the dead;

One who inspires terror and dread in
Busiris,

Powerful in Abydos;

I invoke thee Osiris, Lord of the Duat!

Accept my offering of Incense, So it is
done!

End of Ritual

INVOCATION OF ANUBIS

The Rite of the Living Ka of the Sacred Land (Necropolis)

The Empowerment of the Black Adept's Agathodaemon by the Illumination of His Ba and Ka

An altar against the West Wall in the chamber which the Black Adept will face symbolizing the entrance to the Duat and Anubis. A statue of Anubis along with anything (Egyptian in style) relating to your visualized Agathodaemon (art, hieroglyphic name, etc). A chalice filled with cold water, incense and Ankh. This ritual is adapted from an inscription found in the Ptolemaic tomb of Ka-em-nefert. Rather than a post-mortem

funerary invocation and blessing, this is directed at the living Ka and Ba of the Black Adept, seeking the empowerment of the Opener of the Way, Anubis. In addition, you may have a written format with personal information along with adapted illustrations representing your Agathodaemon or simply your idealized self offering to the neteru in Egyptian fashion.

Light candle in oil diffuser/censor, do not pour oil in diffuser until indicated in ceremony; incense may be burnt now, symbolizing your act of honoring the neteru of the ritual including your Agathodaemon and Living Ba. Light Black (left) and White (right) candle on altar.

May I give an offering table to Anubis,
Who resides within the sacred hall

Symbolized here is my complete body of
flesh;

Yet not deceased, my Ka, Ba, Ib, Ren and
Shadow shall ignite in the Black Flame of
Divine Consciousness, crowned in my
awakened Agathodaemon;

In the Western Necropolis I hail to thee in
a sign of power,

Anubis, Mighty Opener of the Way;

May I live to a great old age and then
given the water of immortality in my Akh
and ascended Ba,

In my life now, I carefully perceive my
way of thinking,

That it may strengthen or weaken me;
I perceive the way in which my words

and Heka are uttered,

That I shall compel others to be governed
by my Will;

I think before I speak in anger or in
unleveled emotion,

I shall fashion my world as Khnum
shaped man

I think before I act that like thoughts and
words compel the future to manifest
which I desire;

This incense to you, Anubis;

Guide me into the Western Necropolis to
gain the insight of transformation,

That I may understand and accept death as
a part of the natural cycle of life;

That I may seek to make strong my
Sekhem and my Agathodaemon,
So that my Psyche may unite with my Ba
at physical death;

To Osiris, Lord of Dadu, Prince of the
Westerners,

Lord of Abydos, to Anubis within the
holy hall in all your places, in order that I
may sail along the sky in the bark of Re,
together with the immortal ones;

Burn Offering Oil in censor now

To Anubis within the sacred hall in his
sacred places and funeral feasts to the
worthy one before Osiris, lord of Busiris,
(name)

For my Ka, O prince, libations to my Ka

(pour or drink),

Offer the chalice up now:

To Osiris, prince of the Westerners, lord
of Busiris, to my Living Ba and
Agathodaemon growing in the Ankh of my
Ka;

A cup poured and offered to my Ka,
Anubis let me gain insight and honor the
neteru who manifest in my Agathodaemon
and Ba;

So it is done.

**CEREMONY OF ENTERING THE
UDJAT EYE**



***The Ritual of Obtaining the Udjat-Eye,
known as the Eye of Horus, in which
the Black Adept assumes the power and
protective power of Horus and Re.***

The Udjat Eye is the right eye of Horus, utilized as a magickial talisman that gives the bearer protection and power. The majesty of the eye is derived from the force of Will, thus reflective of the Black Adept carrying it. This is also the eye of hidden knowledge which Neter Horus reveals to those willing to ascend the heights of the empyrean in which he

presides over the earth opposite his counterpart, Seth. Perform this ritual when you require clarity of mind and the strength of will. Deific Masks invoked should have images or statues upon the altar (facing North) with neteru such as Horus, Ptah, Thoth, Isis and Re are suggested. Candles may be yellow and red representing the energy of the sun. Incense is to be myrrh as this is the traditional incense used throughout the ancient near east.

(If printed or dedicated ritual kept in Egyptian inscription style, an image of the Black Adept and below it the following)

The Sethanist who holds the Sekhem of Upper and Lower Egypt, chosen of Ptah, doing my Will with the support of Amon-Re, the living image of Re. Son of the

Sun, Lord of Diadems, (name), immortal
Ba and Akh, beloved of Ptah and Isis;
(Behind the Black Adept or facing South)
All life and strength surround me, like Re
forever, Son of the Sun, Lord of Diadems,
(name), immortal Ba and Akh, beloved of
Ptah and Isis;

(Facing the west and the statue of
Sekhmet)

Sekhmet, the Eye of Horus, regent of the
west,

Lady of Ta-netert, the great one of the
heavens;

Whose beauties make brilliant the two
lands of Khemet,

Manifold of forms, great of respect, fear

of her is in the hearts of the neteru, the
one who lives like Re forever;

The princess, lady of all rulers, great of
marvels in the two lands and the deserts,
shining of face, great of rulers, manifold
in forms, the two lands are lit by her
beauty, every enemy of mine trembles
before her, she who lives like Re forever;
(In front of Sekhmet this shall be printed
or recited as dialog)

I grant you greatness of Sekhem,
To conquer North, South, East and West;
(In front of image of Black Adept or
reciting)

To thee, all which is created and
sustained by the Eye of Horus, to satisfy

the heart, let the earth be fruitful
according to my Will;

The throne of the Eye of Horus rejoices
with the company of neteru, that the
temples pour forth myrrh in the temples of
old. With all life (Ankh), stability (Djed)
and health, strength of Will, crowned with
the double crown upon the Throne of
Horus, palace of the living like Re
forever;

Behold, the Udjat Eye of Horus, I compel
thee to Come into Being as my Daemon;
just as Khephri becoming as Seth-Amon
in his terrifying Sekhem,

Hail thou, Min, Lord of Apu, lofty of the
double plume, I grant might to thy sword,

for the purpose of smiting my enemies,
Min with the Sekhem of Udjat-Eye,
protecting my abode;

This is invigorated with Heka, I name
thee Udjat, the Eye of Horus;

Be my sight in the heavens, upon the
astral plane of the living and the shades
and immortals of the Duat;

So it is done.



CHAPTER FIVE

THE PYRAMID SPELLS OF BECOMING A LIVING NETER

Rather than utilizing the Pyramid Texts for the dead, they may be utilized to gain insight and intimate detail concerning your spiritual awakening concerning the Ba, Ka, Ren, Ib, Shadow and Agathodaemon. You may visualize yourself going through the funerary process to in turn be empowered as a living god (Neter).

I. SPELL OF PROTECTION OF THE BODY

This spell is adapted from “Spells for Protection of the Mummy (Burial Chamber, West Wall) of Unas. This is a two-pointed incantation to guard and empower the physical body of the Black Adept.

RECITATION: Let all which has emerged from the dark earth be as a weapon to my body, Earth, swallow up what seeks to harm my physical body;

RECITATION: Fiends and demons of the Duat, incarnate as scorpions and serpents, Be as my protectors in this world;

RECITATION: The head of the great black bull has been severed, Hepenu-

snake, the Kheser-Neter Scorpion, I
command your essences to be as a shield
for this body which lives;

RECITATION: The face of the dead,
indwelling the coils of the serpent shall
scream to the dark heavens a voice of
damnation, Let my enemies be poisoned
and with coils and biting jaws of death,
Drag those against me along with their
loved ones into the dark earth of your
abode; The knife, black and green, has
emerged and swallowed the one it licked;

RECITATION: This is the fingernail of
Atum, the one on the vertebra of Kas-
Assigner's spine, the one that stripped
chaos from Hermopolis, empower me to

compel the order I seek in the here and now; Let the mouth of my enemy be sealed with the venom dripping from the fangs of the great Uraei, that it shall be closed by the executioner's weapons and thus closed by Mafdet;

RECITATION: Atum, bite now for (Name of Adept) the earth, bite for (N.) Geb, bite for (N.) the father of the one who would bite me; Serpent coil around me in your strength and instinct, which we are as one; Sky will entwine, earth will entwine, let the scorpion be a guard in my name; These are the two spells of Elephantine that are in the mouth of Osiris, which Horus has cast on the serpent's spine;

RECITATION: My bones are strong and well-nourished, Desires are controlled, and the Djed is mighty and incarnate in my body;

RECITATION: Vascular one, all health and energy are vital in life here and now, my blood is pure and growing strong from the life-force which I drink;

RECITATION: The cobra that came from the earth is my protector, the fire that came from Nu shall empower me, crawl unto me; Thou great serpent which coils, be at one with me, Encircle my vertebra, let your venom be as my elixir of power, be ever as my friend you who jubilate with her two faces;

RECITATION: The White Crown has emerged and swallowed the great one; the White Crown's tongue has swallowed the great one with the tongue unseen;

RECITATION: Cobra, to the Sky! Horus's centipede, to the earth both under my command! Horus's Sekhem is my power over the earth! O darkened monsters in chaos be as my strength!

RECITATION: The fire is mine to command, no lamp can be found in the house where the Ombite is, the biting serpent is over the house where my body rests, nothing may come near!

RECITATION: Two hts-scepters, two htp-scepters are for two strips of papyrus,

are for the two strips of papyrus as
trampled bread; Lion, be as my mighty
protector!

II. THE OFFERING RITUAL

This offering ritual was adapted from the North Side, Burial Chamber and Passage of Unas. The Black Adept brings into union with clarity and focus the powers of balance inherent in Horus, Osiris, Seth and the purity of water (substituted for Natron, an element found in the Nile utilized in mummification rituals). Libations and recitations are directed at the self, the libation of cold water is consumed each time by the Black Adept as an offering to the potential and emerging

divine-essence of the Daemonic patron of the True Will.

LIBATION

Osiris, acquire for yourself all those who hate (Name of Black Adept) and anyone speaking bad against my name,

Thoth, go acquire him for Osiris: seize the one who speaks bad against my name, bind them in your hand;

RECITATION 4 TIMES:

Do not let loose of him: beware that you not let loose of him.

LIBATION

CENSING (Incense)

I am awakened with my Ka: Horus has
gone with my Ka;

Seth has gone with my Ka; Thoth has gone
with my Ka;

The Neter has gone with my Ka; Osiris
has gone with my Ka;

Eyes-Forward has gone with my Ka; I
have gone with my Ka;

Hail, (Name of Black Adept)! My Ka's
arm is before me. Hail (N.)! My Ka's foot
is before me. Hail (N.)! My Ka's foot is
after me.

Horus-Osiris (N.), I am given the Eye of
Horus: provide my face with it, let the
scent of Horus's eye disseminate to me.

RECITATION 4 TIMES, INCENSE

BURNT ON FIRE.

CLEANSING THE MOUTH WITH WATER

Behold, this is the purifying cool water,
Osiris – your water, O (N.) have come
from your living self, who is Horus-Seth
manifest.

I have come with Horus's Eye, that my
heart may become cool with it; accept the
outflow of water which will not make my
heart weary.

The spittle of Horus, water; the Spittle of
Seth, water;

RECITATION 4 TIMES: Come forth,
you have been invoked.

COLD WATERS OF ISIS TO EMPOWER

This water is Horus's water; this water is
Seth's water;

This water is Thoth's water; this water is
Isis's water;

This is my own water and is poured
among my brothers and sisters, the
Neteru. This water has filled my mouth:
may my bones be cleaned and end any ill
within me, Osiris, I behold Horus's Eye,
let my face behold it disseminated.

III. THE MOUTH-OPENING RITUAL

Hail, (Name of Black Adept)! I have

fixed my jaws to open.

Osiris (N.), let my mouth be opened.

(N.), I accept the Eye of Horus, that it be placed in my mouth.

Hail (N.), Accept Osiris's sjkw-mineral (pinch of salt symbolic of mineral of ancient Khem).

Accept the breast of Isis, drink and bring into this body her offering of Heka.

DRINKING COOL WATER

Here are the two eyes of Horus, black and white: take them into my countenance, that they may brighten my face.

A WHITE JAR AND BLACK JAR
LIFTED UP (OR SYMBOLIC ITEMS
SUCH AS UDJAT-EYES REPRESENTING

THE SUN AND THE MOON).

THE MOUTH OPENING MEAL

Content for I shall be the Sun in the sky, I shall be content for the Two Ladies.

Content for I shall be the night, content for I shall be the Two Ladies.

Contentment is what I have within me, contentment to what I see before me, contentment be what I hear, contentment be before me, contentment be behind me, contentment for my physical life by my strong arms and mind to conquer.

Osiris (N.), accept the white teeth of Horus, provide for my mouth (touch your front teeth lightly, rejoice in the health you have).

RECITATION 4 TIMES: A Black Adept-given offering to the Ka of (N.).
Osiris (N.), I accept the Eye of Horus and food of choice.

ANOINTING

Osiris (N.), I accept the Eye of Horus, on which I may cause devastation to those against me.

Osiris (N.), I shall wear this Eye of Horus, as it would be upon my forehead.

Osiris (N.), I am after death to be akhify, upon me the power of the Eye of Horus.

IV. PRESENTATION OF RITUAL ROBE

May I awake in strength, awaken Ta'it, in power!

Horus's Eye inspires power! Horus's Eye
in the Red Crown enclosures, in strength
and might!

Make the Two Lands bow to me like they
bowed to Horus!

Make the Two Lands afraid of me like
they are afraid of Seth!

I shall sit opposite Osiris in my divinity,
may I command my path at the fore of the
Akhs, and may I come to stand at the fore
of the Akhs as Anubis at the fore of the
Westerners (those of the Duat)!

**V. THE RESURRECTION RITUAL
ALSO KNOWN AS THE
SPELL OF AKHIFICATION**

*Invocation to a New Life to Unite the
Ba and Ka in
Coming Into Being as a Living Akh*

Hail (Name of Black Adept)

You have not vanished into the void,
Before you, the Throne of Osiris, take
your place upon it;

With your baton in your arm, govern the
living,

With your water-lily scepter in your arm,
govern those of the realm of shades;

Your lower arms are of Atum, your upper
arms Atum, your belly Atum; you're back
of Atum, your legs of Atum, your face of
Anubis.

Horus's mounds shall serve you; Seth's
mounds shall serve you.

I shall go in the wake of the Sun and
become clean, my bones falcon-
goddesses in the sky, that I may exist
beside the god, invigorated with power.

VI. RELEASE FROM THE DUAT AND THE EARTH

Hail (N.)! Atum, I shall ascend to you,
with Mehen I encircle myself in the coils
of renewal and immortality.

See me, as you have seen the forms of the
progeny who know their spells, the
Imperishable Stars, see in me the two in
the palace that is, Horus and Seth. In my

body I unite Horus and Seth, hail thou
Antywey known as Mehen as the
encircling one;

I am like Horus, who causes the earth to
shake and the sky to tremble;

I shall be a powerful Ba in the sight of
Osiris, in me a Ba powerful before
Horus;

Osiris shall not claim me; I shall become
a living Ba and Imperishable Star among
the Akhs in my death;

My head as Horus of the Duat – an
Imperishable Star;

My ears as Atum's twins – an
Imperishable Star;

My eyes Atum's twins – an Imperishable

Star;

My nose as the Jackal – an Imperishable
Star;

My teeth Sopdu – an Imperishable Star;

My arms are Hapi and Duamutef – when I
wish to go up into the sky, so it shall be;

My legs Imseti and Qebehsenuf – when I
wish to go down into the dark sky, so it
shall be;

I will not perish; my Ka will not perish;

VII. TO THE NIGHTBOAT AT DUSK

RECITATION: I have come to you,
Nephthys;

I have come to you, Nightboat;

I have come to you, covered in gore;
May I be remembered, (N.);
Orion has become encircled by the Duat,
as the Living One became clean in the
Akhet;

I have become encircled by the Duat, as
the Living One who has become clean in
the Akhet.

I will become Akh for them, hail thou
Nephthys.

VIII. TO ATUM AT DAWN

RECITATION: Sun Atum, I have come to
you (N.),
An imperishable Akh, lord of the property

of the place of the four papyrus columns; I am your son and have come to you, I shall transverse the above, after gathering in the netherworld, and rise from the Akhet, from the place which I will become Akh.

Osiris and Isis, go and announce to the gods of the Delta as well as their Akhs: This (N.) will become an imperishable Akh, arrayed on the neck as Anubis at the head of the western height, that he may claim minds and control hearts. Let the Akhs of the Water worship Anubis. The one he wants to live shall live. The one Anubis wants to perish, shall surely be destroyed.

Horus, go announce to the Bas of the

Easy as well as their Akhs: This (N.) will come, an imperishable Akh. Let him illuminate the darkness by his darkly immortal fire.

IX. UNTO OSIRIS

Osiris, (N.) will come, the Ennead's fledgling, an imperishable Akh. I will claim minds, take away life forces, and bestow life forces, I shall unite the Ka with the Living Ba to ignite the imperishable Akh, the immortal god. Before Geb, who rejoices in this power, Amun.

Before Seth and Thoth, Amun.

Before Isis and Nephthys, Amun.

The Westerners in the earth are for me:
(N.) will come, the imperishable Akh.
The Easterners in the earth are for me:
(N.) will come, the imperishable Akh.
The Southerners in the earth are for me:
(N.) will come, the imperishable Akh.
The Northerners in the earth are for me:
(N.) will come, the imperishable Akh.
Those in the Undersky are for me:
(N.) will come, the imperishable Akh.

X. LITANY OF IDENTIFICATION WITH OSIRIS

I invoke the great Neteru of the Ennead
and Ruling Powers of old:

Atum, Shu, Tefnut, Geb, Nut, Isis, Seth,
Nephthys, Thoth, Horus, Ennead, unto the
Heliopolitan, enduring in the Necropolis:
this Osiris is here your son, whom you
have made revive and live: I will live
and not die in the darkness or light;

In my identity of Andjeti, the One in the
Scorpion Enclosure, the One in the White
Palace of Laurelwood, the One in Orion,
of the Eldest of Bulls, of the Southern
Hermopolis, of the Northern Hermopolis,
the Town of Pools:

My body is of Seth, of Horus, of Amun-
Re and Osiris, so my Ka shall be great in
evolving into the Akh with the Living Ba;
So it shall be done.

XI. INVOCATION TO THE RED CROWN

The Akhet's door has been opened; its
door bolts have drawn back;

I have come to you, Red Crown, Fiery
One, Great One, Great of Magick, be
content with me; Let me be rejuvenated, I
have come to you, Great of Magick: I am
Horus, encircle by the Aegis of his Eye,
the Great of Magick;

Hail Red Crown, Hail, Fiery One!

XII. THE BLACK RAM WITH TWO BULL-HORNS

I am before you, let me take the form as a

Black Ram with Two Wild-Bull Horns
upon my head;

Blue-Eyed Horus comes forth to me, let
the Red-Eyed Horus be also within my
circle;

I shall wield a painful wrath against my
chosen enemies;

I shall stand at Akhet's door; let the cool
waters' door where Geb is at the fore of
his Ennead.

I shall not perish, so it is done.

XIII. SPELL FOR EMERGING FROM THE DUAT

RECITATION: Horus has acted for me;
Seth has lent me his Sekhem; The great

ones will shake, having seen the knife in my hands as I emerge from the Duat; Hail to (N.), I rise in the Eastern Sky as the Morning Star from the Duat; Horus is content with me, Seth lent me the was-scepter to ascend, Atum is content with me; The Eastern and Western Gods are content with my transformation as Khepri; It is (N.), It is (N.), I become as Seth-Khepri! Hail great Sekhem Seth, the storm-lord, thou Sekhem who will bear
Atum;

XIV. APPEARING AS THE MORNING STAR

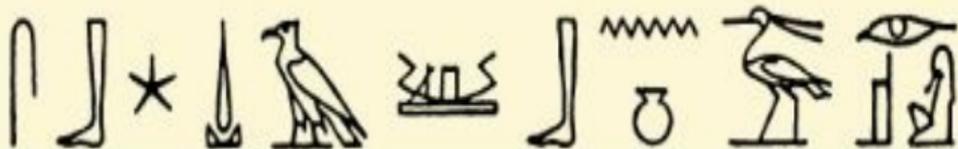
I (N.) am a great one: I will emerge from

the Ennead's center of Djed. I have been conceived by Sekhmet, Shezmetet is the one who have birthed me, a star with a blazing light heralding the Sun and Khepri-Re's emergence from the Duat; I come forth to my throne with the Two Ladies on it, manifesting as the Star brightest in the Sky; Pi-Neter-Tuau and Sbat Uatitha, the Adversarial Neter who is the herald of the boat of Khepri-Re and of Atum-Re into the Duat.

VENUS THE MORNING STAR

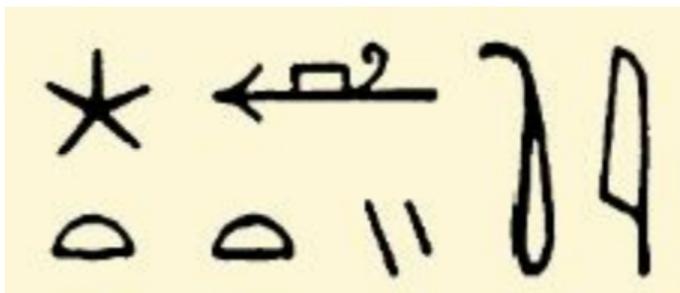


Pi-Neter-Tuau, “God of the Morning”



“Star of the Ship of Bennu-Asar”, the planet Venus (Morning Star)

THE EVENING STAR



“Sbat Uatitha”, the planet Venus (Evening Star)

XV. APPEARING AS PERCEPTION IN THE SOLAR BOAT

RECITATION: (N.), I am the one who

commands the Kas, the one who brings
into balance and unites Ibs for the great
one in charge of experience and wisdom,
the one who carries the scrolls of self-
empowerment – Perception at the West of
the Sun, at the fore of Nu's cavern;

XXXII. TO COMMAND TO THE STARS AND NETERU OF THE DUAT

RECITATION: O you in charge of hours,
who precede the Sun, make a way for
(N.) that I may pass within the circuit of
Belligerent-Face. I am to go to my throne,
foremost of seats as one who is behind
the Neter with a set head arrayed with a
sharp and forceful horn like one who

carries a sharp, throat-cutting knife, a horn that severs strife from the bull's head and makes those in the darkness quiver, a powerful horn that is behind the great Neter.

NETERU: Left your face, Neteru of the Duat: I have come that you might see me changed into a great Neter (God). Induct (N.) shaking in fear of me, array (N.) as lord of you all.

I will govern the Duat and the living within the Sun's shore; I will speak with the one who has parted the two Neteru at the clean shore where I have made my throne.

(N.)'s symbol of control is head my head,

my scepter is to command respect for
(N.).

I am becoming a great God.

**ARISING AS AKHU
THE DEVOURING RITUAL OF
UNAS**



**ESTABLISHING THE FOUR
QUARTERS WITH RE-ATUM**

The utterance here consists of four parts relating to the cardinal directions. Pharaoh Unas announces his arrival in the sky to Re-Atum the Sun God and commands other Deific Masks, associated with their Cardinal Points. This is to name (announce), command and compel the ascension and coming forth to the four sides of the universe, essentially represented as the Circle. The word Akh is translated 'Spirits' from the original Unas pyramid text. While a mortuary spell, the Black Adept may meditate upon the death of the shell and illuminating and focusing the Akh or Sekhem of the Black Adept. The above Talismanic Symbol is by Karl N.E. and is the Apep-Wadjet sigil of the Vampyre (Energy Consumer) of the Black Order of the Dragon; the variation of the Unas "Cannibal Hymn" has been used by the

vampyric guild since the late 1990's by the BOTD.

I THE BLACK ADEPT ASCENDS

Re-Atum, like Unas before me I ascend to
you,

Akh indestructible,

Who claims the foundation place of the
Four Pillars!

Your son ascends to you, like Unas I come
to you,

May you burn across the sky united in
darkness,

May you rise in the eastern sky, herald
blazing light of the Morning Star,

Seth, Nephthys, go proclaim to Upper
Egypt's gods,

And their Akhu:

“This Black Adept (name inserted)
comes,

Akh indestructible,

If he wishes you to die, you will die,
If he wishes you to live, you will live!”

Re-Atum, like Unas before me I ascend to
you,

Akh indestructible,

Who claims the foundation place of the
Four Pillars!

Your son ascends to you, like Unas I come
to you,

May you burn across the sky united in
darkness,

May you rise in the eastern sky, herald

blazing light of the Morning Star,
Osiris, Isis, go proclaim to Lower
Egypt's gods

And their Akhu:

“This Black Adept (name) like Unas
comes,

Akh indestructible,

Like the Morning Star above Hapi,

Whom the water-spirits worship,

Whom he wishes to live will live,

Whom he wishes to die will die!”

Re-Atum, like Unas before me I ascend to
you,

Akh indestructible,

Who claims the foundation place of the

Four Pillars!

Your son ascends to you, like Unas I come
to you,

May you burn across the sky united in
darkness,

May you rise in the eastern sky, herald
blazing light of the Morning Star,

Thoth, go proclaim to the gods of the west
and their spirits:

“This Black Adept (name) like Unas
comes,

Akh indestructible,

Deck above the neck as Anubis,

Lord of the Western Height,

He will count hearts, he will claim hearts,

Whom he wishes to live will live,

Whom he wishes to die will die!”

Re-Atum, like Unas before me I ascend to
you,

Akh indestructible,

Who claims the foundation place of the
Four Pillars!

Your son ascends to you, like Unas I come
to you,

May you burn across the sky united in
darkness,

May you rise in the eastern sky, herald
blazing light of the Morning Star,

Horus, go proclaim to the powers of the
east and their spirits:

“This Black Adept (name) like Unas
comes,

Akh indestructible,

Whom he wishes to live will live,
Whom he wishes to die will die!”

Re-Atum, like Unas before me I ascend to
you,
I ascend to your power and essence like
Unas,
I raise myself to the great power of
creation and destruction,
I shall be the great Sekhem of Ankh-Akh-
Djed in the Eastern and Western Horizon,
Let my Akh be immortal in the Flame of
Sekhem!

II THE TRIUMPH OF THE WHITE CROWN

Consisting of Ten Words, special as it is a characteristic of the spells of sorcerers in ancient Egypt we find the incantation of as a victory chant of the white crown of Upper Egypt over the Red Crown of Lower Egypt which unified the land of Khem in the days of Narmer.

White Crown goes forth,
She has swallowed the Great;
White-Crown's tongue swallowed the
Great,
Tongue was not seen!

**III THE BLACK ADEPT JOINS THE
STARS**

The Black Adept in the model of Pharaoh Unas utters that he is resurrected and his past affairs are left to earth. His time here is to be focused on the elements which indicate his spiritual consciousness, the power called here as Ba.

This Black Adept (name) as Unas comes
to you, O Nuit!

This Black Adept (name) as Unas comes
to you, O Nuit!

I have consigned my bodily shell to the
earth,

I have left Horus behind me.
Grown wide are my falcon wings,
Plumes of the Holy Hawk;
My Ba has brought me,
My Magick has equipped me!

THE SKY GODDESS REPLIES

Take your seat in the heavens,
Among the stars of the empyrean,
For you are the Evening Star, the Lone
Star, Venus, comrade of Hu!
You shall descend your glance upon
Osiris,
He commands the Akh,
While you stand far from Osiris;
You shall not be among them now,
For there is knowledge here, power in
this ascending star which is your Akh.

IV THE BLACK ADEPT IS CLEANSED IN THE FIELD OF RUSHES

The sun-god Re takes a daily morning purifying bath in the Field of Rushes, which is found in the eastern sky. Unas is symbolized as ascending and there cleansing his Akh as does Re in the morning sky. The Black Adept should visualize his Akh/Shadow/Ka (astral body formed by the Daemon) ascending and guided by Shu, the Deific Mask of Air who lifts the Akh up. Nuit the sky-goddess bends over with her hand extended, to bring up Unas here which is the Black Adept.

Cleansed is he who is washed in the
Field of Rushes:
Cleansed is Re in the Field of Rushes;

Cleansed is he who is washed in the
eastern sky,
Cleansed is this Black Adept in the Field
of Rushes.

Hand of the Black Adept (Unas) in hand
of Re!

O Nuit, take my hand!

O Shu, lift me up!

O Shu, lift me up!

V THE BLACK ADEPT CROSSES OVER TO THE EASTERN SKY

**This utterance is the crossing of the sky by
a reed-float, an Old Kingdom form of
transport in astral form. The Black Adept
is faced with Nehebkau, a serpent god who**

is a guardian of Re and a demonic power which devours the Akhs who show fear in facing him. The Goddess Sothis is the personified Dog-Star, Sirius, who was identified with Isis.

The sky's reed-floats are launched for Re,
That he may cross to the land of light;
The sky's reed-floats are sent out for
Harakhty,
That Harakhty may cross to Re;
The sky's reed-floats are launched for the
Black Adept (Name),
That I may cross on them to the
illuminated heights, to Re;
The sky's reed-floats are launched for the
Black Adept,

That I may cross on them to Harakhty, to
Re.

It is well with the Black Adept and my
Ka,

I shall live with my Ka,
My panther skin is on me,
His staff in his arm, my scepter in my
hand.

Bring me the four elder Akhs,
The chiefs of the sidelock wearers,
Who stand on the eastern side of the sky
Leaning on their staffs,
That they may tell this Black Adept, my
good name to Re,
Announce this Black Adept to Nehebkau,
And greet the entry of me.

Flooded are the Fields of Rushes
That the Black Adept may cross on the
Winding Water.

Ferried is this Black Adept to the Eastern
Side of the Emyrean Heights,
My sister is Sothis, my offspring the
dawn.

VI THE BLACK ADEPT SUMMONS THE FERRYMAN

Awake in peace, lusting for chaos and
order, you of back-turned face, Great
Adversary,

Sky's ferryman, in the rest of darkness,
Nuit's ferryman, in the sleep of darkness,

Ferryman of the Gods, in peace from
conquering strife!

I have come to you

That you may ferry me in this boat in
which you ferry the gods.

I have come to your side as a god comes
to your side,

I have come to your shore as a god comes
to your shore.

No one alive accuses me,

No dead accuse me;

If you fail to ferry me, named

I will leap and sit on the wing of Thoth,

Then he will ferry me to that side!

VII THE BLACK ADEPT FEEDS ON THE GODS

To say the words:

"The sky is clouded, the stars darkened, earth's bones quiver and the Planets stand still. At seeing my (Name of Daemon or Ritual name) rise as a power, a God who feeds on his fathers, who feeds on his mothers.

Visualize yourself in the form of Unas, adorned in the Ancient Egyptian kilt and the Double-Crown of Upper and Lower Egypt. See the skies turn black and lightning fall at your command. Consider how that your kingdom is

before you now in this life and that the gods have bestowed their confidence and have emerged in your illuminated, incarnate being. Do you live your life in such a way now? Think of the process of devouring any other spirits to gain their power, such must be conducted in a cold-blooded fashion, no guilt or sense of morality: all life is sustained by devouring another.

“I am a master of cunning, I am the Lord of Wisdom; my mother knows not my name. The Adoration of my Power and Spirit is in the Heavens, I am becoming mighty in the Horizon like unto Temu, the Father gave birth yet I as Unas will

become more powerful than my father. I shall be greater than any God of the Horizon, for they live within me”

**The Black Adept is affirming that he or she is ascending as the Star ORION or as a God of the Horizon or Star. This is the Luciferian principle of self-deification and ascension of the Ka and Ba represented as the Daemon. Ascending is the symbolic depiction for accumulating power and conquering your obstacles yet also finding pleasure as a predatory being who consumes energy for the power of the Daemonic Will. Descending into darkness is the symbol of dreaming, introspection, ritual*

path workings, vampirism, etc.

“The Forces of Unas who has become me is behind me, for my shadow grows strong. The **KAU** drives my shadow forth, **HEMSUT** rises up my spine. My Gods are over me, my **Uraei** are upon my brow, my Serpent guides are in front of me and the Spirit of the Black Flame looketh upon my Ba and towards a world I will conquer. My Uraei gods are on my head, serpents upon my brow, My lead-serpent is on my brow, Ba-searcher whose flame consumes.”

after they have seen Unas appearing and powerful as a god who lives on his

fathers, who feeds on his mothers! Unas is a lord of craft, whose name (even) his mother does not know.

Unas' venerability (Spsw) is in the sky, his strength (wsr) is in the Akhet-horizon, like his father Atum who begat him. He has begotten him more powerful (wsr) than himself.

The Kau (male) and Hemsut (female) are guardian demons. Visualize your Shadow casting down, upon your brow two Uraei – Cobras representing power or wisdom as your instinct guides. There are cobras in front of you as your protectors. The Black Flame which looks down emerges then within your Mind, wherein the

Uraei sit upon your head.

“I call forth the Gods who bring the spirit-Bas to me, I call forth Djoser-Tep, who gathers those of whom I shall feast unto me, arise! I call forth Heri-Terut who shall bind them for me. I call forth Shesmu to slay them for me. I call forth Khonsu to decapitate them for me!”

(visualize the triangle of evocation with the names around it. Visualize how these Gods appear and that they are extensions of your being)

“I ascend as I-Unas, for I am a Bull in heaven, I direct my path as I will, I

devour and liveth upon the form which each gods taketh upon himself, I eat upon the flesh of those who have come to fill their bellies with the magical charms, Hekau, in the Lake of Fire.”

(Here the Black Adept is affirming the Left Hand Path ideology in practice, as a Bull in heaven where force overcomes the structure, you go where you desire. This is a Sethian affirmation; to overmaster all. The Black Adept visualizes several Egyptian Gods in this heaven or sky, wherein he devours with his imagination, consuming their knowledge and power. Those who have come to the Lake of Fire to gain charms

are also devoured; this is a symbolic “fountain” of spiritual and magickal energy - Hekau.)

“I, Unas, am equipped with power against Spirit-Bas and I absorb these spirits. I ascend as UR, a Burning luminary of Sekhem-Ur, for I am the Great one awakened! I have taken my seat with my back turned to Geb”

(The Black Adept has affirmed conscious knowledge and intent of consuming spirit-Bas and gaining their representations or deific masks. The reference to Stars in the luminary of self-awareness, the Black Adept identifies with self-deification through

the isolation of the psyche.)

“I, Unas, weigh my oath of ascension with the Hidden God, whose name is of the Fire of Darkness and the Sun. I am the Lord of Offerings; I devour men and liveth upon the Gods. I am the Lord of Envoys, I send forth my emissaries to bring forth the fuel of my sacred Blackened Flame.”

“It is AKHEM-UPT, the dweller of KHAU, binds with cords those offerings that I shall devour at my pleasure. It is he, Akhem-Upt, the Cord-Master who cuts off the hairy scalps and brings them to

TCHESER-TEP.”

(The Black Adept should visualize his or her servitors, Akhem-Upt and Tcheser-Tep who gather life force, Chi or energy and bring them forth to him for his offerings).

“I Unas await Khensu-Metes^[45] to cutteth their throats to feed my Sekhem-Ur, it is whom Unas seneth to slaughter. Shesmu cuts them into pieces to boil them in his blazing cauldrons of night.”

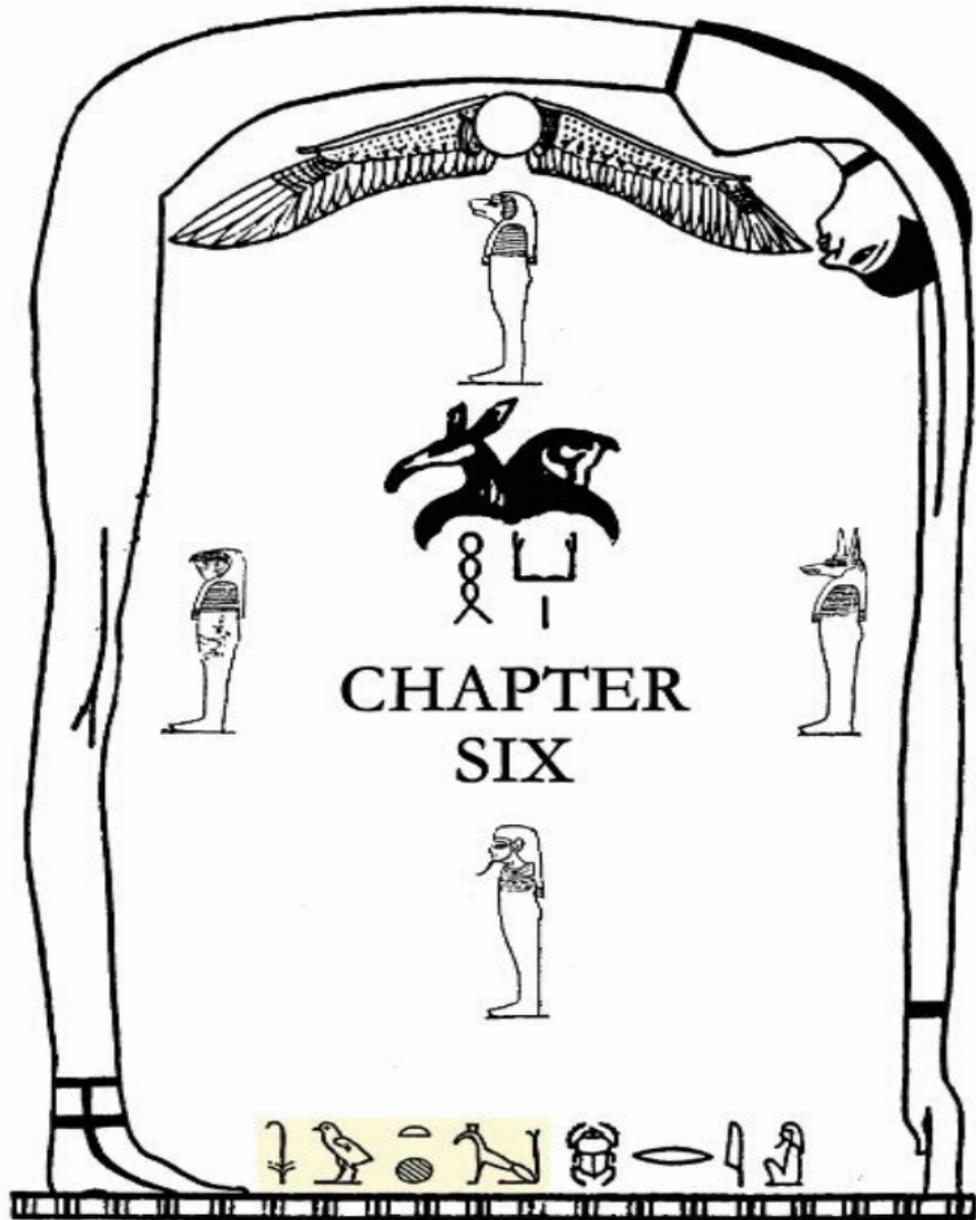
“I, Unas, consume their Hekau, there magickal powers, I swallow their spirit-Bas. I shall absorb the Hekau, thou source of existence. I consume the saa of the God, I grown empowered from their

knowledge.”

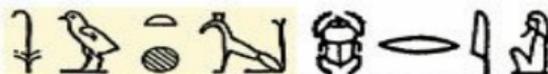
(Consuming the Hekau, or words of power is to visualize the God form and what they represent, then imagine yourself calling them in the self).

“Hail unto the star gods who fuel the furnace of immortality that I shall ascend as a God with them, to live in both the astral and the material realm!”

(Visualize your Ba and Ka ascending in the form you visualize, and a glow of fiery light around your physical body).



CHAPTER
SIX



CHAPTER SIX

SORCERY & BLACK MAGICK IN SETHANIC PRACTICE

CONTROLLING & COMMANDING THE NETERU THROUGH HEKA

Sorcery and Sethanic Power

In ancient Egypt, the cosmos was held in balance by the neteru and the associative aspects of nature which they held sway over. This cycle of battle to maintain balance was carried out by the many

neteru in which daily and nightly struggle is present in their religious and mythological records.

Magickians and Egyptian priests in antiquity were nearly identical in every way; priests were paid specialists in rituals just as Magickians. Egyptian priests did not teach morality and their interest was the ritualistic process of compelling a neter or neteru to act according to the desire of the client or even priest. Magickians are also nearly identical to this; the difference is that Magickians in a modern sense are upon the self-directed initiatory path and conduct workings for them more often

than they would a client. Magickians, however, are specialists in their knowledge and experience of the Black Arts and have no moral conflicts about offering their specialty to those who pay. This is of course to the Black Adept is a personal choice and up to their chosen path in life.

Like the Sethanist and Luciferian of today, the ancient priesthood of Khem practiced Magick for the Pharaonic state and for private purposes for thousands of years; Magick may be utilized to compel change for the benefit of society as well as individual goals. Obviously, it is far more advantageous for the Black Adept to

utilize his or her specialty for personal goals due to the energy involved in compelling an objective manifestation for the benefit of society.

Magickians may use spells to direct and compel a Deific Mask to manifest the Black Adept's desire. This should be a balanced perception in applying it; material gain in the physical world is obviously desirable; in turn we must focus our initiatory practice in gaining experience, insight, wisdom and power within a mental and spiritual plane as well.

Think as a whole towards long term goals (often wisdom and power

including attaining evolving levels of self-excellence) balanced with the lesser, short term goals (often carnal and materialistic desires). If the Black Adept is more spiritual then the Agathodaemon will guide towards the long-term, initiatory insight while if more carnal (less concerned with spiritual aims) the instinctual guide will towards materialistic achievements.

The knowledge we have today of Egyptian Magick is from ancient funerary spells such as “The Coffin Texts”, “The Book of the Dead”, “The Book of the Heavenly Cow” and others from the Greco-Roman period which blended

Egyptian sorcery with other cultural associations from various traditions.

Neteru which possessed heka in a more obvious way was Thoth. The temple at Hermopolis contained a library with scrolls of magic and forgotten lore. As the inventor of writing, Thoth knew the importance of knowledge and that this could guide a magickian to being able to control and focus heka according to his or her desire. Thoth was a balance keeping neter; his knowledge was invaluable to the other neteru.



Above: Udjat Eye's symbolizing Sun and the Moon

In myth, Thoth was link with the two symbols of power within Magick, the sun and the moon as two Udjat eyes. Inscriptions on magickial wands from the 20th Century B.C.E. depict the Thoth Baboon next to a Udjat eye. If Sekhmet made her Ba manifest as the Udjat eye, it was the sun however it was the destroying heat, used for the defense of Re or the magickian seeking its' Sekhem.

The eye of the moon, called the lunar eye was the one Thoth restored to Horus as a protective amulet. It was the talismanic symbol which can be used by both the living and the dead. Horus was a healing Deific Mask also, a Magickian who is known by the epithet of “the enchanter”.

Isis is a very powerful Neter, she is a sorceress, an enchanter and a ruling Deific Mask who's Bas manifest in many different forms. Known as ‘Great of Magick’ (heka), Isis assists Horus, Osiris and even Seth whom she has loving feelings towards. It is Isis who is able to learn the secret and powerful name of Re

in order to gain his magickial powers.

The myth of Isis and Re is that the sun Neter had grown old; some of his saliva fell to earth. Isis used this saliva and mixed it with clay, fashioning a snake. This serpent hid on the path where Re walked each day, until it finally bit him. Filled with poison, Isis told Re the only way she could save him was to know his true name.

Re provided many names; he was the neter who had created heaven and earth and made the Nile rise. Darkness covered the earth when he closed his eyes and was daylight again when he opened them. His name in the morning was

Khepri, Re at midday and Atum in the evening. Finally, when his pain from the bite was too much he uttered the name to Isis who then cured the Neter.

Sorcery is significant in ancient Egypt through the Greco-Roman Period, as demonstrated in the Leyden Papyrus and other papyri. By the time of the Leyden Papyrus, dated to the Third Century A.D. presents an assimilation of Judaic, Greek, Syrian/Mesopotamian (albeit very slightly) and Egyptian Deific Masks and incantations. Utilizing these spells can be highly useful and bring no small amount of results to the sorcerer investing belief.

DIVINATION RITUAL

In the Leyden Papyrus, the ritual of divination involves a deity appearing to the sorcerer within a lamp's reflection. The ritual utilizes Greek and Egyptian syncretism in the form of an invocation. The preparations include using an olive-table which no one has used as a seat within a clean room. The incantation calls upon ancient deific masks and composite powers:

“I invoke thou who are seated in the invisible darkness and who is in the midst of the great gods sinking and receiving the

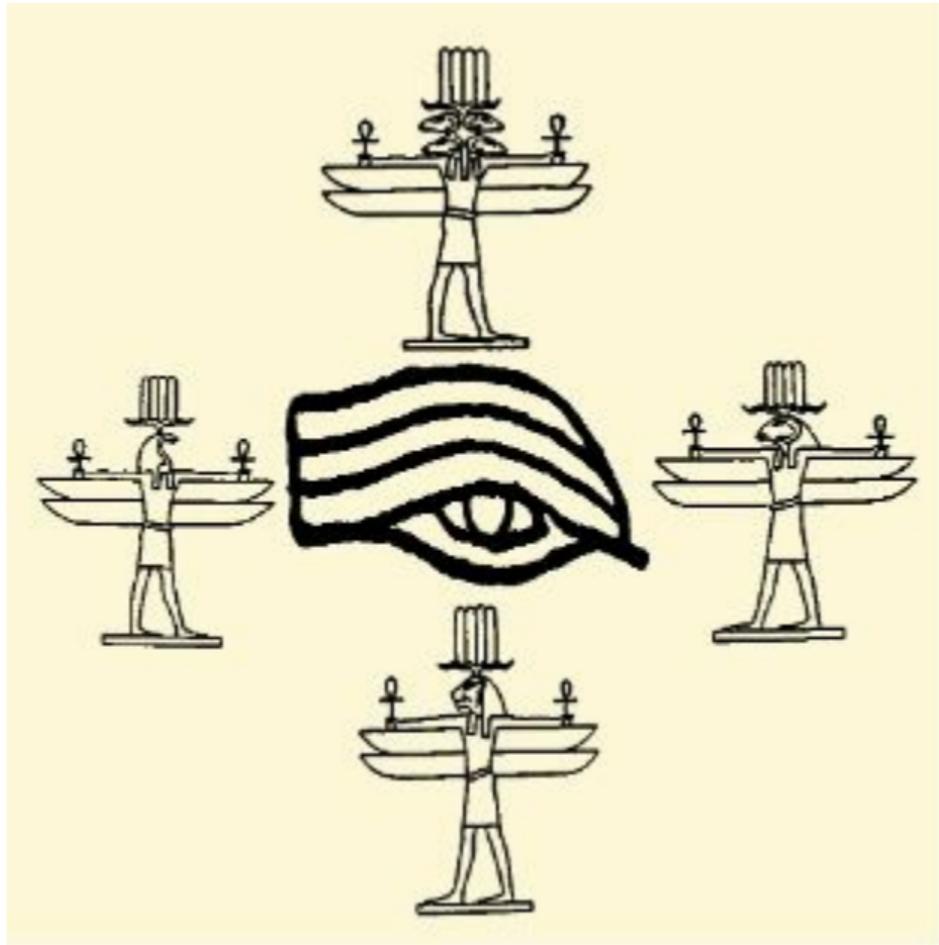
sun's rays, sending forth the luminous goddess Neboutosoualeth, the great god Barzan Boubarzan Narzazouzan Barzabouzath the sun; send up to me this night thy archangel Zebourthaunen; answer with truth concerning this matter, for I conjure thee by him who is seated in the flaming vesture on the silver head of the Agathodaemon, the mighty four-faced daemon, the highest darkling and soul-bringing Phox." – Adapted from the Leyden Papyrus, col. IV

COFFIN SPELLS AND ASTRAL SORCERY

The Coffin Spells of ancient Egypt are magickial texts written in hieroglyphics during the Middle Kingdom that utilize Heka to command specific acts and powers in the afterlife. The Black Adept may utilize these as astral spells to utilize in the dreaming and spiritual plane during the hours of sleep. The purpose of such is to awaken latent forces within your own psyche and to tap into primal powers cloaked in the shadow-double you possess.

**LIVING ON AIR IN THE REALM OF
THE DEAD AND THE SPELL OF
HAVING POWER OVER THE WINDS**

The Mouth of my open nostril in Djedu,
my offerings are given, this house is built
by Sekhmet, and Khnum shall bestow a
foundation of great Sekhem. If the weather
comes forth as the north-wind, I will sit to
the south of it; if the weather comes as the
south-wind, I will sit to the north of it; if
the weather comes as the west-wind, I
will sit to the east of it; if the weather
comes as the east-wind, I will sit to the
West of it...I shall dwell in the realm of
spirit where I so desire.



Above: the Eye of Seth which commands the Four Winds and the respective Neteru.

THE SPELL FOR HAVING POWER OVER WATER IN THE REALM OF THE DEAD

I am the oar of Re which shall not be burnt or destroyed. I am the god who wears the Atef-crown; the waters shall answer to my command. I am Babi, who has power over water. I am exalted in Ombos, I appear as Horus, strong in Sekhem; I appear as Seth, who wields the was-scepter; praise be to me by those of the West, I will not be thirsty, I will guard the great female falcon of the earth. I will be a Re who stands in the middle of the sky, hail thou waters of the Duat and the

great adversary who as Seth, I shall master and compel to be as my mighty weapon against enemies. O Isis, I have quenched my thirst with the high Nile, with the flood of Osiris.

**THE SPELL OF BRINGING THE FERRY-
BOAT TO (Name) AND FOR CROSSING
INTO THE REALM OF THE DEAD**

O you who comes forth from the Abyss as ferryman of the sky, who is in charge of the field of irrigated land, bring me this light and the way to cross into the West; to bring the double cord which is on the tomb of the lip of Osiris. I will raise

myself up to take the seat which makes the ferry-boat ready, my fire being at my command on the White Bark. Bring me this, you who goes into the Abyss and returns; I am (Name), I have come into the Island of Fire, I will slay thousands, I will adjudge hundreds; I will live on the brains which are in the heads of the Souls of On.

SPELL FOR ENTERING THE FIRST PORTAL OF THE FIELD OF RUSHES

I speak to the Gatekeeper, Open O Gsgs, for your name is Gsgs. Hail to you, great one of the Netherworld, I am the Lord

which arises, Hail Imseti. Make ready your place for me; Come be a spirit, my brother; proceed to the place of which you know; he will arrive at another portal. I have commanded the elements, I come before you with my heka, I am he who shines in the Night-bark, I am Horus son of Isis, I have come to see my father Osiris. Hail to you Twt, whose name is Twt. Hail to you, Striker of the pillar-amulet, whose name is Striker of the pillar-amulet. Hail to you Backbone of Re, which commands the Serpent, my brother, which Neith sends down to the crocodiles. Hail the Ferryman of the Underworld, Cut rush, Tongue of Re, Leader of the Two Lands, O Sekhem in

the sky who reveals the Sun-disk, O Re,
Lord of the dawn-red, bring to me the
powers of the Duat. O Braided tress of
Isis which Anubis has affixed by means of
the craft of the embalmer; Lady of the
Two Lands in the Shrine, hail thou Hapi
and Duamutef, Qebehsenuf and Imseti,
great lords of the four cardinal points;
Sekhem in unity within the towers of my
Circle. So it is done!

TO REMEMBER YOUR NAME IN THE REALM OF THE DEAD

I have spoken my name in the pr-wr, I
have remembered my name in the pr-nsr

on the night of reckoning years and
numbering months.

SPELL FOR ENTERING THE FIELD OF RUSHES

(N.) commands: I am a god and will
continue to exist; I came into being
yesterday with the great ones, I came into
being so that I may exist, I was on high
among the neteru of the land of the living
and I shall continue into the Field of
Rushes. I am he who made offering of the
funeral meal in Khem on that night of the
lamps, I know what Geb knows, I am
unique one among you, I have sought the

horizon, I have seen the opening up. I am
Osiris, hail thou, what is mighty in the
Field of Rushes. I come forth to be
empowered by the Lord of Eternity; give
unto me a god-like body, I am Horus the
beloved whose name is Lord of All under
the Sky. Hail to thee!

FIRE: THE GATE OF DARKNESS

Hail thou 'IKNTY, Who Bellows in Fire
and Keeper of the Third Gate, I approach
that I may live in the fire, that my own
Flame is made powerful and mighty and
that such will be my weapon in the Duat;
This fire which is protection for me. I

alone will drink of the blood in the
abyssic darkness; fire shall be my spirit
which I will be a terror to behold. I am of
Seth, Great of Heka; I am of Horus the
Red, conqueror of the living; I am of
Sokar, the Lord of Darkness; hail my
name is (N.)!

SPELL TO INVOKE SETH OF THE LAND OF SPIRITS

Hail thou, friend of the shades of the
dead; Seth of the Land of Spirits, I am
(N.), I invoke thy Black Flame of Sekhem,
that which controls storm, shadow,
darkness and violence; that Sekhem which
is True Lord of the Two Lands who might
goes beyond into the land of spirits. Hail

thou Seth, I seek thy Sekhem!

SPELL FOR THE CIRCLE OF FIRE

Fires rise! Circle of Black Flame, Fires!
The flame of the Night-bark; the company
which is in the bow is Isis, Seth and
Horus. The company which is in the stern
is Hu, Sia and Re!

SPELL OF THE ARROWS OF SEKHMET

To Destroy, Defend and Curse

Inscribe this upon papyrus or paper with the name of your enemy or who you seek magickial defense from; write in red ink the following and burn incense and a libation of

beer before the cult statue of Sekhmet.

anet hra neter Sekhmet Ankh-Ka Djed-
Ankh

Hail Sekhmet, violent goddess whose fire devours her enemies, Honor to Sekhmet and her Seven Demonic Messengers of plague and death; I invoke your Sekhem and command your arrows of flame to be drawn; let my enemy be shot with your arrows of plague, death and flame so that Anubis may reach with violence to thrust the heart into the mouth of Ammit.

Sekhmet, this offering of beer as blood to you, lend me the power of you demons and messengers of plague and death to burn my enemy and be as a protector to

me; I command that all ill energy be
devoured by the bau of Sekhmet, goddess
mighty of hate and fiery destruction.

anet hre neter Sekhmet Ankh-Ka Djed-
Ankh



CHAPTER
SEVEN

CHAPTER SEVEN

THE SETHANIC EGYPTIAN TAROT

Charles Pace's "Secrets of the Ancient Egyptian Tarot" is highly significant in the hidden "occult" doctrines and presents a

unique and intense presentation of Hermetic teachings. Considering the depth of which “Hamar’at” delved and illuminated in his Necrominon, the tarot and attributions should be explored in some depth here.

The Egyptian Tarot is centered in the “**Great Solar Circle** of Ritual Magic”[\[46\]](#) and was a secret in the Sethanic Cult. In his lecture, Pace relinquishes that a “new cycle may be on the way” and that it “may be quite wrong to hold such a secret from those who thirst for knowledge”. The name, “Hamar’at” translates “Messenger” declares his offers this knowledge freely

and that others may have it also.

Charles Pace writes in the Necrominon that Gerald Brosseau Gardner approach once approach him concerning Magickal knowledge; according to Pace he discussed the Egyptian workings and the individualistic variety of the various covens. Gardner wished to create a type of unity of witches and gather a cohesive, coherent belief.

The word suggested, “Wiccan” was a Saxon word meaning, “The Enlightened Ones”; “Wise Ones” had nothing to do with witchcraft and according to Pace, through a study into the

history of Oxford, U.K. the reference to meaning was indeed shocking to some. The Pagan Saxons who early on adopted the Christian Church were called “WICCAN” or “Enlightened Ones”.

For those seeking knowledge and the path against Christian-influence the Egyptian Ritual Magick teachings are ideal with regard to Witchcraft. Charles Pace explains that Hermes Trismegistus was falsely called Tahauti (Thoth) of which he was not! The Greek name “Hermes” was known in ancient Khem (Egypt) and he was associated with “Anubis” – the jackal-headed god whose name was Anpu, ‘Keeper of the Balance’.

Anpu was the Lord of the Necropolis, the Keeper of Balance and the Opener of the Ways. As Charles Pace was a Priest of Anubis (a mortician by trade), his description that Anubis was the “Messenger” who was the mediator between the “Lords of Amenti” (Underworld) and the living. In Egypt there was a statue of Hermes holding the Caduceus and he is wearing the Mask of Jackal-Anubis – not the Ibis-head of the god Thoth. The name on the plinth is HERMANUBIS.

The ancient wise deity, Tahuti (Thoth) was known as the “Recorder” of the Great Enneads; the Hermetic works

were however those of Anubis. Pace speculates that originally Thoth was the one who recorded them.

Hermetic Magick is focused on the foundation that the ancient Egyptians established as the Twin-Kingdoms: **NORTH** (Lower Egypt)-Red Crown and **SOUTH** (Upper Egypt) –the White Crown. Egypt was called **KHEM** by the ancient Greeks and Ta-Mera by the Egyptians, of which provides a clue to why Asar (Osiris) was called, “The Black God”. Pace theorizes that Osiris was of pure Egyptian stock while Seth-an, Anubis, Thoth and Isis were not; possibly from the Hyksos (Syrian) invaders. No

doubt the old gods existed as records indicate, the Hyksos incorporated the cult of Baal into Seth-an, etc. Seth-an thus became “The Adversary” and “Challenger” who in later times was identified with SHAITAN (Satan).

The teachings of Hamar’at indicate that Isis was stolen from Seth-an by Osiris. After being captured by Osiris, Isis freed the storm-god. The white-skinned invading Hyksos, according to Pace, were perhaps identified with dwelling in the Underworld; this is of course conjecture.

The use of therionick (beast) masks as standards and representations of

the gods were cultivated in their role with nature and as manifestations of the type of power they represent in the physical world. Pace indicates that this was the first Sethanic Cult of Masks and the system adopted by Upper and Lower Egypt.

The Necrominon declares that the original Luciferians was indeed the Sethanic Cult – being a far cry from what is now the “Satanic Cult”; “The Light Bringer” was the “Adversary”.

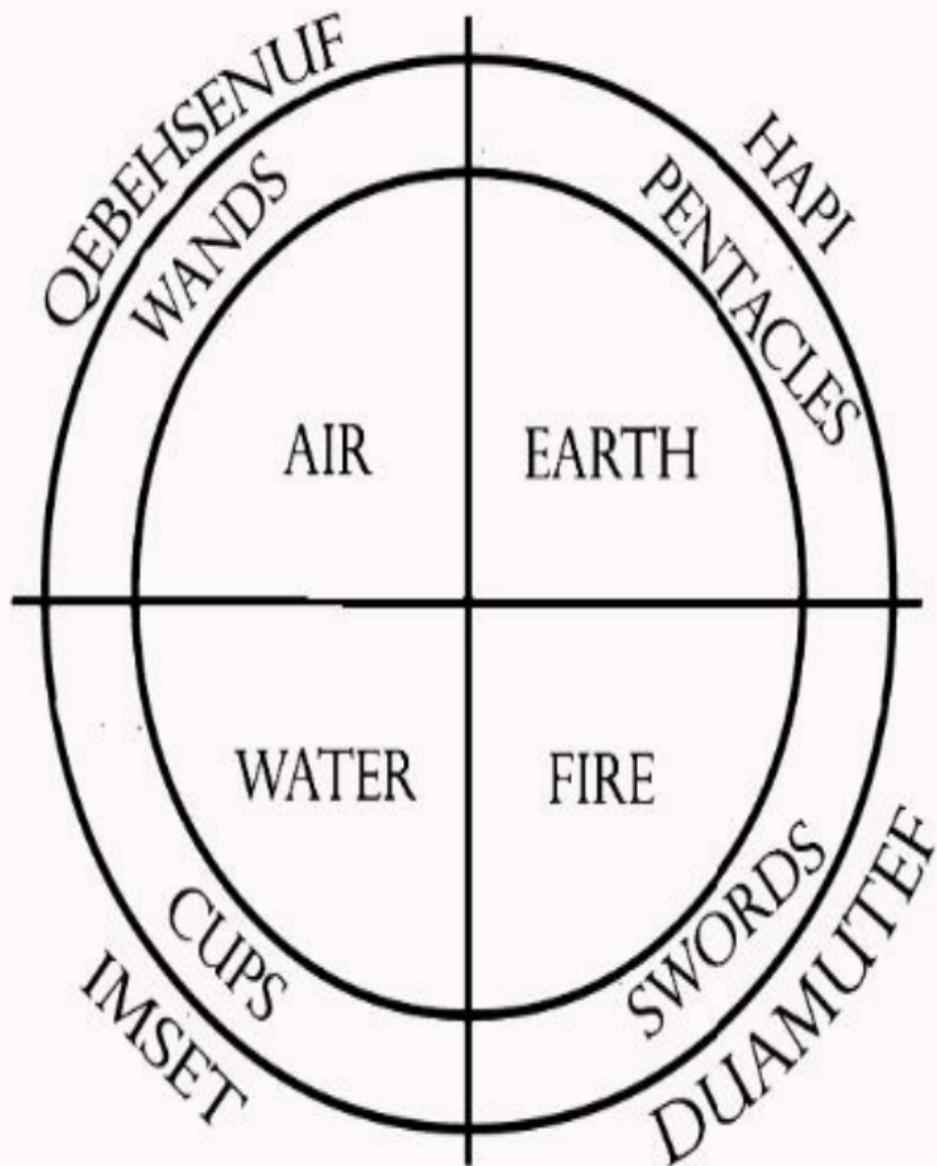
Luciferians are identified by Pace as the true Sethanists or Satanists; not all Satanists are Luciferians. The foundation of the Hermetic teachings from

the Necrominon is beyond the traditional ideological basics of Satanism; the parallel concept of being the Arch-Enemy of the hierarchy of the Vatican and organized religion of Christianity as a whole was a strong concept from Charles Pace.

As the Necrominon clearly states:

“Thus to the Inner Secrets of the Egyptian Tarot – and to remember that “The True Power” is in the Mind – as it ever was”

SECRETS OF THE HERMETIC TAROT



The Sethanic Cult of Masks uses the Double Circle and that which resides within the confines of the inner-circle becomes the sacrosanct pentacle. The Great Solar Circle was divided into four-quarters to represent the Four Sons of Horus.

Qebehsenuf (West), Hapi (North), Duamutef (East) and Imset (South) and are associated with the Four Cardinal Points. The Four Deities also represent Qebehsenuf (Air), Hapi (Earth), Duamutef (Fire) and Imset (Water). These Guardians also represent the quarter of the arc of the Great Solar Circle – Qebehsenuf (Wands), Hapi (Pentacles),

Duamutef (Swords) and Imset (Cups).

A secret in Hermetic Magick and the reason why the Four Sons of Horus were buried in the Four Walls of the Tomb was that they were placed at an angle to cover the arc including also the Cardinal Point.

A second secret explained by Pace is that many high caliber magickians such as Aleister Crowley attempted to associate the tarot with the Solar Circle; that the Great Solar Circle had 72 points, yet there were 78 cards. Six cards according to Pace, defeated their greatest efforts. The secret of the Four Sons of Horus (they were always without the

Solar Circle and represented Four of the Six missing cards), the two missing cards were also outside the Solar Circle: The North, “The Macrocosm” (Infinite Greatness) and to the South “The Microcosm”, (Infinite Smallness). Pace knew Aleister Crowley (from his correspondence with Cecil Williamson even painted an image of Baphomet for Crowley) and mentioned he could have told Aleister the secret at Hastings, but did not due to his so-called and allegations (I state only this is the impression Pace describes) of rough-treatment of females.

Charles Pace goes on to explain

that those who violate women and children in the name of occultism can have but one end: The Astral Executioner. While not a ghost or spirit, this is the innermost self that is the judge and executioner. This is our center which if betrayed will destroy the self. Pace decrees that this is the Third Secret and to use it wisely as it governs self-development and preservation.

THE TRIANGLES REPRESENTING EARTH-AIR-FIRE-WATER

Charles Pace presents in his “Book of Tahauti (Thoth)” different attributions for the cardinal direction and their elements.

While it may be totally different from what you have work with before (Water-West-Blue, Earth-North-Green, etc) the symbolism plays a vital role in the Hermetic teachings of Hamar'at. The attributions work well with the Egyptian pantheon and will inspire your workings with the gods.

NORTH



EARTH

EARTH TRIAD
IS ALSO THE
TRIAD OF LIGHT



SOUTH

WATER

WEST



AIR

WATER TRIAD
IS THE
TRIAD OF
DARKNESS



EAST

FIRE

The Colors for each Triangle are as follows:

NORTH – EARTH – YELLOW

WEST – AIR – BLUE

SOUTH – WATER – GREEN

EAST – FIRE – RED

**THE EGYPTIAN HERMETIC TAROT OF
CHARLES PACE (Hamar'at)**

THE MAJOR ARCANA = (22 Cards)

Minor = 56 Cards

PENTACLES**ENNEAD OF EARTH**

North to 85° East (Hapi)

Nº	EGYPTIAN	TAROT	Nº
1	AMON-RA	THE EMPEROR	4
13	HATHOR	KING	K
17	PTAH	THE STAR	17
21	RA	QUEEN	Q
25	TIU-NUTIRI	KNIGHT	KN
29	SHU	PAGE	P
7	HORUS	THE CHARIOT	7
33	KHNEMU	TEN	10
37	NUIT	NINE	9
41	ANQET	EIGHT	8
45	NAPRIT	SEVEN	7
49	BES	SIX	6
4	SEKHMET	THE MOON	18
53	SEBEK	FIVE	5
57	RA-HARMAKHIS	FOUR	4
61	APEP	THREE	3
65	MASKONIT	TWO	2
69	RANINIT	ACE	A

SWORDS**ENNEAD OF FIRE****East to 175° South (Duamutef)**

Nº	EGYPTIAN	TAROT	Nº
12	THOTH	THE HANGED MAN	12
15	NOFIRTUMU	KING	K
19	HARMAKHUTI	QUEEN	Q
23	ANHURI	KNIGHT	KN
27	HAMARATI	PAGE	P
31	HAR-SAPADI	TEN	10
5	OSIRIS	THE HIEROPHANT	5
35	HARTIMA	NINE	9
39	HARHUDIT	EIGHT	8
43	RA-TUMU	SEVEN	7
47	HARNUBI	SIX	6
51	ARI-HOS-NOFIR	FIVE	5
9	MA'AT	THE HIGH PRIESTESS	2
55	MINU	FOUR	4
59	MONTU	THREE	3
63	NEBTHOPIT	TWO	2
67	HATI	THE TOWER	16
71	UN	ACE	A

CUPS**ENNEAD OF WATER**

South to 265° West (Imset)

Nº	EGYPTIAN	TAROT	Nº
2	SETH-AN	THE DEVIL	15
14	HAROERIS	KING	K
18	RIRIT	DEATH	13
22	SOTHIS	QUEEN	Q
26	SAHU	KNIGHT	KN
30	HARSHAFITH	PAGE	P
8	BAST	THE SUN	19
34	RANUIT	TEN	10
38	NEKHABIT	NINE	9
42	UAPUAITU	EIGHT	8
46	NAHMAUIT	SEVEN	7
50	IMHOTEP	SIX	6
3	ISIS	THE LOVERS	6
54	NU	FIVE	5
58	NIT	FOUR	4
62	SIBU	THREE	3
66	TUMU	TWO	2
70	TAFNUIT	ACE	A

WANDS**ENNEAD OF AIR**

West to 355° North (Qebehseuf)

N°	EGYPTIAN	TAROT	N°
11	KHEPRI	THE FOOL	0
16	HARSHAFITU	KING	K
20	KHONTAMENTIT	QUEEN	Q
24	MIRIT-QIMAIT	KNIGHT	KN
28	MIRIT-MIHIT	PAGE	P
32	SHE	TEN	10
6	ANUBIS	THE MAGICIAN	2
36	IUSASIT	NINE	9
40	NOFIR-HORH	EIGHT	8
44	SOBDIT	SEVEN	7
48	BENU	SIX	6
52	DOSHIRI	FIVE	5
10	NEPHTHYS	THE EMPRESS	3
56	SOBKHU	FOUR	4
60	KAHIRI	THREE	3
64	UAPSHETATHI	TWO	2
68	SOKARIS	THE HERMIT	9
72	SHAIT	ACE	A

FOUR SONS OF HORUS

N°	EGYPTIAN	TAROT	N°
73	HAPI	WHEEL OF FORTUNE	10
74	IMSET	STRENGTH	8

FOUR SONS OF HORUS

Nº	EGYPTIAN	TAROT	Nº
73	HAPI	WHEEL OF FORTUNE	10
74	IMSET	STRENGTH	8
75	DUAMUTEF	TEMPERANCE	14
76	QEBEHESENUF	JUSTICE	11

MACROCOSM AND MICROCOSM

Nº	EGYPTIAN	TAROT	Nº
77	MACROCOSM	JUDGEMENT	20
78	MICROCOSM	THE WORLD	21

The Macrocosm, Microcosm and the

*Four Sons of Horus are without the
Great Solar Circle.*

*‘Memento Mori – Vita
Immortalis’
(Remember Death – Life
Immortal)*

Notes

- [1] According to the notes of Doreen Valiente.
- [2] Owner of the Museum of Witchcraft, Isle of Man, UK
- [3] The handwritten grimoire of Charles Pace.
- [4] See ‘The Cannibal Hymn’, Utterance 273-274 and “Sekhem Apep”, Typhonian and Vampyric Magick by Michael W. Ford
- [5] See “Dragon of the Two Flames” by Michael W. Ford.
- [6] Hieratic Papyri in the British Museum, translation by E.A. Wallis Budge.
- [7] See ‘Dragon of the Two Flames’ for a study on the etymology in Syrian and Canaanite lands concerning

sorcery.

[8] The Mechanics of Ancient Egyptian Magical Practice by Robert Kriech Ritner, pg. 15

[9] A Study of the Ba Concept in Ancient Egyptian Texts, Louis Zabkar, pg. 12

[10] Les mammisis des temples egyptiens, Daumas

[11] A Study of the Ba Concept, see Bibliography

[12] Pyramid Text, 2010 b.

[13] The Doctrine of Eternal Life, Book of the Dead
E.A. Wallis Budge.

[14] Maskim Hul – Babylonian Magick by Michael W. Ford, Succubus Productions

[15] See Roberson, Joshua Aaron; Book of the Earth: A Study of Ancient Egyptian Symbol-Systems and the Evolution of New Kingdom Cosmographic Models, 2007

[16] Tomb painting at Deir el-Medineh known as the tomb of Kha Bekhnet, see Lurker in Bibliography.

[17] Book of the Dead, Chapter 77.

[18] Seth, God of Confusion, Velde, pg. 104

[19] A 'Dark Immortal' is not associated with the Egyptian Pantheon; it is from the Sinister/Satanic Tradition yet presents a syncretic parallel.

[20] We see this similar birth-story in the Zurvanite legend of Ahriman ripping out of the womb to gain dominion as first-born. See Zurvan: A Zoroastrian Dilemma by R.C. Zaehner.

[21] The Ancient Egyptian Pyramid Texts, James P. Allen, pg. 31; adapted in this grimoire as a living Spell of creating the Living Ba and Ka as the Agathodaemon utilizes **Antywey** also.

[22] Kingship and the Gods, Frankfort, see bibliography.

[23] Horus in the Pyramid Texts, Thomas George Allen

[24] Horus in the Pyramid Texts, Thomas George

Allen

[25] Inscriptions of Siut and Der Rifeh, F. Griffith, London, 1889 pp. 173 and 238.

[26] Dragon of the Two Flames, Michael W. Ford; pg. 271

[27] The Canaanite God Hauron and his Cult in Egypt, Jacobus van Dijk

[28] See the description of Hauron here and also ‘Dragon of the Two Flames’.

[29] Resheph, Edward Lipinski pg. 173

[30] The Sufis and “A History of Secret Societies” by Arkon Daraul.

[31] Saturnalia, I, 20, 16; passage in Stambaugh, “Sarapis Under the Early Ptolemies”; see bibliography.

[32] Plutarch, De Iside et Osiride, 362 A

[33] See “Dragon of the Two Flames” for the connection between Crete, Memphis and the Canaanites.

[34] Sarapis Under the Early Ptolemies, see Bibliography.

[35] The Mechanics of Ancient Egyptian Magical Practice, Robert Ritner, pg. 57.

[36] Aleister Crowley's "Magick Book Four" indicates strong foundation theories in Magick.

[37] The secret name of Set, a powerful name of mastery, vibrate deeply Seven times

[38] 'Fire in the Eye' representing the Black Flame.

[39] Onnophris is a title of Osiris, reworked from an older Ptolemaic hymn of Isis from the Philae Temple.

[40] The epithet of Osiris as the "Lion and Bull" is from the Ptolemaic period and draws a connection between Osiris and the war-gods Amun and Horus, who bear similar epithets.

[41] A formula of invoking Seth-Typhon from the Greco-Egyptian Papyri.

[42] See Hymns to Isis, Zabkar in Bibliography

[43] Those who dwell in Amenti, the West known as the abode of the dead.

[44] Manu is “mountain of the setting sun; i.e. the West or entrance to the Duat.

[45] Knonsu

[46] Lecture No. 5, “The Sethanic Cult of the Mask’s by Hamar’at”.