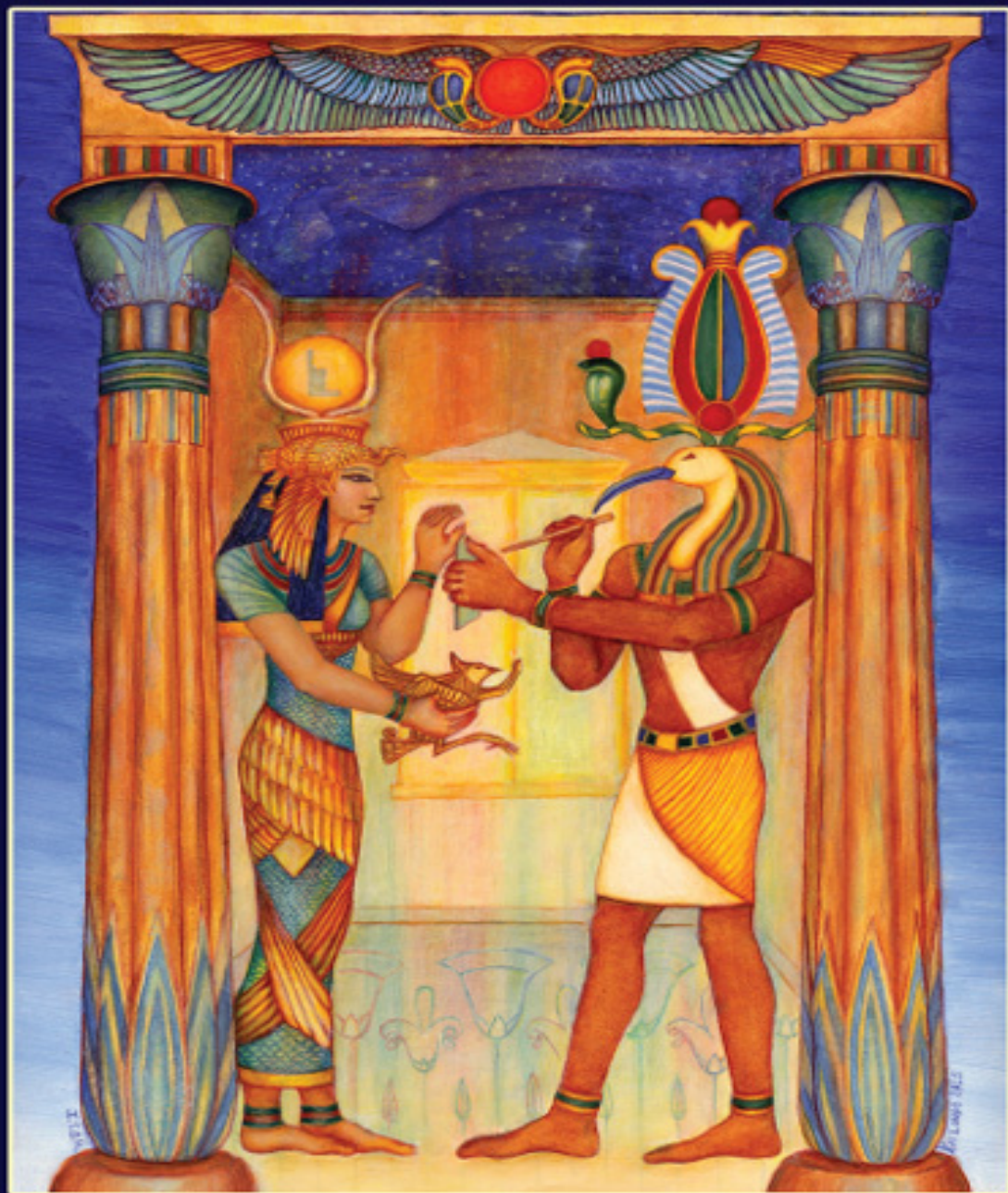


THE UNION OF ISIS AND THOTH



**MAGIC AND INITIATORY
PRACTICES OF ANCIENT EGYPT**

Normandi Ellis and Nicki Scully
FOREWORD BY SANDRA INGERMAN

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Bear & Company
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*For our beloved Thoth and Isis, and the pantheon who have
enfolded us in their magic, who continue to uplift us, and
whose love for all humankind is the inspiration behind this
book.*



THE UNION OF ISIS AND THOTH

“These bountiful and timely teachings bring the ancient mysteries into modern day relevance. When we see divinity as a way of life, all of the natural world becomes a part of divine consciousness. The rites of passage and initiations provide direct access to new dimensions that are just now being articulated in physics and cell biology.”

JOAN BORYSENKO, PH.D., AUTHOR OF
7 PATHS TO GOD AND THE NEW YORK TIMES BESTSELLER
MINDING THE BODY, MENDING THE MIND

“*The Union of Isis and Thoth* is a fine distillation of Nicki Scully and Normandi Ellis’s work defining the essential characteristics of the *neteru*, and they share their guidance for building temples and the invocation of these divine beings. This excellent book with beautiful photos and illustrations offers their shared path for housing the divine in the world, amazingly in a pure and simple text that comes from very high places.”

BARBARA HAND CLOW, AUTHOR OF
THE MIND CHRONICLES: A VISIONARY GUIDE INTO PAST LIVES
AND *REVELATIONS OF THE RUBY CRYSTAL*

“This is a fabulous book—a treasure. It begins with cautionary information about metaphysical practice and proceeds through a sweeping overview of the gods of ancient Egypt, revealing that the origin of the ancient word for a divine being—*neter*—and the root of the Coptic word *netjer*, meaning “god,” etymologically become the English word *nature*. This book is a rich resource destined to become a classic.”

HANK WESSELMAN, PH.D., ANTHROPOLOGIST AND
COAUTHOR OF *AWAKENING TO THE SPIRIT WORLD*

“Postmodern Priestesses Nicki and Normandi have crafted a book for temple builders of the future, to teach us the ancient mysteries and open the gates of wisdom embedded in the living gods and goddesses of Egypt. Thoth and Isis have offered this vision to these authors, who share with our desecrated world a vision of planetary renewal.”

ALEX GREY AND ALLYSON GREY,
ARTISTS AND COAUTHORS OF *NET OF BEING*

“The esoteric tradition has long held that the initiate is a temple, and thus the purpose of initiation is to prepare that human temple for a greater influx of the Divine. *The Union of Isis and Thoth* teaches us how to make that initiatory temple real within ourselves. The inner journeys through which they lead us are beautiful and visceral. The magic is potent. The Mysteries are revealed by experienced teachers. Let this book help you realize the union of Heaven and Earth in the place where they have always met: the sacred temple of the self.”

M. ISIDORA FORREST, AUTHOR OF
ISIS MAGIC AND OFFERING TO ISIS

“The authors have written a rich shamanic tapestry that eloquently weaves the sacred threads of Thoth’s wisdom into the high magic and love of Queen Isis. Enter and explore the initiations presented in this book through the union of these two amazing energies.”

LINDA STAR WOLF, PH.D., FOUNDER OF
VENUS RISING ASSOCIATION FOR TRANSFORMATION AND
COAUTHOR OF *SHAMANIC MYSTERIES OF EGYPT*

“. . . an invitation to forge a deep, meaningful, and direct relationship with the pantheon and your inner sanctuary from a place of equanimity: eye-to-eye, peer-to-peer, divine-to-divine. Perhaps your best friend, divine partner, and staunch ally resides within these pages. Once you are reunited your life is forever changed.

DANIELLE RAMA HOFFMAN, AUTHOR OF
THE TEMPLES OF LIGHT AND THE COUNCIL OF LIGHT

“Normandi and Nicki’s combined and deep wisdom of ancient Egypt and its pantheon weave a portal of initiation through magic and ritual. This book is a must have!”

KATHRYN RAVENWOOD, AUTHOR OF
HOW TO CREATE SACRED WATER

“The Union of Isis and Thoth is a unique gift to all those questing for the essence of mystical Egypt. It is the essential guide of practical wisdom delivered from the mind of Thoth to a waiting world.”

NAOMI OZANIEC, *AUTHOR OF THE BREATH OF ISIS*

“The Union of Isis and Thoth is yet another gem which causes me to stop every few pages and think with delighted envy: *I didn’t know that!*”

ALAN RICHARDSON, AUTHOR OF *THE INNER GUIDE TO EGYPT*

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This book is the culmination of nearly two decades of working together teaching the Egyptian mysteries and leading tours to Egypt. We never could have accomplished this work alone, and we would like to offer our deepest gratitude to the following people (including a few whom we may have forgotten in our more frequent geriatric moments) who helped and supported us throughout the writing of this book:

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No book such as this could stand without photos and illustrations to help clarify our meaning and concepts and to introduce the reader to the pantheon. So we send special gratitude to Kat Lunoe for her exquisite cover painting, which she rendered in oils and which so beautifully captures the essence and meaning of this book; to Normandi's daughter Erin Alaina

Schroth, Karen Klein, and Kris Waldherr for their finely crafted illustrations; to Lauren Raine for her artful adaptations; and to Patricia A. Haynes, Indigo Rønlov, Marjorie A. Parker, Cathleen Shattuck, Carlos Bustamante, and Tarek Lotfy for making this book better with their photographs.

We say a heartfelt thank-you to all the folks at Inner Traditions/Bear & Co. who helped us along the way, especially Jon Graham, for believing in us and encouraging us to write this book; the Inner Traditions editorial staff, particularly Meghan MacLean, who patiently shepherded the various drafts of the manuscript as we honed it both stateside and while we traveled in Egypt and for helping with the many details that clarify and complete the larger picture of the work; and Virginia Scott Bowman and Priscilla Baker for their work on the book design. We send special blessings and gratitude to the late Peri Swan, who not only designed this cover but also those of our previous books with Inner Traditions. She will be greatly missed.

We offer gratitude to our Egyptian mysteries students and our Egypt tour participants, whose presence and voices enlivened and enlarged our vision. We offer a special thank-you to those students who authored a number of hymns and whose names appear in the appendix.

A special shout-out of gratitude to Sandra Ingerman for her heartfelt foreword to this book and John Anthony West for continued encouragement and support.

A very special thank-you to Normandi's brothers, Edward and Byron Ellis; her husband, David Hurt; and friends Michael Campbell and Gina Morales, who were there when Normandi entered major surgery four days after she and Nicki completed the first draft of this book and returned from Egypt. It required four months of assistance, and they were there when she needed them. Thank you! And a big thank-you to Gloria Taylor Brown and those whose love supported her recovery from afar.

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We wish to express our love and gratitude for each other, sister priestesses who joyfully complete each other's sentences with just the right word at just the right time. This has been a joyous collaboration. Thank you, Dr. Mitch Bebel Stargrove, for bringing us together, oh, so long ago!

Most importantly, we offer our deepest gratitude to Isis, Thoth, Anubis, and the entire family of Egyptian neteru for being there for us throughout our lives and especially whenever we need them.

We love you all!

CONTENTS

[Cover Image](#)

[Title Page](#)

[Dedication](#)

[Epigraph](#)

[Foreword by Sandra Ingerman](#)

[Acknowledgments](#)

[Preface: How to Use this Book](#)

[Introduction: Unearthing the Temple at a Zep Tepi Moment](#)

[ZEP TEPI](#)

[Chapter 1: Building the Moon Temple](#)

[The Building and Consecration of Sacred Temples](#)

[The Consecration of the Moon Temple of Thoth](#)

[Thoth and the Moon Temple](#)

[Thoth's Companions: Seshet and Ma'at](#)

[The Union of Isis and Thoth](#)

[Laying the Foundations: The Seed Stone and Seed Idea](#)

[Chapter 2: The Opening Procession: Meeting the Neteru](#)

[The Gods and Goddesses of the Moon Temple of Thoth](#)

Isis and Nephthys

Selket

Seshet

Hathor and Sekhmet

Wadjet

Osiris

Anubis and Set

Neith

Sobek

Heket

Tauret

Nekhbet and Mut

Horus

Ra

Bast

Ma'at

Khnum

Khonsu

Revered Figures Outside the Egyptian Pantheon

The Courtyard: The Four Elements and Other Presences

Ptah

The Sphinx

Sothis

Nut

Geb

Khepera

The Dove

Future Neturu of the Moon Temple

Hapi

Min

The Final Approach: Thoth

Chapter 3: Building the Adytum, Your Inner Temple

What Is an Adytum?

Learning to Do the Inner Work

Heart Breath and Caduceus Initiation

Keeping a Metaphysical Journal

Building the Holy of Holies Sanctuary and Connecting to Ptah, the Master Builder

Journey to Connect with Ptah

Building the Portal of the Sanctuary

The Crystal Grid

Journey to Connect with Your Crystals

Introduction to Nut and Her Cauldron

Journey to Receive Nut's Cauldron

Journey to Receive the Star Seeds from Nut

Seshet Speaks of the Mysteries

Journey of the Star Seed from Seshet

Building the Adytum

Ceremony for Building the Adytum

Your Neter Appears

Creating the Naos

Ceremony for Creating the Naos

Chapter 4: Fulfilling Your Temple Purpose

Hymns, Invocations, and Spiritual Requests

Writing Hymns

Dedicating Your Inner Temple

Writing an Invocation to Fulfill Your Temple Purpose

Dedicating and Reentering the Temple

Developing Your Relationship with Your Ka, Your Ba, and Your Akh

Making a Personal Vow of Service to Ma'at

The Covenant with Ma'at Initiation

Using Oracular Systems

Clairvoyance, Astral Projection, and Remote Viewing

Working All Your Spiritual Senses

Journey to Attain Spiritual Sensing with Aten

Chapter 5: Initiations and Journeys within Your Adytum

The Ka and Khnum's Wheel

Khnum Journey

Isis and the Island of Philae

The Ba Initiation

Scrying and Reading the Book of Nature

Working in the Astral Plane and in the Dream World

Journey to the Astral Realm with Your Ba

Egyptian Soul Retrieval

The Soul Retrieval Journey

Walking in Two or More Worlds Simultaneously

Time Travel Journey: Part I

Time Travel Journey: Part II

Time Travel Journey: Part III

Bringing Together Above and Below

Journey to Connect Above and Below

Tekenu Spirit Journeys

Ceremony of Opening the Mouth

The Akh

The Ladder of Ascension Journey

Creating Our Future World

Journey to Co-Create Our Future World

The Power of the Akh and Phoenix Journey

The Phoenix Journey

Appendix: Hymns and Invocations

Footnotes

Endnotes

Glossary

Bibliography

About the Authors

About Inner Traditions • Bear & Company

Books of Related Interest

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Index

FOREWORD

SANDRA INGERMAN

I felt honored when Normandi Ellis and Nicki Scully invited me to write the foreword to *The Union of Isis and Thoth: Magic and Initiatory Practices of Ancient Egypt*. I am such a fan of their work.

As many modern people do, I hold a fascination with the ancient Egyptian traditions. I associate the ancient Egyptians with engaging in a deep spiritual belief system that not only created powerful and magnificent pyramids and statues but also led to a life filled with magic.

In the late 1980s I found myself facing a challenging decision. I decided to go on a vision quest in the high desert of New Mexico to fast, sit, and pray for life guidance. After three days of sitting in the hot desert sun and fasting with neither food nor water, I fell asleep. In my dreams I received a vision. During the night the Egyptian goddess Isis came to me and introduced herself as my new spiritual teacher, saying she would teach me how to return beauty and harmony to the world we live in.

After working with Isis for many years, an opportunity led me to bring a group to Egypt in 1998, and then again in 1999. What struck me in visiting the ancient sites, temples, and pyramids was how they are still so inspired by the ancient gods and goddesses. It is not that once there were gods and goddesses who lived in these temples—they are still there.

The gods and goddesses of ancient Egypt as well as all the ancestral spirits have much wisdom to share and impart to us to help us face the challenges of our modern world. By working with them, we will find them guiding us, bringing balance and healing to our lives and the world so that we leave a healthy planet for our descendants.

Many of my students meet a variety of Egyptian gods and goddesses in the invisible realms when they do shamanic practices. They show up in people's shamanic journeys and in nighttime dreams as spirit teachers who share healing, wisdom, and guidance. They have much to teach us about

reconnecting with the power and laws of nature, and they are exceedingly generous with the teachings that are so important for all of us living in today's world.

My work with Isis as a spiritual teacher in my journeys led me to the brilliant work of Normandi Ellis and Nicki Scully. I eagerly read Normandi's books *Dreams of Isis: A Woman's Spiritual Sojourn* and *Awakening Osiris: The Egyptian Book of the Dead*. And in the course of my travels to Egypt I was introduced to Nicki Scully, whom I was so delighted to meet because of her immense intuitive gifts and her abundant knowledge of the Egyptian mysteries, some of which she has shared in her works *Becoming An Oracle: Connecting to the Divine Source for Information and Healing*; *Shamanic Mysteries of Egypt: Awakening the Healing Power of the Heart* (coauthored by Linda Star Wolf); and *The Anubis Oracle: A Journey into the Shamanic Mysteries of Egypt* (coauthored by Linda Star Wolf and illustrated by Kris Waldherr).

Normandi Ellis and Nicki Scully are two powerful and intuitive women who have devoted their life's work to keeping the knowledge of the ancient Egyptians alive. They are experienced and trustworthy guides who light our way as we reconnect with an ancient tradition that is steeped in knowledge that helps us unlock the greater mysteries of life. Their vision in writing this book is to bring forth words that can inspire the magic that has been lost.

In their passion for writing this book, Normandi and Nicki were determined to use their knowledge and experience of ancient Egypt and their relationships with the gods and goddesses, called the *neteru*, to find solutions to the problems that currently challenge us to heal ourselves, our communities, and planet Earth. They hope that by sharing their knowledge and specific spiritual practices with you, it will contribute to bringing balance, wholeness, and holiness back into our world.

We live at a time when we are dealing with a state of imbalance, both personally and collectively. Yet, as Normandi and Nicki tell us, in ancient Egypt even small children grew up knowing they were alive to serve *ma'at*, cosmic truth and justice, the balance and harmony of the universe. Now more than ever we need to learn these valuable practical tools to regain a state of balance and to improve the quality of our lives in ways that will be mirrored back to us by the outer world.

In their eighteen years of leading Egyptian Mystery School retreats and in their six co-led tours in Egypt, Normandi and Nicki have compiled a wealth of tools to help people actualize their highest potential and sacred purpose. This book is the result of the spiritual marriage of Egypt's two highest magicians, Isis and Thoth, as represented by Normandi and Nicki. They explain how the Egyptian goddess of writing, Seshet, instructed them in how to build an etheric temple on Nicki's land in Oregon in order to honor the family of neteru in a way similar to how they were honored thousands of years ago. Thus began their mystery school in 1997. Many neteru wanted to be recognized in that etheric temple, and Nicki and Normandi introduce you to each of them here so that you will get to know them, so that you can decide for yourself who you wish to dedicate your *adytum* to, the adytum being your spiritual inner heart temple, the building of which is the main purpose of this book.

As you read *The Union of Isis and Thoth*, you will be led through a series of brilliant, easy-to-follow guided visualizations and shamanic journeys that take you through the process and rituals required for building and dedicating your adytum. Also included are instructions on how to create hymns and invocations, instructions on the importance of working ethically as you engage in your spiritual work, and suggestions and methods for using clairsentience and other senses that naturally reawaken when practicing this level of ancient Egyptian magic. There is such a wealth of material shared in this book; the list of practices containing an abundance of wisdom goes on and on!

Normandi's ability to read hieroglyphs and her translations of the *Egyptian Book of the Dead* combine with Nicki's deep, catalyzing ability to deliver a wealth of information in this book of guided shamanic journeys to bring you an extraordinary wealth of knowledge and experience. The authors understand and have been able to convert the ancient instructions into activities that will assist you in your personal life and in being of service to Earth and to the entire web of life. In this way Normandi and Nicki have done an extraordinary job of bringing together both scholarly and intuitive information and insights, taking you deeply into practices that will change your life and the world you live in. This book has been eighteen years in the making, and it certainly is now time for you to uncover the gems that are shared by the authors here.

Both Normandi and Nicki are passionate in their commitment to exploring and weaving together the threads of the great mysteries of Egypt into a vibrant and rich tapestry of ancient wisdom for us to gaze at. They are compassionate women who care deeply about people and the future of the planet.

Prepare for a spectacular and insightful odyssey as you read and dive into the adventure ahead.

SANDRA INGERMAN, M.A., is a renowned shamanic teacher who gives workshops internationally on shamanic journeying, healing, and soul retrieval. An award-winning author of ten books, including *Soul Retrieval*, *Walking in Light*, and *Speaking with Nature* (with Llyn Roberts), she lives in Santa Fe, New Mexico.

PREFACE

HOW TO USE THIS BOOK

The magic that was Egypt was created through an understanding of the cosmic order of the universe, which modern schools call *natural law*, and which ancient Egyptians knew as the goddess Ma'at. We hear natural law mentioned often today in terms of affirmations and abundance thinking. Natural law is the basis of all life, so it behooves us to better understand how best to use nature's laws and the ways natural law has been misapplied in the past.

Most of us will agree that power has a way of creeping into ego-centered interactions with others to try to control them. One well-known incident of the abuse of esoteric knowledge was by Adolf Hitler, who worked with occultists to practice remote viewing and to manipulate energies for Hitler's and his community's advantage. Although other esoteric groups engaged in trying to counter those activities, Hitler and others before and after him distorted the ancient wisdom for personal gain. Because of the many historical abuses, both political and personal, there is sometimes an innate distrust of things related to alchemy, shamanism, magic, and the occult. In addition to concerns regarding the misuse of just about every form of "mystical" power in writings, schools, and circles throughout the world, many people have expressed their fears to us around consequences related to past deeds, even those that happened thousands of years ago, in former lifetimes. In such situations we have tried to help these people neutralize their fears, usually by helping them accept the lessons that they were meant to learn at the time.

The groups we take to Egypt often discover that our reunion, for the most part, was preordained, and many of us remember having worked together in the ancient past. Thankfully, we most often find this to be a joyful reunion, celebratory and fortuitous. We have, however, heard from others who are still coming to grips with abused and misdirected power, and how

that affected the group dynamic in negative ways. In this light, we feel it is important to reiterate what we understand to be the rules of the game; that is, of life itself.

Everything in the universe is governed by natural law, spun out from the body of the divine at the moment of the conception of the universe. These many cosmic laws are mathematical and scientific as well as philosophical. You can't ask a god to do something contrary to a divine or natural law—they simply won't do it. You can't make Earth spin backward. The law of attraction means that you will draw energies to yourself equal to the energies that you put forth. Every action has a reaction; that is known as the law of cause and effect. That is what a metaphysician aims toward—a particular effect. Any action we take will have a consequence; we hope it will be in the direction of our clear and loving intention.

Any discussion of metaphysical ethics needs to include a discussion of the use of discernment. One needs to be in control and conscious at all times so that a door to some unknown or negative energy or spirit is not unintentionally left open. One needs to be discerning about the forces one chooses to work with. You have the right at any time to say, "The door is closed to this or any particular energy or being." Be aware that some people are more sensitive to psychic vibrations and spiritual energies than others. Every person receives them differently. If you are not accustomed to working with entities from other realms, remember that just because a being doesn't have a body doesn't mean it's someone you want to hang out with (something we think was first said by Ram Dass).

This brings up the possibility that you may consciously invoke an entity that happens to be one you are not familiar with, and you might be met with surprises you won't appreciate. For example, when you encounter a spirit entity or *neter* (Egyptian deity) that you are unfamiliar with in this book, you might want to spend some time getting to know that being, and perhaps doing some research on your own. You will want to be totally familiar with the deities or spirit entities you choose to work with.

There is often a generational piece of karma that gets carried forward, and we must learn how to break the cycle with impeccability. At this time nearly everything we've done as a planetary culture is backfiring, and it can't be reconciled until everyone is aware of the karmic dictum of free will,

which expresses that actions must be performed without doing harm to self, others, or the planet.

When people who are not in their full integrity attempt to work in other realms, they do harm and often get burned themselves, which brings us to the first rule: *Do what thou wilt as long as you do nothing to harm anyone, including yourself.* In all magical work, we are manipulating reality. Therefore, we have to address the consequences prior to everything we say or do. Be precise, consider the consequences, and use your intelligence. Step away from opinions and judgments. When you do the work of this book, you act in concert with the entire Egyptian pantheon. This work requires stepping up to the plate by taking complete and impeccable responsibility.

Free will is a gift from the gods who some say created the experiment of consciousness in humans on our planet. Unfortunately, some of us down here tend to direct unconscious energies and actions toward one another and ourselves. At the very least this leads to misunderstanding and confusion; at worst, it leads to war, injustice, or suicide—personal or cultural. Misused free will and misguided use of resources has created a planetary karma we are hard-pressed to escape. We must pause to consider every word and action. It would be a good idea for us all to broaden our scope of vision to include the solutions before we create collateral damage, even though our initial intentions may be lovingly shortsighted.

In any circumstance you have a choice. To choose not to do something is also a choice. The gods who infused us with consciousness understood that humans probably would make mistakes and misuse their free will; and so it is that the choices we have made have led us to our current precipice. We still have the choice to respond with compassion or with anger or fear, and no one can take that choice away from us. How you choose to respond, in essence, determines your karma, and as we can see every time we turn on the television or pick up a newspaper, the repercussions are vast and in many cases devastating. Your actions will not necessarily keep a bad thing from happening to you—it is your resistance to the event that causes the suffering. Loved ones will still die; we will still have accidents and experience problems with money—those are facts of life. However, your ability to accept whatever situation comes your way allows you to create a reality that you might prefer even as negative circumstances touch you. You are not

necessarily responsible for what happens around you, only for your reaction—or lack thereof.

When you are working in the astral world you really need to have your radar on. The collective unconscious, which is composed of the sum total of our cultural and individual thoughts, expectations, projections, fears, etc., is a realm we need to be equipped to enter and be vigilant about in the process. That preparation comes from all of our experiences in consciously managing any negative thought forms that we encounter in our daily lives.

When we speak of the metaphysical construct that “thoughts are things,” understand that the collective unconscious—everybody’s thoughts—are all those things. That’s why it is incumbent on each of us to be responsible for *all* of our thoughts, and to be able to discern when a negative energy is being projected toward us or coming from us. If you find yourself in an environment that is detrimental to your mental or physical health, try to remove yourself from it whenever possible. That is the quickest way to transmute negativity before affirming any change or transformation. The law of environment also determines that things that have concluded their usefulness need to be thanked and put away or passed on; otherwise they become clutter, collecting dust and negative thought forms. That is also why you will want to refresh your temple and your altars, especially if others are coming and going in and around them.

As you work through the processes in this book, we ask that you look within yourself and discern whether you are ready to perform the temple rites, initiations, and practices offered here, or whether this work is even appropriate for you at this time. The main issue is your own comfort level in the material. A positive expectation will create the most successful outcome. If fear is an issue for you, you might find the “Transforming Fear—A shamanic journey with Anubis” helpful in dealing with any fears that may arise. It is available free at www.shamanicjourneys.com, and is also published in Nicki Scully and Mark Hallert’s book *Planetary Healing: Spirit Medicine for Global Transformation*.¹

What creates problems for the average person is that the gods gave us the ability to exercise free will. The natural law of free will is what allows us to choose the pattern and path of our lives. It also is connected to the law of cause and effect and the law of karma. They often appear as one big bundle. So what do you do when you are confronted with the results of a

choice that you made in the past? You can't refuse to pay a karmic debt. The most important thing is that you understand the consequences of your previous actions. You cannot have harmed someone and not expect to be harmed yourself. That is the law of reciprocity. One of the things you may not realize when this payback event is happening to you is that this life's consequence may be related to an action from a much earlier time, even from a previous lifetime. In terms of cosmic time, the payback may be just a blip on the screen, a bounce-back; it's just that you are living inside a different time and space when you experience it. You are better off making and keeping an agreement to improve yourself rather than trying to avoid paying the consequences. Lately it appears to us that often karmic payback has become much more immediate—in much the same way that time seems to be speeding up for many of us.

Heka (magic) is just heka. Magic is the nuclear energy of the ancient Egyptians. You can use magic for ill, or you can try to do something beneficial with it. Remember, though, if you are not putting Ma'at and Thoth into the mix, you are not going to succeed in making a successful transition out of the dilemma of your karmic situation. In finding right relationship and right action, you will come to understand it. The law of love is the only way you can heal it.*[1](#)

There will always be people who will want to access the mysteries in order to misuse them, and there will always be those who are attracted to the mysteries yet fear them. If your mind is filled with negative thoughts, the mysteries will be closed to you. Our job is to keep our message positive and let people know that they are responsible for their own thoughts and actions. Our intention in writing this book is for healing, for self-understanding, for the love of humanity, and for accessing the highest wisdom for the protection of planet Earth and its beings. We also are dedicated to remembering and reinvigorating the lost arts of Egyptian magic, and the truths that meant so much to the ancient priesthood that they carved and built them in such a way that they believed they wouldn't ever be lost or forgotten. We believe those reading this book will have similar intentions.

INTRODUCTION

UNEARTHING THE TEMPLE AT A ZEP TEPI MOMENT

This book began with a phone call between two strangers, priestesses of ancient Egypt who live halfway across the country from each other. Within the space of a few minutes, we felt that we were already connected through Thoth and Isis to the great work of the ancient world. These questions, among many, lay before us: How and why should we bring forward the ancient magic that created the great submerged temples of Alexandria and all of the other buried or desecrated sacred sites, from Aswan to Cairo? Why does it seem so important at this time? What causes the depth of sadness and grief we feel when confronted with the loss of these ancient monuments?

Everyone on this planet seems to have within the deep recesses of their brains a vestigial memory of a time when our lives were given over to matters of such importance that temples were built for the divine to house the work we and they were doing. We saw ourselves and our lives as integral not only to the life of the planet and the community, but to the life of the gods. In our mad-dash, multitasking modern lives we've forgotten the reasons for our existence, and thus we've let the gods and the goddesses become diminished. We seem to exist in Plato's allegorical cave, observing shadows on the wall as if they were our real lives. Our cultural obsession with the images on the television screen seems to be one of the most obvious of the shadow realities. For this reason we often don't perceive the true spiritual reality of what we are immersed in; we just watch the shadows and imagine we are seeing all there really is. The phantom existence that remains with us appears shallow, hollow, and empty and will only continue the trajectory of greed, materialism, and consumerism that is leading to the destruction of our precious world. When we no longer see the mountains and the trees as sacred, when we destroy them by blowing off the tops of the mountains and claiming them as "eminent domain," we devalue the god force of the natural

world, and we devalue the gods. We also alter the oxygen balance on the planet, our planetary lungs, literally suffocating ourselves as we kill the forests.

We humans in our arrogance see ourselves as gods, and yet we are working with only half the equation. If you were to go to a Native American Church peyote ceremony, you would see a very simple altar that deftly represents the great mystery. It is a semi-circle built of sand, which represents the material world in which we live our physical lives. The other half of the circle, which represents the spirit world, is implied—it is hidden, unseen, below the surface, yet equally important. Until we embrace the whole of who we are and return to equilibrium and balance, we are not playing with a full deck.

Scholar, philosopher, and leader of the human potential movement Jean Houston reminds us of the powerful potential for transformation that each person possesses. “I firmly believe,” she says, “that all human beings have access to extraordinary energies and powers. Judging from accounts of mystical experience, heightened creativity, or exceptional performance by athletes and artists, we harbor a greater life than we know.”¹

The symbol of the mound of earth in the Egyptian tradition is the plinth, the foundation on which all temples are built. This is *ma’at*, the cosmic order. As in the peyote tipi altar, you only see one side of the plinth. The other side is on the spiritual plane; it also represents the cosmic order, natural law, and the foundation of the universe. On a wall in the ancient Egyptian temple at Abydos there is an image of Seti I offering to the goddess Ma’at, goddess of divine order, balance, morality, truth, reality, and justice, an image of Ma’at in his cupped hand. His intention is to say, “This is the order and balance given to me as pharaoh, and I give it back to you, having changed it not one bit.”²



Fig. I.1. Seti offering Ma'at in his hand. Illustration by Erin Alaina Schroth.

Though they could have built dams to prevent the Nile from flooding, as was done in the twentieth century, the ancient Egyptians were given an order by the gods not to dam the free-flowing Nile because its annual flooding was a natural process that regenerated the fields and fed the people. The surge of water during flood season even helped carry the stones used to build or repair temples downstream to the locations where they were needed.

Every temple in Egypt is erected on the foundation of ma'at, and the idea was that the human temple, the *adytum*, should also be built with the same attention to cosmic order, preservation, and dedication to divine purpose: *as above, so below*.

We cannot fully bring back the original knowledge of the ancient Egyptians as it was so carefully laid out in temples long ago. Most of those places are now buried in the sand, were flooded by the sea, or were torn apart to build a later pharaoh's monument or the mosques of Cairo. Our attempt in writing this book, therefore, is to bring forth the words that can best inspire the magic that has been lost. In so doing, it is our hope and spiritual intention that we can contribute to bringing balance, wholeness, and holiness back to our world.

ZEP TEPI

The image of a submerged temple would not be all that unfamiliar to the ancient Egyptian, who often found temples, houses, and his way of life entirely flooded by the Nile. He found the physical world, i.e., the mud of the river, left behind when the waters receded. It became his task to plow the fields, to clear away the mud from the houses and temples, and to resanctify the land and his life after such destruction in order to begin anew. And so it is that we try to regenerate this sacred temple framework of the Egyptians.

We are engaged in a kind of Zep Tepi moment. By that we refer to the ancient Egyptian celebration of the flood, a celebration that lasted an entire season, almost four months, in which the melting snowcaps of Mt. Kilimanjaro and the monsoons of Ethiopia in the heart of Africa simultaneously converged in the Nile River Basin, creating the annual flood, an occasion known as Zep Tepi. The translation of Zep Tepi is “the First Time,” referring to the cosmic Creation event, the creation of the world by flood, or the cosmic soup before the world was spoken into being.³ We are experiencing the emergence of a new spiritual existence in our current world, which has become flooded by materialism and the detritus that is left in our lives. This emergence is indeed an emergency!

We know that every moment is a new beginning, and no moment is ever repeated in exactly the same way. We have no assurance that the magic we experience now in the creation of our inner temples is equal to that which was experienced by the ancient Egyptian magi. We can only move forward, following the signs and synchronicities that are there for anyone who chooses to be observant, to see the world as it is outside of Plato’s cave.

We can and will try to, as best we can, convey our experience of temple consecration and temple building on both the spiritual and the physical planes. Building and consecrating the inner temple is but one part of the work and is complemented by the rites, initiations, and work that is performed by the person within the sacred confines of the temple. It is only through your personal experience that you will fully comprehend this offering.

1

BUILDING THE MOON TEMPLE

To the ancient mind, the entire natural world was divine. All of Earth's elements and creatures were divine beings that emerged from the heart and tongue of the primal creative force. Whether you call that creative force Ptah or Atum or Neith, the construct is the same. Nature and neter are the same energy. The neteru, the pantheon of Egyptian gods and goddesses, include all of the representations of life itself. They were named for their qualities by the people in each community, so, for example, we have Ptah in Memphis, Atum in Cairo, Thoth in Hermopolis, Neith in Sais, Khnum in Aswan, and Amun in Luxor. All were emblematic of the creative force of the cosmos. The entire pantheon merged into a common understanding when Lower Egypt joined Upper Egypt around the time of Narmer, who was traditionally seen as the first pharaoh of the Two Lands, the Black Land (North, or Lower) and the Red Land (South, or Upper). Those communities carried with them the sacred names of their divinities, and their various talents, which is how you get such similar yet unique Creation myths from gods with different names.

It is akin to the natural harmony found in Native American and other indigenous cultures around the world that honor the inherent powers, gifts, and attributes of the natural world. For example, there are tribes that honor the bear, the eagle, the turtle, etc. The ancient Egyptians observed their natural world and gave animal heads to human bodies to denote the natural principles that their gods and goddesses conveyed. Many pantheistic traditions also uphold the natural divine powers through anthropomorphism and animism.

One of the reasons the Egyptian gods and goddesses have animal heads on human bodies or human heads on animal bodies is to demonstrate the idea that everything has consciousness. We humans tend to think of ourselves as the only sentient beings, but sentience exists throughout the natural world. A

divine being such as Hapi, the god of the Nile who is represented with a blue human body containing both male and female parts, with flowers growing out of his head, exhibits the intelligences of the plant kingdom, of water, and of man and woman and their interdependence.

Anthropomorphism as commonly defined today is a misinterpretation of the truth of the esoteric maxim “As above, so below.” To say that we are gods could be a statement of great arrogance, and yet, as we will learn, the gods live within us because we have a spark of their divinity within us. God neither looks exactly like us, nor looks exactly like an animal. God is within us, and the ability of the divine to maneuver through us and through the world has variously changing faces. For example, the god Khonsu, a moon god intricately connected with Thoth, also a masculine moon god, is shown with many faces according to the function of the moment, just as the moon has many phases in its cycle. Thoth, our primary teacher and guide, is a shape-shifter who, although quite regal and solemn when appropriate, tends toward the comedic. He is as likely to show himself to us wearing a top hat and tails and blowing smoke rings from a fine cigar as he is wearing the traditional accoutrements of his role as the teacher and mediator of the gods. One of his Egyptian hallmarks is his sense of humor, whereas the Greeks, who called him Hermes, appreciated his hermaphroditic qualities. Regardless of what tradition or description, the age-old principles that are represented by Thoth connote wisdom, intellect, and the highest manifestation of divine intelligence.

The gods are important to us now because they embody certain higher principles and are the spiritual exemplars and way-showers who can give us the guidance we need and can help us find appropriate solutions to our personal problems and the problems of the world. We know we are born of stardust, a fact confirmed by science. What will help us understand our place in the universe is the recognition that the principles embodied by the gods are intelligent, conscious entities without the constraints of physical form. If we are open to direct communication with the spirit world in its myriad gifts and its knowledge, we will find trustworthy, dependable direction. The trick, of course, is how to make these connections and how to build the trust required to pay attention, an ability that is ultimately the coin of the realm. Attention is also the highest form of gratitude, and except for when we make specific requests through prayer, it is the most important offering we have to give.^{*2}

In the ancient world the temple was central to the life of the community. Everything that happened within the community—the baking of bread, the feeding of animals, the production of wine and perfume and incense and scrolls, and the building of structures—all these activities were intended to benefit the divine, and humans partook of the by-products of the service of attending to the divine. In our Western culture, for most people the church or temple is an afterthought, a building visited only one day a week, if that, and for just an hour or two. That's what makes the religion of Islam in Egypt even now similar to the ancient ways. The Muslim man prays five times a day, similar to the ancient Egyptian rites occurring at sunrise, morning, noon, afternoon, sunset, and evening.

Once you recognize the intelligence of the spirit world, it is possible to see that same spark of intelligence in all the natural forms around us. The churches of most faiths convey an interpretation of a sign or symbol, with many layers of meaning. So, for example, the dove carries with it the signature of peace and innocence; the chalice signifies the spiritual well from which we drink, the common cup of a communal rite, and the womb of the divine feminine. Certainly, many more people than just the two of us have seen and experienced the gods speaking through various plants, animals, birds, and other forms of nature. It is part of the miracle and magic that surrounds us even in what seems to be our darkest hour.

The ancient temples were built as a reflection to their source in the stars. According to Hermes Trismegistus, the Thrice-Greatest Hermes, whom the Egyptians knew as Thoth, “Egypt was built in the image of heaven.”¹ The natural world is a living construction, and the temples are built of sacred materials. The rocks and the stones contain divine properties and when enlivened through magic become divine embodiments, as well as homes for the gods that inhabit them. The human body is also a temple built of divine materials.^{*3}

THE BUILDING AND CONSECRATION OF SACRED TEMPLES

There are a number of consecrated Egyptian temples functioning throughout the world today. Among them are Clonegal Castle in Ireland, where Lady

Olivia Robertson and her brother, Laurence Durdin-Robertson, created exquisite chapels dedicated to various goddesses by transforming the dungeons of an Irish castle. Other examples of physical temples are Isis Oasis, built by Lady Loreon Vigne, in Geyserville, California; and the Temple of Goddess Spirituality, dedicated to Sekhmet, near Las Vegas, Nevada. These temples and many lyceums established through the Fellowship of Isis teach the Egyptian mysteries and prepare clergy. These temples differ from the Moon Temple of Thoth on Nicki's land in Oregon in that they have an actual architectural presence, whereas the Moon Temple of Thoth at this time exists only on the etheric plane (with the exception of Thoth's teaching chapel, which is a converted hayloft). Yet the instructions for building all these consecrated Egyptian temples came directly from Source.

As we move through this book, we will offer the instructions that were given to us for creating a communal spiritual structure that is a modern temple, i.e., for building an *adytum*, an innermost shrine, and for consecrating our physical forms as vessels suitable for the God Source. Our main purpose is to share what has been given to us from Source, so that if you have the space and the desire to do so, you will be able to build and consecrate your own etheric temple, as well as a sacred in-dwelling *adytum* and a *naos*, a shrine box that contains the living statue of the divine being.

We become co-creators by allowing the divine to come forward and use us as a tool and a mind fit for co-creating a more spiritual life on this planet for as long as we are here—and perhaps beyond that. We aim to make ourselves worthy vessels. We see the work as being similar to creating nested boxes or containers of magic, much like the image of nested Russian dolls or, if you are mathematically inclined, like the Fibonacci sequence in which the core and *prima materia* are a pattern for the whole. In the Cairo Museum are the nested shrines and sarcophagi of Tutankhamun that, through their magical inscriptions and guardian *neteru*, create a kind of orgone machine, a device to collect the chi energy of the times. The idea of living inscriptions and intentional creation for the afterlife was part of ensuring the continuity of the ancient wisdom of Egypt in all planes of existence.

In ancient Egypt the temple was a permanent structure intended to be used by countless thousands of people in future generations, because the work of the *neteru* endures in timelessness. Recognizing that the natural

world was already a part of the divine body, the ancient architects used the energies inherent in the native limestone, quartzite, granite, gold, obsidian, calcite, and other precious metals and stones. Even the colors with which they painted their columns were sacred materials imbued with magical properties: crushed malachite for green abundance and growth; crushed red carnelian for the energetic life force (the blood of Isis, the dress of Sekhmet); crushed turquoise for the bodies of the sky and river gods and goddesses; and lapis lazuli, its deep indigo flecked with gold, to symbolize the starry night sky and the deep wisdom that is inherent in the firmament.

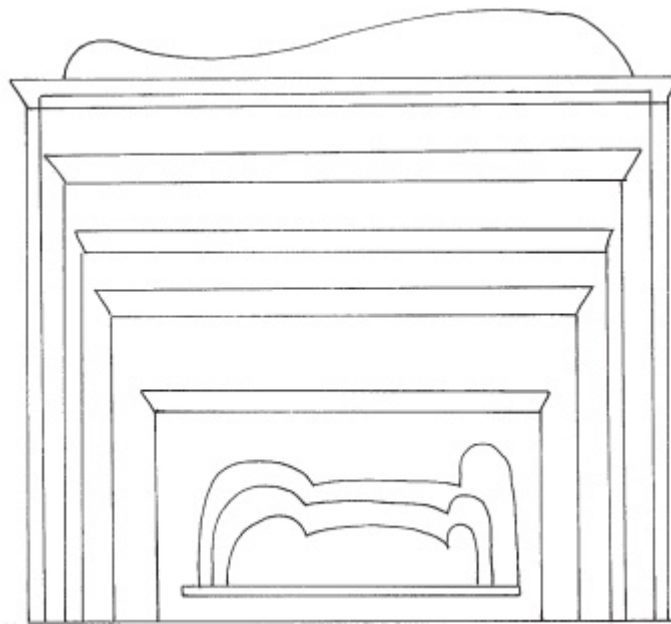


Fig. 1.1. Nested layers of Tutankhamun's burial chamber. Illustration by Karen Klein.

According to philosopher of ancient cultures Jeremy Naydler, in his book *Temple of the Cosmos*, all of the temples built in Egypt were part of a single complex that reflected our connection and our love and adoration back to our Source in the sky. Many of these temples were built on preexisting temple sites until at some point—partially because of the difficulty of moving the building materials from their source at quarries in the south—the original temples were torn down and their stones used to build mosques and palaces, especially in and around Cairo. Consequently, the integrity of the original “temple of the cosmos”—i.e., the land of Egypt herself—was lost, making

any possibility of finding the original ley lines beneath the earth difficult, if not impossible.

As archaeoastronomy and satellite archaeology progressively reveal what has long been buried, we can see that most temples were connected to important and visible star patterns in the ancient sky. Thus each temple is aligned to the particular star that was connected to the divine being of that sacred site: for example, Deneb, the brightest star in the constellation Cygnus, at Dendera; and the three stars in Orion's belt to the three pyramids at Giza.² All of the temples together formed a constellation of meaning, a star map frozen in time and space on the landscape of Egypt.³ Furthermore, some of the newest discoveries show that even the remaining aboveground monuments reveal alignments with ley lines that connect to other sacred power places and structures around the world.

The lengthy civilization we think of as ancient Egypt appears to have arisen quite suddenly at specific geographical sites and under cyclical geological conditions that drove savanna dwellers into the Nile Valley around seven thousand years ago. A civilization located between deserts, savannas, and seas is situated in what might seem an improbable location. The likelihood is that vast knowledge was carried by these nomadic peoples into the compact Nile River Valley, creating a cultural explosion of creativity and innovation that surged forth into the culture we know as ancient Egypt. The longevity of that culture shows the possibilities of growth, abundance, and regeneration, even amid vast expanses of aridity, death, and seeming lifelessness, as long as cooperative exchanges and transference of knowledge become a part of the cultural experience.

According to geophysicists, the cycles of the past occurred over very long periods of time, but in the chaos of created human changes in recent times we are now finding ourselves in new, uncharted territory. These changes are in variance to academically accepted cyclical time frames—in other words, we are straying from the recognizable history of Earth and humankind's traditional ebbs and flows into something new, something never before seen.⁴ Despite this, we hope that a vision similar to that which gave rise to ancient Egypt and the cultures it influenced will serve as a model for what is possible in a landscape decimated by environmental hardships and the illusion of territorial boundaries.⁵ Even now, amid our own dense, materialistic culture, we can be fed by the same spiritual source that once

nourished the ancient world. We hope, too, to attain this future without blaming or separating communities through those institutionalized, dogmatic religions that potentially separate, divide, and weaken the opportunity for communal creation.

Life-threatening situations have a way of forcing the body into overdrive.⁶ For example, the possibility of starvation may push the endocrine system into the fight-or-flight mode. Prehistoric humans expended incredible amounts of energy trying to find something to eat—chasing game, figuring out how to preserve food, plant seeds, cook meat—all of which played a part in the creation of villages and communities. Because they lived in similar tenuous circumstances—about to be overtaken at any juncture by sand or flood or lack of rain or food, the ancient Egyptians resolved to build eternal homes for their protector/provider gods. In this way, by respecting, adoring, and honoring the eternal, they too could last forever. How were they to go about this enormous task? The gods don't just hand you something. An effect happens in your brain, and despite the fact that previously you weren't capable of conceiving such details, you now need them to survive, so you actualize yourself, and you become expanded in the process. This happens for anyone, at any time, and for many reasons, in which people are suddenly forced into an entirely new way of thinking.

When the Egyptians decided to build a temple, they dedicated all of their available resources to the task, which included their understanding of their geological and physical surroundings, the available building blocks and materials, and the available labor and building methods, as well as the amount of time (certainly more than the average lifetime) it took to create such structures. They were not building a house for a single generation, or even for their grandchildren. They were building structures to last an eternity and to house the *mysterium tremendum* of the cosmos within the temple itself.

Such a structure was built over time by human hands in conjunction with the gods. Perhaps it was a call that went out across the galaxies, or from the depths of a sinking Atlantis . . . Perhaps Gaia sent out a call to the universe, or life itself called out for a karmic redo. Whatever the circumstances, the urge was to create a structure for spirit that would withstand the test of time. When the call was answered, it was heard in many places around the world. There were no blueprints for these first sacred

structures; they were already coming into existence on the mental and astral planes. The divine plan was accessible to those priest-shamans who entered into a relationship with the divine and availed themselves of divine instructions. This has always been possible. Some of the most creative minds of our modern world—Nikola Tesla, Albert Einstein, Thomas Edison, and David Bohm, to name a few—have said that they were able to enter a dream state (or a shamanic dimension) to access the creative answers to their engineering dilemmas.⁷

THE CONSECRATION OF THE MOON TEMPLE OF THOTH

Nicki first encountered Normandi in 1995. Our dear friend Dr. Mitch Stargrove, a naturopathic physician, gave Nicki a copy of Normandi's book *Awakening Osiris: The Egyptian Book of the Dead*. No book has ever, before or since, touched Nicki the way that book did. Sometime later, Nicki gave Normandi a cold call, for which she received a warm welcome. We immediately recognized each other as sisters, and it has been an incredibly beneficial relationship for both of us for two decades now.

Since the beginning the two of us have dreamed of writing a book together. Since by now we have taught together for more than seventeen years at our Egyptian Mystery School retreats and have co-led a number of tours to Egypt, we felt the time had come to mine our work for those jewels that will enhance the lives of our readers and our blessed planet.

Right timing, or *kairos* in Greek, is fundamentally the ability to recognize propitious moments and be open to the transformation and consequent changes in consciousness that are unfolding. Magical things happen, but when noticed in the greater context of *kairos*, that is *heka ma'at*, true magic. Until Michael Toms, cofounder of the *New Dimensions* radio interview program, asked Nicki how she saw magical events in relation to time during her first *New Dimensions* radio interview, she had not given it much thought. The question got her more engaged in observing the timing of magical events in her own life. It took various canceled events, rearranged schedules, and other twists of fate for her to comprehend the importance of right timing.

Here is an example of staying open to the magic and recognizing the synchronicities and lessons contained therein. It began with a canceled rock concert at the Greek Theater in Berkeley, California, in 1997 and ended with the consecration of the Moon Temple of Thoth, the etheric temple located on Nicki's land.

The concept of an etheric temple wasn't new to Nicki. She had once been told in a reading that every time she taught a workshop, led a ceremony, or delivered initiatory work or rites of passage in Egypt, she was in the process of building a moon temple on the etheric plane. Each time she expended energy in the course of these activities, it contributed a wall, a pillar, a chapel, or some new or continuing aspect of this etheric temple. She had no expectation or precognition of the temple she was building; however, in retrospect Nicki was reminded that just as in her healing work, events happen on the etheric plane before they manifest on the physical plane.

When the concert was canceled for the weekend of summer solstice 1997, Nicki and her husband, Mark Hallert, decided instead to do a special ritual on the occasion of the full-moon solstice. Nicki intuited that the time between the moments of the solstice and the full moon would provide a window of opportunity for high magic to happen. We have noticed in our lives that when there is a disappointment or a big loss in terms of our own personal energy and how we planned our time commitments, it is important to look for other doors opening so that we can see what opportunities and lessons are being presented in lieu of what we had planned.

During the week before the full moon, while in conversation with a shamanic colleague, Nicki was given instructions from Seshet, the goddess of writing, keeper of the records and the library, and companion of Thoth, the god of wisdom and knowledge. In ancient times Seshet also drew the cord to set the perimeters and spaces of the ancient Egyptian temples. Nicki was told to find two flat stones, each measuring about two by three feet. These were to be placed on the ground at very specific locations close to the edge of a pond on her land; they were later buried. Mark found the perfect stones and placed them right where Nicki had been told to place them. He then created a comfortable place for the two of them made up of a mattress and some blankets, which would be their "nest" for the ritual; it was just a few feet up from where the stones were placed, between the pond and their house.

As they prepared for their ritual, Nicki felt a sense of anticipation and excitement, as she sensed that this rite was communal or planetary rather than personal. At the appropriate time, she and Mark set their intentions and made their prayers, then went down to the nest to await further instructions.

Sometimes magic is so powerful it is difficult to articulate, let alone remember the details. A vision quest, by its very nature, is both transpersonal and personal, a magical experience that often defies language. The conception of a child and the birth of a child in the physical world is a miracle; the event is so close to the heart of the mystery that we have difficulty speaking of it to another person. We keep those details private. In similar fashion, the metaphorical conception and birth that occurs in a vision quest or shamanic initiation might seem unfathomable to anyone who has not had that experience. Yet these initiations indeed do happen. Visions happen. Shamanic births do happen.

As Nicki and Mark waited on their nest, it soon became apparent that Nicki was about to give birth. This was not her first spirit birth. Although the labor was intense, there was no pain. In fact, the overall feeling was one of ecstasy. Certain friends showed up in the spirit world to help in various ways. The two spirit children Nicki birthed were twins, although they were not babies; they were fully grown goddesses. It was as if they were born into the stones and arose like great pillars or statues, one on each side of what was obviously the entrance to an etheric pathway to the sacred adytum, the innermost sanctuary of an etheric temple. This inner sanctum, or Holy of Holies, remained invisible to ordinary eyes.

Nicki suddenly realized that it had been no coincidence that people who had been previously unknown to her had shown up on her land a decade earlier, just prior to the Harmonic Convergence, to ceremonially set a crystal grid, burying it in the place that was the Holy of Holies, and that would be guarded by these two goddesses. She instinctively knew that at least for the time being, or unless specifically guided to speak of it, this entire birthing experience was to be kept a secret, except for when the etheric temple was opened for Egyptian mysteries classes and retreats.

Each of these giant statues/pillars took the forms of first Hathor, then Sekhmet, although they kept switching back and forth—when one was Hathor, a great mother goddess of the Egyptian pantheon, the other was Sekhmet, a powerful warrior goddess as well as the goddess of healing. Hathor and

Sekhmet are closely identified with each other, similar to the flip side of the same coin. Often the same myths were and are attributed to both of them, although Hathor is associated with the celestial cow, or water buffalo, and Sekhmet with the lioness.

It should be noted that when Nicki was ordained into the Fellowship of Isis at Clonegal Castle in Ireland by Lady Olivia Robertson, she was dedicated to Hathor and Sekhmet, as well as to the god of wisdom, Thoth, for whom she already held a lineage. Realizing how intertwined the identities of the twin pillars were with each other helps both of us better understand the relationship between Hathor and Sekhmet, for the gentle nurturing side of Hathor, the cow, must become the protective, devouring energy of the lioness whenever her children are in danger. It can also be noted that the Water Buffalo eats and is nourished by the barley, from which the beer that was used to help placate Sekhmet during a rampage was created. Sekhmet became the goddess of love, Hathor, when she drank this beer and turned her thoughts from blood lust to peace and joy.

As this birth was transpiring, it was as though it was happening outside of time, for Nicki has no memory of how long it took. She only remembers that on that full moon solstice night there was a very specific window of time between the two moments of the full moon and the solstice during which this magical experience occurred. Although Mark was there the entire time in support of Nicki and whatever work she was doing, he was not consciously aware of what was taking place. As they had long before discovered, when in the presence of a certain level of Akashic energy, Mark enters a deep trance, and at the exact moment of completion, he only then becomes fully conscious again, with no memory of where he has been. When Mark awakened, he and Nicki rested in each other's arms and gave thanks, then watched the sky in awe as the credits rolled through the shapes made by the clouds, the full moon, and the stars.

The First Consecration

In the days between the solstice and the Egyptian Mysteries retreat we had planned to teach a week or so later, Seshet gave us further instructions for the consecration of the etheric temple. These included very precise directions, in which we were to gather six other stones and were told where they should be buried. We were instructed to prepare a sacred fire and to procure straw to

be used to smoke the stones as a form of consecrating them when the time was right. Our decades of study and growing familiarity with the Egyptian pantheon influenced the information that was coming in and gave us many “Ah-ha!” moments as the pieces came together. When the retreat participants arrived, we were as ready as we could imagine we could be, knowing that we were entering completely new territory. One of the first things we wanted to do, with the help of our retreat participants, was to determine the purpose of the new temple that we were creating. We used the following “temple purpose” invocation to begin the retreat and continue to use it to remind ourselves of our work each time we open the temple.

Temple Purpose

Hail Hathor, the Golden One

*This is a temple that honors the moon and the deities
of Egypt*

It honors the elders and the ancestors

It honors all cultures and all beliefs

*To exude love and joy, expressions of exuberance and
radical beauty*

A place of art and music and dance

A place of poetry and delight

*A place to come to terms with and understand one's
sexuality*

A place of knowledge and the application of wisdom

A place of birth and nurturance

A place where all that is empty is filled

A place of healing and compassion

A place of productivity and abundance

A place of strength and clarity

A place of creativity

A place of protection

A place that is heart-centered

*A place that honors the stars and the intelligence of
the stars and planets*

*Dedicated to all children, to all people, all nations,
future generations, all animals, minerals, and plants
—all species*

*Dedicated to honoring all life, the cycles of life, and
the continuance of life, both seen and unseen, in all
dimensions*

*To help us move into the new eon for the next two
hundred years*

*May it be a place where one can return to Source and
where those on the other side become directly
accessible*

And so it is!

Next, we had to consecrate the stones, and bury and dedicate them, according to the instructions Nicki had been given. The entrance to the temple was dedicated to one of the most powerful of all the gods and goddesses of ancient Egypt: Isis, goddess of magic, fertility, and motherhood, as well as death, healing, and rebirth. We took her two stones to the fire, invoked and made our requests to Isis, infused the stones with her energy, stoked the fire with straw to make plenty of smoke, and ran each of her two stones through the fire seven times. The stones were then buried as directed.

The etheric statues of the goddess that were created from our magical workings were quite clear and visible to us and our students at this point. As we buried the stones and watched each goddess statue grow, we were reminded of the reason Isis stood at the first gate to our etheric temple. Isis helps lift the veils and awaken us to the power of the ancient Egyptian mysteries. Her presence lends protection, especially for women and children. She plays a strong role in communicating with all the neteru and in our personal communication between masculine and feminine. As the great alchemist she is, she provides forgiveness and salvation and uplifts those in darkness as she teaches us her higher wisdom and magic.

The next two column statues were dedicated to the goddess Selket, the scorpion goddess. We were told that Selket's presence brings protection and

guidance to help us accomplish our vision and the mission for our temple. She also helps us to see our way out of danger and to move beyond ordinary limitations. Selket, with the help of others in the pantheon, also provides access to deeper emotional realms.

The next two pillars after Selket marked the gate of Seshet, goddess of writing and keeper of the Akashic records, who opens the mysteries and gives intuitive understanding of the patterns of creation. She initiates and opens channels for the wisdom teachings that are required for us to accomplish our souls' tasks. She also teaches the use of magical energies and how to hold one's focus. Seshet establishes foundations, such as the foundation of this temple, on all planes. Most importantly, she is the clear field on which thoughts are impressed. Sometimes called wife, sometimes called daughter, Seshet should be considered primarily as a partner in the work; she is an intelligence without a sexual connection to Thoth.

Thus, during this first Egyptian mysteries retreat, at what was later to become known as the Lyceum of Shamanic Egypt, we grounded and raised the columns dedicated to the first goddesses one passes between as you enter the Moon Temple of Thoth. We also established the pathway to the Holy of Holies guarded by Sekhmet, the feminine face of the sun, and Hathor, the Golden One, who makes her appearance in Exodus as the Golden Cow. There, two gigantic statues of Sekhmet and Hathor become the entry pillars to the most sacred place. They provide protection for the Earth and establish the foundation of cosmic order—the laws of ma'at. These two goddesses bring healing on all levels, through both practical and magical means, regardless of whether anyone who comes into Nicki's garden is aware of their presence or not. They continue to exude knowledge and comprehension of the use of the subtle bodies as understood by the ancient Egyptians. Hathor and Sekhmet thus stand as sentries of compassion, constant reminders of the appropriate use of will, courage, passion, and altered states and sacraments, for they understand equally the power of plants and planets.

In the years following the initial consecration of the etheric temple, we have added chapels and sanctuaries for many of the neteru; however, it should be noted that the initial ceremony was the only time that we were instructed to smoke and bury stones. As we add chapels and sanctuaries, so that our students can learn about each neter, they paint flags and write invocations appropriate to the god or goddess. An important part of ancient

Egyptian temples, flags were flown during public ceremonies to inform the populace about the significance of whatever feast or rite was happening. Our first flags didn't stand the test of time and the relentless Oregon rain, yet the experience allowed our retreat participants to make new, longer-lasting ones. In addition, we gave our students several neteru that they did not know as well so that they could learn about them, then write a hymn or invocation, depending on the work of that particular retreat and the time we had to accomplish it. Participants shared what they learned with the group so that the functions of the gods and goddesses became common knowledge in our school.

At each retreat we form a procession through the temple dressed in our most sacred robes and clothing. One student is asked to smudge the area around each deity with a censer, and another initiate sets the flag while giving the invocation for that particular god or goddess. When we complete our procession we find ourselves at the converted hayloft of a barn that Nicki had once built on her land that has since become our indoor teaching temple, dedicated to Thoth and guarded by Anubis. Anubis is the jackal-headed underworld shaman who is the Opener of the Way, guardian of the necropolis, and protector of the dead, among many other functions. There, the work of the mysteries for that particular retreat begins. We have found that, as weather permits, there are a number of places where we can work in the garden and around the flags that define the homes of our neteru family.

THOTH AND THE MOON TEMPLE

It was always our assumption that our moon temple would be dedicated to Thoth. Many people believe that moon energies are feminine, so the dedication to a masculine moon god can be confusing. The goddesses who uphold the temple as its pillars, like the caryatid in the Greek Parthenon, are female. Our side chapels are both male and female, so the masculine and feminine energies work harmoniously in our moon temple.

The moon god Thoth is associated with the left lunar eye, while Ra, the ancient Egyptian solar deity, is associated with the all-seeing solar right eye. We can't actually look at the sun except when it sits on the horizon, yet we see this round disk every day that weather permits. We can gaze at the moon,

however, for an extended time and distinguish its various parts—the particular illuminated crescents through the twenty-eight phases of its monthly cycle, as well as the new (dark) moon and the full moon. Added together, you arrive at thirty days to compose the whole of the “moonth.” An Egyptian month was calculated at three weeks of ten days each, and was dedicated to the moon god Thoth. Thoth’s energy is mathematical in that the parts and the whole work together; similarly, all the parts of our moon temple can be seen individually, yet together they represent the totality of Thoth.



Fig. 1.2. Caryatids from the Temple of Athena in Athens, Greece. Photo by Marjorie A. Parker.

To reiterate, Thoth is the whole. The moon temple is thus the whole of Thoth, including both his masculine and feminine parts, and therein lies another mystery—like his counterpart Hermes in the Greek tradition, Thoth is considered a hermaphrodite. He contains both male and female, like the two intertwined serpents on his caduceus staff, and like the Ogdoad, the eight deities that are the four male and female paired creatures—Amun/Amunet, Kek/Keket, Heh/Hehet, and Nu/ Nunet—who exist in the cauldron of the cosmos in Thoth’s creation myth. These four pairs represented the cosmic forces that preceded creation, precisely the qualities of invisibility, darkness, infinite space, and the primeval waters.^{[*4](#)}

Therefore, Thoth and his feminine counterparts Seshet, goddess of writing and keeper of the records and the libraries, and Ma’at, goddess of divine order, balance, morality, truth, reality and justice, cannot create without one another. Architect of the mysteries, Thoth is the teachers’ teacher. Throughout millennia he has brought forward his wisdom—initially through the forty-two chapters of the Egyptian Book of the Dead, which the ancient Egyptian priests said were *written by his own fingers*. The early Greek philosophers and, later, the White Brotherhood penned works that are remarkably similar and are attributed to the pen of Thoth, such as *The Book of Thoth* and *The Hermetica*. These and other titles are a part of the Western magical and hermetic traditions.

The growing number of books attributed to Thoth arise from the pens of priests and priestesses through whom he writes and teaches. Many books whose covers are adorned with pictures of Thoth are written under his guidance. Thoth is known as the scribe, and one of his methods of teaching is to teach his students to record his thoughts or words. We do not see this as the same as channeling; however, that might be just a matter of semantics. He loves to teach through riddles, and according to the students’ sensibilities, they may see, feel, hear, imagine, know, or any combination thereof. It is up to his students to interpret and convey the message, and each has a different and unique way of validating the teachings they receive. As serious as the subject matter might be, Thoth has a way of making it both fun and interesting to learn, although he can be stern whenever it is needed.

How the Egyptian civilization arose is a mystery, but its salient features “were complete by the First Dynasty, or were brought to completion with astonishing rapidity between the First and Third dynasties,” says American author, lecturer, and guide John Anthony West.⁸ In a few short centuries Egypt seems to have gone from zero to warp speed. How did this happen? Was its cultural inheritance brought from elsewhere?

Maurice Doreal (1898–1963) was a spiritual teacher and founder of the Brotherhood of the White Temple; his interpretation of an ancient text that was issued as *The Emerald Tablets of Thoth the Atlantean*—a book of stupendous antiquity purportedly written by Thoth himself— is considered authoritative. According to Doreal, Thoth first incarnated in Atlantis, where he was the son of the ruler there and a seeker of truth and wisdom. In that legend, when it became apparent that Atlantis would fall, Thoth used his craft (a vessel also known as an ark) to travel to and civilize the land of Egypt. If we look at archaeological records, it would seem that Thoth’s appearance in Egypt began as early as the predynastic period, prior to 4000 BCE. He and a cow goddess—most likely Hathor—appeared simultaneously in the Sahara Desert oases, at a time when the desert sands were a savanna. Possibly that occurred at a time as early as 10,000 BCE.⁹

Nicki once did a vision quest in Egypt, in a cave near an ancient dry lake bed in the Western Desert, where tools dating back at least 6,500 years have been found. There are images of antelope horns and lion paws carved in the cave, along with handprints of the original people who inhabited the area at the time. Nothing in the cave, however, even hints at the complex beliefs that would spring into the nearby Nile River Valley a few centuries later.^{*5}

Thoth, who is also known as Djehuti or Tehuti by the Egyptians, as Hermes by the Greeks, and as Mercury by the Romans, has always been the mediator of the gods, the one all of the neteru turn to when the going gets tough. For instance, he settled disputes between Horus, the son of Isis and Osiris, and his uncle Set, god of chaos, both of whom claimed the throne of Egypt after Set murdered Osiris. Thoth also tricked the jealous sun god Ra into giving him enough time in the calendar year to allow the sky goddess Nut, Ra’s mother, to birth her five other children. That the gods and goddesses defer to Thoth has led Nicki to posit that perhaps Thoth somehow came through the black hole of the Big Bang, retaining full consciousness of previous universes that existed before or when whatever Creation story

happened, at the beginning of time. That theory is supported by the fact that Thoth is called “the lord of time.” It seems as though his consciousness, if we truly seek his wisdom, is a bridge to God, who is beyond the understanding any of us is capable of at this point in our evolutionary development. When asked directly, Thoth showed Normandi universes that are so far beyond our understanding as to be incomprehensible.

Ultimately, Nicki and Normandi are scribes for Thoth’s mysteries. We go to him first to find where to look for the mysteries at hand, and we direct most of our questions to Thoth during our search for answers. At the end of the process we call on him to discover whether we got it right. Usually he rewards us with a fish each time we’ve learned an important lesson. Often this fish comes in strange and synchronous ways. For example, the last time Nicki was leaving Aswan at the end of our teachings there, our Egyptologist Emil laid a silver bead in the shape of a fish in her hand. He had no idea of the importance of that symbolic gift to her.

A consummate shape-shifter, Thoth is primarily represented by the sacred ibis or the baboon. The ibis, a long-legged wading bird, has been described as sacred throughout sub-Saharan Africa and Egypt, and also in Arabia. Characteristics of the ibis include patience, as signified by the ability to stand on one leg for long periods of time, and the ability to hold out its wing to create the shade through which he can see more deeply into the water in which he hunts. In similar ways, Thoth aids us in meditation, guiding our focus as we search the depths of consciousness for his true spiritual nourishment. The curve of his beak resembles the crescent moon.

Frequently Thoth appears as a baboon, an intelligent creature, and is often shown holding the crescent moon in his hand. Baboons also groom one another, cleaning and combing each other’s beautiful manes. Their care for one another is an example of the law of reciprocity in action.



Fig. 1.3. Thoth as ibis-headed god. Photo by Nicki Scully.

Across the river the apes gather, sitting quietly on their haunches, facing east, waiting for dawn. It is not yet light; a mist hangs over the river and the air is gray. They murmur and scratch themselves awake. First light breaks. A thin beam flies toward the hill and each animal raises his palms. Light slides through his fingertips. He clutches air. Then the chorus begins. . . .

Quick light tumbles the wall of night. We raise our arms and howl. We summon the disk to appear and soon the sun crests the hill. In one moment the world has changed. We tremble, mouths filled with light. Our song rings through eternity.^{[10](#)}

Baboons are unpredictable, so the priests of Thoth in the ancient city of Hermopolis, where many of the young scribes were trained, spent their first year of initiations carrying a baboon around on their shoulders. It became a symbol that made them cognizant of their own animal nature. In the antiquities museum in Luxor there is a statue of the scribe Ramses-Nakht seated with a

scroll on his knees, in deep meditation. A baboon sits on his shoulders. The baboon stares straight ahead with deep concentration, as though he is downloading the information directly into the crown chakra of the scribe.

THOTH'S COMPANIONS: SESHET AND MA'AT

Seshet and Ma'at are Thoth's celestial companions. Seshet shows herself to Normandi as the substance of the stars. She is the cosmic dust that is the Akasha, the record in which everything is written. Seven flower petals, or rays of starlight in some depictions, are the hieroglyph of her name and extend from the pillar above her head. The seven rays of Seshet's star evoke the seven stars that we can see in the Pleiades star cluster in the constellation of Taurus. These seven stars and each of Seshet's petals could be attributed to the Seven Rays that are interwoven with Madame Blavatsky's theories regarding *hylozoism* (meaning life matter) referred to in *The Secret Doctrine*. Her theory sets forth the idea that everything lives—from the tiniest atom to the greatest galaxy. The living atoms of matter in all things implies that even our galaxy, the Milky Way, is alive, sentient, and has an evolving consciousness. Says theosophist and astrologer Douglas Baker, the seven stars (one is not visible) of the Pleiades correspond to the seven sacred planets, the seven chakras, and the Seven Ray masters of the ancient wisdom. The septenary nature of the Flower of Life demonstrates six satellite circles and the seventh (hidden or synthesizing one) that includes all the others.^{[*6](#)}

Seshet holds the patterns from the cosmic dust all the way down to your DNA. She is cosmic memory and the timekeeper of the stellar mysteries, in the same way that Thoth is the timekeeper of the lunar, Atlantean, and Earth mysteries. As Thoth is the high priest of the mysteries, Seshet is the high priestess, and as such she wears a leopard-skin robe. Her long, delicate fingers hold a stylus and a palm frond reed with several notches on it. To us, these notches represent not only the years but also the dimensions in which she keeps the records of the eons. That means that what happens in an Earth year has already happened in all of the years and planes above it.



Fig. 1.4. Seshet with the sevenpetal flower above her head. Image adapted by Lauren Raine.

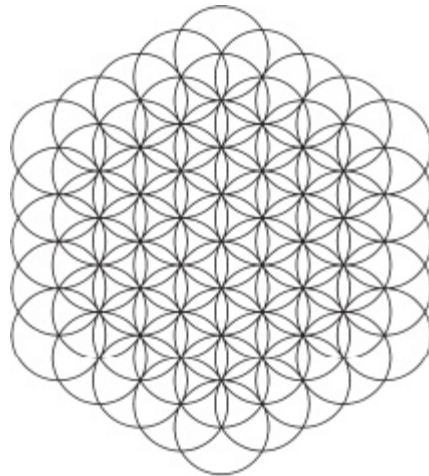


Fig. 1.5. The Flower of Life.

That's how the Egyptian temples were built. The etheric blueprint for each temple comes from the Akasha, the matrix from which all of the elements are derived and wherein all the knowledge of the ages is stored.

The Akashic blueprint enters this Earth plane and disappears when it is time for that particular civilization to end. The template for the temple mysteries and buildings is then returned for safekeeping to the upper dimensions. Because time is cyclical, the temple at Nicki's has now returned to this Earth plane to further develop the mysteries, and to remember what has been accomplished previously. Nothing made ever disappears. No energy or form can be completely dissolved; it simply is transformed or goes into a different plane. Through our Egyptian mysteries work and in this book we are helping to light the way to bring the ancient Egyptian temples back onto this planet and into our current human vehicles.

In human terms, in a pharaoh's lifetime, Seshet records earthly years and events. She writes the rituals and the rites. She manifests the gods through the invocations scribed for each. She directs the priests as they lay the foundations of the temples, and we could not do our work without her. Whenever you say the Old Kingdom ascension chant "Body to Earth, Soul to Sky," you are speaking of Seshet. Although that ancient hymn was originally written to Nut, Seshet lies within Nut almost like the central nervous system of the sky goddess.

The goddess Ma'at is the first form. Often called "the foundation," she is the first dry land that emerged from Zep Tepi, the First Time, or from the cauldron of Thoth. Hence Ma'at is the firm foundation of Thoth. It is that plane of physical form on which the temple is built. Most of the gods are depicted standing on that plinth of Ma'at—Ptah, Sekhmet and Nefertum, Isis, Osiris, Set, and Nephthys, to name a few. When a god stands on Ma'at's foundation, it represents natural law, the natural law that governs our world. Although we don't normally see these laws with our physical senses unless we are looking for them, they exist on the mental and astral planes, and part of the work of this book is to learn to access them.



Fig. 1.6. Ma'at. Image adapted by Lauren Raine.

Ma'at represents consciousness, self-awareness, and an understanding of how the principles of the material world and things are put together. Therefore she is called cosmic order, or truth. Consciousness, i.e., supraconsciousness and subconsciousness, also exists in multiple layers alongside the multiple dimensions of Seshet's domain. Ma'at most often appears wearing a single white feather on her head, and when the feather is depicted by itself, it represents the concept of ma'at; i.e., cosmic justice and truth. Although most Egyptologists agree that it is an ostrich feather that she wears, she often has told us that it is an ibis feather, from the crest of the sacred ibis, and is associated with her connection to Thoth. We believe the higher consciousness that is central to Ma'at should be the ibis feather, while the lower consciousness would be represented by the ostrich feather that was used in the pharaoh's sunshade fan and was also a symbol for the astral self,

or shadow. When at death the feather of Ma'at is placed upon the scales in the Hall of Judgment, it is the feather of the well-developed, highest consciousness that is being weighed and not the ostrich feather. This eternal higher mind has access to the Akasha and can hold and re-create the template that has already been laid down on the lower planes. It is these higher-dimensional energies that are the focus of this book.

THE UNION OF ISIS AND THOTH

While Thoth is envisioned as the cosmic creative force, Isis is more prominently known for her civilizing influence. Among her talents were fertility, midwifery, magic, burial rites, healing, and comforting the bereaved. She could also command the elements, resurrect the dead, and cause the sun to roll backward. The first daughter of Geb (the Earth god) and Nut (the sky goddess), she was born on the fourth epagomenal day of the calendar, following her brothers, Osiris, Horus the Elder, and Set, and preceding her sister Nephthys.

In the womb of Nut, Isis and Osiris fell in love. When they were finally born as full adults, they dwelled in the lush fertile lands of the Nile Valley and the delta. While Osiris developed a flourishing agrarian culture, Isis traveled throughout the land, becoming a civilizing influence. As a protégé of Thoth, Isis was known and loved throughout Egypt and beyond for her accessibility, generosity, healing power, and magical prowess. Ancient temples dedicated to Isis have been found in Israel, Malta, Rome, Greece, Crete, and many more places. Currently temples dedicated to Isis flourish all over the world.^{[*7](#)}

Thus the union of Thoth and Isis is a union between Heaven and Earth. Their relationship is what draws down the mysteries and puts them into a form that the planet can use, that humans can use. Isis is Thoth's earthly companion. While images of Thoth and Isis together are rare, stories of their relationship are not. When Isis was imprisoned by Set, Thoth secretly sent his scorpions to show her an escape. When Ra, as the flaming sun, threatened to overpower Earth with his blazing glory, Thoth showed Isis how to use the words of power to make her own scorpions sting Ra and put him in his place.^{[†8](#)}

Whenever we look deeply into the myths of Egypt, we see development, growth, and evolution, much as we see in our human species. The deities are growing and improving their work with us even as we humans continue to strive to better ourselves and grow into our highest potential. For example, we can look into the history and myths that describe Horus from his conception, through his youth, as a warrior during the lengthy battle between Horus and his uncle Set, and into his current role as divine ruler over the human world. In one story Horus the Younger appeared in an impetuous, warlike rage to sever the head of his mother Isis after she released her brother Set during the height of the battle to conquer him. In that myth Thoth replaced her head with the cow head of the matriarchal goddess. Some versions of the story say that it was the head of Hathor, and others mention Nut, her mother. The cow-horned diadem of all three goddesses, Isis, Hathor and Nut, become over many millennia a fusion of triple goddess energies as maiden, mother, and elder. At one time, each goddess has been all three aspects. The answer to who wore the horns of the cow goddess first has been sadly lost to time. Perhaps it is this confusion to begin with even in ancient times that allowed Thoth to give Isis the head of Hathor or Nut. Remember it is the energy of the compassionate nurturing cow mother goddess that is being represented. The story of Hathor's cow head on Isis's shoulders harkens back to the image of the oldest god and goddess partnership, that of Thoth and Hathor. Hathor is the oldest Great Mother of ancient Egypt that we know. She originally appears alongside Thoth as the mother goddess who blesses the animals and all of her creations. In later dynasties she is celebrated as the goddess of love, joy, intoxication, sexuality, and the Egyptian tantric mysteries. This story of the substituted head also symbolizes a new connection between Thoth and Isis, for when Isis went down to the river to see her new image, she saw the cow head of Hathor and said, "Now I have become my mother,"¹¹ referring to the older celestial cow goddess, Hathor. Thus, by way of presenting Isis with the head of an older, prehistoric goddess, who predates the dynastic periods, Thoth brought into consciousness the feminine mysteries that represent Isis's evolution and growth. Her new level of maturity and wealth of magic now preceded that of the pharaohs of Egypt. And so Thoth, in essence, taught Isis all of the mysteries and magic that she knows.

From that time on Isis was able to enact on Earth the laws that were given to her by Thoth.¹² While she worked with Thoth to establish celestial

mysteries on Earth, she also worked with Osiris, her slain husband who now ruled the underworld and signified the depths of consciousness. With guidance from Thoth, and with her boundless love, Isis was able to rouse her dead husband sufficiently to conceive their son Horus, in what some say is the first Immaculate Conception. By her great love Isis bridges the upper and lower worlds, creating the consciousness that pulls together the above and the below.

Because she integrates both the upper and lower worlds, Isis can give birth to the holy child, Horus, the divine son who becomes the savior of his people and his father's legacy. This child, called Heru in the Kemetic language, the Greeks knew as the hero Heracles and later Christians knew as Jesus. The pharaoh was regarded as the divine son of Isis. For this reason a side chapel, called a *mammisi*, was built during the Greco-Roman period in the courtyard of nearly every temple. This small three-room chapel depicts the birth of the Greek ruler as Horus, the son of Isis. Each *mammisi* honors Isis as the conduit, the portal through which the child becomes pharaoh. When a child sits on its mother's lap, she feeds him not only with physical nourishment from her breast but also with her wisdom. Mother Isis is the first true counselor of every pharaoh. She and her twin sister, Nephthys, remain the portal guardians to the ancient mysteries of Egypt, to the underworld, and also to the sacred moon temple on Nicki's land. Hence they are represented by their statues at the gateway pillars.

In the relationship between Nicki and Normandi, Nicki embodies Thoth, and Normandi embodies Isis. We have worked together in this way since 2002, when Normandi received the transmissions through Nicki and became part of the Thoth lineage that Nicki holds. Normandi thus carried with her all her years as a priestess of Isis when she came into the Thoth lineage. Although we didn't fully understand what was happening at the time this transmission occurred at Normandi's home in Kentucky, we were aware of this subtext of a spiritual union. Interestingly, Normandi was introduced to the *Egyptian Book of the Dead* in 1978—the same year that Nicki traveled to Egypt for the first time with the rock band the Grateful Dead for what she was to recognize many years later was her homecoming.

Thoth and Isis knew all along what was going to happen, but it took us many years to connect the dots. We are still discovering many synchronicities as we look at our past in writing this book, and also when we teach together

in the temple, on teleweb conferences and classes, or in Egypt. One thing we've discovered is that the temple goes with us whenever and wherever we are doing the work.

LAYING THE FOUNDATIONS: THE SEED STONE AND SEED IDEA

Every time a temple was built in ancient Egypt it was built on the site of a previous temple. According to the instructions of the goddess Seshet (as you will recall, she works with Thoth as the goddess of writing and sets forth the perimeters of Egyptian temples), a stone from the previous temple was inserted into the new temple. This "seed stone" typically had an image of the phallus of Min, god of fertility, carved on it. It carried with it the resonances of all the hymns that had been chanted there, all the offerings, the censer smoke, and the prayers of the people for the hundreds of years that the older temple had been there. The seed stone's placement energized and consecrated the new temple.

Min was an earthly manifestation of the creator god Amun, who is associated with the wind and the air. Both of them reside in the Karnak temple complex, at the temple of Luxor, and in the surrounding areas. Unlike Thoth, who creates mathematically, both of these gods create through the symbols of the seed and semen. Thoth's temples are difficult to find, whereas the temples of Amun and Min seem to be everywhere in Upper Egypt. This may be because Thoth's constructions may have been intellectual, while Amun and Min's have been procreative in the atomic energy of deep space and in the material realms of Earth where that energy resides.

This has some connection to how the Moon Temple of Thoth came into being. The insemination of this book probably began on that Kentucky farm in 2002 as part of Normandi's transmission from Thoth into his lineage and is finally being born now. It is reminiscent of the oft-told story of Nut, the sky goddess, having to hold in her womb her children Osiris, Isis, Set, Nephthys, and the elder Horus for many years before she could birth them in their proper time. As the story goes, when Ra, the sun god and ruling deity, found out that Nut, the sky goddess, was pregnant by Geb, the Earth God, Ra said, "Not in my time." Through his mathematical genius and while playing an

oracular board game, Thoth won many incremental moments in time while gambling with Ra, thus able to accumulate five days outside of time. These days are called the epagomenal days and are celebrated as the last five days of the year, in a 365-day calendar. Previously each year had 360 days. Thus, through his crafty intelligence and his genuine desire to see the business of the world get on track, Thoth facilitated the birth of these first human divine sparks. The god souls who first incarnated on Earth after the primeval mound rose from the watery abyss, after Heaven and Earth were separated, after light came into being, after the Earth was ready for its first Garden of Eden experience. Then Osiris was born as human, and where he stepped down, a garden arose. Osiris wed Isis. Set, lord of the desert, wed Nephthys. Horus the Elder never incarnated but remained as a winged one until his second birth as Horus the Younger, son of Isis.

Thoth's mind made the physical reality of Isis and her siblings possible. Thankfully, he is doing the same for Nicki and Normandi and our work together; we have had to learn to trust his timing.

As described earlier, the original seed stones for the moon temple came through Mark and Nicki's solstice full moon ceremony. They formed the Hathor and Sekhmet pillars that guard the Holy of Holies. The subsequent guardian columns were built during the following Egyptian mysteries retreat. These columns created the pathway from the entrance into the temple with Isis and Nephthys and proceeding toward the statues of Hathor/Sekhmet at the pond, in the center of which lies the Holy of Holies.

The next several mystery retreats involved building the side chapels to honor and pay homage to the other neteru who requested sanctuaries or chapels established in their names. This process continues with every mysteries retreat we hold. Flags identify these chapels, as flags were the ancient way of letting the community know that the deity was "at home," because deity statues often traveled away from the temple for various reasons. For example, the statue of Min was carried into the newly planted fields to accelerate the growth of the vegetables and grains. The flag was taken down from his temple while Min was away.

The flag as a symbol of the presence of any divine being—god or goddess—harkens back to one of the oldest goddesses, Neith, the weaver. Her name in early hieroglyphs was written as N-t, and it meant "the Goddess." Subsequently, N-t-r became any god or goddess. N-t in

hieroglyphs also is part of the word meaning “to knit” or “to weave” or “to net.” The appearance of the flags in the side chapels in essence knits together all of the divine beings of the Egyptian pantheon within the Moon Temple of Thoth.

In Alexandria, the cosmopolis of ancient cultures where many languages merged, the ancient Egyptian word *neter* and the Coptic Christian word for “the god” came to be pronounced something like *netjer*; from this, the essence of the Latin word for nature, *natura*, emerged. The meaning was to identify the divine consciousness in all things—in the human, the winged, the finned, and the furred animal forms. This later became the English word *nature*. Susan Brind Morrow, a translator of contemporary Arabic poetry and ancient Egyptian folktales, says that “Netjer . . . eventually became the Coptic, hence early Christian word for God.”¹³

It makes sense that these side chapels, which are etheric in form like the temple itself, were established mostly within the boundaries of Nicki’s beautiful garden. The gods and goddesses reside there in the side chapels, among the sunflowers, the grapes, the hidden arbor, and the blackberries around the pond and in the field.

2

THE OPENING PROCESSION: MEETING THE NETERU

Over the years, the Moon Temple of Thoth has developed into the form by which we know it now. Side chapels grew out of their own god or goddess influence, and we simply followed the design as it was given to us year after year. What we present here is not necessarily the chronological order in which the temple was created, but as the temple exists now, at the time of this writing. We recognize that in all actuality it will continue to develop, as well it should, because it is a living, albeit etheric, temple.

Before we begin our procession into the temple, all the participants in our Egyptian mysteries retreat raid Nicki's closet, which is filled with robes she has collected over the past few decades during her many trips to Egypt. Once we are adorned and painted, we gather on the deck of her house to be smudged and anointed. Each participant is given a flag (or more than one, depending on how many people are attending the retreat) and will offer the invocation for the particular deity whose flag she carries.

We begin the ceremony by smudging each participant with sage, and when they are ready to enter the first gate and invoke the goddesses Isis and Nephthys, we anoint their ajna chakra (the third eye) and the heart center with lotus oil (sometimes rose, myrrh, or other sacred resin, depending on what is available). Two initiates are in charge of carrying the censer used to sacralize each pillar or chapel before we offer the invocation and plant the flag. There are flags for each of the etheric statues that represent the main goddesses in the central colonnade.

Of course, the temple that you create will be inspired by your own companion neteru and their particular purposes. Like ours, it will grow according to the plan laid out by your patron neter, to bring in the energies

that are important for you to manifest on the planet at this time. What we offer here is simply the process through which our particular temple has come to be. Think of it as a template and a way to come to know the neteru. We have appended hymns and invocations, both ancient and modern, at the back of this book; you may use these invocations in your own temple or as patterns for writing your own hymns.

THE GODS AND GODDESSES OF THE MOON TEMPLE OF THOTH

The neteru in our temple emerged from a culture that lasted for at least 3,000 recorded years and probably predates that. The ancient Egyptian gods and goddesses held different attributes and names at different places and at different times. We have done our best to honor the work of the many Egyptologists over the centuries, and we rely whenever possible on Normandi's ability to read hieroglyphs and to balance the many variations we have encountered in our studies. At the same time we have tried to stay true to our direct experiences with the neteru, as we firmly believe that what you come to know about a god or a goddess is drawn from both historical references and your own personal experience.

Isis and Nephthys

We start our procession with Isis and Nephthys, the two sisters of Osiris, who are ever paired and present in support of Osiris and the mysteries.

Stories about Isis, the most beloved of goddesses, the goddess of magic, a kind of "people's goddess," abound. She is the mother of every pharaoh and of every human child. Her stories include events in the life cycle of nearly every woman on earth—as sister, as lover, as wife, as mother, as widow, as friend, and as healer, protector, teacher, and magician. She is the quintessential goddess; from her all life springs. As we enter the temple, we are met at the gate as priests or priestesses of Isis. We recognize ourselves as embodiments of that divine being, the portals through which the mysteries manifest. We often tell stories of Isis as part of mystery school initiations; many of these stories can be found in Normandi's books *Feasts of Light* and *Dreams of Isis*. For now it is enough to know that she is Queen of Heaven

and Earth, and of the waters, the archetype that became known as Mother Mary in the Christian tradition. Her stories include those of Immaculate Conception, teaching her son Horus, and supporting him in his reign, as a throne supports the pharaoh.

She protects all of her children through magical means. Each of us, male or female, may see ourselves as her children, recognizing the divinity within ourselves and acknowledging our connection to Source. More accessible than our human mothers, Isis tends, inspires, and teaches us at the speed of a single thought. Isis and Thoth are among the most accessible and trustworthy guides and teachers.

Nephthys, the last daughter of Nut and Geb, is a member of the Great Ennead of Heliopolis.^{*9} In the funerary rites she and her sister, Isis, shared a role as compassionate protectors in the afterlife. Her ancient Egyptian name Neb-het meant “mistress of the house.” Not only was she considered the protector of women, but she may be the model for the concubine of the pharaoh. The term *het* meant both “home” and “womb.” Married to her brother Set (his homemaker), she also birthed Anubis, the first child of her brother Osiris.

Nephthys is also the idea of darkness personified, of what is hidden and everything that entails. Nephthys is the nebulous one who knows the secret ingredients and spells, and the ceremonies and initiations that accompany them. She and Anubis helped Isis find the lost parts of Osiris and put him back together after he was killed a second time by Set and his parts scattered throughout Egypt.

Nephthys recently became part of Isis’s pillars at the entrance to our moon temple. It became apparent that each sister goddess needed the other, because they are inseparable twins. Her previous placement beyond the temple was meant to honor her as the hidden goddess, yet she clearly told us that she felt ostracized from the temple energies in that location. Nicki and Normandi knew that she needed to be brought forward into one of the first pillars, and Isis heartily agreed. Such is the way that Nephthys manifests in a person’s life, often as a rejected part of oneself that, once integrated back into the whole, becomes a fuller, richer life potential.

Most often when you see the twin sisters on tomb walls, you find Nephthys standing behind Isis, as if she were a shadow of her, eclipsed by Isis. However, looking at a New Kingdom sarcophagus, you see Nephthys

standing at the head and Isis at the feet. During the Old Kingdom Pyramid Texts the placement of the goddesses is reversed. Either way, the goddesses stand beside or flank every soul at death. The lamentations of Isis and Nephthys for Osiris upon his death formed an essential part of the traditional rites of passage, the seasonal passion play of ritual mourning, and later the pattern for the Old Testament Book of Lamentations.



Fig. 2.1. Lamentations of Nephthys and Isis. Illustration by Erin Alaina Schroth.

If you know the tarot, or even more specifically *The Anubis Oracle*, Isis is the embodied manifestation of love as the Holy Queen—Mother of All—The Empress in tarot, an archetype of the Great Earth Mother; she is also the Star card in her celestial form as Sirius, known to the Greeks as Sothis and to the Egyptians as Sopdet. Isis's twin sister, Nephthys, is the High Priestess card.¹ She is the veiled form of Isis, and as such she is the

nebulous, almost invisible, yet equally powerful sister. The veil and the limitations that are cast on her are a result of her marriage to her brother Set. Nephthys's child by Osiris is Anubis, whom the Dogon tribes of Africa equate with Sirius B, and who in the myth was raised by Isis. Which star in the cluster of stars we know as Sirius A, B, and C represents which god or goddess is an ongoing debate. In the building of our moon temple, it is Isis and Anubis who come to represent the brilliance of Sirius.

Selket

The second set of gateway pillars honor the goddess Selket, the goddess who wears the scorpion on her head. Because she appears as a scorpion, she is associated with the healing of venomous bites, magic, and medicine. She helps people deal with their difficult emotions, those feelings that often overwhelm us. Her position at the second gateway of the temple is to ensure that all negative energies are expelled before proceeding farther into the temple. Her position following Isis is reminiscent of the story of Isis and her seven scorpions. In that myth, a pregnant bedraggled Isis who has freshly escaped from Set's prison, is rejected by a village woman who does not recognize her. Insulted by this rejection of their mistress, seven scorpions avenge the goddess by stinging to death the son of the offender. (Isis, of course, revives the boy, because that is who she is.)²

In that tale the release of negative emotions provides a cure for the person who was overcome by jealousy or judgmental thinking. Selket also appears in conjunction with Isis, Nephthys, and Neith as a protector of the dead, standing at the corners of the outer shrine of Tutankhamun. She magically manifests as the scorpion that stings Ra in the garden upon the command of Isis to quell Ra's arrogance. Those are some of the ways that she heals and protects, especially women and children.



Fig. 2.2. The goddess Selket is sometimes depicted as a woman with a scorpion's body or as a beautiful goddess with a headless scorpion as her crown. Image adapted by Lauren Raine.

The headless scorpion as her crown represents the upstart passions, the unconscious feelings of jealousy, self-aggrandizement, and lust that interfere with our ability to have interpersonal relationships. Selket herself does have a head, and she shows us that these hidden scorpionic tendencies need to be brought up from the unconscious mind and transformed through the conscious mind into more useful and healthy forms of the desire nature. In other words, it's not a bad thing to desire or want; it only becomes a bad thing if you are not conscious of the way you manifest it.

Seshet

As early as the second dynasty Seshet appeared as an ally to the pharaoh, establishing the boundaries of the cities, temples, and palaces and recording the historic deeds of the king. Some myths say the goddess of knowledge

invented writing in a partnership with Thoth, who then brought and taught it to the people. A patron goddess of architecture, she appears in every temple laying the foundation of it alongside the pharaoh. Seshet developed the understanding of complex patterns, such as astrology, astronomy, geometry, building and surveying, and mathematics, as well as an understanding of the importance of keeping track of historical records, like accounting, census taking, auditing, and any other facet of written documentation.

Seshet's placement near Selket emphasizes the idea that our unconscious material needs to be brought into conscious awareness. One's life experience—its emotions, as well as its actions—must be elevated into awareness so that the difficult passages we undergo and the difficult people in our lives (whom we somehow learn how to love) become part of our soul's record. As a cosmic record keeper, Seshet is an ambassador to humans all over the world from the stellar galactic council that oversees the happenings of the times on our planet. In addition to her close observance of human time, she is aware of the much broader time-space continuum.



Fig. 2.3. Seshet energizes Thoth as he records the pharaoh's deeds in the Akashic records. Photo by Indigo Rønlov.

As keeper of the Akashic records on every plane, Seshet is honored in the main colonnade of the temple for her role in allowing us to access our reason for being according to our original soul contract. She also assists us when it is time to give our wisdom back to the world by supporting us when we take up our pen or whatever craft we choose to convey our thoughts and understanding. She writes her hymns in our hearts and instills the poetry of nature into our minds, as with gladness she records the important events and activities of our lives on the leaves of the sacred *ished* or *persea* trees, said to represent the Tree of Life. Although the Tree of Life is usually seen as an acacia, sycamore, tamarisk, or any other tree specific to a particular tradition, here in Nicki's garden the sacred tree of Seshet is represented by a great, fragrant lilac.

Hathor and Sekhmet

The main goddesses of the temple are Hathor and Sekhmet, whose magical birth on Nicki's land back in 1997, on the summer solstice, created the original temple pillars that became the invisible obelisks through which one enters the Holy of Holies. Although the goddesses are interconnected, they each carry specific energies.

Hathor is linked to the sky as Nut, our Milky Way galaxy, also a cow who feeds the pharaoh from her udder. Hathor's milk heals the injured eye of Horus. The *gala*, or milk, of the cow goddess is celebrated in the astrological temple of Hathor at Dendera. The worn sandstone steps of this temple, which the priestesses climb to perform certain ceremonies on the roof, are decorated on each side with representations of the neteru carrying their offerings. These images are still visible as the visitor climbs to the rooftop to see the famous zodiacal ceiling. These images stand as reminders of the thousands of years and ways in which the goddess has been honored.

Hathor is such an ancient goddess that images of offerings being made to the cow goddess appear in the Sahara Desert and go back to the astrological age of Taurus, which various sources date as early as 4525 BCE, when Hathor was the patron goddess of the animals.³ She is also the patron goddess of minerals, mountains, and mines. The turquoise sky and the malachite green grasslands were both her domains. Her ritual implements include the sistrum, a musical instrument that when rattled mimics the sound of the reeds blowing in the wind; the *menat* necklace, a beaded necklace with a counterweight that substitutes as a rattle; and the frame drum that her priestesses carry. Her sacred mirror was both an instrument for highlighting one's beauty and a scrying mirror to foresee future events.



Fig. 2.4. Statue of Hathor. Photo by Nicki Scully.

Hathor's stories are linked to the goddesses Isis, Nut, Meheit, and Ba-t, for they too are connected with the water buffalo or cow. It was while attempting to understand these connections that Nicki came to realize that Hathor is a kind of cousin to White Buffalo Calf Woman, of the Lakota Native American tradition, and much of the wisdom of these two figures is similar.

When linked with the sky goddess Nut, Hathor's hidden qualities include her capacity to swallow the sun each night, carry the light through the

dark hours of the duat (the underworld) then give birth to the sun each and every morning. Some of the most beautiful hymns to Hathor praise her as being the “Golden One”; i.e., a female sun. Her light is fructifying rather than blazing, however. She was the golden orb of light at dusk and dawn. At Dendera and Deir el Bahari, a golden statue of the goddess was carried to the rooftop to receive dawn’s first light and to energize the plateau as day began. Her priestesses were astrologers extraordinaire because, as we know now, sunrise never occurs at exactly the same time on any given day of the year. Her power and magic lie in understanding cosmic patterns that create perfect timing for events to happen. This talent was recognized as a form of magic. Again, her timing, in terms of the birth of our temple, could be understood as part of her magical processes; however, what appears to us as magic is to the neteru science.

Hathor is the golden calf that caused the biblical ruckus at Mount Sinai, for it was she whom the people were celebrating while Moses was fasting and bringing forth the Ten Commandments. Think about that if you will!

As the goddess of sensuality and sexuality, Hathor has consummated sacred unions with many of the Egyptian neteru. She is honored with Min, with Sobek, with Amun (in her lion form, as Mut), and in particular, with Horus. In the *hieros gamos*, or sacred marriage, she partners with Horus, which means she makes love with the pharaoh and is therefore the lover before she becomes the pregnant mother Isis.

The following invocation to Hathor poured through Nicki spontaneously, perhaps because of the tremendous grief she experienced in the week following the death of her friend Jerry Garcia of the Grateful Dead. Not only did the Grateful Dead first take Nicki to Egypt (Nicki’s ex-husband, Rock Scully, was one of their managers), Jerry and his music created all that Hathor stood for: the culture of joy and celebration, of love and inebriation, and the exploration of the starry firmament and all the ecstasy and beauty that dwells therein.

Invocation to Hathor

*Egypt, Egypt, land of the ancient mysteries,
follow the path that sets you free,
back through time to your destiny.*

Egypt, her power calls . . .

*The cobra rises, dancing.
She wraps around your mind
and pulls you back through time.*

*You wake as if from a dream.
The mists of time release their hold.
Your heart responds
and shines its light on Egypt.*

*Ancient land of mysteries,
down by the Nile your soul is free
to follow the dream.*

*Your senses heighten, colors brighten,
cells tingle, memories mingle.
Listen for the jangle of the sistrum.*

*It's lush and green at the edge of the Nile.
There is plant life on the shore—papyrus and lotus,
lilies bursting through still waters.
The river is full and alive,
pink and gold shimmering on her placid surface,
concealing
the force of the goddess
pulling the current below.*

*You're walking with your lover
down by the river,*

*fingertips touching,
sparks flying,
daylight dying—
the goddess waiting to be born.*

*Hathor, Hathor!
Goddess of love,
enchantress of the night,
linger awhile
down by the Nile
with your lover.
You are sacred.
You are holy.
You are one.*

*Your boat is hidden
in the tall reeds, a wonderful
Egyptian barque, her high prow
carved in the image of Hathor.
A woman's face, cow's ears,
great horns holding the sun.
Her glyphs are painted on the sides of the boat.
Incense fills the air.*

*You and your lover settle into soft pillows
on the deck of the barge.
The sun sits low on the horizon,
captured in the horns of Hathor,
as your boat pushes off toward the west.*

*Water laps gently against the sides of your boat,
soft tongues hiding the fierce force below.*

*Your boat enters the current,
pulled by the lure
of the goddess.
In your lover's eyes
you see yourself reflected
in the last rays of the dying sun.*

*Hathor, Hathor!
Lady of Heaven,
Mother of the sun,
carry us into the night
chasing ecstasy.
Marry us in the night
for eternity.
Bury us in your body,
in our fantasy.
Hathor, Hathor, come play with us!
Linger awhile . . .*

*In the blue black blanket of night,
a great constellation of stars
lights the sky with her image—
the goddess revealed,
invoked by your embrace.*

Love lights a sacred fire in the cauldron,

*dancing and spinning,
creating light from darkness . . .
Heat rises.
Your sacred barge ascends upward
into the mouth of the goddess.
You are absorbed into the divine.
You are dissolved into the divine.
You are
divine.*

*You flow
home to the heart of Hathor,
home to the star-studded gleaming gift of rapture.
Linger awhile . . .*

*The jackal howls, tearing the dream.
The baboons celebrate the birth of the sun.
Day breaks over Egypt.*

NICKI SCULLY

Whereas Hathor is associated with love and compassion, Sekhmet, the lioness goddess who is the feminine face of the sun, represents a fierce compassion that complements the warrior, destroyer stance for which she is best known. Sekhmet is the guardian of ma'at. Whenever the pendulum swings and Earth loses its balance and harmony, Sekhmet incarnates to set things straight, as we have seen in the surge in her popularity in the last few decades as people who are awakening find her in themselves. The disrespect of people toward one another and toward nature that Sekhmet finds on Earth today is inconceivable in a world dedicated to the service of truth, justice, and harmony. Thus she is both the lioness huntress and the quintessential healer.

The Great Sphinx is understood by many, even in ancient times, as a lion that guards the mysteries in Giza.^{*10} That lion is associated with Aker, an Egyptian god of Earth and a guardian of the underworld who predates Geb. Aker is actually a double lion, which suggests that somewhere on the other side of the Giza necropolis, or perhaps Earth, is another lion guardian of Earth mysteries. That indicates that Sekhmet takes her place as one of the guardians of the Holy of Holies. She links to Tefnut, a goddess of moisture, who is partnered with Shu, a personification of air and one of the Ennead. In the Tekenu spirit journeys we present in chapter 5, you will see that the high priest or priestess was aligned with the lion goddess; after the initiate achieved high priest status, he or she was given the honor of wearing a leopard skin.

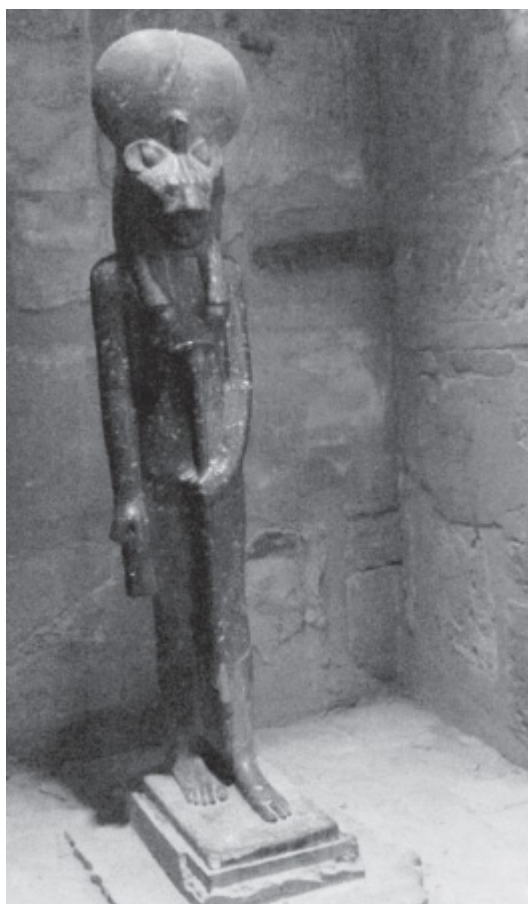


Fig. 2.5. Statue of Sekhmet at Karnak. Photo by Indigo Rønlov.

The Great Sphinx constantly contradicts itself as to its mysteries. What mysteries does the Sphinx guard and protect? Are these mysteries human, in that for us to understand them we must be either initiated or have highly developed consciousness? Are these initiatory mysteries kept from all but those who have been given the gift of direct experience? That depends on whether you see the Sphinx as human, lion, or Anubis. It is entirely possible that at least in the last three thousand years of recorded history its face could have been carved into each. However, because the Sphinx is carved from one solid chunk of bed-rock, the adept who sculpted this rock outcropping was limited to a great degree by the shape of the stone. It's like figuring out the difference between Old English and modern English. Go figure. . . .

As the feminine face of the sun carries the fire that transforms, Sekhmet wears on her diadem both the sun and the cobra, which represent the power of kundalini. Sekhmet confers in each of us the courage, energy, passion, and will to accomplish our sacred purpose. She plants the seeds of our sacred purpose in the fertile ground of forgiveness and understanding prepared by her initiations.⁴

One of the attributes that Sekhmet shares with Hathor is a deep love of all humans. She is a very complex goddess, and it is almost impossible to say that she is this or that. She protects what she loves and will kill whatever is going to harm it—which leads us to Wadjet, the goddess of kundalini, who has no trouble destroying the arrogant and the ignorant.⁵

Wadjet

Wadjet, another predynastic diety, is the cobra goddess, related to Uto, the original cobra goddess of the Nile Delta. As the guardian and protector of Lower Egypt along with her twin sister, Nekhbet, the vulture who watches over Upper Egypt, Wadjet is the red crown of the pharaoh, and her sister is the white crown. Hidden among the cattails in the Moon Temple of Thoth, along with a half-buried statue of Sobek, the crocodile god, is Wadjet, who guards the entrance to the underwater path to the Holy of Holies, between the statues of etheric Sekhmet and Hathor and the pond.



Fig. 2.6. Wadjet, wearing the crown of Lower Egypt. Illustration by Erin Alaina Schroth.

Wadjet is emblematic of the awakening kundalini energies from the depth of one's being. Reaching up to heightened consciousness and powerful visionary possibilities, she manifests as the third eye on the pharaoh's forehead, or for the adept of the mysteries in our own ajna center. From her place on the crown of pharaoh she spits fire at his enemies. We might even think of her as the stalk of the lotus, hidden in the depths of the waters, rising up into the light. She becomes the energy that drives the lotus to flower on the head of Nefertum. Whenever we plant her flag, Normandi feels a sense of "watch it," because Wadjet carries the energy of caution about her, as well as an invitation to be aware, as the opening of the third eye. Initiates who wear the uraeus crown are considered to have been awakened by the kundalini power, and thus she is The Great Awakener.

Osiris

Osiris was the first man-god on Earth, the oldest son of the Earth god Geb and the sky mother Nut. As brother and husband of Isis, he posthumously begot his son, Horus. Most often, because he was also a mortal born into time and space, Osiris is the first god to die, and thus, he is considered a god of the afterlife and the underworld and lord of the dead. A merciful judge of the souls in the afterlife, he also granted resurrection and all rebirths,

including the wheat, crops, and other vegetation that sprang from the fertile black soil in the fields near the Nile River.

In the moon temple the flag of Osiris is placed next to a hawthorn tree indicative of the heart medicine associated with this tree, which provides us access to the mysteries of death and rebirth. It is also conveniently located to the right of the Hathor/Sekhmet portal near the edge of the pond. This open space marks a spot where we can gather to do our work and ceremonies outside when the weather permits. In the land of Byblos, a strong, ancient tamarisk tree ensnared the floating, wayward coffin of Osiris, which was where Isis, who went looking for her dead husband, found him. The tamarisk of Lebanon does not grow in Oregon, so we chose this hawthorn tree to represent Osiris.



Fig. 2.7. Osiris wears the white crown and appears wrapped in mummy cloths. Image adapted by Lauren Raine.

In this particular myth, the king cut down this stately tamarisk to use its trunk (with Osiris still in it) as the supporting pillar of his temple. Isis,

disguised by her grief, turned herself into a kite and flew about the pillar, keening for her lost husband. Through magical means she tried to preserve the son of the king and queen of Byblos from mortal death, such as that Osiris had suffered, by burning off his mortality in the flames of a pyre.

The tree of Osiris looms large in mythology as the growing Earth principle of the divine and its subsequent decay. The sacred tree which represents the life and death cycle of Osiris trapped within it, bears a resonance with the legend of the Norse god Odin suspended upon the world tree as axis mundi, as well as a resonance with the wooden cross of Jesus who, in the Christian tradition, hung upon the truncated tree of life. In the Buddhist tradition, it is the Bodhi tree under which the awakened Buddha sits. In light of this strong connection to the divine tree, it is not surprising that upon two occasions since the temple was consecrated when ice storms pushed down the tree, we have raised it back up and supported it; and it still lives. The pillar that supported the Babylonian temple was said to have been the tree in which Osiris's coffin was ensnared after he was murdered by Set.⁶

Anubis and Set

In this temple, the body of a bronze statue of Anubis contains within it some resemblance of Set, both of whom have variously been described as desert jackals. When we first saw the wax for the casting, Nicki was unsure, but Mark immediately recognized the necessity of honoring Set in the temple. Consider that the more an individual tries to hide the family secret—a murder, an affair, an illegitimate child—the more that event casts a psychological shadow over the entire family's history. Set, the bad seed of the family of Nut and Geb, had to take his place in the temple, where we could keep an eye on him, so to speak.

Anubis, the disavowed child, recognized Set's energy, contained it, and learned to use it in our temple as part of his healing capacity. Anubis himself had much to overcome; it has been noted that the wounded healer heals best. The first-born son of Osiris, Anubis was abandoned at birth by his mother, Nephthys, for fear of her husband Set's famous temper. When she found him shivering in the cold night air of the desert, Isis, the wife of Osiris, cared for and raised her sister's child. Anubis works in the underworld as a psychopomp, escorting souls in transition; he is also the guardian of abandoned, miscarried, and aborted children.

The healing influence that Anubis has over the dead and the care with which he tends the deceased create an energetic healing. In spiritual healings of any kind, death may be considered the ultimate healing that releases one from the confines of physical pain and suffering, which Set might be said to inflict. So Nicki and Mark are grateful that Anubis, their beloved guardian and staunch ally, had come forward to embrace Set's energy.



Fig. 2.8. Anubis. Photo by Indigo Rønlov.

Commonly known as a funerary god, he carries the canine sensitivity of a jackal (his form is that of a man with the head of a jackal with alert ears) to find not only lost souls, but anything else that is in a state of decay, be it a

corpse or cancer. Loyal friend and great teacher, he is so closely identified with Thoth that the Greeks honored a deity that they called Hermanubis, an aggregate deity who taught the celestial mysteries as well as the mysteries of the underworld. It was Hermanubis who is attributed with the maxim “As above, so below.”⁷

Anubis often comes in the place of Thoth when Nicki initiates students into Alchemical Healing. He is known as the god of embalming, for it was he who performed the funerary rites of his dead father, Osiris, and wrapped him in mummy cloth once the pieces that Set had scattered were found. Like Isis, Anubis is Thoth’s protégé. It was Thoth who asked Nicki and Linda Star Wolf to write the *Shamanic Mysteries of Egypt* and *The Anubis Oracle* as vehicles for Anubis to convey to the people of Earth what he had learned in the underworld and bring that knowledge into the light.



Fig. 2.9. Set. Image adapted by Lauren Raine.

In Roman times, Set was known as Saturn, while Osiris was equated with Jupiter. Both Set, the god, and Saturn, the planet, were equated with

restriction while Osiris and Jupiter promoted expansion, fecundity, growth, and abundance. To this end, Set was the scythe and Osiris was the wheat. Not only to the Romans, but to the ancient Egyptians as well, Set represented in astrological terms the Saturnian influence of limitation, the constriction of ego, and the boundaries of form. Originally the god of chaos and storms and lord of the desert, Set was later demonized because of his impetuous assertion of will. That trait is what we hear about most often, as told in such stories as how Set speared his mother's side in order to speed up his own birth; how he murdered his brother Osiris; and how he warred for eighty years with his nephew Horus over who would inherit the land after Osiris's death. Set's willpower, his drive for self-protection, and even his ego were seen to be important attributes of a pharaoh's power to rule.

Remember that Set, like all the god and goddess archetypes, represents the shadow aspect we all have within us. It is part of being human. Like the serpent in the Garden of Eden—and Set is also depicted as a serpent—he teaches us through confrontations with the unconscious part of ourselves. That is why Set is included in the moon temple. It is the power of Hathor's love, Thoth's mind, and Anubis's vigilance that transforms every adversarial challenge that Set represents.

Neith

Next we honor Neith. In chapter 1 we noted that her name in early hieroglyphs was written as N-t, meaning “the Goddess,” referring to her status as Queen Mother of all the neteru. Whenever trouble arose in paradise, it was Neith who commanded the final decisions. She reached into her own innards to create from her substance the firmament of the cosmos, to bring forth our three-dimensional reality. Everything that exists, therefore, is her child. As a creator goddess she is often depicted wearing a shuttlecock on her head, which signifies the craft of the weaver goddess creating life in her web of being.



*Fig. 2.10. Neith as she appears in the New Kingdom tomb of Ramses III.
Illustration by Karen Klein.*

Sobek

Sobek, the crocodile god who bears similar characteristics to Set, represents all that which lives in the shadowy realm beneath our consciousness in the same way that a crocodile inhabits the waters of the Nile; only his eyes glimmer above the surface as he watches for his prey. A vigilant protector god, he holds an ankh, representing his ability to undo evil and work cures.

The original wooden buttress on the far side of the pond that defined the home of the crocodile god has long since decayed and disappeared; however, the energy of Sobek, his power, and his ancient reptilian wisdom comes alive whenever we plant his flag (and we are always aware of his presence). A son of Neith, his father is unknown, although it is probably Atum, as expressed in the myth that the god Atum speaks across the body of the water—Neith—and the child is born from her depths. Sobek's seat of power in humans is in the reptilian brain, where he watches over the things we don't have to think about, such as breathing, circulation, the rhythms of eating when hungry, and the rest of the autonomic functions that we take for granted.



Fig. 2.11. Sobek. Photo by Nicki Scully.

Sobek represents the desire to live and the ravenous desire nature of life itself. His seat in the human body is the basal ganglia, located at the base of the forebrain, whose structures come from the precursor to the limbic system, at the crossroads between reptiles and mammals. It controls the emotions and reproductive behavior, as expressed in the statement, “Do I eat it, do I run from it, or do I make love to it?” These are the things we don’t need to think about but rather feel—such as eye movements, fight or flight, or eat or be eaten. Perhaps Sobek’s attunement with the natural rhythms of life allowed his reptilian and dinosaur cousins to keep the same form for many more thousands of years than other creatures. Our reptilian brain represents an aspect of Sobek. He is also a strong grounding influence, as seen in the human vestigial tail, of which the coccyx is a remnant, and which connects us deeply to the earth.

Heket

All children were bequeathed eternal life from the frog goddess Heket. The ancient Egyptian hieroglyph for 100,000 was the tadpole turning into a frog—no doubt a common sight when Nile frogs were spawning. The frog-headed goddess is depicted as offering the life-giving ankh to the child in the making in Queen Hatshepsut’s conception scenes at the temple of Deir el Bahari. One of the first manifestations of Creation to arise from Thoth’s cauldron, the frog goddess ushers in transformation and magic, represented by the life cycle of tadpole to frog. Most living creatures, whether reptile, fish, or mammal, begin their embryonic form as a tadpole. The Kemetic (ancient Egyptian) word *heka*, derived from her name, represents the alchemical, magical first utterance, the sacred word. The frog goddess appears as Hecate, the moon goddess, in the Greek Olympiad.



Fig. 2.12. Heket. Illustration by Erin Alaina Schroth.

Surprisingly, or perhaps not, a frog's fertilized eggs lie on the surface of water like tiny moons before they become tadpoles. During the mystery school retreat, when we brought in the Heket mysteries and consecrated her chapel, participants were treated to the sound of their magical croaking coming from the pond all that full moon night. In the morning we awakened to find the pond filled with frog eggs floating on the water.

Tauret

The goddess of maternity and childbirth, Tauret appears as a hippopotamus with pendulous human breasts, a pregnant belly, lion paws, and a crocodile tail. We commonly honor her as a hippopotamus, for in that form she attends all births and knows the sound that eases the passage of the infant through the birth canal. She will teach that sound to any pregnant mother who chooses to make a relationship with her.⁸



Fig. 2.13. Tauret, the hippopotamus goddess of birth and fertility. Image adapted by Lauren Raine.

In her composite form she manifests as Ammit, the underworld goddess and eater of souls, who exhibits a crocodile's snout, a lion's forepaws and back, and a hippo's belly and tail. Tauret in the night sky was the original North Star around which the other divine beings spun; she appeared as the constellation Draco from 3942–1793 BCE. Thuban, the brightest star in the head of "the dragon," aligned with the entrance to the Great Pyramid, connecting Tauret with death, rebirth, and eternal life. In the night sky, Tauret held her place in the waters of the cosmos with Sobek, who rides on her back. The pair can be seen in the replica of the original zodiac in the temple of Hathor at Dendera.

Nekhbet and Mut

The power of the vulture is to take the putrefactions of life, digest them, and return them to life in the form of a new egg. The name Mut in the Kemetic

language means both “death” and “mother.” The goddess Mut, consort of Amun, is often depicted as a vulture, especially in hieroglyphs, because ancient Egyptians viewed vultures as nurturing mothers with protective powers. Mut guards the deepest transformative mysteries of turning death into life. The vulture headdress that most often signifies Mut is worn by queens and relates to the function of queens to procreate and nurture their children. Why a vulture to indicate motherhood? In the desert climate where starvation is a possibility, the self-sacrificing vulture was observed to pluck at its own breast and feed its flesh to its children. Mut was so strongly identified as the Queen Mother that the hieroglyphs of both egg and vulture were used to denote any goddess, or, for that matter, any mother. Mut’s husband Amun was the most powerful god in the New Kingdom pantheon, and their son Khonsu is an important moon god that we will discuss further in the book.

According to mythologists Barbara Walker and Erich Neumann, Nekhbet was the archaic form of the vulture goddess who became known as Mut in later Egyptian cultures. Originally, however, Nekhbet was the first ancient matriarch. Her place of power was known as Nekhen, the original City of the Dead.⁹ She was the original alchemist who reconstituted the by-products of death and turned them back into life. Whereas Mut might be seen as the mother, Nekhbet would appear as the grandmother. She was also the goddess of the oldest known oracle at the necropolis. As Nekhbet, the vulture wings her way through every temple and is carved into the lintels of each doorway.



Fig. 2.14. Mut, the vulture mother goddess. Image adapted by Lauren Raine.



Fig. 2.15. Nekhbet. Photo by Indigo Rønlov.

In *The Anubis Oracle*, Nekhbet (merged with Mother Mut) appears as the first card of the major arcana, as the Alchemist, for she watches constantly and knows the exact moment that death of the old occurs, which is the ripest moment for initiating change that brings a new level of consciousness. She shows up as each new chapter unfolds a major initiation that signifies a new alchemical process, a new chapter in the Great Work. Vulture guardian goddess of Upper Egypt, she pairs with her twin sister, Wadjet, the cobra guardian goddess of Lower Egypt. Together they are the Two Ladies, both feared and revered for their protective powers.

Horus

The hawk god of ancient Egypt existed in two forms. As the second-born son of Nut and Geb, he was a brother to Set and Osiris. This hawk god known as Horus the Elder chose not to incarnate on Earth, but to take his place soaring in the sky, close to the body of his mother. Horus the Younger, the hawk god who was the immaculately conceived child of Isis and Osiris, became the heroic template for the pharaoh. This Horus incarnated on Earth after his father had left the earth plane and gone on to the underworld. The pharaoh as embodiment of Horus the Younger was the divine ruler of Egypt.

Horus the Elder is most easily identified as the hawk-headed god who wears the white crown of Upper Egypt, or simply as the hawk in flight.

Horus the Younger may take two forms. As a sovereign ruler, Horus wears the double crown of Egypt; that is, the white crown of Upper Egypt and the red crown of Lower Egypt. As a child, when he is in need of his mother's tutelage and protection, he wears the long braid of hair on the side of his head that indicates he has not yet reached maturity.

The history of Horus is written all over the temples of Egypt—from his magical and secret birth to childhood lessons in which he is taught by his dead father in dreams, his living mother, and associated neteru. He embodies the path of the spiritual warrior, the symbolic hero of the journey from childhood to pharaoh. After eighty years of warring with his uncle Set to avenge Osiris's murder, he became and is still the ruler of the Two Lands. Every pharaoh possesses a Horus name, indicating that he is the child of divine parents and the earthly representation of the ruling god Horus.

In our modern age Horus represents Christ consciousness, in the sense that he has the ability to unify a spiritual vision manifested on Earth. Although hawks do not have neocortices, the archetype of Horus does. With his developed neocortex, Horus has the ability to vision quest, download the divine plan, and enact it for the good of his community and the world. Every one of us needs to understand the capacities he represents. The initiations that are undertaken in mystery schools around the world are intended to make each one of us a Heru (Egyptian)/Hero (English)/Horus (Greek).



Fig. 2.16. Horus. Photo by Nicki Scully.

A quality of the hawk is its ability to use light to navigate through the air along a flight path according to cyclical needs at any given time. The light tells the bird when to nest, when to migrate, when to sleep, and when to hunt. Connected thus to the light, Horus is the golden falcon, equated with the sun god Ra.

Ra

The visible manifestation of solar energy and the strength of the light principle, the god Ra is represented by the sun at midday. In the earliest myths from Heliopolis, he emerged at the dawn of Creation as light moving forth from the lips of the invisible creator god Atum. In nearby Memphis, the light of Ra sprang from the lips of Ptah. In Hermopolis, Ra is paired with Ra-t, a female being of light who is probably Hathor, in much the same way that Thoth created four primordial paired beings in his cauldron. Called the Ogdoad, these four frogs and snakes represented the concepts of the masculine and feminine watery abyss, darkness, limitless space, and limitless time from which Ra and Ra-t emerged.



Fig. 2.17. The hawk-headed Ra with sun disk as crown. Image adapted by Lauren Raine.

He was the original fire source from which life emerged. His myths say that after making Earth fertile, he distanced himself from his creation, similar to the way the planets and the sun in our solar system move apart from one another. Ra's light itself, whether Ra or Ra-t, is the fiery love of the divine. In Heliopolis, Ra himself represents the blazing glory of the sun at midday and the alchemical gold that is the desired result of every process of the Great Work—including this book, we like to think.

The solar orb is considered the right eye of Ra. The left eye is the lunar eye of Thoth. The solar eye, which is also equated with the Eye of Horus, often appears as the third eye and has a connection with Wadjet in that it can be vengeful and dangerous. It can also be life-giving; in all cases it is magical. The hieroglyph of the eye means “to create, to do, to enact, and to energize.”¹⁰ The eye of Ra is the vision that this powerful divine being projects onto planet Earth and into our own third eye as its sacred intention.

As in the sun's place directly above us, Ra's place of honor is the center of the garden, which was in its first iteration designed as a sundial and remains the center of the Moon Temple of Thoth's garden. The flag that was

created for this spot was dedicated to both Amun and Ra as the whole of the sun, that which is seen in the day and is the mystery in the night: Amun-Ra.

Bast

The goddess Bast is a sister to the lion-headed warrior goddess Sekhmet; however, Bast represents the tamed, nurturing energy of the cat rather than the huntress and protective energy of the lioness. Bast draws us into celebrations of life with her sensory delights, the pleasures of eating, drinking, and making love. In this respect she is yet another side of Hathor, with all of these goddesses creating a triple goddess energy that expresses the young woman, the mother, and the elder wise woman. We plant her flag of honor in the shade near the grape arbor of the moon temple.



Fig. 2.18. The cat goddess Bast. Image adapted by Lauren Raine.

Bast helps us draw comfort in times of need, to calm fears, to soothe the nerves, and to manifest the great purr that brings us into a natural state of balance and harmony. Bast takes care of herself and teaches us to do the same. She manifests self-love and is therefore a great goddess of fertility. She pairs the souls of mother and child in order for each to teach the other the power of love.

Ma'at

In the first chapter we introduced the reader to Thoth's companion, Ma'at. Always with us in every mysteries retreat from the beginning, we never found a comfortable place for her in the temple until 2014 when it became apparent that hidden in an alcove beyond the hedges, she wanted us to create a space for her teachings. More than just a simple flag, she wanted a place where we could gather, a true "Hall of Ma'at," such as exists in the underworld.

Ma'at's sanctuary is currently a work in progress. During the 2014 mystery retreat we consecrated this sanctuary with the Covenant with Ma'at initiation, which is included in this book. Please refer to our previous discourse on the attributes of Ma'at (see [here](#)).

Khnum

The name Khnum means "to create." In his temples, the creator god sits at his potter's wheel crafting the human body and its *ka* spirit, or etheric double. The ram god Khnum creates the body of every living creature on Earth. On Elephantine Island in Upper Egypt, the temple in which this divine potter molds humans out of Nile mud is situated next to a Jewish temple that had a similar Genesis myth in which Jehovah made humans from clay. When Khnum connects the *ka* to its new body and animates it, he creates a spiritual link between these bodies.

While other gods create on mental planes, the great creator god Khnum works in the astral plane closest to earthly manifestation. He uses the vibrations of his potter's wheel—the vibrations of creative mind itself—to build up the layers of the body. These layers manifest in such visible levels as the auras, the nervous system, the skeleton, the muscular system, and all of the associated properties encoded within the DNA of each cell. Khnum hardwires the body functions to their spiritual purpose. His horns, which resemble floating waters, are a symbol of the vibrations that emanate from Khnum's wheel. They are the wavelike horns of a ram, from which the shofars of antiquity were made; notably, they also look like DNA spirals.



Fig. 2.19. Khnum at his temple on the island of Elephantine. Photo by Indigo Rønlov.

Khnum reminds us that everything is built in layers, just as his island temple in the Nile River in northern Nubia is built on the layers of preexisting temples. That is how the etheric template works. The form rests on its previous forms in the same way our being conforms to our previous incarnations, and in the same way that our moon temple is built on the template of Egypt's ancient temples. Khnum is honored next to the garden closest to the house where the large stump of an old tree remains and is a reminder of the potter's wheel on which all life is turned beneath Khnum's hands.

Khonsu

Khonsu is a lunar god, closely connected with Thoth, similar to the way that Isis and Nephthys or Hathor and Sekhmet are paired. Whereas Thoth is explicit in his fullness and accessible through his light, Khonsu represents the occluded side of the moon in all its phases. Khonsu appears in many different guises, wearing many different faces, each representing a phase of the moon. In one Hymn to Khonsu he is said to be conceived on the day of the new

moon, born head down into the moon's crescent, and becomes an old man on the fifteenth day. He is also depicted as wearing the long side braid of youth.¹¹ Since both Khonsu and Thoth are represented by the sacred ibis and the baboon, the two of them can only be distinguished by determining whose name appears near the carving or on the statue.

Khonsu's name means "wanderer" or "the traveler." As the moon arcs across the sky, he watches over those who undertake a night sojourn. He is also the guardian of foreigners. A god of time, he numbers the days of a person's life. He rules the tides and the cycles of the menses. Known for healing a granddaughter of Ramses II of demonic possession, he became respected as a healer. This exorcism was accomplished by honoring, celebrating, and feasting the demon, who then went away sated.¹²



Fig. 2.20. Khonsu as a baboon. Photo by Nicki Scully.

In the Pyramid Text, Utterance 402, the so-called (according to traditional interpretation) Cannibal Hymn presents Khonsu as a bloodthirsty god who eats the other gods and consumes their magic. In fact, we are what we eat. When we “devour books” or give special attention to various gods, we consume their knowledge, their gifts, and ultimately, their divinity. We recommend you do the same. Khonsu offers the entire nurturing abundance of creation in his communion with nature and the *neteru*. We plant his flag beneath the apple trees near the composted soil that is used to nourish our garden.

Revered Figures Outside the Egyptian Pantheon

Although they are not part of the family of the Egyptian *neteru* proper, we honor certain revered figures of other traditions, such as Buddha, Kuan Yin, and White Buffalo Calf Woman, with whom we have special relationships and who hold sacred spaces in our temple.

In 1985 we built a sweat lodge on our land. Although the *inipi* ceremony, as it is called by the Lakota natives, is not part of the temple, we pass the lodge on our way to great Mut and Horus. We always stop to honor White Buffalo Calf Woman, for it was she who brought the sacred *inipi* ceremony to the people. Likewise, in 1992, still many years before the temple was consecrated, Mark cultivated most of the garden while Nicki was going through chemotherapy and radiation for breast cancer. We had a beautiful outdoor patio statue of Kuan Yin, the oriental bodhisattva of compassion, which we placed next to the trunk of an ancient apple tree. With a birdbath before her statue, the garden has been commonly known as Kuan Yin’s garden ever since. Therefore we pay our respects and offer gratitude to Kuan Yin during our processions. We are not sure how long the statue of Buddha, one of the most well-known and accessible enlightened beings, has sat in lotus position in the bamboo that takes up a terrace in our fire circle; however, we always honor him as we pass between Anubis/Set and Neith.

These deities are not part of the Egyptian pantheon and are not invoked with flags during the temple opening procession; however, they are always acknowledged. We honor the beings from other traditions who have made their presence known in the same way that foreign gods and goddesses made their presence known in ancient Egypt. Every energy in the cosmos adds to the universal life force we know as God/ Goddess.

THE COURTYARD: THE FOUR ELEMENTS AND OTHER PRESENCES

Before we enter the Moon Temple of Thoth to receive teachings, we must cross through the outer courtyard that fills the space between Seshet, Hathor and Sekhmet, and Osiris. This is where, weather permitting, we teach our class in the garden. Here we also honor the four directions and the four sacred elements by planting the flags that identify these elements alongside some of the gods and goddesses who represent the qualities of those elements. In this way, we honor the neteru for whom we have not yet consecrated a particular sacred space, but whose presence is nonetheless of great importance to our work.

In North America, the directions are called according to the way the intercessor, or medicine man, was taught. That can differ not only from tribe to tribe but within that tribe. There really is no “right” way. What is most important is the honoring. The elements and gods and goddesses of the four directions include:

East: The sacred element of air, as represented in Nicki’s books *The Shamanic Mysteries of Egypt* and *The Anubis Oracle* as the crested ibis, is located in the eastern part of the courtyard. The mythological akh bird, which is Thoth in his crested ibis form, is very significant to the work of this book in that it is the fully realized human that the akh bird represents. It is he, in the form of the phoenix in flight, who will give us our final initiation to complete this particular round of the mysteries.

South: Here we plant a flag for the sacred element of fire, found in the south and represented by the desert, called the “Red Land” in ancient Egypt. This element’s attributes include action, creativity, transformation, courage, heat, and vitality, among others.

West: Water is not typically associated with the western areas of Egypt and the Sahara, but the flag of the sacred element of water is placed in the west, mostly because of Nicki’s immersion in various Native American and certain Western magical or pagan traditions. Water in the Egyptian traditions is represented by the Nile River, the great

source of abundance, fertility, and intelligence by which the ancient civilization of Egypt is known. It should be noted that the entire Sahara, including the Western Desert, is full of seashells deposited long, long ago, when that part of the world was under a great ocean. The sensitivities inherent in water are connected with our psychic abilities, which we explore in chapters 4 and 5.

North: The Great Pyramid, representing the sacred element of earth, holds its place in the north, much in the way it holds a geographic central point at the edge of the Nile. Because of its hardy four-sided foundation, the structure of any pyramid is strong and cannot be easily knocked over. Other properties of the North, which are similar in other metaphysical traditions, include the pyramid's connection to spiritual ancestry and its alignment with the gravitational pole of Earth and the circumpolar stars that represent eternity. All in all, the pyramid represents grounding, structure, security, and manifestation in physical form.

After the four directions and the four elements are honored, we go around in a clockwise circle again to fill in the spaces between the elemental flags with the flags of other presences with whom we are working and in accordance with the natural affinities each of them has to the directions and the elements. Again, these flags may be seen as placeholders until such time that divine being has his or her own specific location.

Ptah

For many centuries Memphis was the capital of Lower Egypt, and its creator god was Ptah. His blue skullcap represents his link to his source in the stars. Mummy cloths bind his feet, signifying his further reach into the underworld and the inner world. He is the original logos (order and knowledge), whose great magical utterance, called the *Ur Hekau*, created this world. All of creation, including plants, animals, and human beings, are the result of a happy thought of Ptah, which he still holds in his heart for us to attain. We place Ptah's flag within the circle of elements as close as we can place him to his consort, Sekhmet, and still hold the integrity of the circle.



Fig. 2.21. Ptah seated in mummiform. Image adapted by by Lauren Raine.

The Sphinx

In the north near the pyramid flag (which represents earth), we place the flag that represents the Sphinx. The north is known as the place of the ancestors and the wisdom keepers, the Imperishable Ones—the circumpolar stars, or the set of stars, that seemed to orbit the North Star through the course of the night and thus never dip below the horizon. The Sphinx is the great altar of Earth that holds within its crystalline matrix the entire history of this planet and its connection to our source in the stars.



Fig. 2.22. The Sphinx. Photo by Indigo Rønlov.

Sothis

In her star form, Isis appears as Sothis, the name the Egyptians gave the blue star Sirius, the brightest star in the sky. As Mother Earth, Isis is more comfortable in the fields or delivering babies than in a temple. In her star form of Sothis, however, Isis is a bodhisattva, an enlightened being who in her compassion and generosity gives back to Earth and the people of Earth all that she has learned.¹³ The bright blue star Sirius, which the ancients knew as Sothis, the celestial Isis, follows Osiris in his form as the constellation, Orion. During the seventy-two days between May and July, Orion falls into the underworld as the stars of this constellation set in the west and disappear from the night sky. These months represent the time in which Osiris fell into the river, drowned, and was carried out to sea. In the myth, as in the sky, Isis/ Sothis followed after him. The seventy-two days that were required for the priests of Anubis to mummify the dead are linked to this magical number. When the helical rising of Sothis can be seen in the eastern sky at dawn, the reemergence of Isis as Sothis heralds the coming of the annual flood that opens the ancient Egyptian New Year. It also marks Thoth's birthday.¹⁴



*Fig. 2.23. Isis as the star goddess Sothis sailing in her celestial boat.
Illustration by Normandi Ellis.*

Nut

This magnificent night sky goddess covers the ceilings of many temples and nearly every coffin. Her graceful body of stars arches over the Earth, touching it lightly with fingers and toes. As the Milky Way galaxy visible in the dark sky, her luscious white body arches over her beloved Geb, god of Earth. The Milky Way appears to break into two separate streams of stars that represent her legs, and where that stream meets it creates the empty, concave womb of Nut. On clear winter solstice nights, one bright star appears inside that womb to indicate the impregnation of the sky goddess with the holy child. Such a sight might have caused desert magician-astronomers to gaze up as they crossed the desert to find that brilliant star and the holy babe it signified. The milk of her Milky Way is attributed to Hathor. As above, so below; Nut is the river of stars, and Neith is the River Nile below.

Geb

Like Pan or the Green Man,^{[*11](#)} Geb represents Earth in all its lushness and abundant beauty. Although Geb represents Earth and Nut the sky, we place their flags next to each other, generally toward the north. He and Nut are the divine parents of Isis, Osiris, Set, Nephthys, and the elder Horus, yet in some of the myths of Heliopolis their firstborn child was Ra, the golden sun. Geb and his consort, Nut, exist in eternal longing, separated by their parents, Tefnut, the warm mist, and Shu, the air; yet it is through the portal that they create with their bodies that all things come into being on this planet. Hieroglyphically depicted as a goose, Geb is said to have laid the golden egg in an act of sympathetic birth pangs. In other representations, Geb appears as a man with a serpent head.

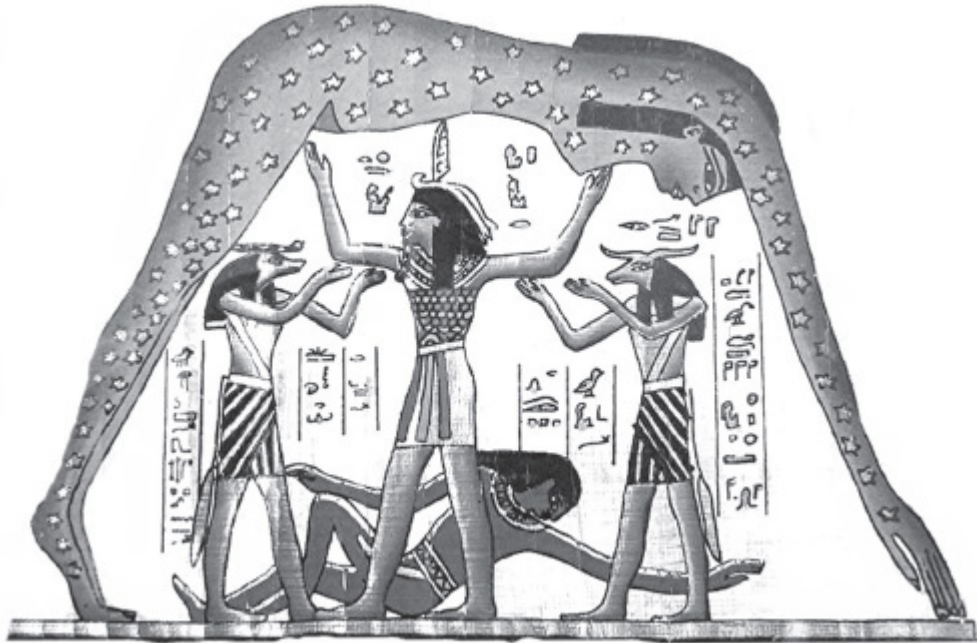


Fig. 2.24. Shu, god of the air, separates the sky goddess Nut from the Earth god, Geb. Image adapted by Lauren Raine.

Khepera

The winged creation god Khepera, considered an aspect of Ra, is a well-known solar symbol. His name, which translates as the “Becoming One,” indicates he is the creator/maker/transformer par excellence and the essence of life and magic. He embodies the philosopher’s stone, a legendary

alchemical substance said to be capable of turning base metals such as lead into gold. It is from the vulgar (earthy) matter of life that we arise to our potentialities, our enlightenment.

Khepera is usually portrayed as a hermaphroditic scarab beetle, pushing the dung ball that contains his progeny. He is sometimes portrayed as a man with the head of a scarab, or as a man wearing a scarab or dung beetle as a crown. The behavior of the beetle is like the sun god, who propels the sun ball through the sky every day. The beetle lays its eggs in a ball of dung, rolls the ball along the ground, and buries it. When the young beetles hatch, the newborn creatures are winged and fly off into the sky, hence Khepera, as a form of Ra, is associated with rebirth, renewal, and resurrection. The answer to the riddle of the Sphinx—*What walks on four legs at dawn, two legs at noon, and three legs in the evening?*—is Khepera-Ra-Atum. At dawn, the morning warmth of the sun is known as Khepera, the dung beetle who crawls above the eastern horizon pushing the egg of being, the most nourishing aspect of light. He walks on four legs, pushing the dung ball with his front two legs. Ra shines its blazing rays over the land of Egypt during the day, its famous summer heat drying up the flooded land in an ongoing cycle of too little and too much water. The riddle depicts the god Ra in human form, walking on two legs. Dusk brings us into the realm of the creator god Atum, as the aging sun passes into the night. Before night falls, Atum walks with a cane—on three legs. The night and its hidden solar mysteries are represented by Amun at Karnak.



Fig. 2.25. Khepera. Illustration by Erin Alaina Schroth.

As a scarab, Khepera protects the heart of the deceased. The winged Khepera wrapped around Earth enfolds and protects her and all her inhabitants from the toxic rays and gases generated in our direction.

The Dove

The trusting, innocent novitiate who enters the mysteries with the least experience appears as the dove. Like the Fool card in the tarot, she has everything she needs, although she doesn't know it. When she steps off the cliff and into the mysteries, she discovers a net—the family of neteru—to hold, support, and teach her what she needs to know to find her own power and divinity.¹⁵



Fig. 2.26. Dove. Illustration by Kris Waldherr.

FUTURE NETERU OF THE MOON TEMPLE

In addition to the aforementioned neteru and other presences, we acknowledge two more gods who have made their presence known to us

during the creation of this work and who wish to be represented in our moon temple in the future. We will create their flags during the next Egyptian Mysteries retreat, and they will be placed in the circle in the courtyard unless they ask for a specific location on the land.

Hapi

Whereas Geb is the god of Earth, Hapi is the river god, and thus associated with the element water. As a god of abundance, he holds platters of fruits and vegetables, with flowers and lilies draped over his arms. From his pendulous blue breasts flow the Blue Nile, a river originating at Lake Tana in Ethiopia, and the White Nile, the longer river, which originates in Lake Victoria in Uganda and Tanzania. During a famine, the pharaoh Zoser sent Imhotep, his vizier, to visit Hapi's island home in a cavern beneath Elephantine.¹⁶ He discovered that Hapi was not happy to have been forgotten; as a result, he had kept the rivers from flowing. When the vizier returned to announce this to the pharaoh, Zoser established an annual festival to celebrate Hapi. As a result of this honoring, the river's flow returned.¹⁷ A stela erected there marks this event. From that time forward, Hapi controls every Zep Tepi. He is feted in the temples at the start of the new year when the floods return, at the auspicious beginning of every important event (a death, a rebirth, etc.), and remembered as the cosmic origin from which all goodness flows.



Fig. 2.27. Hapi. Photo by Patricia A. Haynes.

Min

A dark-skinned god, Min represented the fertile black earth that enriches all things, in which crops grow. Sometimes he is called Khem, which also refers to the dark soil of Egypt. Depicted as having an erect phallus, Min symbolizes the act of creation on all levels. Hathor, as goddess of love, is often paired with him. During the Greco-Roman period both celebrations to the Greek god Dionysius and the Egyptian god Min included orgiastic rites. One could say that Min was the lover of all the goddesses. Carried on the shoulders of priests into the fields during the sowing season, he made the crops produce mightily. Lettuce is his favorite food. Linked also to the regenerating Osiris, Min, like Osiris, has a rabbit form.



Fig. 2.28. The god of fertility, Min. Photo by Patricia A. Haynes.

THE FINAL APPROACH: THOTH

When Nicki first moved to her land in 1981, she built a barn so that her daughters could have horses. Eventually, the kids grew up, the horses left, and Thoth found a new home in the hayloft of the barn, which was converted into his chapel. At the end of the procession, before we enter our teaching space in the hayloft chapel, we offer our invocation to Thoth. Within this temple, Thoth and Isis direct the mystery initiations that Nicki and Normandi present at their retreats.

In the next chapter, Thoth will confer on you the initiation of the caduceus, which is a full body staff entwined by two serpents and surmounted by wings, as seen in fig. 2.29. This is Thoth's staff of power and balance. Living close to the earth, the cobras that entwine the staff carry powerful Earth wisdom as well as kundalini energy, and the wings signify the intelligent energies from above. Here, within the axis of our backbones, Earth meets sky, joining at the heart. What has become a faceted diamond

sphere in this rite was originally a pine cone, named for the shape of the pineal gland.^{[*12](#)}

The living snakes and the living wings will become a part of you; they will live inside you. The more often you refresh them by repeating this journey as a practice, the more they will keep you cleansed and purified, with their vital life-force energies moving through you. The cobras will be among the strongest allies in your work, moving and working through you in ways you will only learn through practice. If you are a healer, there will be times they will come out of your hands to work on others. You may also send them to work with other people who need assistance. They love to eat tumors and other toxins to which they are impervious and from which they find nourishment.



Fig. 2.29. Caduceus. Illustration by Indigo Rønlov.

3

BUILDING THE ADYTUM, YOUR INNER TEMPLE

Although we have created an etheric temple on a particular piece of property, our students come from all over the world. After we had been teaching these Egyptian mysteries for some years, we came to see that our students would be prepared best to learn the mysteries if they learned to carry a consecrated temple within themselves at all times. We then devoted one whole mysteries retreat toward that goal. We call the construction of that inner temple “building the adytum.” We want the mystery school lessons given in the Moon Temple of Thoth, or at our retreats held in Egypt, to reverberate in students’ lives and in their communities when they return home. Therefore, this adytum is for anyone, whether or not they are associated with a mystery school or have even seen a sacred temple in physical form.

The work of building your adytum and *naos*, a shrine box in which to house a netter, is lengthy and complex. Although we provide the initiations one after another here, we suggest you take your time so that you thoroughly comprehend and complete each process before proceeding to the next. We recommend you read through all of the instructions for building the entire adytum before beginning the actual work.

WHAT IS AN ADYTUM?

Just before our 2011 retreat, Normandi had a powerful lucid dream that led us to the work that followed. She dreamed that during a mysteries weekend retreat, one of the group members brought a gargoyle to sit on the mantle. Each time the group passed by, the gargoyle began to read from the book it

was holding. While still in the dream, Normandi felt cold and went to get a blanket. At that point she realized all the doors were open. She went to close and lock the many dream doors. While trying to shut the closet door, a hand reached out from the other side of the closet and gave her an electric shock that woke her. When she told her husband the dream, he said, "Spirit is trying to get in touch with you." At that point her hand zapped again in the same way as it did in the dream.

That dream is reminiscent of the dark room that spiritualists call "the cabinet." A light-proof, energized structure, it contains the ectoplasm of a spiritual entity. Spirit moves into that cabinet, which becomes a home for an invoked living manifestation of the spirit world. The enclosed and darkened tombs of ancient Egyptians worked in a similar manner, as did the nested shrine boxes of Tutankhamun and the sarcophagus inside the King's Chamber of the Great Pyramid. In ancient times, during particular religious occasions, the high priest or the pharaoh himself entered the temple and opened the doors of the adytum and the shrine box that contained the living statue of a deity in order to invoke the presence of that god or goddess.

To gain a clearer idea of what a physical adytum and a naos would look like in an Egyptian temple, take a look at the cover of this book. You will see Thoth and Isis standing before the adytum, the room in which the naos, or shrine box (capped by a pyramidion) is contained. In an Egyptian temple the statue of the divine being would be contained inside that naos behind closed and sealed wooden doors.

Egyptian temples seem to have a plan that is surprisingly similar to those in other cultures, such as those in Peru and Tibet. Many of the temples in these cultures are laid out in a similar way to the temples in Egypt. For example, when you enter the Jokhang Buddhist temple in Lhasa, Tibet, there is a courtyard, a hall of pillars similar to the hypostyle halls of Egypt, and there are rooms for specific purposes on either side of the main central colonnade or pathway. The Holy of Holies or inner sanctum that is similar to what we call the adytum is at the end of the central path. There are rooms for various purposes that encircle the enclosed adytum; however, the naos is at the end and is roped off so that the public cannot enter. In Peru as in Egypt, all of the deities were cast in gold or gold-leafed, so they have long since disappeared or been melted down. In Tibet and Nepal the similarities are easier to see because they are still alive and tended; the temples are filled

with statuary and painted art. Pilgrims in some of the Buddhist temples enter through the front and make their way through all the side chapels on the left and around the Holy of Holies, then back down the side chapels on the right. The Holy of Holies holds the statues, relics, and tools, which are kept out of reach from the pilgrims that move through the temple. Interestingly, shopping around the temples is traditional in all three countries.

Granted, it is not always possible to re-create a temple complex for your own personal devotion and dedication to a divine being. If you can do so, how wonderful for you. If you cannot, but if your commitment to the neteru is strong, creating an inner temple and adytum as we are suggesting here will work. Duplicating any of the rooms and iconography we refer to as existing in the physical will only enhance your work, but it is not essential to your work. With regard to the etheric temple, we are speaking now of creating a spirit container, an etheric adytum. Imagine it as a small, closetlike enclosure inside the sacred temple that is your physical body. The adytum is the closet, the innermost sanctuary in your heart, the Holy of Holies, within which the shrine box—the naos—holds the neter with whom you have a special connection.

You may have already been working with your deity for a long period of time—certainly we had—before you come to realize that you would like to create a home for your goddess or god. Whether this dwelling place is on the physical plane or the etheric plane; whether it is an actual closet in your house, an outdoor etheric temple on the order of the Moon Temple of Thoth, or a temple in Egypt, you will find that having a designated physical space for your neter amplifies its energy. If you have made a strong connection to a physical temple in Egypt or any other sacred power space, you can use that physical structure as the “so below” part, so that the adytum that you carry around inside your skin becomes the “as above” part, that which exists on the astral plane. If you have never seen or been to an ancient Egyptian temple, you can use a picture or some other object as a symbol to represent the physical temple.

In the Temple of Horus at Edfu, the inner naos is surrounded by outer corridors and rooms (see figs. 3.1 and 3.2). This naos is the seed within the temple. This shrine within a shrine within a shrine bears a similarity to Tesla coils or to nested Russian dolls. This is also similar to the way the transformative golden shrines of Tutankhamun were found nested in the

Valley of the Kings, which are now displayed separately in the Cairo Museum so that you can see them. What those nested shrines did was amplify the vibrations between sacred spiritual fields. Your temple, adytum, and naos create through your thought forms an electromagnetic field that resonates both above and below—like a call transmitted over time and space to or from the neter of your choice. Realize that you are sacred. You are a temple; and the god spark within you is powerful.

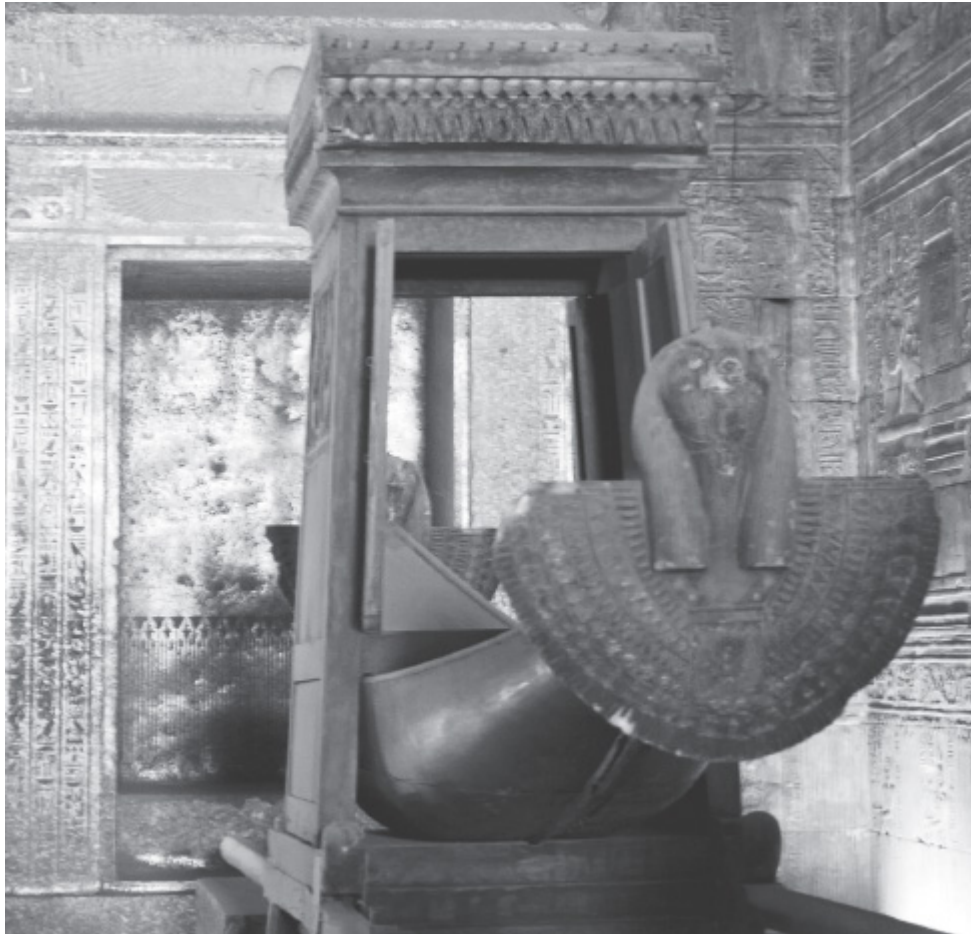


Fig. 3.1. Adytum and naos with the ark of the god inside the Temple of Horus at Edfu. Photo by Cathleen Shattuck.

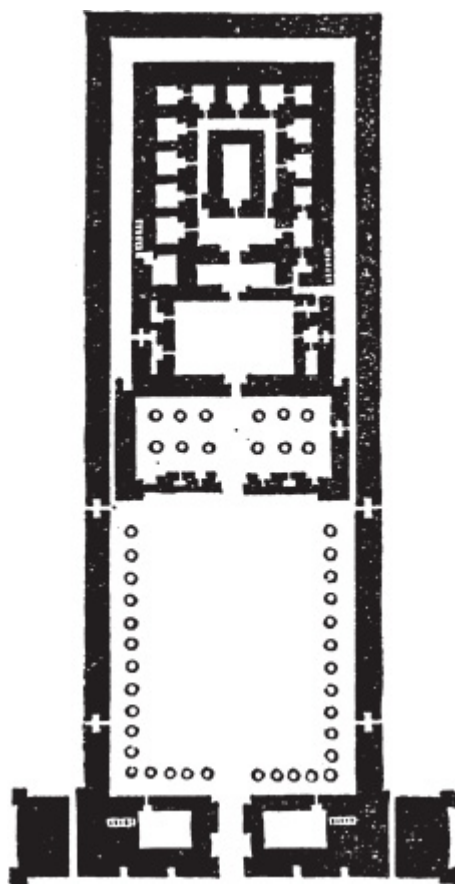


Fig. 3.2. Layout of the Temple of Horus at Edfu. Illustration by Normandi Ellis.

Initially your adytum and shrine box will be dedicated to a particular divine being; however, it is possible that that may change over time. We are often drawn to work with one god or goddess for a length of time before that being introduces us to another whose energies will complement the work we have been doing.

In a physical temple, the public does not enter the sacred space of the adytum. Considered the holiest place in the temple, the adytum was a place that only the pharaoh or his designated high priest were allowed to access. We go to the entrance of the Holy of Holies in the Moon Temple of Thoth, but we cannot cross the boundary. Only Nicki's husband, Mark, the designated high priest of this temple, enters the Holy of Holies, and only so that he can maintain the physical ground on which it stands, at least once a year.

In your personal temple, however, you alone have access to the divine within at any time, provided you have created a consecrated inner space and

you keep it energized. So in essence you are your own high priest/priestess. That is why the caduceus empowerment we offer in this chapter is so vital, as your attention to and practice of the caduceus energizes it and keeps it alive within you.

Our primary purpose here is to create the personal adytum that lives within your own heart. If you wish to create a physical temple, you can adapt the directions we give for that purpose. Remember, working with the Egyptian mysteries teaches you to be a co-creator. To build your adytum within, you will partner with not only Thoth, Seshet, and Ma'at but also with the master craftsman and builder, Ptah.

LEARNING TO DO THE INNER WORK

To build any temple, a craftsman needs the proper tools and must know how to use them. Over a period of time, Nicki and Normandi found that certain tools were beneficial to use at the beginning of each mystery school. They form the basis of the work that, when practiced repeatedly, provides many benefits and ongoing learning opportunities.

The primary and most important tool is Thoth's caduceus. This caduceus is a staff around which two serpents entwine and is surmounted by a diamond orb; a pair of wings extends from either side of the top, and the cobras' heads face each other to guard the diamond. The caduceus has its origins in ancient Egypt, where it was said to have been introduced by Thoth, or Hermes Trismegistus, and later was associated with the Greek Hermes, who was called Mercury by the Romans. The symbol of the caduceus was chosen by the American Medical Association as their logo; however, they currently deny its association with Thoth.

Nicki originally received the caduceus initiation from Thoth for her fiftieth birthday in 1993. It quickly became the foundation of Alchemical Healing and the practice that underlies all the spiritual work of our mystery school. This initiation was originally published in 2003 in Nicki's book *Alchemical Healing* as the beginning step in advanced healing work, as it had become apparent how important this staff of power and balance is to any person attempting to do magical and healing work during these chaotic times.

The initiation was also posted on Nicki's website, www.shamanicjourneys.com, so that it would be accessible to anyone.

The breath that we use to begin every opening circle, initiation, and journey is a primary tool that we call "the heart breath." Versions of it were published in *Alchemical Healing* and in Nicki's subsequent book *Planetary Healing*, and instructions are also available on the Shamanic Journeys website. We recommend that you fold these tools into your life tool kit and make them a part of whatever awakening practice you do each morning, as well as at the beginning of any magical working or healing.^{*13}

When we begin our work at the Moon Temple of Thoth, following the procession that ends in Thoth's chapel, we start by elevating our consciousness and connecting with one another, the family of the neteru, our guides, and our ancestors, by using the heart breath and the caduceus. What we offer here is a version of what we do in our temple retreats and other classes that combines the heart breath and the caduceus in one practice.

The heart breath practice combines the various elements of earth and sky that, when mixed with your love, work like a bellows to create the powerful heart breath. When we first learn it, we breathe separately the elements of earth and sky. Once you have all the pieces in place, however, the simultaneous breathing of earth and sky creates the power of the single heart breath. There will be times when you will wish to use the earth breath by itself as a grounding tool, or for other reasons.

Once you are familiar with the heart breath you will discover that you can direct it to any part of your body that needs healing, to any person to whom you wish to offer the blessings of these energies, or to any place or situation on our planet in need of the nourishment of earth, the intelligence of sky, and a strong dose of your love. In group situations, once everyone is breathing the full heart breath, it takes about three conscious heart breaths to join the heart flames of each person in the circle. You can use this tool and the radiance that the conjoined heart flames create to exponentially increase the potency of your work, whether it is face-to-face or via the technology of the Internet.¹ At first it might take several inhalations to accomplish the heart breath instructions before the intentional exhalation that carries the healing energies you wish to send out. Know that this will become easier and easier the more you practice, and the more you practice, the more you will integrate the heart breath into your regular breathing without having to be conscious

about it. Regardless of how comfortable you become breathing that way, it is important to take the time to deepen the practice as often as you can. The same can be said for the caduceus.

The caduceus initiation confers the balance, power, and stability that comes with Thoth's staff. The living cobras will continue to reside within you and provide you with healing and guidance; however, they need to be fed and renewed by means of your attention. The same is true for the vibrant, supportive wings of the caduceus. Sometimes you might see the wings as those of an ibis, an eagle, a hawk, or maybe the vulture or kite wings of Isis. The doorways and hallways of most Egyptian temples depict the temple guardians, the vulture and cobra, above the lintels. Walk at a stride, and you will see them one after the other flying above you as you pass from one portal to the next.

When you look through the cobras' eyes, you may notice that their unique sight and perspective uses a different intelligence. Cobras see with limited color vision but have a keen sense of thermal vision to bring living beings into closer observation. Occasionally, when you are in other cultures, your cobras will turn into anacondas, rattlesnakes, or other kinds of serpents appropriate to your setting. Keep your cobras and your caduceus alive. Don't ever let them become ordinary. As you connect to and honor the caduceus, you will find that having it live within you can be an extremely potent experience. Once you have gained enough practice bringing up your caduceus, it only takes a few intentional breaths. Even so, as with the heart breath, it is important to practice with a longer, more intentional, and alive invocation of the caduceus from time to time, even if you practice every day.



Fig. 3.3. Lintel depicting the goddesses Nekhbet and Wadjet. Photo by Carlos Bustamonte R. © 2012.

If you don't have a daily practice, this is a good way to create one. The caduceus helps you to keep the "as above" and the "so below" connected. Using this empowerment daily brings more nuanced power, as it integrates quite well into whatever practice you might already be doing. It is important to have the staff refreshed and alive in preparation for any healing session, ceremony, initiation, or situation in which the balance and power of Thoth can enhance the experience. The golden rod will help support you and keep your back straight and strong. Refresh your wings often. You will find that when you raise the caduceus regularly it helps you walk in balance. It gives you more energy and the strength and power to meet whatever comes toward you. It will also help you to develop a strong relationship with the cobras and the healing energies and wisdom they can contribute to your life.

The diamond orb at the top of the caduceus surrounds the three main glands in your brain—the pineal, pituitary, and hypothalamus—and is guarded by the cobras. The pineal functions according to qualities of radiance, light, and the rhythms of day and night and is related to the third eye. The pituitary and the hypothalamus work together to provide balance to the hormonal and nervous systems. This places the cobras at the level of your ears so that you can more readily hear their whispered guidance.

Once the eyes in the palms of your hands are opened, as will happen in the coming shamanic journey initiation, the infinite flow of energy that has been awakened becomes stronger and moves freely according to your intention and invocation. How you receive information can be processed more easily. In the future, this can be accomplished quickly with as little as one heart breath. It is important to distinguish this universal life force energy from your personal stores of energy, for if you use your personal energy in this or any healing work you will deplete and ultimately exhaust yourself. The more often you use the caduceus for healing, you may see images or have sensate experiences in and through your hands.

For Nicki, healing isn't about seeing but rather about developing her tactile senses so that she can feel the healing work. With the eyes in the palms of her hands open, she feels when the energy connects to someone or his or her physical issue, such as pain, a tumor, or whatever she is looking for.

Once connected, it is easy to draw out that which needs removing, or offer more energy where it is needed. Over time she learned to distinguish what different aspects of the healing work offered unique sensations, such as champagne bubbles or tingles on her palms when disease or discomfort are released. Nicki finds her left hand is more receptive than the right to receive information.^{[*14](#)}

We are ready now to teach you the heart breath and offer you Thoth's caduceus initiation (see figure [2.29](#), for caduceus image). In this and all subsequent meditations, initiations, and practices, we use ellipses to denote a time allowed to complete the instructions. When more time is required, we add the word *pause*. We will say *long pause* when we feel that more integration time is required. We hope you will find your own pace, in accordance with the development of your unique inner sensitivities.



Heart Breath and Caduceus Initiation

Ground and center yourself . . .

Focus on your heart center and find the eternal flame, the soul flame that you carry throughout eternity that lives within the sanctuary of your heart center. As you bring it into focus, use as many of your inner senses as you can engage—see it, hear it, feel it, imagine it, or simply know its presence. . . .
[Pause.]

When your heart flame comes into focus, feed it with love. Love is the fuel . . . Notice how your heart flame responds to the love that you pour on it. . . . [Pause.]

As your heart flame grows and intensifies, place your attention deep into the earth beneath your feet . . . Begin to inhale as though you are drawing your breath from as close to the molten core at the heart of Earth as you can reach. As you draw your breath up through the various layers and strata of Earth, you are gathering the beneficial energies of all the elements, including the various minerals and gem stones, the roots and trees, and the appropriate medicinal herbs, flowers, and plants. Feel the vital life force energy fill you and come to rest at your heart center as it joins the love you continue to pour

on your heart flame . . . [*Pause just long enough to observe the alchemy that happens to your heart flame when the vitality and medicines of Earth mix with your love.*]

When you are ready, exhale as though the breath is radiating out from your heart in every direction. As your breath moves out through every cell and molecule of your body, it awakens the consciousness within, bringing you to a new level of alertness. . . .

For your next inhalation, extend your consciousness upward to the heart of the cosmos. Begin to draw down the light and intelligence from all the celestial bodies, supportive stellar beings, and especially the intelligence of the field that permeates the universe and surrounds our planet . . . Allow this light to enter through your crown chakra during your inhalations. As you draw this visible light down through your upper chakras one by one, feel each chakra as it is touched . . . Let that higher consciousness enter your heart center. . . . [*Pause.*]

Hold your breath while the intelligent light from above mingles with the love you continue to pour on your heart flame. When you exhale once again in every direction from your heart, your entire body responds and awakens to yet another new level of awareness. . . .

On your next in-breath, simultaneously inhale the powers of earth and sky until they meet at your heart center. Hold your breath for a moment while the powers of earth and sky mingle with the love that you continue to feed your heart flame . . . As you exhale your first complete heart breath, direct it with gratitude to Earth . . . The next full heart breath is offered to the sky, completing the vertical alignment and placing you at the nexus between earth and sky. . . . [*Pause.*]

As you once again simultaneously inhale the powers of earth and sky, continue to pour love on your heart flame . . . Hold your breath for a moment to witness the alchemy as the powers of earth and sky mingle with your love. . . . [*Pause.*]

As you exhale, direct your breath from your heart in every direction . . . As your exhalation passes through every cell and molecule of your body, you awaken, become alert, and bring to consciousness the awareness of the nourishment you receive from earth and sky, and your love. . . .

Each subsequent breath develops a brighter radiance until the glow extends from you, spreads out beyond your body, beyond the walls of your sanctuary, and out into the world, creating a bright light that casts a beacon that invites all of the universal beings who support this work. If you are working with another person or a circle, it will take about three heart breaths to connect your heart fires, creating a much stronger flame than you can do by yourself, and establishing a glow that works like a beam to signal the supporting spiritual forces—including the Egyptian pantheon—that you are preparing to work and can use all the help available. This includes many pantheons, ascended masters, ancestors, and galactic councils . . . Invoke any personal spirit guides and helpers, totem allies, and divine plant medicines who wish to support you in this work and witness this (and any other) initiation. . . . *[Pause.]*

As you continue breathing the next several heart breaths, notice how each additional breath combines the powers of earth, sky, and your love, and increases the power of the radiance that extends from you. As your radiance grows and glows, offer your next breath to Thoth, and he appears before you in accordance with your particular way of receiving information (you may see, feel, smell, hear, imagine, and/or simply know), holding a living caduceus. . . .

Greet Thoth with respect and receive his blessing. He is pleased that you are making this journey. . . . *[Pause.]*

Take a moment to study the caduceus he holds. Its staff is often a golden rod (although it could be made of special wood, papyrus stalks, or some other substance) that reaches up from the ground to about the middle of your head. Two cobras crisscross each other as they wind around the staff, their heads poised to guard the diamond orb seated at the level of your pineal gland. Notice the outstretched wings whose feathers vibrate with the slightest breeze or emotion. . . .

Thoth places his staff on your body, and although Thoth still holds the staff in his hand, a replica of the central rod enters your body and surrounds your spine. You might feel a straightening of your spine as it becomes more erect. . . .

With the rod in place, begin the earth breath once again. Feel the ground beneath your feet as the energies move upward . . . As your breath gets close to the surface of Earth, listen for the hiss of the two cobras that slither into

place beneath the soles of your feet. These serpents are the energetic forms of the cobras on Thoth's caduceus. . . .

On your next inhalation, feel the cobras with their fully extended hoods push open the eyes at the soles of your feet. They enter your body and undulate upward with your breath toward your first chakra at the base of your spine . . . The sensual experience of their scales sliding up your body is not lost on you. Feel the magnificent and voluminous current of power that the cobras carry and that flows behind them like a comet . . . As you exhale, the serpents entwine your rod and crisscross each other as they explosively clear your first chakra center . . . Because the first chakra center at the base of your spine is associated with the element earth, all unnecessary structures, limitations, and any negative issues around security, stability and manifestation are blown away. . . . *[Pause.]*

As you draw your next breath from the heart of Earth, the cobras continue to rise, and when you exhale, they crisscross once again as they pass through your second chakra. Instantaneously they clear out any emotional, sexual, and other issues around your reproductive system, nurturance, and parenting . . . Regardless of your sexual history, the silky smooth, sensual bodies of these cobras have a healing effect throughout your reproductive system. . . . *[Pause.]*

Your next in-breath coincides with the fiery cobras as they rise farther up so that when you exhale, they crisscross through your third chakra, the center of your personal will, power, and identity. This passage blasts away ego and apathy to make space for the strengthening of your courage, creativity, personal power, and passion . . . The transformative energy of fire brings you to a place of focus and clarity that strengthens your will and your capacity to be creative, decisive and discriminating. . . . *[Pause.]*

With the next breath, the cobras enter your heart. They like to linger there for a moment to rest and enjoy the heat of your heart flame as they learn your heart's unique signature of love . . . Notice how they curl around each other with satisfaction . . . Feel the comfort that is available to you in this developing relationship . . . Allow yourself to open your heart to these energetic, loving, and healing beings. . . . *[Pause.]*

As the cobras ready themselves to move up the rod, inhale the powers of Earth to support their upward motion. When you exhale, they crisscross at your throat chakra, the shamanic doorway that moves your consciousness

from your singular self into the higher realms of unified, collective consciousness . . . Feel an alignment come together at your throat. It will become apparent when you speak as it enhances the power and truth of your words. Any tendencies to withhold the truth that may be necessary for transformation will simply vanish. . . . *[Pause.]*

From here, the cobras move carefully up through your head and stop behind your eyes. Allow them to look out at the world through your eyes . . . Notice what they rest their gaze on. . . . *[Pause.]*

Now the cobras allow you to look through their eyes, which is a very different experience of seeing. Notice that they see in black and white with thermal signatures to help sharpen their vision . . . As they switch between thermal and visual sight, what do the cobras show you? . . . *[Pause.]*

Now begin breathing again to take in the powers of Earth and support the cobras as they carefully rise up and out of your crown as though reaching for the stars . . . As you exhale up toward the heart of the cosmos, they hiss. Their hiss creates a spiritual call, and soon you begin to feel a rain of grace pouring into your crown chakra and all around you like a column of golden light . . . Place your attention at your shoulder blades, where you can feel the feathers of the great wings of the caduceus slowly unfurl . . . Stretch your arms out to enhance the process as the living wings fully extend. . . . *[Pause.]*

The cobras gently move back into your head. With your next full heart breath, refocus your attention on Thoth . . . He holds in his hand a replica of the diamond orb at the top of his caduceus, which ends at the level of your eyebrows. He shows you its glittering brilliance before he places it into your third eye and it comes to rest on the top of the golden rod. This rod ends just under the middle of your brain so that the orb surrounds the three main glands in your brain—the pineal, the pituitary, and the hypothalamus. . . . Initially, the brilliance of this light may blind you so that you may not be able to see anything for a short time. The cobras are the sentinels that guard the diamond on either side. The formation of the caduceus is now complete. . . .

Notice how you stand in perfect balance and in harmony with Thoth's living caduceus in place in your body . . . *[Pause long enough to integrate the feeling.]*

Thoth offers you yet another gift at this time, while the energies are fresh and electrifying. Place your hands before you with your palms facing

Thoth. As you inhale your next heart breath, he touches the center of your palms. Now, when you exhale, the full power of this initiation comes pouring out of your heart, down your arms, and out through the eyes in the palms of your hands like great rays of light . . . Take another deep and conscious inhale from earth and sky. As the breath mingles with your love, Thoth touches each of your fingertips with his, and on the following exhalation, the energies come pouring out of your fingertips as well, like sunbeams or moonbeams . . . [*Pause and pay attention while the energy finds a consistent flow and emits a sustained current.*]

Because the newly awakened energies are particularly strong, you have an opportunity use them in a way that will bring healing to the planet. Although it might seem as though the current gets weaker in time, it actually develops more fully as the mysteries unfold and as you assimilate your awareness of the universal life force to which you are now connected. For now, take a moment to consider a few of the many problems arising on Earth at this time. Decide which situation you would like to offer some healing energy to in order to bring comfort or whatever is needed . . . Your heart breath will allow you to focus and direct the energy through your hands as well as your heart, and your newly acquired cobra eyes will bring into focus the transforming circumstances so that you can see how the energy works. . . . [*Long pause.*]

When this part of the process is complete, swipe your hands together and blow on them to turn off the flow of energy and disconnect from the situation you have been working on . . . Offer your deepest gratitude to Thoth for the powerful gifts he has given you. Take a moment to listen for any further instructions or messages for you at this time . . . If you have a specific question for Thoth, he is available to consult with you about it now. . . . [*Pause.*]

When you feel complete, once again thank Thoth, then ground and center yourself . . . Sometimes you might need help with grounding back into the Earth plane. If so, inhaling the life force energy into your body through the small of your back, then exhaling it down into the earth can be a useful tool. . . .

Be sure to record your experience in your journal with as much detail as possible.

Keeping a Metaphysical Journal

You will find that working with these initiations creates many exquisite moments in your transformative process. These ecstatic insights may slip away, however, unless you keep a metaphysical journal. Keeping what occultists have called the “Book of Shadows” is a great benefit for crafting invocations, planning and honing rituals, performing magical rites, keeping tables, and tracking insights and ceremonies.

Note that we suggest and leave time for journal writing at the end of each ceremony and initiation. The exercises in Normandi’s book *Invoking the Scribes of Ancient Egypt*, coauthored by Gloria Taylor Brown, suggest several ways you may wish to use a metaphysical journal. The exercise we favor most often is the 3-2-4-1 writing formula that allows you to use sensory experiences to craft a scene in ten complete sentences.² In brief:

- Use three sentences to describe the place (setting) details with as much clarity as you would describe a physical space.
- Use two sentences to visualize and detail the deity who appeared.
- In four sentences, relate with as much specificity as you can what happened, what was said, and what you did.
- The last sentence usually expresses a feeling or desire that accompanies the work.

In some journeys you may relate with more than one netter, in which case you will need extra space to describe those interactions. Often the 3-2-4-1 becomes a placeholder that will trigger the rest of the details you wish to remember when you return to it.

Whether you record a ceremony or initiation using the 3-2-4-1 formula or record your dreams, write an invocation, or record a transmission, it works well to write only on one half of the page, leaving some room on the page for further notes. Of course, whichever way you get your vision down is the best way to do it. Most importantly, record your insights while the transmission is still fresh. Many ancient temples housed a room dedicated to

Seshet, where sacred texts of temple rites were kept, including magical incantations, hymns, and adorations for specific uses during the festival calendar. A kind of card catalog was carved into the wall indicating the titles of the scrolls. Consider including a table of contents in your journal and using it as a living document for similar purposes.

BUILDING THE HOLY OF HOLIES SANCTUARY AND CONNECTING TO PTAH, THE MASTER BUILDER

Ptah holds the *waz* scepter combined with the *djed* pillar and the ankh. The *waz* scepter is carried by gods or their earthly representatives because it confers dominion over nature. As the earthly representative of the divine, the pharaoh created within himself an adytum, a living temple in which lived the god to whom he was dedicated.

A rounded tuning fork appears at the bottom of the *waz* scepter that connects the heavens with Earth. The firmament above is represented by Ptah's sky blue skullcap, and the connection between Heaven and Earth occurs in the same way that the heart breath places us in that nexus between Earth and the sky. Ptah's domain reaches from the highest cosmic realm to the deepest earthly one. He knows all the places in between and thus knows how to bring the spiritual, mental, and imaginal worlds into the physical, three-dimensional world. We are learning to live simultaneously on all planes and in all worlds while maintaining clarity of consciousness.

The *waz* scepter, which is also the pillar that holds up the sky, symbolically commands the power of the divine while having dominion over all living things. This allows the energies of the *neteru* to travel down the metal rod and carry the highest spiritual vibrations to Earth.

The *djed* pillar signifies the backbone of Osiris, the first man-god. It appears overlaid on the *waz* scepter like a ladder with four crossbars. The upper half of the *djed* represents the four planes of realities: spiritual, mental, astral, and physical. Osiris and Ptah have a similar appearance and spiritual connection. Both are shown wrapped in mummy cloths, with only their hands free to hold their scepters. Their inertness underscores the power of their imaginations and words to create. The ankh, of course, provides eternal life. It can often be seen on temple walls held by the *neter* with the

round part facing up to the nose of the pharaoh so that he can breathe in the life-giving energy.

Reality springs from the thoughts and words of Ptah. He held and still holds the original dream of the fully realized human being living in a world of peace, harmony, and cooperation. That blueprint was laid down during the initial insemination of human consciousness and free will on this planet. It remains as a possibility for manifestation in our times, if we collectively choose to enact the divine plan and live in accordance with ma'at, cosmic law. Ma'at was and still is the heart and tongue of Ptah.



Fig. 3.4. Ptah with his ankh-djed-waz scepter. Image adapted by Lauren Raine.

We hope that you will not only do the practices yourself but will engage with others and share in the co-creation process. The power of our choices, as well as our numbers and the exponential power we can achieve together, will help us overcome the malaise, apathy, and ignorance of current mass unconsciousness. Every thought, word, and deed has the power to change our world direction for the better, or reinforce the current stagnation and destructive direction we collectively have chosen thus far. Ptah teaches us that thoughts are things.



Journey to Connect with Ptah

To connect with Ptah and receive his staff yourself, start by breathing the heart breath and raising your caduceus. . . . *[Long pause.]*

When you feel centered, firmly place your awareness at the nexus between Earth and the sky, which is your heart center. Feel your feet firmly on the ground. You stand as a lightning rod so that you can carry the energies sent through you in both directions, much as you would see in the Magus card in many tarot decks. . . .

Look upward at the blue, blue sky . . . Feel the healing energies and intelligence of that cloudless, clear blue that extends all around the top of your head like a blue, electric fire . . . This is linked to the power of Ptah's ability to manifest realities through his intentions and thought forms. The energy around you pulses with a *zap*, much like a Tesla lightning ball superimposed on your head. . . .

Love and nourishment expand within your core. Breathe deeply in and out . . . In the light of the radiance that extends from your heart, offer a heart breath with the intention to invoke Ptah (conceived during the inhalation and expressed during the exhalation) . . . The vocalized out-breath that expresses your intention sounds somewhat like *aaahhh* . . . Now, Ptah appears before you. . . .

Express your desire to Ptah to build a temple, the portal into an inner sanctuary, or Holy of Holies, which will contain the field of the naos that a neter may inhabit. This adytum will be used in the future, perhaps for

learning, healing, dreaming, manifesting, creating, or some other desire that may arise . . . Immediately you feel the weight of the energy as it begins to swell from a place deep within your heart center. . . . *[Pause.]*

Ptah responds by taking his waz scepter and drawing a square around you . . . Within the square that represents the four pillars of the adytum, he draws a circle that becomes a cone of energy. The tip of the cone points upward. Lift your head and you will see that Ptah has also inscribed in the heavens a square with a circle inside it that becomes a cone of energy that points downward, such that from the side the cone looks like a two-dimensional triangle. The heavenly cone descends and intersects with the earthly cone . . . When looked at three-dimensionally, these cones create a column; two-dimensionally they begin as a six-pointed star, aligning until the tips of each touch the base of the other . . . This becomes an etheric placeholder that sustains your connection between the earthly and spiritual planes . . . You and Ptah are creating a sacred room that will contain the naos, the shrine box that holds your neter. . . . *[Pause.]*

Be sure to thank Ptah for his wisdom and guidance during this process of laying the groundwork for your adytum . . . Ground and center yourself.

Hold your awareness of what is happening inside you as best you can while you gather the materials you need to follow the instructions for building the portal of your sanctuary and creating a sacred fire. You will find that as you continue practicing, you will be able to go back and forth, maintaining your consciousness in both worlds simultaneously.

When you feel grounded and centered, record the journey, as far as you have come, in your metaphysical journal so that it will remain fresh and remind you of the events and circumstances of this first step in the co-creation process.

BUILDING THE PORTAL OF THE SANCTUARY

Before you continue on this journey you will need two small, flat stones that fit comfortably in the palm of each hand. These may be simple limestone,

granite, or any other material that feels solid and grounding. These stones will become physical markers for an etheric adytum, a tactile reminder of the inner adytum that you carry within your heart. The size of the stones may be determined by whether you wish to carry them in a pocket or keep them in one physical space.

To consecrate the stones, build a small fire, much like the one we built when we were consecrating stones for Thoth's moon temple. You will need straw to make a voluminous smoke. Gather every stick to be used in the fire in a sacred manner, and smudge every implement you are going to use with sage or incense before you build the fire. Express your gratitude for the life of the plant or tree that grants you fuel for your fire. Be sure your thoughts are clear and your intention purposeful.

If you have fire restrictions where you live, use a brazier or an indoor fireplace or insert. You can even use a cast-iron pot or frying pan. Be sure your windows are open if you work in an enclosed space, and be sure to disengage (and later reengage) your fire alarm if you are indoors. A pair of barbeque tongs will also be helpful; however, use your hands, if you can safely do so, to pass the stones through the fire.

Pass each stone through the smoke made from burning the straw, as close to the flames as possible, to set your intention. You will do this seven times for each stone. If, for example, you are dedicating your adytum to Seshet for the purpose of learning, writing, or reading Akashic records, visualize her, see her appearing before you, and invoke her blessing. Each time you pass the stone through the smoke and flames, affirm the blessing by saying, "And so it is!"

Once you have completed this fire ritual, the two stones need a physical as well as an etheric home. You can put them on either end of your altar regardless of its size. If your lifestyle is such that you are on the move quite a bit, wrap the stones in red cloth, either pure cotton or silk. Carry them in your medicine bag or mesa (a bundle containing various power objects and stones used for moving energy in service of healing, a portable altar). That way you can intentionally bring them out and place them at your feet or on either side of your body when you wish to open your adytum. Know that you can connect to the stones from wherever you are at any time and from any place on the planet. As with every aspect of this work, remember, "As above, so below."

Before you can get the initiation to build the adytum on the foundation stones, you must next get the etheric crystals.

THE CRYSTAL GRID

Crystals are a part of every star seed structure. As record keepers or memory chips, they hold the laser records of the history of the planet. Created from the sacred fire of the sun, in particular the Big Bang, crystals derive from the intergalactic soup that Thoth stirs in his universal cauldron. Planet Earth and the other planets in our solar system and galaxy exhibit similar crystalline structures and hold a group or family memory. Parts of the quartz crystals (silicon dioxide) have ancestral memories of one another in the original matrix of the cosmos.

Because quartz crystals hold vibrations very strongly, they can accurately send and receive information; thus they are used in our cell phones, radios, cameras, computers, and so on. Thoth has created a web of being, or grid of consciousness, to which all of these crystals resonate. Their placement in the earth sets up ley lines, like telephone wires, and they send messages across the galaxy to other receptors. They receive information from the same sources. As we stand on planet Earth, or lie down on the grass, we have the capacity to plug into the planetary crystalline matrix. In this way we can access the matrix beyond our planet, and even in other galaxies; we act as resonating tuning forks. We all have the capacity to connect in this way, which is how group consciousness amplifies any energy that is accessed.

The temples and mystery schools of ancient Egypt, set along the Nile in the crystalline sands of the Sahara, formed one of the highest group consciousness efforts this planet has ever known. A culture so situated certainly would impact any civilization that followed, which is why ancient Egypt still feels alive and vibrant. Plugged into that structure, it will remain active as long as initiates continue to make and revitalize the connections with the crystalline matrix. As above, so below. . . .

All the star seeds within the sky goddess Nut and the crystals within the Earth god Geb makes them twin flames. One feels what the other feels because they resonate with each other. That same principle makes us the embodied longing of the god and goddess of earth and sky. It makes us their

children. Every person, according to the Egyptian tradition, exists as a star within the matrix of Nut. It makes no difference whether that person has passed into spirit, exists on the Earth plane now, or still waits to be born. Each one resonates with a particular star. In Pyramid Text Utterance 432, the hymn on the northern wall of the antechamber says, “Make of me an indestructible star inside your body.”³

The crystals that you are about to receive were given to Nicki by Thoth to prepare her for a shamanic assignment: to help redirect some of the radiation released during the Chernobyl meltdown as it approached North America in 1986. The full story is recorded in Nicki and Mark’s book *Planetary Healing: Spirit Medicine for Global Transformation*.⁴ Thoth’s instructions included building a crystal grid within which to direct the radiation and further advice on how to use a similar grid for healing. You can use it on a large situation, as was done with Chernobyl, or on a diseased part of the planet, such as a sick forest. You can use it on a whole person for general healing, or a specific organ or injury. Receiving these crystals, one in the palm of each hand, provides for a multitude of opportunities; however, as we are building the adytum, that will be our primary focus.

Thoth’s etheric crystals are usually clear quartz, an inch or two in height, approximately three-quarters of an inch in diameter, and are most often multifaceted and single terminated. Nicki understands that Thoth mined these crystals from the part of the sky where Sirius is located; thus, it is the Sirian intelligence that we work with in this process. The crystals retreat into your palms when not in use.

When the crystals are activated and you hold your hands in front of you, palms and crystals pointing up, the energy from the crystals moves in a circular motion outward. Beginning in the eyes of your palms, these circles of energies may move as far outward as necessary in the event you are working with a planetary situation. As the energies move outward, they look like concentric circles, similar to the ripples in a pond when a pebble or stone is dropped into it. The two circles of energy intersect, creating a *vesica piscis* that joins the two spheres of spirit and matter. The central almond-shaped opening (yoni) of the *vesica piscis* is the merged “as above” and “so below”; this forms the complete, multidimensional portal to the Akashic records, similar to the petals of the Flower of Life. During healing the *vesica piscis* is the doorway that one uses to place over the injured or problem area

of the person, situation, or area of the planet in need and within which the healing occurs.



Journey to Connect with Your Crystals

Begin by bringing up your caduceus and breathing the heart breath. . . . *[Long pause.]*

As the radiance you create with the alchemy of earth and sky grows, your love grows and extends outward around you . . . Invoke Thoth as you offer him a heart breath. . . . *[Pause.]*

Thoth appears and greets you . . . Allow time to have a short conversation in the event that Thoth has a particular message for you at this time. . . . *[Pause.]*

Thoth reaches up to pull two crystals from an intersection in the universal grid that you can see in the atmosphere when you squint and the light shines a certain way . . . He carefully takes a crystal and places it in the center of your palm. He presses down slightly and rotates it a quarter turn to the right, locking it into place . . . Notice how it feels, the heft of it, the brightness of it, and the way it makes your hand feel. . . .

The second crystal he holds appears to be a twin of the first one. He inserts it in the center of your other palm. Again, feel and notice its weight and brilliance. . . .

Deeply inhale a heart breath and feel the alchemy as your love mixes with the powers of earth and sky. As you exhale, bring your palms together and gently touch the tips of the two crystals together for a second . . . Notice how the crystals turn on energetically and completely connect to the larger grid as they fill with light. You may notice that the universal life force in your hands turns on as well. . . . *[Pause.]*

Hold your hands in front of you, palms up, so that the points of the crystals facing skyward . . . Feel how the energy radiates outward from each crystal. Observe how the frequencies or waves cross one another to create a holographic plate, with the vesica piscis at its center. . . . *[Pause.]*

Choose something fairly simple to send healing to during this initiation, perhaps someone's broken bone or a tumor. The problem to relieve is your choice, and the person does not have to be in your physical presence to try this. If you cannot get permission directly from the person, offer them a heart breath and have your High Self ask their High Self for permission. If it is not granted consider working on someone else, or perhaps choose an environmental situation. Expand the energies with your will and your heart breath until the area you focus on rests in the center of the vesica piscis. . . . As you look through the portal, perceive the situation as it is . . . Use your mind and your focus to see the changes that are needed for healing to occur. As you project the changes into the grid, the holographic pattern alters. . . . [Pause.]

Now project your mind forward and see the stable fruition of the healing already manifesting. . . . [Pause.]

Call forth the energies of the intelligence from the source of these crystals, which is the Sirius star complex. Because you have lit up your crystals, there is a conscious connection between you and the intelligence of these star beings. . . . [Pause.]

Observe the Sirians laying their template of energy over the one that you have created with your crystals. This precipitates a multidimensional grid . . . Allow a moment for this grid to set. . . . [Pause.]

Notice how your hands and the hands of the Sirians feel, as if they are part of a great net, a web of intersecting petals of the Flower of Life. . . . [Pause.]

On your next exhalation of your heart breath, intentionally release all the energies that have gathered in your crystals into the multidimensional crystal grid . . . If you are in a place where it is appropriate and feel compelled to do so, chant *Om (Aum)*, or utter a simple vowel syllable . . . After you vocalize, touch the tips of the crystals together again to complete the healing. The crystals recede into your palms and disappear until the next time you need them. Take a moment to thank Thoth, the crystals, and the star beings from Sirius who have aided in this healing.

As with any journey or initiation, ground and center, and blow on and swipe your hands together to break the connection before carefully detailing your experience in your journal.

INTRODUCTION TO NUT AND HER CAULDRON

You may recall that the pair of creatures in Thoth's cauldron that constituted the watery abyss before creation were Nu and Nut. When the ancient Egyptians wrote the hieroglyph for Nu and Nut's energy, they depicted it as the cauldron itself. The hieroglyph also became another sign indicating the womb and creation. Nut, the sky mother who births the five great children as well as the light and the world, is that same nebulous being. As the deep dark night sky, Nut is an essential element in Thoth's magic; she represents that which existed before the Big Bang—time and infinity, form and formlessness, infinite space, light and darkness.

The connection between Nut, the celestial cow, and Hathor, the Great One of Many Names, is an ancient one. As a cow goddess, Nut's horns, which represent the oldest feminine energy, cradle the cauldron of creation. The milk of the Milky Way has been said to come from the breasts of the cow goddess, and the pharaoh Hatshepsut is depicted in the Hathor shrine of her mortuary temple as suckling her cow mother. *Gala* is the Greek word for milk, and our *galaxies* become the milk that streams from Nut, the celestial source of the Nile.

When Nut arches in the sky above, the heavens create the configuration of the River Nile. The heavenly Nile mirrors and reflects the earthly river below. The earthly Nile Delta appears in the shape of a cauldron on Nut's head. Energy streams through the Nile in the same way it streams through the goddess. At midsummer, the melting snows of Mt. Kilimanjaro empty into Lake Victoria, spilling into the White Nile. The summer monsoons on the Ethiopian plains surge forth to create the Blue Nile. These two rivers, like the two legs of the Nile, converge at Khartoum and flow northward. The two earthly rivers mirror the legs of the sky goddess seen in the heavens as two separate star streams of the Milky Way merging. As the energy of the two Niles surges up her body, from her feet to her head, so does the energy of the heart breath surge up the body and flow upward. At the crown chakra (the Nile Delta) the waters fan out like the petals of the sacred papyrus flower of

Egypt, which then becomes the cauldron on both your own head and that of the goddess Nut . . . Once again the pattern echoes: As above, so below.

If we look at how Nut appears in the duat—the starry realm of the gods in the afterlife, which is often called the underworld—we can visualize Nut with her feet in the east and her hands in the west so that the sun travels through her, across her body during the day from east to west. When she swallows the sun at night, it passes through her body until it is reborn each morning. Thus *X* marks the spot with a north-south coordinate and an east-west coordinate. That *X* is the symbol you see on any map that says, “You are here.” In the Kemetic language it is also a town called Niut, which is Thebes, or Luxor. The hieroglyph for the town Niut is a circle with an *X* inside it and the cauldron, another symbol of the womb.⁵

There are many above-below representations. The kundalini energy of the womb and the rivers that make the Nile are sourced in the heavens of Nut. As the great container for the All, Nut is also the scrying bowl, the vessel of water in which you look inside and see spirit reflected. Priestesses used to contact spirit with a scrying bowl. On the roof of Hathor’s temple at Dendera, the priestesses of astrology sat beneath the night sky to read the stars and make predictions emerging from the scrying bowl of night. Another hieroglyphic meaning of the word *Nut* is “time.” As children of Nut, we are born into time, and the timing of events in our human life can be read in her stars. In other words, if you lifted Nut’s skirt and looked under it, you would see all the secrets of the universe.

The waters sourced in the universal fluid of the sky goddess contain everything one needs to survive. When Khnum shapes your body in clay on his potter’s wheel, he pours water over the clay to make it slippery enough to hold form. Water is the essential element of life. Our bodies are approximately 50 to 75 percent water. Every physical cleansing, whether bathing or purging, is sourced in water. Water carries the elements and nutrients that Earth provides for us.

When an ancient priest or priestess performed a healing, water carried the healing medicines that were needed. It may be that by using plant medicine as a kind of ink, a healing prescription and request writ-ten on a person’s skin could be licked off. The medicine was transferred to the body through the saliva. Healing inscriptions were also written on the stelae, or *cippi*, of healing temples. If specific requests to a divine being for healing

were inscribed on the stone, then water poured over the cippi became holy water flowing down the name of the divine being and infused with his or her magic.⁶ The resulting holy water could then be used for drinking—i.e., as internal medicine—or bathing or cleansing for external healing. The waters were also used to ritually bathe a priestess or priest who was working in the temple and to cleanse the statues themselves. Nut’s name is actually Nu, meaning “water,” with the *t* added to make it the feminine form of water.



Fig. 3.5. Nut at the temple at Dendera. Photo by Indigo Rønlov.



Journey to Receive Nut’s Cauldron

Begin by bringing up your caduceus and breathing the heart breath. . . .
[Pause.]

Once you have come into center, each new in-breath takes you higher as you exhale your heart breath upward to invoke the goddess Nut . . . Feel

yourself slowing as you achieve a view of North Africa that includes the entire flow of the river from south to north. See the two rivers converge at Khartoum and the path of the great Nile that leads northward through Egypt, finally opening out like a papyrus flower when it reaches the Nile Delta and its many outlets to the Mediterranean Sea. . . .

Look at the reflection of the Milky Way in the firmament, where it shimmers above you. Like the Nile below, the Milky Way is the source of the nourishment that contains the milk of Nut, or of Hathor as the cow goddess. The udders of the great cow contain the star-filled lactic nourishment of the cosmos. . . .

Continue breathing the heart breath . . . As the River Nile flows below you, feel yourself as that swirling light source body of the night sky . . . Take a moment and turn your vision inward so that you can see the cells of your body as if each one were a tiny galaxy within the entire cosmos. Notice the way the energies of these galaxies brush up against one another and swirl, setting up vibrations of light and sound that flow throughout you like water flows within you—cleansing, invigorating and fertilizing every particle of your being. . . . *[Pause.]*

Feel the joy of the cobras entwined around your caduceus as they take in this energy and carry it up through your entire body . . . They slow to luxuriate as they pass through your heart center, which corresponds to the home of Hathor at Dendera. . . . *[Pause.]*

Look closely at the temple of Hathor and listen to the muffled sound of the bare feet of the priestesses as they glide up the worn sandstone steps, singing their way to the rooftop. Their songs are accompanied by the sistra, frame drums, and the sizzling sound of stars overhead . . . They enter the timelessness of the darkened night sky filled with the light of the stars and moon . . . The priestesses settle in, sisters all, and in quiet contemplation now they begin to watch the story of the sky telling a timeless tale. Many pleasant hours pass in this way. . . . *[Pause.]*

As watchers in the dark, time-keepers, astronomers, and astrologers, you and your sister priestesses observe the movement of stars and how the constellations rise and fall with the sky during the seasons. A particularly bright star, Sirius, twinkles to catch your attention as it rises in the south. Watch it rise further up from the horizon . . . This star of Isis tells you it is time for your initiation. It also tells you that the flood is coming. . . .

Look out across the dry plateau and feel a sense of anticipation. The end of summer is upon you, and soon your entire body will be refreshed by the flood of love and water that comes from the goddess to you . . . You may have a strong desire to give yourself over completely to this nourishing embrace of the goddess and her energy, the way a dry field opens to the rain. . . .

As you open to receive, the love that flows up through your body finds a receptacle on top of your head . . . This cauldron of Nut, like an unfurling papyrus, is being blessed and regenerated by the Great Flood, the Zep Tepi that renews you . . . Notice how it feels to wear a cauldron on your head in the same way that African women carry clay jugs filled with water. . . .
[Pause.]

Take a moment for further reflection and offer gratitude for this age-old temple experience and for the great sky goddesses Nut and Hathor, who have opened their hearts and offered their joy and their mysteries to you. . . .
[Pause.]

Ground and center enough to write your experience of Dendera so far. Record any insights and reflections in your journal. Take whatever time you need between journeys, knowing that the next initiation continues on the temple rooftop.



Journey to Receive the Star Seeds from Nut

Thoth and Isis wish to prepare you now for further initiation. Begin by bringing up your caduceus and breathing the heart breath. . . . *[Pause.]*

Once you have come into center, each new in-breath takes you higher as you exhale your heart breath upward to invoke the god Thoth. . . .

You greet him from your heart with these words:

Hail Thoth, architect of truth. Give me words of power that I may form the characters of my own evolution. I stand before the masters who witnessed the genesis, who were the authors of their

own forms, who rolled into being, who walked the dark, circuitous passages of their own becoming, who saw with their own eyes their destinies and the shapes of things to come . . . ⁷

Thoth smiles, pleased to be with you . . . Touch the tips of your crystals together and perhaps hear a twinkling *clink* or feel a little zap as the crystals are energized.

By the light of your own radiant heart flame, the incredible glow that you've created, once again see yourself on the temple roof at Dendera . . . Get comfortable and observe the passing of day into night. Lean back so that in the deepening night you can observe the stars growing brighter. From horizon to horizon you find Mother Nut stretched above you. Allow yourself to connect to the expansive, infinite firmament . . .

As you look deeper into the night sky, you see the dimensionality and the web that connects all the stars, the millions and millions of stars. . . .
[Pause.]

One particular star calls to you, as if it were your star. As you continue to watch it, this star slowly, slowly drops down from the sky. It drifts like a leaf floating through the air as it comes toward you . . . This is a long journey for a star. You marvel at its light, how it grows larger as it comes closer . . . It may even sizzle as it descends and enters our atmosphere, beautifully glowing, becoming brighter and brighter. . . . [Pause.]

The falling star lands in your left palm, enters it, and finds its place within the crystal implanted there . . . Another star follows it, lands in the palm of your right hand, and takes its place in that crystal. These star seeds sent to you from the Great Mother are Sirius A and B. They are Isis as Sothis and Anubis. The essence of those bright, bright stars—the brightest in the sky, perhaps because they are in a cluster—has just entered the palms of your hands to remain safe within your crystals until the time comes for them to grow into the pillars of your future adytum. . . . [Pause.]

You feel safe with your companions Isis and Anubis. They stand with you, within your hands, with their hands raised in greeting, sending you their love . . . Feel the energy in your hands. Feel the way in which your hands heat up with the energy of these star seeds, radiating spiritual warmth . . . Feel the embrace of the night sky enfolding you. Let yourself come to an

understanding that these two star-seed beings will help you build the adytum that enriches your spiritual life. . . . *[Pause.]*

Thank Thoth, Nut, Isis, and Anubis for the gift of their presence in your life . . . Now touch the tips of the crystals together and feel them recede once again into your palms . . . Ground and center . . . While your hands still feel the energy of these star seeds, take up your journal and write what you have experienced on Hathor's temple roof.

SESHET SPEAKS OF THE MYSTERIES

At the entrance of nearly every Egyptian temple, Seshet, the pattern-keeper and sacred scribe, appears. She stretches the cord to bring the temple foundations into perfect geometric and mathematical alignment with the appropriate celestial and astronomical energies of the moment. The angles and energies vary depending on the designated heavenly energy of the divine being, but typically an east-west axis evokes solar beings, while a north-south axis evokes stellar beings.

As early as the Second Dynasty, Seshet and the pharaoh appear on a stela to "stretch the cord"; i.e., measure the land and lay the temple foundation. Above her head appears at various times a five-pointed star, a seven-pointed star image of the Pleiades, or nine petals of the papyrus stalk in bloom.

The Temple of Edfu library contains not only hymns, feast-day rituals, and the temple's history, but also the entire story of the universe from its inception. On either side of this sacred library, called the House of Life, Seshet stands as high priestess, scribe, record keeper, and guardian of these mysteries. Her name means "hidden," signifying the mystery itself. Her hieroglyph, a rolled-up papyrus tied with red string, symbolizes the secret, still invisible manuscript, the story of your own becoming. This rolled-up papyrus already exists on the astral plane. This book that you are reading now also was written on the astral plane for two decades prior to its actual publication, its pages unfurling and its secrets manifesting during each mystery school and journey to Egypt. In just such a way, the temple that your

neter will inhabit likewise already exists within you. You are creating it now through the process of reading this book and practicing these rituals.

Every being ever born in the past, present, or future exists as a star. Every star exists in relation to the others, and we compose one great star map of light within the body of Nut. Seshet is the keeper of the star seeds that are dispensed into manifested form—not only into form on this planet, but to all of the living systems in the universe, including those that are visible and those that are invisible.

It is no accident that your body creates a human form shaped like a star as you stand on the Earth with your head up, your arms outstretched as wings, and your legs planted beneath your shoulders. You are the star within the circle of life, like Leonardo da Vinci's image of the perfected man.

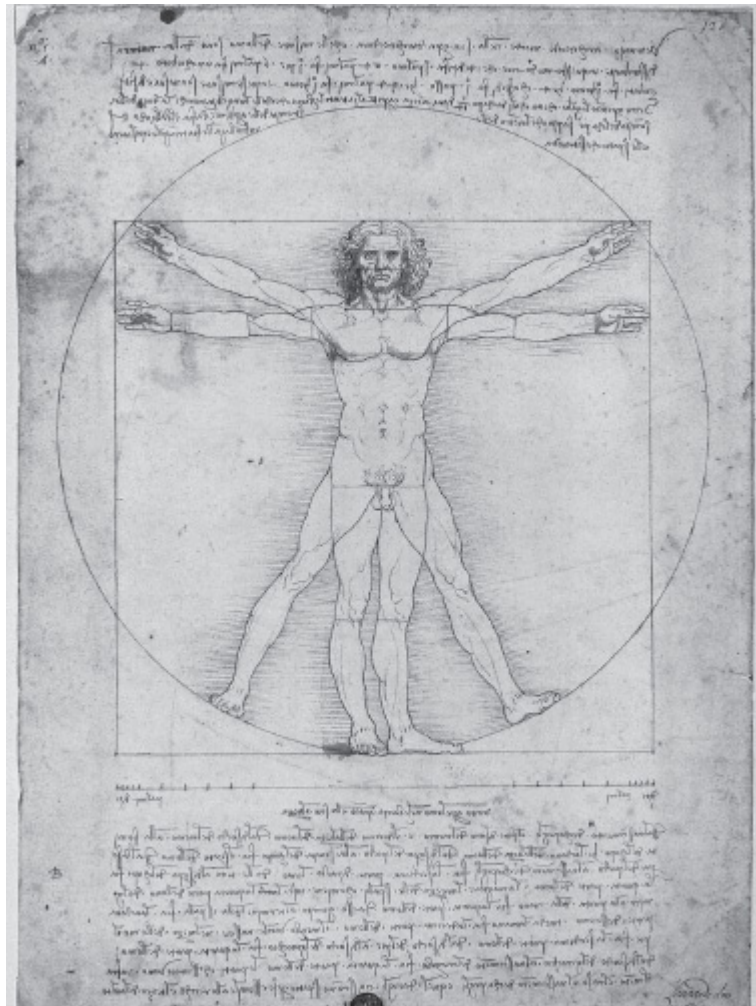


Fig. 3.6. Leonardo da Vinci's perfected man.

Do you remember cartwheeling when you were a child, your downward legs floating upward, head down, then head up again? That is the same feeling of becoming a star, of rising and setting, of going up and coming down, of entering form, of falling upward into sky, and again entering the hidden mysteries of the duat.⁸ Inside this temple and the adytum you are creating, you may feel that your life and your lifetimes on this planet are all about the cartwheeling of a starlit being through time and space. Why you are here can only be answered through the life that you live now, the way in which you move through the karmic transitions that are part of your soul's records. Every time you enter the temple and come into the adytum, you approach a new understanding. Every incarnation is a turning of the cartwheel toward living your true purpose—each up and down, each *as above* and *so below*, each within and without, each in-breath and out-breath. .

..

As keeper of the Akashic records and goddess of scribes, Seshet reminds you that you are writing the book of your own transformations, your life story, right now. A good priestess or priest scribe doesn't wait for the book to be written, to be read as a Book of the Dead at the end of the day. The true scribe writes and reads as we do in the circle at mystery school, daily learning from one another, recording our insights, our spiritual impressions, and speaking from our own deepest wisdom.

Seshet offers you the secret of how to step through the portals out of space and time, from form into formlessness. She is the breath that ignites the spark on the charcoal to establish the temple fire. She controls the sacred purpose of every temple throughout Egypt and all across planet Earth. You can't get anywhere without passing by and through the portal of Seshet. She lives with you in your own inner sanctum because your body is represented in the stars of Nut. She carries the star pattern on her diadem as a sign of her purpose as the star field.

Beside the temple doorways, Seshet focuses her hands on Thoth's back as though she is sending the universal life force energy into him, much the same way you see Isis and Nephthys sending energy to Osiris, or people giving Alchemical Healing or Reiki to one another. This suggests that Seshet has a significant role in healing as well. Although she is never seen physically touching or manipulating the body of Thoth, her healing and supportive powers are expressed in the way she holds her intention. It is the

intention that impresses the energy on him, without the need for physical touch. When she creates, it is through her impressions, a form of mental telepathy. When she stands at the doorway as you pass through, she impresses her blessings and intentions onto you.



Journey of the Star Seed from Seshet

Prepare to journey by bringing up your caduceus and breathing the heart breath, invoking your neteru and guides. . . . *[Pause.]*

Focus on your heart and remember that this shrine is being built for the divine being whom you choose to work with. If you have not made a direct connection with one of the neteru yet, we suggest that you choose either Isis or Thoth. Right now, this adytum is prepared for the seed inside, according to your desire. At the time when another neter presents him- or herself strongly, you can make a shift if you feel the need.

See yourself lying on the roof of Hathor's temple at Dendera with the star seeds and the crystals as guardians in each hand. It is again nighttime; another star begins to fall from the sky, sent to you by Seshet from the field of Akasha. . . . *[Pause.]*

This new star falls like a seed dropped toward a fertile furrow of earth. The seed of this star will inhabit your adytum eternally. . . Eagerly, blissfully, follow it as it falls toward you and lands precisely in the middle of your heart . . . As you continue to heart breathe, feel the breath of life on the spark of the star as you exhale the powers from Earth, sky, and your love. Gently blow on and nurture this spark. Watch it grow in brightness. Feel its radiance expand with each subsequent exhalation. . . . *[Pause.]*

Stand now, if you are able; if not, simply envision yourself standing upright, facing north in the direction of the circumpolar stars . . . The space inside you expands to contain the star that you are . . . Physically reach up with your palms toward the sky and feel light tendrils, like fibers of energy being generated from the crystals in the palms of your hands . . . As you reach your arms and hands up toward the heavens, the crystals respond to the stars and pop out . . . Notice how the tendrils of energy grow within the palms of

your hands and twist until they take the shape of a cord. They heat up as you touch the celestial forces . . . When you feel a strong connection, you can bring your hands closer to your body. . . . *[Pause.]*

Now turn your palms toward each other. A line of radiant energy emerges between them. Move your hands toward and then apart from each other and feel the energy as it builds . . . Each time you move your hands a little farther apart, the energy grows even more. Visualize this energy as a white cord . . . Keep doing this until you can separate your hands far enough apart that your arms are wide open. . . . *[Pause.]*

You will use this cord to align the cube of space that will become your adytum, based on the blueprint that Ptah drew around you with his waz scepter. To accomplish this you must hold your intention and remain deeply focused throughout the process. Begin by facing east and stretch the cord in front of you on the ground, so that it extends across both sides of your body . . . Follow the same instructions as you turn to the south, west, and complete the square facing north *[Pause.]*

To create the corners, turn to the northeast corner of your adytum and visualize the cord extending from the ground at the corner to as high as you can reach above your head . . . Continue creating the vertical alignments with your cord in the southeast corner, the southwest corner, and finally, the northwest corner *[Pause.]*

Turn to face east again. Watch or feel the cord stretch as you reach up above your head and stretch the cord again, joining the northeast corner to the southeast corner, and the southeast corner to the southwest corner, the southwest corner to the northwest corner, and finally return from the northwest corner to the northeast corner *[Pause.]*

Feel your temple and the adytum space within grow larger as the brightness illuminates the corners of that which already is . . . As that luminosity increases, it expands in space and time throughout the universe. . . . *[Pause.]*

Take a moment to look up at the night sky and see the smiling face of Seshet as she acknowledges and honors your work . . . The adytum you will create on the physical plane within yourself replicates the adytum that already exists on the celestial plane.

As the space for your adytum takes shape in your body and consciousness, take a minute to focus on the cauldron at the top of your head. Its waters reflect the firmament, where you can clearly perceive the replication of the celestial temple in your own heart . . . Allow yourself to rest in the knowing of the place you hold for divinity and the place in which you are held by divinity. . . . *[Pause.]*

Now bring your attention back to your physical form, knowing that you are still holding sacred space. Touch the tips of your crystals together and they will recede back into your palms . . . When you are able to look through your physical eyes and you've brought your body back solidly into wherever your physical body is now, ground and center yourself in your physical form, into the here and now. . . .

Take all the time you need to ground and center yourself sufficiently. When you're ready, take up your pen and write the rite that you've just experienced in your journal.

BUILDING THE ADYTUM

We are now ready to build the adytum, the inner sanctuary and the naos that can be dedicated to the divine being with whom you will work.

As we begin this process, one of the most important things you need to do is discern the neter who wishes to work with you. Some of you may already have a clear understanding of your divine mentor. There are many gods or goddesses who shine their intelligence, love, and wisdom across the expanse of the cosmos. Some of these are distinctly not Egyptian, and you may be drawn to one of them, such as Kwan Yin or Ganesha. For our purposes here, if you do not already know your neter, we will later provide you with an opportunity to experience a meeting of the Egyptian council members, one of whom will step forward.

When the council appears in ancient Egypt they arrive in celestial boats, much like stories of Jason and the Argonauts. The Ennead, which is depicted as nine gods and goddesses in one boat, stand as representatives of

the multitude of available divine energies. At various times, differing intelligences and neteru inhabit the boat. You will have an opportunity to meet the Ennead as you come to create your adytum and naos.

In the three thousand years of recorded ancient Egyptian history, which encompassed and later unified many different regions and mythologies, you might understand that different regional divine beings predominated at various times. Already in the most ancient Pyramid Texts, for example, the priests of Heliopolis praised three different groups of gods—those who ruled the upper world, those who ruled the earth plane, and those who ruled the underworld. Sometimes the same goddess or god appeared in more than one level. Often a different god or goddess appeared in a different city-state, or later in history. Most often on the earth plane there were three groupings of three families of neteru, making nine (an ennead); which nine families were included varied. In the Pyramid Text, the boat that contained the company of gods was Ra-Tem, Set, Nephthys, Osiris, Isis, Horus the Elder, Thoth, Anubis, Usert—and Horus, the younger. This appears to make ten neteru, but Horus, the younger, is a reference to the living pharaoh. In this case then, the Horus/pharaoh is joining the other nine in the boat. While nine beings are typical for the earth plane, on other planes there were twelve or more.⁹

What this means for you is that when the time comes to meet your neter and the accompanying gods and goddesses, you are free to choose whomever you wish to work with. At this time, know that it is possible for one god to step into the spot of another god's energies within that sacred boat. This does not negate the power of either deity's position.

There will be times when a neter other than the one to whom you are dedicating this sacred space may enter for specific purposes, such as when Thoth enters to place the crystals in your palms in the next initiation, and during the Ba initiation in chapter 5. Know that the neteru available to you may change over time, but for now we are talking about dedicating the adytum that lives within you to one divine being. When a neter is in his or her shrine, or even when a pharaoh is in his coffin, they are a seed inside of a form. They are enfolded inside other husks, other coffins, and other vibrational spaces.

Your sacred seed from Seshet has grown, and it is time for you to consecrate and dedicate the space to this process of becoming the adytum. You have stretched the cord and aligned this sacred space on the level. In

chapter 1 you chose the physical building stones that ground the adytum that you wish the netter to inhabit.

At this time, we will build an entrance to the adytum, iridescent columns that are gateways through which you will pass. One will be dedicated to Thoth, and one to Isis. Isis stands to the left, Thoth to the right. Sometimes these columns shift places, depending on who is whispering in your ear. Made from stacked stones, much like the pillars in the hypostyle halls of the temples of Luxor and Karnak, these pillars rise in the imaginal realm similar to the columns in fig. 3.7a and 3.7b. Each stacked stone bears a loving intention and the blessings of Isis and Thoth.



Fig. 3.7a. The pillars at the temple at Karnak. Photo by Nicki Scully.



Fig. 3.7b. The pillars at the temple at Karnak. Photo by Nicki Scully.

In the following meditation, you will be passing these stones through the fire of your heart. The mortar between each is the intention of love. Nekhbet, the alchemist and great-grandmother, will spread her magnificent vulture wings and soar above the lintels of this place you are creating, the adytum for one of her divine children.



Fig. 3.8. The lintels of the temple. Photo by Tarek Lotfy.



Ceremony for Building the Adytum

To begin this process, take your two physical stones and place them on either side of your feet, at the corners of the adytum. Center yourself with your heart

breath and be sure to feed the flame it creates with your love, making it strong and radiant. This heart flame will do a lot of work today. . . . *[Pause.]*

As you continue to breathe the heart breath, offer an exhalation and bring into consciousness each of the elements: fire, water, earth, and air. . . . *[Pause.]*

Bring the light into your hands by heart breathing to Isis and Anubis in the form of the crystals in your palms. Release the crystals and touch your palms together, then pull them apart to create a strong energy field between your hands. This will set up a vibration of light between the palms of your hands and between the crystals. You might see it in bands of color. . . . *[Pause.]*

Reconnect with Seshet's star seed in your heart. Breathe on it, as though you were creating flames from charcoal . . . The spark brightens as you breathe air into fire, which combines to develop light. Continue to blow onto this spark until it becomes bright enough to glow orange. . . . *[Pause.]*

Now, reach up into the cosmos and ask for six etheric stones, which you will receive two at a time. You will feel the weight of the stones as they come into the palms of your hands. . . .

Hold up your left hand and ask Isis to imbue that stone with her love and magic . . . Reach up with your right hand and ask Thoth to imbue that stone with his magic and wisdom . . . Pass each stone, one at a time, seven times through your heart flame, one for each of Seshet's petals. Be sure to express the intention of your love into each stone as you move your upturned palm past your heart, as close to your body as you can, feeling the heat of the flame that radiates from your heart. Throughout this process, you may find that you can use your breath to blow gently on the heart flame as it activates each stone seven times . . . *[Long pause.]*

Place each etheric stone on top of the physical one at each of your feet . . . Each time you reach up to draw down the connection with the celestial energies above, now and in the future, you strengthen the power of the column you are building. . . .

Lift your hands once more and ask for two more stones. Again, you will feel them come into your hands. Pass each, one at a time, through your heart flame seven times . . . Pour your love into them to create the mortar between the stones . . . Once more, invite Isis and Thoth to imbue these stones with

their magic, love, and wisdom as you reiterate your dedication to the divine energies that will inhabit your adytum. . . . [*Long pause.*]

Place these stones on top of the first ones. . . .

Two final stones respond to your call and enter your hands. Each stone passes through your heart flame seven times. This time, while Isis and Thoth direct their magic and you add your love, you also commit yourself in service to Ma'at and her cosmic order, which is the foundation of every adytum. . . . [*Pause.*]

Stack these stones on top of the first two layers. . . .

You feel a sudden *whoosh* of energy . . . Notice how the two sets of three stones grow from the foundation to become the great pillars that form the living entryway to this temple. . . . [*Pause.*]

Translucent light from above fills the spaces between the stones and infuses them with your prayers. . . .

Turn your attention to Nut's cauldron as it rests lightly on the top of your head. Lift your hands up all the way to the starlight within the firmament above and pull down the energy from Nut's cauldron down onto these columns . . . Feel the waters from the cauldron on top of your head flow down on these columns, dripping down, until it becomes obvious that now they are one piece of work, one sacred pillar on each side . . . Reach up again into the heavens beyond the atmosphere, into the firmament of Nut, and pull the palpable energy of the starlight from above. Bring it all the way down and into the pillars that grew from the etheric stones you placed at your feet . . . When you add the water and starlight to the light pillars, they become opalescent. . . . [*Pause.*]

Tune in to your caduceus . . . At this moment, see the wings of your caduceus as belonging to the vulture goddess Nekhbet. She flies up from your staff and takes her place as the winged goddess who guards the entrance to your adytum, flying above you on the lintel that joins the tops of the pillars . . . A rainbow appears in front of you like a veil that falls from the lintel to the ground. . . . [*Pause.*]

As you stand before your completed adytum, invoke the divine energies of Seshet so that you can share this moment with her. . . . [*Pause.*]

With your next deep heart breath, and with all the love that is in your heart, express your gratitude to Isis, Thoth, Seshet, Ptah, Ma'at, Anubis, and

all of the beings and elements that have come together to help you build this Holy of Holies. . . . *[Pause.]*

When your entry pillars are full and sealed, affirm, “As above, so below.” Ground and center enough to record your experience of creating the adytum so far.



Your Neter Appears

Once again, bring up your caduceus and breathe the heart breath to enter sacred space. . . . *[Pause.]*

It is dusk. You stand in front of your adytum facing east. In the darkening sky you see a fleet of exquisitely beautiful, high-prowed wooden boats, some with high, gilded figureheads and various hieroglyphs on their sides . . . There are many oarsmen, and you can hear the rhythm of the oars and the muffled sound of drums setting the rhythm . . . At the center of the fleet is a particularly luxurious yet simple craft on which nine members of the Egyptian pantheon stand. Everything seems to be moving in slow motion, then stops when the central boat arrives directly above and in front of you. . . . *[Pause.]*

You recognize most of the members of this Ennead. See their faces, the instruments they hold in their hands, their crowns . . . There is a sense of joy mingled with seriousness and solemnity . . . A plank is drawn and laid from the center of the side of the boat to the ground in front of you. Your sense of anticipation heightens. . . . *[Pause.]*

A boatman steps forward, reaches his arm out to assist a neter, who stands and steps over the side of the boat onto the plank and walks down to stand before you . . . As they approach you one by one in this way, you can make out their gender, their features, the scepter or staff they hold, and the crown they wear . . . Each divine one greets you by holding out a hand, which allows you to see the insignia on his or her ring. . . . *[Pause.]*

Kiss that beautiful hand gently and offer this divine one a deep heart breath of welcome . . . You may find it difficult to keep from breaking into a

wide grin, despite the serious nature of this connection . . . As your neter approaches, he or she looks directly into your eyes. The transmission that follows may come in words, in images, in feelings, or in what might even appear to be your own imagination. Allow yourself to receive whatever gifts, messages, or blessings that are given at this time. . . . *[Long pause.]*

Your open heart expresses its gratitude . . . Your neter returns to the boat to rejoin the council, and the fleet continues their circuit, soon melting into the deep indigo night ablaze with stars. . . . *[Pause.]*

Turn to face your adytum, and prepare to build the naos that will be your neter's home in your heart . . . Ground and center. Record any insights, images, messages, or feelings in your metaphysical journal.

CREATING THE NAOS

Before you can enter the Holy of Holies to commune with your neter, you must first build the naos, which houses and hides its sacred image. In the Temple of Edfu the naos is a tall rectangular stone cabinet surmounted by a gilded pyramidion capstone, located toward the back of the adytum. This naos, which contains the image of your chosen neter, is like an embryo inside the womb of the goddess Nut. Its wooden doors are closed and sealed, carved with sacred hieroglyphs—what will become your invocation to the divine. There are two iron brackets and a metal bar that hold the bolt that you will draw to unlock the cabinet.

The symbols of the divine being inside the naos—a statue or other representation (a feather, a staff, a photo, or a special crystal or gemstone) will be for your eyes only. You and you alone can open this naos, and only when you can stand before it. You will be able to feel the vibrations emanating from this cabinet as you stand before the closed doors.

Later in this book you will create a hymn or invocation to the specific god or goddess who will reside within the naos, your innermost sanctuary. Ma'at will be the cosmic order that will remain eternally in this sacred space

in acknowledgment that your life is now and forever will be guided by and in service to ma'at.



Ceremony for Creating the Naos

Bring up your caduceus as you heart breathe Sky and Earth . . . Hold out your arms to feel your wings fully extended. . . . *[Pause.]*

Visualize the opalescent rainbow curtain that has fallen from the lintel between the pillars. Invoke Seshet. She comes immediately to stand next to you at the entrance to your adytum . . . Listen—she reminds you that from this day forward you will be a sacred vessel for your god or goddess. Because you hold the divine within you in this way, your thoughts, actions, and words are in service to ma'at and to your neter . . . Listen for the further message that she has for you at this time. . . . *[Pause.]*

Now you may step through the shimmering light and part the veil. Once inside the adytum, notice what it feels like to be in the center of the universe, to be fully conscious of universal mind . . . It might remind you of what you would think it feels like being in the center of the vesica piscis, the center place in the intersection of two circles, the *as above* and the *so below*. You stand surrounded by the Akashic womb of light . . . The brightest light shines like a beam from above, intensely bright, illumining the top of your head like a crown. . . . *[Pause.]*

Touch the tips of your crystals together. Feel them heat up as the energy fills the crystals . . . Place your hands in the middle of your chest, one above the other, creating the space where your naos will reside . . . As you connect to the heart space between your hands and within, begin to pull your hands away from your chest, feeling the pressure that has built up release as you pull forward the materials with which you will fashion your naos. . . . *[Pause.]*

Separate your hands so that you can build the naos. It is up to you to decide if you are building in alabaster or marble, and to visualize the building implements and the naos details. Create the two sides, the back, the

top, and the floor with your hands, using the materials you are given. . .
[Pause.]

You fashion the front doors with gilded wood to your own design and liking. . . . *[Pause.]*

Use your index fingers to make small gestures in horizontal and vertical directions to open up a space that allows the spirit of your neter to enter. *As below, so above. . . . [Pause.]*

The same light that surrounds you inside the adytum now fills the naos cabinet, and you can feel it streaming out from behind the closed doors. . . .
[Pause.]

Although the space between you and your neter is opaque, allow yourself to feel the connection with your neter, heart to heart and eye to eye. . .
[Pause.]

Carefully replace the naos into your heart space . . . Notice how it seems to light up even more as it resonates with the beating of your heart. . . .
[Pause.]

Once again, give your attention to the crown of light at the top of your head. Feel the light moving down in increments through your body. This light fills you with its resonance and vibration . . . You become more aware that the opalescent light inside the adytum and within the naos is now filling you. . .
[Pause.]

Notice that your energy field moves out beyond the confines of your body . . . You may be able to feel Seshet before you, Isis and Thoth beside you, as well as those who exist in the past and future dimensions all around you. . . . *[Pause.]*

Each bears witness to your affirmations^{[*15](#)}:

I am an expression of the power of love that eternally creates and sustains the universe.

The love and wisdom of Isis and Thoth manifests in my thoughts, words, and deeds.

Aligned with Ma'at, I am guided with every step by her perfect law.

What I am, all I have, and all I need derives from the infinite riches of the universe.

I manifest love, truth, justice, and compassion in all circumstances of my life.

Beauty above me, beauty around me, in all things I see the beauty of the divine expressed.

I listen for wisdom and understanding to guide me.

I embrace the eternal splendor of divine light.

In thought and word and deed, day to day, Spirit guides my steps.

The holy power of the divine manifests in every aspect of my life. It is embodied in my flesh.

It is done now. The adytum and naos are complete. And so it is.

Express your gratitude once more for this magical experience and to all the elements and beings who shared in the act of building your temple, your adytum and naos. Slowly back out of the adytum, with much love and gratitude. . . . *[Pause.]*

Ground and center yourself, then record your experience in your metaphysical journal.

4

FULFILLING YOUR TEMPLE PURPOSE

Now that you have established your temple, adytum, and the naos of the deity with whom you have an affinity, at this time it is important to safeguard that store of energy that you have created.

Remember that energy is not bad or good; it is just energy. How you use it determines whether it will have a good or bad outcome. When you begin any magical process, your first priority should be to be mindful, aware of your own thoughts. If you are in a bad frame of mind, you must be careful about using any form of magical intention, as any negative thoughts can create negative outcomes. It is most appropriate to enter this work with the intention of aligning whatever you do with the higher will—“This or something better” is an important part of the mental process.

Building relationships with the neteru will enhance the work itself, increase the strength of your magical circle, and amplify the joy you will experience as a result. Ask yourself if you are not familiar with or only vaguely know or are responding to the energies that somebody told you to use; if such is the case, the development of a working relationship with Spirit requires more discrimination. Making eye-to-eye contact, sharing the heart breath, and creating discourse are effective ways of building relationships. Over time you will learn which deity has the gift you need for whichever process you engage in. Getting to know the neteru is like taking time to sit down and have a cup of tea with family and friends.

One way to protect yourself and your temple from experiencing unnecessary difficulties, either physical or emotional, is to not involve yourself in the karmic debts of others. Again, it takes discernment to know what is truly yours and what belongs to someone else. If you are a healer, you

know how important it is to keep your pain and your disease separate from your experience of what another person is going through. If you are an empath, it is up to you to distinguish a person's symptoms from your own, and separate yourself once you have received the information you need to facilitate a healing. Permission from your client and Thoth can help you determine if any action is in that person's best interest or is for her future well-being.

Every action creates karma, whether it is midwifing the birth of a child or providing the herbs necessary for an abortion. How much karma are you willing to accept, knowing that even an act of healing takes on a certain amount of karmic debt? To not act, in some instances, also incurs karma. For example, if a child falls into a creek and you see her bobbing up and down, and you jump in to save the child, you will incur karma—and your karma will forever be connected to that child. There is no judgment in the law of karma. For a person committed to serving ma'at, the principle of cosmic order, it is simply truth, balance, justice, order, and harmony that are the defining features of any thought or action.

Even if a person is experiencing a difficulty, physical or emotional, that is a result of a past karmic action, if you attempt to remedy the situation, you are involving yourself in his karmic debt. Be careful about inviting people to take on another person's karma. Be particularly careful when dealing with dangerous planetary energies, such as the radiation leak at the Fukushima nuclear plant after the earthquake and tsunami in Japan in 2011. Even for adepts, if they miss a step, their magical actions can backfire. Here is where planning, questioning, discernment, and evaluation in your metaphysical journal in advance can be highly beneficial. It also helps to be part of a metaphysical community. Thankfully, the Internet provides ample opportunity for sharing information and discussing concerns. Again, discernment is vital.

Remember that everyone is connected in the body of the divine, as if we were individual parts of a mobile. If we move the energy in one spot, we are moving the energy in multiple places. James Bradshaw, a family systems psychologist, used the mobile as a cultural model to discuss family dynamics that occur when a person who has grown up in a dysfunctional family finally gets clean and sober. Everyone in the family rearranges themselves in some way or another because their entire family expectations have been changed.

Similarly, one movement or change in the mobile creates a reverberation in all the parts of the mobile.

We have to take personal responsibility for our actions.

As in most groups, a lot of disagreements can occur in magical circles. Or to put it another way, for every Big Bang somewhere there is a black hole. If you are changing things, moving energies, manifesting actions, not everyone is going to be in agreement with the outcome all the time. Dissension may follow. The questions to ask are: “What part did I play in creating this situation and how can I make it right?” and “Is there anything I may have done in error?” This requires you to be very honest with yourself as to your personal motives for whatever actions you undertake.

One of the most important lessons for anyone who chooses to follow the magical path of working with the mysteries is that what happens, no matter how intimate it may seem, is transpersonal in nature. When you attempt to manifest, or, worse, actually bring into manifestation a piece for personal benefit that goes against the law of ma’at, heartbreak or some kind of pain and suffering is sure to follow. As well, it’s just as important to be honest about the things you have not done (omission) as the things you have done wrong (commission). In the “Negative Confession” of the ancient Egyptians, the things a person affirms that he has not done include, “I have not tried to manipulate the forces of the gods” or “I have not tried to take something that is not mine.”¹ That’s basically what it comes down to.

Even statements that begin with “I am” invoke the name of God—the one who said, “I Am that I Am.”^{*16} If we are all truly divine, then when we say, “I am in pain,” we are saying, “God is pain—give me some.” Why would you invoke the pain of God? Rather than saying, “I am in pain,” try saying, “I am making myself well.” Statements of intention imply speaking in the affirmative and without negative thought or language.

Remember the proverb “Silence is golden.” Keeping silent allows you to stay focused inward, on the work you are doing. When you hold your tongue, you hold your energy inside. Talking too much dissipates energy and is sometimes a hallmark of ego, and perhaps more about making yourself look better to someone else (or even to yourself). Whatever you are doing in this work is between you and your neter. When you work in a group, or in a group temple, there is usually a group requirement that says, “What goes on

in the temple stays in the temple.” The same is true with psychotherapy: what is said in the therapy room stays in the room. Keeping silence also increases one’s ability to discern. However, silence can become inappropriate when abuse occurs within a circle and no one speaks up. Keeping silent is not about hiding. Rather, it is about meditating and containing your energy.

Love the gods, love others, and love yourself. If you do that, nearly everything you do will be on the up and up.

When we meet in our mystery circles during our gatherings, retreats, or classes, we build a focused lens of energy by creating a sacred circle and honoring our guides and the elements. When we are complete, we release the circle and our partners in spirit. Although it is not required for each and every process, whenever you perform sacred work it is important to create the sacred space, call in the directions, invoke all your spirit guides at the beginning, and offer your gratitude as you release them and bid them farewell at the end.^{[*17](#)}

The optimal situation is to have a dedicated room for your personal altar and your metaphysical work. Try to keep it clutter-free and as it was intended for its sacred purpose. At the same time it is equally important to know that you can do the work anywhere, even on the subway during rush hour. Simply build your personal boundaries, pay your proper respects, then do whatever you need to do or get whatever information you need at the time. The heart breath is a most useful tool for meeting those requirements while working in places of chaos or while on the move.

Most of the time we smudge or use incense when preparing our circles; however, many people are sensitive or allergic to fragrances of all types. It is important to remember that you do not need to have the physical form of sage or incense to do purification; you need only reach out your hand, offer a heart breath or blast of energy to the family of the plant you wish to work with, and ask for what you need. You will feel the essence of the plant as it comes into your hand; then you can spread its essence to where it is needed.^{[2](#)}

Different traditions use different qualities, colors, and beings or elements to honor the directions or cardinal points. These differences become evident as you move into different geographical locations and cultures. Many Native American tribes use different elements and colors according to how the intercessor, the medicine man or woman, was taught.

There is no right way, and each works according to the belief of that system or tradition.

In ancient Egypt, the four goddesses who guarded Tutankhamen's sarcophagus were, in the north, Neith, goddess of the Nile Delta; in the south, Selket, the scorpion goddess; in the east, Isis, the cosmic mother who birthed Harakhty, the dawn; and in the west, Nephthys, the goddess who embodies the veil of evening. These directions are not called in the order most of us are accustomed to using. If you are working in the realm of the ancient celestial deities known as "The Imperishable Ones" and with the ancestors, then you start in the north. If you start in the east you are working with transformational energies and go clockwise in a circle.

We think we've covered the basics here; however, the most important thing is your respect and attention.

HYMNS, INVOCATIONS, AND SPIRITUAL REQUESTS

We may think of hymns, invocations, and spiritual requests as forms of prayer; however, each has its own distinct meaning and purpose in the Egyptian mysteries. What we commonly call *hymns* the ancient Egyptian priests called *adorations*, and these were usually set to music. The hieroglyphic word that invoked or brought forth a divine being was *Ah!*, pronounced with an explosive exhalation. "Ah! Thoth," one said, and Thoth appeared. In other words, the ancients recognized that the gods are in the air we breathe and all around us.

In their invocations, the ancient Egyptians defined a deity by certain qualities and expressed daily gratitude for the powers of that divine being to sustain, support, heal, and touch the heart. An invocation is a request for the direct presence of a neter, not a petition asking for this or that to be done. Commonly in our modern Western culture prayers are understood as beseeching and supplicating the divine, whereas an ancient Egyptian priest worked with invocations as a co-creator of an action or event, to create divine actions in concert with the neteru.

When you write a hymn of praise to your neter, think of this as a poetic expression of your gratitude for the ways in which you see that divine being's essence in your life on an ongoing basis. This is not the same as going into

the temple to make a request. This is going into the temple to commune with your neter. In this regard there is great beauty in the Islamic tradition of prayer five times a day, because it keeps the temple of the heart open and the connection between the divine and the individual person alive.

Here we offer a hymn to the creator god Khnum, “the Great Potter.” It waxes eloquent about the ways in which the god makes our human, earthly, and spirit forms, enumerating his many ways of creating.

Hymn to Khnum

Hail Khnum,

*You who create the bodies of all living beings on our
world,*

*You whose slender fingers move swiftly and deftly
to shape the glittering stardust into clay bodies with
fine features,*

*With love and gratitude, we honor your skill and
ability*

*to bring together spirit and matter,
to turn the basic elements of our physical universe
into sacred vessels to hold the gods and connect them
to their divine ancestral lines.*

*Hail Khnum, may your skill renew the broken,
regenerate the tired and outworn, and awaken new life
to answer the call to divine commitment in service to
Ma'at.*

*Hail Khnum, you are loved, respected, and appreciated
in the family of the neteru and the garden of the gods.*

*Hail Khnum, with gratitude for your gentle, loving
gaze.*

*May all who enter this temple be blessed with
awareness of your presence.*

You are loved.

Typically, the ancient Egyptians understood the power of their *neteru* already, but often stelae with divine hymns inscribed on them appeared outside the temple proper for edification and for healing. When the Greeks came to Egypt, they were more accustomed to petitioning their deities, whom they perceived as less generous and more emotionally needy regarding their personal matters. To get past the needs of the gods, they often had to butter them up, so to speak, and ask them not to be so needy so that they could hear and respond to their requests. Think about Poseidon having to be appeased by the sacrifice of Andromeda so that he would take her into his watery embrace and not overwhelm the city. The Egyptians did not have such myths of human sacrifice. They believed their divine beings were beneficent most of the time. In other words, they would not make a petition to Set to preserve their cities from sandstorms; rather, they would praise Horus for his ability to master Set and control the sandstorm.

If you look at the “Song of Isis” from Normandi’s book *Dreams of Isis*, which is also included in the appendix of this book, you will find Normandi’s composition is based on a hymn to Isis that appeared in front of Ptah’s chapel at Cyme, on the coastline of modern-day Turkey.^{*18} That stela was erected by an ancient Greek sailor who had suddenly lost his sight. He found himself taken in by the priests at the temple, who directed him to pray to Isis for healing. She healed him completely. Moved by her compassion, the sailor wrote a beautiful hymn to Isis in both Greek and Kemetic and placed it outside the temple.

Nicki’s poetic adoration honoring Anubis, “[Hail Anubis](#),” found in the appendix, came directly from inspiration and astral interactions with Anubis over many years and culminated in a dream on a morning that she was leading a tour and working on the west bank of the Nile. That powerful dream precipitated this poem. Much of Nicki’s poetry in the past had come from a deep place of grief. Her previously written “Hymn to Hathor” invokes the goddess and was written during the first week after her friend, Jerry Garcia, died in 1995.

Again, the temple hymns are decidedly *not* petitions or supplications. Temple hymns celebrate the known powers of the gods and goddesses, giving them their due on particular feast days of the sacred calendar year.^{† 19}

Traditionally, there were times, however, when personal requests for healing, for dreams, for successful harvest, for understanding, and so on were made beyond the confines of daily temple practice. These were invocations made specifically on behalf of the person, often composed by a lector priest who recited hymns daily in the temple. The priest would know how to invoke the energies required for magic making and healing. Similar hymns and invocations were written by the pharaoh himself. These were not public hymns of adoration but rather hymns to invoke the energies necessary for working in union with the divine plan and for the benefit of Egypt.

When you create a temple, it is for the community, for the greater good, and not just for an individual person. That does not mean, however, that in the privacy of your own temple, when it is not being used for community purposes, you cannot go into the temple and make a personal request. People often went to the temple for healing or protection or to receive a profound dream. When you had a dream, the temple priest usually helped you interpret it. Sometimes when you went into the temple with one purpose in mind, you found yourself amidst a different arena of magic, and something altogether unexpected could happen. For example, Alexander the Great's mother, who was a widow, went into the temple at Siwa Oasis, one of Egypt's most isolated settlements, located in the Libyan Desert—a daunting adventure in its own right—to petition Amun for direction for her life. The priests of Amun prepared her for a vision quest in the dream sanctuary of the temple there. That night she received a profound dream and initiation, during which Amun came to her, impregnated her, and told her that her future son would be a pharaoh of Egypt.³ Thus enters Alexander the Great, who many years later made his own pilgrimage to the oracle at Siwa to confirm his divine birth and thus his divine right to rule Egypt.

In the appendix of this book you will find a number of hymns, some written by Normandi and Nicki, others by our students. We also include a few ancient hymns so that you can see the natural evolution of such writings.

Writing Hymns

In ancient times, hymns recited at dawn were intended to awaken or activate the divine energies of the animated, sacred statue of the temple deity. When the outer gates were opened and the sunlight streamed in toward the statue of Ra at Heliopolis, for example, that would be the appropriate time to recite

the hymn “Adoration of Ra.”⁴ Hymns were also recited at midday and again in the evening. There was plenty of time for invoking a variety of hymns that glorified the various functions of the divine being throughout the different seasons and annual feast days.

The attributes of the deity being invoked were adapted to their special feast days. For instance, the feast day of Hathor and her consort Min, god of fertility and of rain, usually falls in late August, while Hathor’s feast day occurs in mid-September. The mid-August hymn occurs just after the floodwaters recede and the Nile has returned to its banks, at which time the fields are remeasured and replanted.⁵ Thus the festival celebrates Hathor as goddess of fecundity, and it emphasizes male-female relationships and birthing. Nicki’s “Hymn to Hathor” was written in August, immediately following the beginning of the inundation, the Egyptian New Year, and Thoth’s birthday. In September, while the fields were inundated with water and the fertilizing soil had been deposited, the neteru were preparing the land for renewal and rebirth, awaiting a time in which they would fill the furrowed fields with seed. It was then the hymns to Hathor were sung to celebrate the goddess with dancing and music, extolling her as the goddess of beauty and jubilation. Hymns to Mut, the vulture mother, were performed during the dry summer season and prior to the next inundation to express gratitude to the Great Mother and to celebrate the harvest. So we can see that hymns have various functions because of the complexity of divine beings.

When you write a hymn, it is really about how you feel the neter is impressing you in your life at that time. As you develop your relationship with a particular deity, you may find yourself writing many hymns for a single neter. Start with the neter of your particular temple or naos. Over time, you will compose hymns to other divine beings as well.

The traditional ancient hymns were written to include the following:

- A history of the deity’s divine origins
- Several powerful statements about that being’s divine powers
- The ways in which the neter manifests on Earth and in our lives
- A conclusion with a statement that solidifies the deity’s power

Normandi's hymn "Song of Isis," which appears in *Dreams of Isis*, is written as an aretology, a narrative hymn defining the qualities of the goddess. This form uses the first person; thus Isis can speak directly through you. Think about that as you write a hymn about your chosen neter, recording it in the voice of the deity. So in the "Song of Isis," the goddess begins by saying: "Say my name . . ." At the sound of her name, Isis, the summoned goddess appears. She then bestows her blessing at the conclusion of the hymn.

The form of hymn writing, of course, can vary depending on the purposes both you and the deity are trying to invoke. Thus, the pattern will be rather free-form because, really, it comes straight from your heart. If you feel moved to write in rhymed couplets, do so; if you don't, then don't. You needn't be attached to any particular form, as we are all evolving and we live in a different time from when the ancients lived. Again, what is important is your respect, your knowledge of the deity's attributes, and your adoration, glorification, and gratitude for the specific neter. Each hymn is unique in its expression, and as long as it comes from your heart, it will achieve the desired effect.

In general, a more extensive hymn may include a list of the qualities the divine being possesses. These qualities, sometimes expressed as epithets, call attention to a particular attribute or characteristic of the god or goddess. For example, one hymn to Hathor includes her epithets "Lady of Flame," "Radiant One," "Golden Lady of the Mountain," and "Mother of Us All." It is an educational process to research these epithets. You can find the many epithets of the neteru online, and you can also parse your hymn from other hymns. For example, Psalm 104 in the Old Testament was parsed from the "Great Hymn to Aten," composed by the pharaoh Akhenaten. Many other passages in both the New and Old Testament seem to echo the "Great Hymn to Aten."^{*20}

These hymns to the divine are glorifications, and here's where you can really let your imagination and creativity come into play. For example, if you look at a picture of the sky goddess Nut, you might begin to describe her this way: "Your body in heaven is like the waters of the Nile . . ." You could do whatever you want to with that image in the description of her that has to do with her attributes. Use all of your senses—sight, sound, smell, taste, and touch—to create a sensory explosion that connects you with the heart of your

neter. Remember that the attitude is always one of gratitude. Express that gratitude, and infuse that being with light and love.

More instructions for writing hymns or invocations for various purposes based on the materials found in the ancient Egyptian books of the afterlife, including the Coffin Texts, the Litany of Re, and the Pyramid Texts, as well as writing samples, are included in Normandi and Gloria Taylor Brown's book *Invoking The Scribes of Ancient Egypt*.⁶

DEDICATING YOUR INNER TEMPLE

Once you have built, honored, and made a relationship with your sacred inner temple, your adytum, it is time to begin the work. To what purpose is your temple dedicated? For example, Nicki and Normandi have a passion for trying to make changes in the environment by using metaphysical tools in order to safeguard and protect the resources of our planet, to see that they are shared equally as needed by all those who dwell here. So let's say for the moment that your temple is dedicated to the healing of our blessed planet Earth and all our relations with whom we share our beautiful home. You will understand that the first healing tool for this work will be the love you feel for this beautiful planet, for Mother Earth of the native peoples, or father Geb of the Egyptian tradition.

The hieroglyph for the heart is the vessel that is filled with love, called the *ab*.^{*21} That hieroglyph also means to wish for or to desire something; in this case, the desire for planetary healing. This desire is a deep connection with the divine whom the Sufis call "the Beloved," meaning that relationship that we yearn for with our whole being. Here it is important to make a distinction between what is a true spiritual desire and what is an obsession. That is where metaphysical ethics comes in. That doesn't mean that you can't use this information to develop abundance and prosperity for yourself, but that is not its most important function.

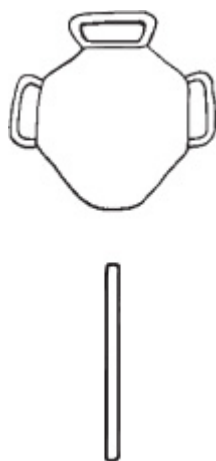


Fig. 4.1. Ab, the Heart. Illustration by Karen Klein.

One of the things you must do is articulate your desire with certainty and clarity. One's focus can't be vague, and you can't waffle, because heka, the words of power, are part of the initiate magician's tool bag and the thoughts and words must be precise. How do you determine your temple's purpose, and what exactly is it that you want to manifest? We recommend that you do a meditation on the following question: *What is the most important thing the divine wants from me at this time?* Be sure to record this spiritual dialog that ensues in your metaphysical journal. It is best to do this and find the answer before you continue with the process and begin to use your adytum and naos. We recommend that you journal your experience and write an entry that you might call "Temple Purpose," similar to the statement of purpose written to consecrate the Moon Temple of Thoth on Nicki's land, found in chapter 1. After meditating, write your statement of purpose. Be both concise and precise in your choice of words. For example, you might say something like: "I dedicate this temple for the healing of the Earth's waters—its ice caps, oceans, rivers, streams, and seas—so that all people may have access to the healing and fructifying power of pure, clean water. I invoke the creation and transformation of these waters now, with harm to none, neither human, plant, nor animal, and with forethought of consequence for the best outcome for all."

Once you have your temple purpose fully expressed and integrated, consider one action that you would like to foster to begin fulfilling your temple's purpose. In this case, we might refer you to our colleague Indigo Rønlov's nonprofit, the Zahra Foundation, which teaches women to weave

water bottle holders for sale out of the recycled plastic bags that so recently were and still are clogging many of the canals throughout Egypt.^{[*22](#)}

Writing an Invocation to Fulfill Your Temple Purpose

According to Thoth, priests and priestesses in the ancient temples understood they were co-creators with the neteru they served. Your invocation will be an active working with the divine. There are many appropriate methods and concepts for approaching the divine, beginning with humility. There is also the conviction and certainty about working within the immutable laws of the cosmos, understanding that that which we desire is indeed obtainable. So we invoke and we praise; we express gratitude and we state our desires, knowing with confidence that we have the ear of the divine. A true priest or priestess does not grovel but does submit in humility to whatever teaching the neter has in store. Ask yourself this: are you performing, are you playing around with the gods, or are you seriously in service?

An invocation calls the force of the divine being into consciousness. The more often we invoke a particular deity, the stronger the connection. It is best to work with one energy exclusively to begin with and allow that divine being to introduce you to his or her comrades and Beloveds. Often they come in families of three, such as Isis, Osiris, and Horus; or Thoth, Ma'at, and Seshet; or Bast, Hathor, and Sekhmet.

Your next step is to write an invocation to the divine being you have chosen, or which has chosen you. It includes your statement of that which you wish to co-create as your first action. For example, if your temple purpose has to do with cultivating an aspect that protects from harm and manifests love to the children of the world, an invocation of Bast, the mothering cat goddess, would be an appropriate choice. Bast gives nourishment to children. If you are concerned about negative things such as bombs or bullets, then you might choose Selket, the scorpion goddess who protects children from physical danger. Or you might be inclined to work with Isis and frame your invocation as the divine protective mother goddess watching over the spiritual development and instruction of her child, Horus.

First, name the divine being and define the qualities of that deity that you choose to work with. Although Isis is a magician and alchemist as well as a mother, in our example above, you would be invoking her mothering

qualities. Bast is about self-love, sexuality, and mothering, and again, you would be invoking her mothering aspects. Enumerate the divine qualities that will aid you. Engage your senses, which can help you to manifest. Become one with the deity that you are working with—"Let me be your hands, and your eyes . . .," and so on. Then make a positive statement affirming that which you wish. Make that statement using imagery or the sense of hearing so that you can see, hear, and even feel it happening, as though what you desire is unfolding in front of you. State what action you are asking that divine being to play in this scenario. Be sure to thank your neter when you are complete, and say, "It is done."

Invocation to Bast

Blessed Bast,

*who loves and honors all beings as she does herself
through self-care and self-love.*

Hail Bast,

*whose joy is expressed throughout the world as her
sistrum rings in celebration of love.*

Beloved Bast,

*who pairs mothers with children, so that the future is
ensured.*

*We invoke the deepest qualities of your beloved
mothering,*

*for it is this above all your divine qualities that will
help us to protect, preserve, and make safe and holy
every child.*

*May all children everywhere find arms to hold them
and people who love them.*

*May all children everywhere be fed from your
abundance with your milk, your bread, your fruits.*

*May all children everywhere find before them clear,
clean water to drink, to bathe in, and to renew
themselves.*

*Let us be your hands, your ears, your eyes, and your
actions*

*that together we will bring love, healing, and the
embodiments of a joyful life to all of Earth's
children.*

*It is with deep gratitude that we enter this covenant
with you, our beloved Bast.*

And so it is.

NICKI SCULLY AND NORMANDI ELLIS

After you have written the invocation, ask yourself, “What is the one action that we must do in order to set this into motion?” The first step that came to mind for us after we composed this hymn to Bast was for the two of us to buy a goat for a family in a poor country at the website www.savethechildren.org. That is only one action, yet it is one that serves our commitment, and it will be followed by others.

If there are specific children or personal family issues that need to be addressed, the wording of the hymn would be changed to reflect those specific needs and persons. For example, “May (child and mother’s name) feel the strength of your arms holding them. May (child’s name) be fed from your abundance with your milk, your bread, your fruits, and may (child’s name) forever be blessed and filled with your love through the love of her mother.”

The following are two more invocations used in an abundance ceremony for the needs of Normandi’s community. Notice that the first is to Lakshmi, the Hindu goddess. Although we are using the Egyptian tradition to build our adytum, we are citizens of the world in a time of unity and greater interdependence and are using the ancient Egyptian mystery teachings as a template for the needs of today’s world. Although our starting point is the ancient Egyptian mysteries that have left us clear instructions as well as clear connections with that particular pantheon, once we understood the template they gave us, it was like an “open sesame,” and the relevant truths of all times and cultures, both before and beyond, became accessible. And so it will be for you.

Invocation to Maha Lakshmi

*Today I accept your gift of abundance.
All that I am and all that I possess in spirit and all that
is good in life—
may it grow abundantly!
May all that I do for myself, for my beloved, for my
community, and for spirit
be met with abundance.
I claim that living Spirit prospers all that I do.
I no longer see lack, delay, or stagnation.
All that I think and do is blessed by your divine
presence and infinite power.
Maha Lakshmi, I honor you.*

NORMANDI ELLIS

Invocation to Isis

*Beloved goddess Isis,
Come as the scent of the lotus.
Charge this sacred fire and our hearts with your
mystery and magic.
Beloved Isis, spread your wings and cover us with your
blessings.
Protect your children gathered here.
Grant us your wisdom, your bright visions of the ways
of creating an abundant future.
Great Lady, smile upon us.
O beloved Isis, we give you honor.
We accept your gifts.
Bless all who speak your name.*

NORMANDI ELLIS

There will be moments when you wonder if you are making this stuff up, and the truth is that these words and invocations are making you up! They are making you whole as you work with your neter. You must be willing to speak with the tongues of the gods to let their fire burst through your lips into manifestation—a healing, warming fire that burns away illusion and draws near those who seek the answers. There is only life, and there is conscious acceptance between the divine and those who serve the divine. It's a constant feasting between the gods and humans, and life begets life. When you hear the voice, the command of the divine, don't be afraid to write as you are instructed.

Writing your hymn at this stage is very important because the next time you go into your adytum, you will want to use this or another invocation as you reenter the sanctuary.

The following is a possibility for how you can establish your direct connection with the neter you have chosen to work with at this time. We recommend you see the following ritual as a journey.



Dedicating and Reentering the Temple

Stand and bring up your caduceus, using and sustaining the heart breath throughout. . . . *[Pause.]*

Feel the energy building inside the adytum as you approach . . . Recite the hymn that invokes your neter. . . . *[Pause.]*

The diamond at the top of your caduceus begins to glow with profound radiance. Recognize that the source of the glow is your heart . . . You are about to engage in holy conversation with the divine.

See yourself standing before the adytum that contains the shrine. As you acknowledge the winged vulture above you on top of the lintel, you are blasted with the energies coming from within the naos. . . . *[Pause.]*

You are aware of the translucent pillars of Thoth and Isis on either side. Nut's body surrounds the naos, her firmament filled with glittering stars. You feel the presence of Isis and Anubis in the palms of your hands, connecting

you to the stones beneath the pillars that ground your spiritual heart temple to the earth.

With a deep heart breath, step through the shimmering rainbow veil. . . .
[Pause.]

Now inside your adytum, reach toward the naos. With both hands you slide the bolt and open the doors. As you open the doors wide, so opens your heart. . . . [Pause.]

See your neter within the naos in whatever manifestation he or she wishes to appear. See the beautiful clothes and jewels, breathe their perfume or incense, and gaze at their radiant face . . . Feel the energy of that divine being moving closer and closer to you until the two of you stand eye to eye and heart to heart in front of the naos. . . . [Pause.]

To bridge the gap between the etheric and the physical, reach out to contact your beloved neter . . . Notice the way it feels to be touched lightly by this divine being on your shoulder, or your hands, or your cheek. . . .
[Pause.]

While you are in this loving embrace, you hear the deity speak to you. The neter asks, “How will your soul serve Spirit’s purpose? What will you do for the world?” Your task is to say, “Whatever you ask of me, I will do it.”

There is more. Listen . . . The first words you hear are the true words (*heka ma’at*). Don’t interpret. Don’t second-guess. . . . [Pause.]

See yourself copying these words onto a palm leaf. Hold the palm leaf between your hands and answer, “Yes, I will” . . . Press the palm leaf to your third eye as though impressing it on your mind . . . Press your palm leaf against your heart, so that you take it inside yourself . . . Realize that you have just received a commission from this divine being, and that the palm frond holds the record of your soul’s agreement . . . Continue standing as you receive any further instructions. . . . [Pause.]

As you prepare to leave, lay the palm leaf at the feet of the divine being. With great love, adoration, and gratitude, let the deity recede back into the naos. Reach toward the doors and close them, bringing your hands together to express the prayerful conclusion of this work . . . Now slide the bolt back into place . . . And so it is.

Although the doors are closed, you can still feel that sacred, living being glowing within the shrine . . . Now you must back away slowly and reverently, erasing your footsteps as you go. Each step backward moves you closer and closer to where you are in present time. . . . *[Pause.]*

Now, see yourself returned to the present.

When you are ready, grounded and centered, open your eyes. Record the details of this experience in your metaphysical journal.

DEVELOPING YOUR RELATIONSHIP WITH YOUR KA, YOUR BA, AND YOUR AKH

The ancient Egyptians identified at least nine spiritual bodies operating on four planes of existence (the physical, the astral/emotional, the mental, and the spiritual).⁷ Three of the divine bodies live in the spiritual plane: The *ka* is the animating spirit. The *ba* is the soul and contains its record in Akasha; your heart is your record in this lifetime, and your *ba* is your record through infinite lifetimes. The *akh* is the shining intelligence, the god spark within you that is sometimes identified as the seed atom that returns to the divine after death, and after all your lifetimes are over.

The upper two spirit bodies, the *ba* and the *akh*, were envisioned as birds, depicted with wings. This symbol provides us with an understanding of the agility, the quickness, and the far-reaching abilities of these spiritual energies to move around the world at will, in and out of alternate dimensions. They fly up and down the ladder of consciousness, primarily from divine to human and human to divine, although in truth everything has consciousness.

The animating principle, known as the *ka*, resides in the lower part of the spiritual plane and is the closest spiritual body to the mental and emotional planes. As part of our desire nature, like the will, it has the closest proximity to the love energy of the astral and emotional realms. *Ka* also expresses divine, sacred love—the wanting to be connected with the Beloved, our divine partner. Its hieroglyph is shown as two arms

outstretched and uplifted ninety degrees, from the elbows up, in much the same way as African Methodist Episcopal Church elders hold their hands in prayer. In a similar way, an ancient Egyptian priest or priestess reaches to embrace the divine.



Fig. 4.2. Ka gesture of hands lifted to embrace the divine. Illustration by Erin Alaina Schroth.

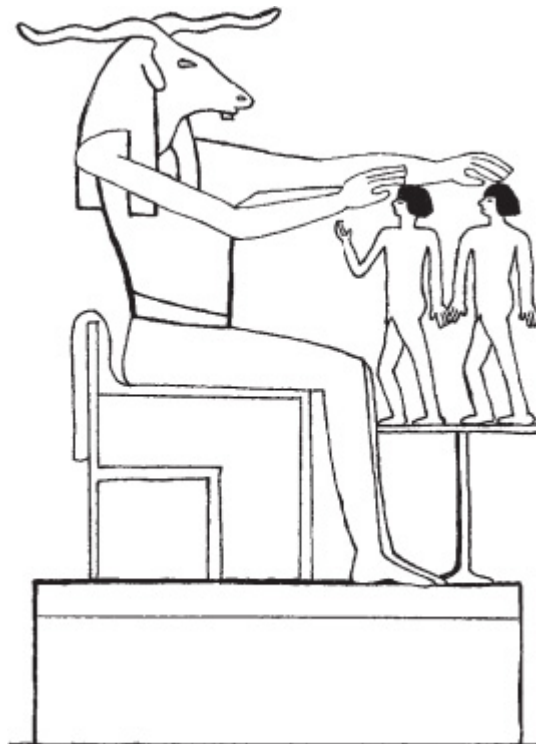


Fig. 4.3. Khnum crafting the bodies of creatures on his potter's wheel. Illustration by Erin Alaina Schroth.

Ka represents our ancestral consciousness, our connection with our spiritual lineage throughout time and in all dimensions. At conception, Khnum, the great ram-headed creator god, simultaneously builds the bodies of all creatures on this planet as well as their *kau*, or etheric doubles, on his potter's wheel. When initiates hold up their hands, they both receive and give back the divine energies of their spiritual ancestors.

The Kemetic word for tomb, *per-ka*, indicates the place from which the ka spirit emerges. For this reason, both modern and ancient family members continue to leave offerings of food, flowers, and libations at the graveside. In Egypt a false doorway was placed on the west wall of the tomb and represented a passageway between the spirit world and the earthly world, a portal through which the spirit of the deceased could pass. Often on the false doorway a pair of wide-open spirit eyes are drawn. It is here the living family members invoke the ka spirit of their deceased ancestor to come forth so that they can maintain their reciprocal relationship with it, thus sustaining the energetic connection that keeps the ancestral being alive.

Most often a ba soul is seen inscribed on the walls in the temples of Egypt as a bird, usually a falcon, a kite, or some kind of hawk or raptor, with the face of the person whose soul it represents.



Fig. 4.4. False doors of ancient Egypt. Photo by Indigo Rønlov.

One example of ba energy moving into another person's consciousness occurred when a woman in Normandi's dream group in Kentucky described a dream about a bird that flew onto her arm and grasped it with its talons. It did not let go; rather, it clung to her. What was frightening in the woman's dream was that the bird had the face of an old man. She did not know anything about ancient Egyptian mythology or spirituality. When she told the dream again, she described the bird as very sad with intense human eyes looking at hers. She noted that this old man reminded her of her father. Normandi asked her if her father was in spirit. She said, "No, but he has Alzheimer's." At that Normandi was able to assure her that her father wanted

to say that he remembered her and that his soul had come to visit her in the form of his ba.

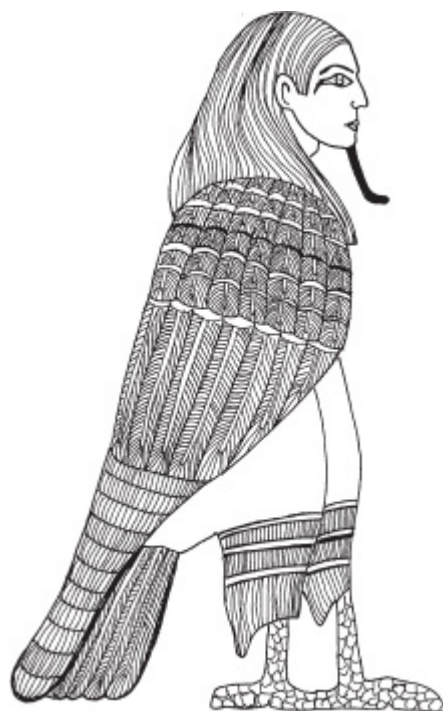


Fig. 4.5. Ba as the hawk's body with a human head. Illustration by Karen Klein.

What seems important about this story is that most often we hear of the ba appearing only after death, but in fact it does exist very strongly in the dream state and in the astral realm of the living person. The ancient Egyptian priest or priestess knew that the ba lived within you, and that once you made your personal connection with your ba you could send it out to do various tasks anywhere around the planet. Once it completed its task, it would return to you.

After you have connected with your ba, you will realize that one of your greatest allies is your own soul. When you function from the place of love—i.e., the inherent essence of your soul, your ba—your love will have a wider range of effectiveness in all planes of existence.

The third spiritual body, the akh, represents the highest connection between the material and spiritual realms, the fully realized human, in much the same way that a seed stone is deposited in a temple. The akh is the seed

that is deposited in the human clay. It is a spark of light that exists as the seed atom that enlivens all matter. Souls may be deposited on Earth to create certain changes. If your ba contains your soul's record, your akh provides your spiritual purpose.



Fig. 4.6. The akh, or bennu, bird. Illustration by Erin Alaina Schroth.

You must realize that before you were anything, you were a spark of light in the mind of Creator. In the Essene scroll known as the Gospel of Thomas, which may relate Kemetic wisdom as understood by early Christian mystics, the master teacher informs his initiates, “If anyone asks where we came from, tell them we came from the light.”⁸ Light is the *prima materia* of Creation that emanates from the mind of God. One often sees images of Akhenaten (Amenhotep IV), the pharaoh of the Eighteenth Dynasty, reaching toward Aten, the sun disc, with his arms outstretched toward heaven, while the light of the sun radiates downward. Each ray of light culminates with its own spiritual hand reaching toward him. This is the essence of akh energy.

The akh bird, also known as the bennu bird, is the shining intelligence that connects us to the mind of all Creation. This bird most often appears in hieroglyphic form as a crested ibis, and it underscores our direct connection

to Thoth and to our lineage. As the final trump card of *The Anubis Oracle*, the smiling, flying crested ibis represents the sacred element of air. It is the essence of the phoenix born in the eternal fire. This expanded intelligence and higher consciousness, to which all souls aspire lifetime after lifetime, is accessible at any given moment, at any Zep Tepi.

When we are in contact with the upper spiritual-plane bodies, we are closest to our divine nature. The work performed on this level is understood to be of the highest clarity and spiritual power. Our ba and akh work in concert with the divine beings, whose very existence is based on cosmic law and order—the principle of ma’at.

MAKING A PERSONAL VOW OF SERVICE TO MA’AT

In chapter 1 we introduced the reader to Ma’at, goddess of cosmic order, truth, and the foundation of every temple. She embodies natural law in practice and purpose, as ordained by the neteru at the moment of Creation. The truth of Ma’at exists in the physical, astral, spiritual, and mental planes, and it includes the Akasha; therefore the true work with Ma’at must be egoless and metaphysically ethical. All work performed as a co-creator of realities and potentialities serves to preserve Ma’at. Keep a watchful eye on your own processes and on the energies you attune yourself to. Periodically rereading the material on metaphysical ethics will clarify and hone your work with Ma’at.

When you undertake the following journey and make a covenant with Ma’at, you essentially promise to be ever vigilant and mindful, especially in any oracular or visionary capacity, to inform yourself or to help others. You cannot fudge, and likewise, you need to distinguish when you must keep silent. Silence is preferable to even the slightest alteration of the truth. This covenant creates the foundation for all subsequent relationships with Spirit and the Egyptian neteru.

When you have completed your vow, you are only beginning to enter the possibilities inherent in becoming an oracle and in comprehending the distinguishing features of various oracular methods. We envision this book as a way for readers to gain direct access to Source, without filters or the requirement of physical tools. We have come to understand the ability of

humans to develop not only greater sensitivity on all levels and in all ways, but to invigorate organs of sensitivity for which we have either not yet been wired or which have atrophied through lack of use. For an image of [Ma'at](#), see.



The Covenant with Ma'at Initiation^{[*23](#)}

As with any journey, center yourself. Be sure to refresh your wings as your bring up your caduceus, and cultivate the alchemizing heart breath.

In the light of your expanded heart flame, find yourself standing in sacred space, in front of your adytum, facing the doors to the naos. Look at the lines in the palm of your dominant hand. Notice how they are a map of your life. As you continue observing, your palm begins to darken . . . It darkens more and more, until you see a swirling vortex take shape in the eye in the palm of your hand. You can see the universe within through the center of your palm. . . . *[Pause.]*

Continue to gaze into your palm with your mind's eye and feel yourself drawn toward it. You are given the opportunity to enter through the vortex in the eye in the palm; you pass through interstices, the spaces between the lines, between the cells. You are drawn into and through the portal at the center of your palm. On the other side of this portal lies an immense spaciousness that includes the entire universe. . . . *[Pause.]*

As the portal opens farther, your consciousness slides through it—and out . . . There, before the awesome spaciousness of the firmament, you stand in the presence of Ma'at. She is the all-encompassing essence of the universe. Here, there is only her being, her luminous being, and you stand in the great vastness that is the universe, in the presence of Ma'at. . . . *[Pause.]*

Ask Ma'at to strip away any veils you may have over your eyes . . . Ask her to show you any errors of thought or form . . . Ask Ma'at for complete knowledge of yourself, which you will need before you can go any further . . . You cannot be true with anyone else until you can be true with yourself. . . . *[Pause.]*

Pay careful attention to her responses. . . . [Pause.]

In preparation for the covenant, you can now partake of an ancient *ho'oponopono* ritual passed down through the Hawaiian Huna^{*24} tradition:

If I or any of my relations have harmed you, we ask for forgiveness now. If there is anyone or anything that has hurt me in the past, knowingly or unknowingly, I forgive them and release it. . . . [Pause.]

If I have hurt anyone or anything in the past, knowingly or unknowingly, I forgive myself and release it. . . . [Pause.]

If I have hurt myself in the past, knowingly or unknowingly, I forgive myself and release it. . . . [Pause.]

In this vastness, and still in the presence of Ma'at, you are presented with a covenant: the opportunity to vow that as a servant of Ma'at you will speak only truth. When you take the vow of truth, you will continue your journey as one who is also entering the arena of becoming an oracle. . . . [Pause.]

Seshet and Thoth witness your commitment. They stand on either side of the Tree of Life that represents you in your entirety, your divine and human selves. Each neter holds a staff on which they add your *sigil*, a magical seal or glyph, as one who is committed to serve Ma'at. . . . [Pause.]

They acknowledge your response, and it is cherished, for when you speak for the neteru you are truly serving Ma'at. . . . [Pause.]

Notice that you begin to experience a melding, a coming together, where there is no more separation. You become one with all that is . . . There is tremendous love here . . . huge love, transcendental, unconditional love. . . . [Pause.]

Within your expanded state of awareness, new avenues of information and insights are available to you. Open yourself to them . . . Now, as if in acknowledgment of the vow you have just taken, a transition occurs within your body, almost as though a light switch has been thrown. . . . [Pause.]

The being that you are becoming is able to see with greater clarity, to hear, to sense, to feel with more sensitivity and comprehension. You realize that within you, Ma'at has increased her sensate experience of this world. With your presence and attention, there is more of Ma'at in this world with us. . . . *[Pause.]*

Feel the power, the presence, and the beauty of Ma'at. Let her touch you, surround you, encompass you, enfold you, for you are truly one with Ma'at. You pledge yourself in service to her, the eye of heaven, ever-present Ma'at—the justice and truth of the universe, the rhythm and order of the cosmos. . . . *[Pause.]*

Thank Ma'at for her love and understanding, for being there, and for receiving your vow. . . . *[Pause.]*

As you come back into this plane of existence, find yourself standing once more before your adytum. Ground and center as you return to your physical body. Give thanks for your safe return. Notice your beautiful hands. Look once again at your palms and see with great clarity the lines etched there, the whorls of your fingerprints, and the markings on your hands. New lines or shapes may reveal themselves. There, written in your hands, is a new mark that is the sign of your covenant with Ma'at. . . . *[Pause.]*

Take all the time you need to write in your journal. If you are able to see physical changes in your palm, copy the image in your journal. Sometimes certain lines will appear reddened, as if they had been recently etched into your palm.

Record the language of your covenant with Ma'at. Script your commitment to her. Recall the sensory details of your experience, seeing and hearing it again with your revitalized senses and new awareness.

USING ORACULAR SYSTEMS

To practice planetary healing requires that you develop your sense organs so that you have new ways of perceiving. This will allow you new ways to co-create and to develop a language for becoming more effective as a healer.

Multiple avenues exist for accessing the spiritual world. These include primary tools such as working with clairsentience, clairauidience, clairvoyance, dreams, and prophecy. Usually your strongest sense becomes your strongest sensory impression. Most sighted people rely on their visual senses as clairvoyance. Empaths more readily access clairsentience. Musicians often use clairauidience as their primary oracular tool.

A culture so steeped in spirit communication and co-creation as that of the ancient Egyptians obviously used many oracular tools. Our understanding of these, however, is limited to what appears in scrolls, in museums, and on monuments. These focus on symbols, hieroglyphs, dreams, and other visual methods accessed through painted and inscribed images filled with literal and symbolic meanings. Their use of clairauidience is vague because we don't know exactly how sound, tone, and language were used. We do know from the records that they used clairauidience, and their travels through the underworld indicate clairsentient contact with the gods, the other souls, and the places and events in the afterlife.

Not every reader will develop all of these skills, yet all of these skills are accessible and an important part of temple work. The more you practice any of them, the clearer a channel you will become and the more you can contribute to the healing of our planet, which is our goal, after all. Later in this chapter Normandi, a certified spiritualist medium, will pass on to you what you will need to know if you wish to pursue that aspect of spiritual mediumship. In addition, Nicki has created a seven-CD series, *Becoming an Oracle: Connecting to the Divine Source for Information and Healing*, which highlights many teachers in fourteen different oracular traditions whom you can learn from through her guided shamanic journeys. In chapter 5 Normandi contributes techniques for remembering, controlling, and creating dreams. Those dreams experienced within your temple will have the potency of the temple and the neteru behind them.

Being an oracle requires a great deal of knowledge and being able to keep silence. In *Isis Magic*, Isadora Forrest, a priestess of Isis and Hermetic adept, maps out the stages that one moves through in coming into relationship with Isis.⁹ Becoming a prophetess or seer in the way that you let the goddess completely into your body is best performed in service to Ma'at, and only after you have developed yourself as a clear channel through other means.

As a clairvoyant, one speaks with the neter and maintains a light level of trance. In mediumistic trance work as an oracle, the divine being uses the physical vehicle as a mouthpiece. Physical and biochemical changes may occur within the body of the medium, and under certain conditions environmental changes may also occur, such as the manifestation of spirit phenomena, which may include anything from changes in temperature, light, and precipitation to apports or indirect voice. This indicates a level of working with the gods and goddesses as a medium beyond the scope of what we teach here. The oracular priestess may not necessarily know what transpired in a “dead trance” and may only know vaguely what transpired in a clairvoyant trance. In light trance the medium will hear and report the main message concurrent with the experience. Obviously, the messages are subject to less interference when the subject is in deep trance.

In the ancient world the oracle answered specific questions, sometimes with a simple “yes” or “no,” and at other times with a lengthier interpretation. A prophet or prophetess would channel whatever information might come through and address the bigger picture, for example, planetary transformation, an instruction about the use of particular energies, a foreknowledge of events to come, and so on. Any oracle might reveal a map and predict the timing of a mass movement that involves many people and hints at the next paradigm shift. An oracle would not necessarily reveal a map of the evolution of humankind, or when the next great teacher might appear, although you could ask. Typically those kinds of issues would be addressed by prophets. Prophets might not necessarily answer specific questions; typically, they would voice what Spirit directs, and information also came to them unbidden.

One of the main requirements in working as an oracle or as a prophet is to know when to speak and when to be silent. The development of discernment is key. A remote viewer, for example, must be careful about reporting what she sees, because there is an unspoken line that cannot be crossed. You will know that line as you develop your skill and your understanding of what it means to be in service to Ma’at.

As with the ancient mediums, chicanery and personal agendas can creep in. You have to know yourself pretty well, because your ego may have all kinds of desires it wants to voice in this context. It wants to have a say in the work, and often it wants to be seen by others. The egoless, open-hearted,

open-minded oracle will be able to discern what is coming in and what needs to be spoken, and yet know enough about when to keep silent.

CLAIRVOYANCE, ASTRAL PROJECTION, AND REMOTE VIEWING

A medium may use a combination of clairsentience, clairaudience, and clairvoyance to access details and messages from those who have made their transition. Mediumistic clairvoyants use visual and auditory symbols, or they may hear a name or phrase that resonates with a particular person. She may sense some physical sensations, such as pressure in her chest or tightness in her throat, which could indicate how that spirit passed.

When you give a clairvoyant message, you pull it from the spirit world. It's not a message to you; you have nothing to do with it. You simply give it to the person who needs it, and they get it. Or as Nicki does when practicing Alchemical Healing, you make the introduction to the appropriate ally in the spirit world, say a power animal, a healing plant spirit, and/or a neter that is also a healing ally. You would then help the person to communicate directly with the spirit ally or allies, guiding and helping the person to expand her experience as needed to accomplish the goal at hand.

The person who is working with another person and the appropriate spirit helper is not required to be in the same room as the healer, nor does she need to be a medium. According to the laws of nature and physics, no space exists between them; it is as intimate as if they were in the same room together. The auditory communication catalyzes a deeper sensate experience. The voice is a physical vibration that creates a resonance between listener and speaker, thereby deepening the spirit connection. When Nicki is on phone conferences with groups, she often demonstrates how to work on several people at once simply by helping them to understand that it can be done—it is based on intention, attention, and the proper direction of energy. All will receive healing, as will some of the supporting observers on the call. Although all of the clair-sensitivities are useful, most healing happens through clairsentience, or the feeling tone. Full comprehension only comes with the experience. Additionally, what establishes this connection between individuals is what mediums call “voice vibration,” which attunes to two or

more energies in a sound bandwidth. In Nicki's case, once the energy is turned on, it works like a power strip—you can plug many different situations into the same current.

When Normandi's mother was dying, though they were located in different cities, through astral projection they were able to stay connected. Normandi found herself in an astral embrace, holding her mother, reciting to her the "Hymn to Hathor" from *Awakening Osiris*, and portions of the *Egyptian Book of the Dead*, the Twenty-third Psalm, and Anglican prayers for the soul in transition. All of these were recited from memory, and Normandi was in and out of sleep in a trance state when she was doing this, lying in her bed at her house while holding her mother. She felt her mother's slowing breaths on her cheek and heard her whispers. Her mother died the next morning before Normandi could physically get to her, yet from the astral realm, after her transition, her mother assured her she did not die alone and she thanked Normandi.

Remote viewing was used more in the past than it has been in recent times, when we have cell phones, Skype, radio, and television. Anytime we want to see what's happening on the other side of the world, we have only to turn on the latest device to receive the most current information on just about any subject imaginable. With the exception of the CIA and other intelligence groups from various countries who use remote viewing for so-called security purposes, we don't often use it. In the ancient world, however, remote viewing was used to see how things were going in the far outposts of the country. It was used to prevent invasions and uprisings and to predict coming sandstorms and weather patterns. It wasn't supposed to be used against anyone, although at times it was. The pharaohs and high priests were trained in remote viewing, astral projection, dream techniques, and other oracular activities such as astrology and interpretation of omens. Often, what appears to us as board games, such as the game of *senet* in ancient Egypt, which resembles Parcheesi, were initially oracular tools.

Remote viewing differs from clairvoyant mediumship in that it allows one to work as a witness to an event that is happening concurrently at a distance; it is not viewing a past event. It is simply an event or situation in the present that you witness from a distance. It does not carry the personality of a spirit who is giving you the information.

One can access information remotely in different ways: from your own consciousness working out of body, or from information given by an ascended master or higher entities while in trance or otherwise engaged in the work. Unless you are sufficiently acquainted with an entity to know its sigil, its psychic signature, you might choose to be more skeptical of the accuracy of the information you are receiving. Another way to remote view is to invoke a specific place or person, then find them wherever they are. When you work with remote viewing, you are also working with the concept of free will. Even when you have moments of remote viewing, the event that is being seen from a distance is not necessarily written in stone.

Some dream states use astral travel to move in and out of past, present, or future worlds. Practiced dreamers can also be remote viewers, as can some accidental dreamers. Normandi heard a story from a remote viewer of her acquaintance that when Osama bin Laden was in his compound during a communal family gathering, the grandchild of one of his associates told his grandfather that he had dreamed of fire coming out of two towers after a plane had crashed into them. Bin Laden told the child not to tell anyone what he had dreamed. The reason he said this was that the plans for 9/11 had already been made, and although not executed yet they already were accessible to others in the astral realm. Bin Laden may have been trying to keep the event under wraps because he knew that if one person dreamed it, it was likely others would dream it, too.

As we move forward, you will gain a more direct experience with these states for the purposes of your adytum. The more often you work with these energies, the more readily you can access them in future journeys.

Working All Your Spiritual Senses

To experience the developing awareness of your clairvoyant abilities, we now introduce you to pharaoh Akhenaten's monotheistic god Aten, the disc of the sun, an aspect of Ra. Who better to gift you with a spectrum of multiple intelligences in one being?

Many are the depictions of the pharaoh gesturing toward the sun in prayer, arms uplifted, with the arms of sunlight touching his hands. Just as each hand has five fingers, each of us has five physical senses—sight, smell, taste, touch, and sound. The visible wave forms are what you perceive with

your senses. You can think of your right hand and its five fingers as sight, sound, smell, taste, touch, and the palm of your hand as a sensate impression of the whole. In this exercise, play a bit with these senses in the same way that a child lets sand run through her fingers.



Fig. 4.7. The sun god Aten blesses the family of Akhenaten. Illustration by Erin Alaina Schroth.

All of these physical gifts have a manifestation in spiritual form. This kind of sensing in two realms, the physical and the spiritual, is a bit like becoming ambidextrous with your senses—each is an extension of the other. Know that these developing spiritual senses are inherent, within you. Once you begin to develop and use all of them, you will truly be able to work in a co-creative manner. It is part of the inheritance of being human.

There are many systems that associate the fingers with specific elements and/or senses. All are correct, according to their particular tradition and your understanding.^{[*25](#)}

The spiritual gifts are these: clairauidence (sound), clairvoyance (sight), clairgustance (taste), clairsentience (touch), and clairalience (smell, also called clairescence). Claircognizance is the spiritual experience that

combines all or a number of these extrasensory perceptions together. This happens often in meditation or past-life recall.



Journey to Attain Spiritual Sensing with Aten

Ground and center. Enter into your heart space by breathing the heart breath and remembering your covenant. Make sure your caduceus is in place. . . .
[Pause.]

See yourself standing before your adytum. The sun streams through a hole in the ceiling above you so that a shaft of light falls on you. It bathes you with its warmth and seems to penetrate through your skin in a way that illuminates your whole being. . . .

Lift your face up to the light. Hold your arms in a prayerlike position over your heart, then lift them straight up, still together, over the top of your head. Spread your fingers apart so that the distance between your palms widens and there is space between your fingers. Now reach up toward the portal of light so that each individual finger can receive a ray of Aten. . . .
[Pause.]

Feel the rays of the sun disc, Aten, touching your fingers. Each shaft of light feels like a blessing. See the light fan out and expand between your palms and fingers. . . Turn your hands toward each other. Explore the webs of light moving from your right to your left hand. . . . *[Pause.]*

Now, place your hands together in the mudra of prayer and slowly separate them as you pull the web back and forth. . . . *[Pause.]*

See the sunlight of Aten continuing to reach its arms toward you, waving its rays in the same way that you are moving and fanning your fingers . . . Each time you see one of Aten's rays, or one of his individual arms coming down to touch you, you recognize that this web of light between your fingers is a manifestation of the spectrum of light. Its waveforms are both seen and unseen . . . They include not only colors and sight, but sound vibrations and thermal sensations. . . . *[Pause.]*

Once again, place your hands together at your heart, then reach up over your head and open your palms and fingers as before. . . This time feel the arms and hands of Aten's light coming down, reaching toward you. Feel spirit igniting each fingertip individually with its rays of the sun, one ray at a time, first clearing your physical eyesight and intensifying your spiritual eyesight . . . clearing and intensifying your sensations of sound . . . of touch . . . of smell . . . of taste . . . empowering all of your senses now in both the physical and the spiritual dimensions . . . Now, envision your right hand as the hand that can receive the spiritual senses, and your left as that which perceives the physical senses. . . . *[Pause.]*

Bring your palms together in prayer mudra back to your heart and gently touch the tips of your fingers together . . . One at a time, touch the tips of the little fingers of each hand. Feel them touch, and allow them to receive the sensation of sound—physical sound on the right hand and spiritual sound on the left . . . Touch these fingertips together, then slowly separate them as an arc of energy moves between them and between the two realms . . . Perhaps an auditory sensation accompanies this action. . . . *[Pause.]*

Feel the index finger of each hand and allow it to receive the sensation of sight—physical sight on the right hand and spiritual sight on the left . . . Touch these fingertips together, then slowly separate them as an arc of energy moves between them and between the two realms. You may see a rainbow of colors accompanying this process. . . . *[Pause.]*

Work with each finger, including your thumb. Each receives a different sense; for example, the sense of smell with the middle finger . . . touch or physical sensation with the ring finger . . . and taste with the thumb . . . Spend some time with each sense, touching the fingertips together and experiencing the arc between that creates the webs of connection. . . . *[Pause.]*

Now press the palms of your hands together and separate them . . . You may get an overall impression of the whole spectrum of clairvoyant sensing recombining in the palms of your hand to help you experience such a clear knowing it might seem that you had entered a scene in a movie. . . . *[Pause.]*

Play around with pressing both of your hands together, then separating them to create a scene from your own past, perhaps a pleasant Sunday afternoon from your childhood. See yourself doing something in a particular place. See the images, feel the tactile sensations . . . Smell the environment . .

. Hear what surrounds you . . . Taste and/or touch what is before you. Feel the emotional sensation of being at that place, at that time. . . . *[Pause.]*

Now, when you lift your arms up toward the light that streams toward you, notice how that light is like the hand of God touching you . . . empowering you . . . imparting the spark of life. . . . *[Pause.]*

Aten moves from your fingertips down through your hands and arms toward your heart. . . . *[Pause.]*

Place your hands over your heart and fold that light over yourself. Become one with the light . . . Don't be afraid to lose your edges. . . .

A physical sensation of shape-shifting or transfiguration may occur, almost as if the rays of light tendrils are spiderwebs of light touching you. Be one with that light. As you stand in the streaming sunlight before your adytum, a transfigured spiritual radiance touches you, and you glow. Feel the light of your spirit . . . and the glow of your aura . . . the shine of your own inner light. . . . *[Pause.]*

Express your thankfulness for these gifts that you have been given by Aten and the neteru. Remember that any time you feel confused or lost, you have only to reach up toward that light again with the intention of clear perception and of having your feelings clarified. Know that these gifts will grow stronger. . . . *[Pause.]*

Ground and center, using the Earth part of the heart breath to help you back into your physical body . . . When you have fully returned, open your journal to record what has transpired during this extrasensory journey.



Please be willing to reach out to others in your community who are ready to embrace this knowledge and discover their own divinity in this way, so that we may pass on the power of planetary and human transformation exponentially. Remember, we are co-creators rather than fixers. As you seek and share possible solutions for our planet, in every situation you will be working in conjunction with the collective higher self, the God Source. Perhaps as part of your work in your newly established temple, you can find

a friend with whom to share this knowledge, or you can create a small circle of like-minded friends and take turns reading and experiencing these journeys together.

5

INITIATIONS AND JOURNEYS WITHIN YOUR ADYTUM

As you will recall from our discussion in the previous chapter, the ka is the spiritual body closest to the mental and physical realms; it is the body that works with the desire nature in order to increase your ability to use your senses in the spiritual dimensions. Khnum, the ram-headed god, builds our physical body and its ka on his potter's wheel. The remnants of Khnum's most important temple in Aswan, in the south of Egypt, rests on the rocks of the island of Elephantine in the Nile River, at the first cataracts, which were thought by the ancients to be the source of the Nile. This is the place where we initiate participants in our Egyptian pilgrimages to Khnum's mysteries. Usually, according to the nature of the work we are doing, a new etheric vessel (clay pot, or body) is created for each person, bringing healing and any empowerment required for the alchemical process we are engaged in at the time.

The journeys that are included in this chapter come quickly, one after another for the most part. It is a good idea to take a break between these journeys to give you plenty of time to integrate your experiences.

THE KA AND KHNUM'S WHEEL

We begin our journey to Khnum deep in the base of the island, traveling up to the surface through twenty-three layers of stone and mud, to reach a garden resplendent with acacia and hibiscus flowers, other fragrant herbs and trees, and even a goat or two. Just as the physical world is filled with all of this lush vegetation that appeals to our physical senses, we are moving up through

the layers of being toward more clarity, the kind of clarity you see from the top of the hill as you approach a more spiritual dimension.

Known for its beauty, Elephantine is cradled by the Nile as it flows around the huge, gray, round boulders from which the island gets its name. Also thought to have been the home of the Ark of the Covenant for some time, the ancients considered the island to be the abode of Hapi, god of abundance and fertility, and of the Nile. What never ceases to amaze us is the ability to see the layers of civilization as we climb upward, temple upon temple, village upon village, and dynasty upon dynasty. Having traveled to Egypt over the course of several decades, we feel privileged to witness the excavations that are taking place there as they reveal more and more of these layers over time. Colorful homes in a vibrant Nubian village lie nearby, in stark contrast to the ancient sun-bleached temple stones. The village obviously rests on many more of Egypt's secrets beneath the island's layers. While continuing excavations threaten the village, we hope that the government will allow its people to remain in their homes.

A master craftsman and potter, Khnum creates the bodies of all the creatures of Earth. Adept and trustworthy, it is clear from the moment you first make eye contact with him that he loves his work and he loves you. The natural feeling of confidence he exudes allows you to trust him completely. Usually his work is accompanied by Isis, Nephthys, Ma'at, and, of course, Thoth. From her place beneath the wheel, Heket, the frog goddess, holds up the ankh, so that each new body may sniff the breath of life. Anubis, although not always visible, is always nearby, providing the protection for which he has been beseeched from the beginning of our work, just as Mut looks down on us from above, also observing and protecting. Take a moment to remember and give gratitude for your neteru family.

In the following journey, Khnum will give you a new body, reactivate your ka, and begin to build the new sensory systems that will help you develop new ways of perceiving. You will be asked to see the image of yourself as the perfected child of the god and goddess, Nefertum, who appears either with a lotus at his crown chakra or, at times, newborn and emerging as if from the lotus at dawn. If possible, you should stand during this journey. If not, then imagine yourself as standing to get the full benefit of the initiation. As with the other journeys in this book, you may wish to read

this one through once before you undertake it, to get a sense of what is coming before you take it in.



Fig. 5.1. Nefertum, the lotusborn child of Sekhmet and Ptah, representative of the perfected being. Image adapted by Lauren Raine.



Khnum Journey

Start by breathing the heart breath until you have created a light so strong that you can see a rainbow building up from your center. . . . *[Pause.]*

In the bright, translucent colors you see the family of the neteru rising up and crossing the rainbow as though it were a giant bridge. As you heart breathe gratitude and greetings to your neteru family, feel them beckon you, and join them. When you crest the top of the rainbow, look down on Earth

and feel the immensity of the starry firmament that surrounds you in every direction. The rainbow ends at Khnum's studio in the garden below the main temple, where a huge golden pot is hidden, nestled among the many other artistic works of our beloved Khnum.

The vulture goddess Nekhbet/Mother Mut circles above, her sharp eyes searching for the exact moment of transformation. Honor her as you acknowledge her presence. . . . *[Pause.]*

Already in the studio, Isis and Nephthys whisper, one into each of Khnum's ears as he looks up to watch you enter his workshop. Remember your invocation. . . . *[Pause.]*

He sees you completely, through and through . . . He takes a moment to greet the others of his family and seems excited at the prospect of doing something new and different . . . With the assistance of Isis and Nephthys, he chooses special minerals to add to the clay he is kneading. Khnum reaches up toward the stars and pulls specific molecules of stardust that include some of the most obscure chemical elements and physical properties to be combined in new ways. . . . *[Pause.]*

In his infectious smile you can't help but notice his excitement and anticipation. A feeling of electricity permeates the air, and you may see thoughts flowing from Khnum's head, like the waves of his horns that spiral outward like strands of DNA.

Thoth holds the vessel that contains the sacred water that Khnum uses to wet the clay. His presence adds to your sense of confidence, clarity, and certainty of the importance of this empowerment. Khnum asks if you are ready and graciously waves his arm to invite you to step onto his wheel. Take an actual physical step onto the wheel . . . In so doing, you bring the physical and spiritual worlds together with your commitment to receive Ma'at. As you move toward the center, you hear a croaking sound as Heket, goddess of life, creation, childbirth, and fertility, reaches up and helps you to the center from her place beneath the wheel. . . .

The wheel begins to turn to the right and picks up speed . . . You stand steady at the absolute center of the wheel. Thoth and Khnum mix the materials with just the right amount of water, and Khnum places a perfectly shaped cylinder of clay around the base of your feet . . . It is cool and slippery and feels like a second skin. You are aware of the adroitness of

Khnum's long, artful fingers as they begin to work the clay up your body, starting at your feet. . . . *[Pause.]*

Thoth gives each part of your new body its divine name as Khnum's hands work their way up, deftly creating the new vessel that will hold a new level of sensitivity yet will be strong enough to withstand the heat of the coming changes. . . . *[Pause.]*

Be sure to remain in communication with Khnum throughout this process, letting him know those places within your body that are in need of extra help and healing as he continues his work.

When the outer vessel is complete, attune again to your heart breath and notice that with each in-breath, energy rises up through the many layers beneath the temple. You hear a hissing sound just before two cobras enter your body through the eyes in the soles of your feet, carrying with them the kundalini energy sourced in the heart of Earth . . . The serpents follow the course of your caduceus as you help them bring up the energy with each breath. You feel new strength in your backbone emanating from the rod of the caduceus that creates the column of gold that rises at the core of your being. . . .

While the cobras glide upward, the caduceus comes into its place and reawakens its full power and strength in your new body. Become aware of the presence of the goddess Neith, the weaver. If you are dealing with nerve pain, you can let her know your specific needs as she deftly rewires your nervous system, insulating each nerve so that it can carry the stronger, more voluminous energies that you feel coursing through your new body. . . . *[Pause.]*

As your new body comes into its full form, the cauldron at the top of your head transfigures into the blue lotus of Nefertum, the perfect child of Ptah and Sekhmet. This is the fragrant flower of spiritual illumination. . . . *[Pause.]*

The spinning stops.

The cobras move up through your lotus crown and above your head to hiss their call. . . . *[Pause.]*

Thoth tips his cauldron and pours into your blue lotus a rain of grace that has the texture of the rainbow bridge you crossed over at the beginning of this journey. Your body feels as though it glistens like the pot of gold that you

saw when you first arrived. The entire essence of your new body has become like the rainbow, made from water and light. Fresh caduceus wings sprout from your shoulders; they are both ethereal and physical. The wingtips shimmer with a deep, translucent blue, the color of the sky during the magical time between day and night. . . . *[Pause.]*

Although you may not have been aware of it, Khnum also has been building your ka body, the etheric double that connects you to your spiritual lineage. It is time to connect your ka with your physical body. As you raise your arms in such a way that they move from your sides, your heart space opens. Your elbows bend ninety degrees upward. A gentle jolt of electricity sways you as the powerful energies that have filled your new body arc across the space between your hands and the hands of your ka body. . . . *[Pause.]*

Thoth takes his index finger and places it on your forehead between your eyebrows so that ever after this ajna chakra will contain his fingerprint. . . .

Your whole spiritual lineage—past, present, and future—fans out in all directions until they include the entire collective of mind and intelligence . . . Can you recall tasting a juicy ripe peach that you have plucked from its tree that contains the essence of life's abundance? Open your lips. Feel yourself divinely kissed . . . When Heket holds up the ankh to your nose, a surge of energy radiates from the spiritual world into your physical body . . . Breathe in the energy from the ankh. Breathe in the entire spiritual fragrance of life itself. Breathe in all its capacities for receiving and giving, emptying and filling, knowing and transforming in a swirl of colors that are almost indescribably and simultaneously beautiful, fragrant, exquisitely soft, and all encompassing. . . . *[Pause.]*



Fig. 5.2. Khnum fashions the body on his potter's wheel while the frog goddess Heket holds the ankh to provide the breath of life. Image adapted by Lauren Raine.

In this cocoon of energy you will never again have to feel any kind of emptiness, because everything at this moment is accessible and abundant. It is like making love to the universe, and your ka body has allowed you to experience this incredible desire to merge with the cosmos . . . Take that desire and ground it back into your physical body in order to connect mind to mind with Thoth and Isis, and with all the other neteru . . . As you breathe in through your mouth again, exhale a long sigh, *aahhhh*, through your mouth. Notice the light breathing out from your lips, and you will see how Ptah, the master builder, breathed light into existence . . . Now you realize that you have this capacity to speak light in the same way that Ptah speaks heka, or magic, whenever you invoke his name.

Your ears may tingle, wiggling like antennae, and you can feel them attuning to the music of the spheres . . . You are able to hear the sound of other planets moving past in their orbits. You hear them simultaneously, like strings of a guitar or lute. You can hear pulsars that sound like a gigantic *Om* at the core of the cosmos, and you notice that every sun and every star in the

sky has a voice, a vocal signature that you can attune to . . . Behind all this, you see light beings whose thoughts are rhythms of sound moving into your ear canals, spinning around and becoming words, sentences, and constellations of meaning and prayer. That is what the ears of Hathor hear. . . . *[Pause.]*

The light of the sun bursts in front of your face like a sunflower. Each ray of light possesses the essence and texture of a flower petal, and in the center of the flower there are whorls of energy, the same patterns that repeat themselves in seashells, artichoke hearts, pinecones, and spiral galaxies . . . Behind your closed eyes and your newly reactivated Eye of Horus, at your ajna center, the light grows brighter, almost reddening, as though you were sunbathing. The heat of the light on your face causes the colors to change in quick flashes of color, from red to orange to yellow to green to blue to violet and finally, to white . . . They penetrate your eyes, then pass through every cell of your body to the point that you can see sound and hear color. You can feel colors with the palms of your hands. . . . *[Pause.]*

A screen in front of you begins to vibrate with images that move very quickly, images from the physical world that we know . . . You see various multicolored exotic birds flitting by. You see animals—cats, dogs, jackals, zebras, giraffes, hippos, armadillos, to name a few. No sooner do they appear than you can actually tactilely feel their skin or fur and smell their unique odors. . . . *[Pause.]*

The living plant world flashes before your eyes—lavender, wheat, mint, fig trees, tomatoes, pomegranates, and, of course, the perfect peach. Smell them, and rub the leaves and flesh of the fruits between your fingers. Those that you can, take into your mouth to taste and feel the juices flowing down your throat. Even the juice has a language you can speak. . . . *[Pause.]*

With a great *Aha!* you remember that from the beginning this possibility has awaited you. You had only to open yourself to it in the way a child opens to first experiences and learns to integrate them. When we were children we had human teachers; now we have the gods as our teachers and our family of elders. A willingness to be taught by them enables us to experience these new ways of being, the ways of co-creating with the neteru, the ways of working with new abilities and perceptions.

Once again, feel your feet on the potter's wheel . . . They tingle, eager to step down onto the earth and get moving, using all of these regenerated

senses that have been shown to you.

“Yes,” Isis and Nephthys say to you, “you are a shining one.”

Physically step off the wheel, with the clear intention to maintain full awareness of all that you have received during this journey . . . With all of your new senses fully engaged, express your gratitude to Khnum, Thoth, Isis, Nephthys, Ma’at, and Heket; to Neith and Ptah, Mut and Anubis, Hathor, and to everyone else in attendance, including the ancestors and others who witnessed and supported you in this transformative empowerment. . . . *[Long pause.]*

Ground and center, and spend some time walking around the temple, integrating yourself with your new body as the immensity of the changes in your body and your field become more and more comfortable to you. Find a shady place in the garden while the “you” in your physical body writes every detail you can remember in your journal. As you write, more and more will come back to you; however, if you wait too long to scribe your experience, you might not remember as much. . . . *[Long pause.]*

When your journal writing is complete, you will find yourself grounded and centered in your new body, with your new senses intact.

ISIS AND THE ISLAND OF PHILAE

From our sacred garden temple at Elephantine, we take a short journey south, up the Nile and across the Aswan Low Dam, or Old Aswan Dam, built in 1902, to the docks where the local Nubians keep their boats. After the Aswan High Dam, built in the 1960s, flooded the Temple of Isis, UNESCO moved the entire temple about 200 yards to an island with higher ground to keep it from being completely submerged in the rising waters of Lake Nasser. The floodwaters of the newly created lake displaced thousands of Nubians from their villages and homes and devastated the farmland. The government simply removed them from their original villages and arbitrarily sent them to live in cities such as Kom Ombo, or wherever they found room for them. They became refugees; however, the government was unable to remove the

longing of these most gracious and generous people for their homeland, the same longing that every Egyptian felt when separated from the heart of their sacred motherland; the same longing any visitor feels when they go to Philae, the island in the reservoir of the Aswan Low Dam that is the bosom of Isis.

Like homeless and displaced people around the globe, the elder Nubians still long for the homes of their ancestors and the connection that their previous, timeless world gave them. During one of our trips to Egypt, our guide, Emil, introduced us to Ramadan, a Nubian musician. Ramadan played a handmade folk-art instrument similar to an oud. A man of some local reputation, this musician played and sang for us a love song filled with longing for his lost homeland. Emil told us that this beautiful man had been imprisoned at one time for singing this same song in public. Now, as he sang it for us in the privacy of our boat while we were returning from the temple, it occurred to Normandi that this song was similar to the kinds of lamentations that ancient priestesses sang for Osiris, for the lost and missing pieces of the god, and for the land when it was devastated by drought. This Nubian song called out to his ancestors in ways that could be compared to the ba soul in flight, looking for its missing pieces, as you will experience in the soul retrieval journey.



Fig. 5.3. Ramadan, the Nubian musician. Photo by Patricia A. Haynes.

The island of Philae, where Isis mourned Osiris and where Normandi left her mother's ashes, is beautiful, sorrowful, and sacred. We can think of no better place than the Temple of Isis at Philae to initiate you to your ba, as in the following journey.

In the ba initiation we return to the heart of Isis within her sacred temple. In addition to working with your neter, you will be working with the compassionate heart of Isis to reestablish your connection with your ba. Sacred pilgrimages to the island of Philae and the holy temple of Isis were intended to connect the heart flames of the goddess with the person in this world and in the afterlife. When we visit Philae on our tours, we go by boat and in silence, in the dark of night, about an hour before dawn. The island temple juts up from the darkness and the mist like the emerging dream temple that it was and is. Indeed, the temple seems to exist in two dimensions simultaneously—in both the astral and the physical worlds.

In preparation for this journey, place yourself in front of your adytum, your inner Holy of Holies. See the doors with the bolt in place and the pillars on either side. During this initiation, your personal adytum will share its space with Isis, whose light streams out from within the adytum as she waits to be released.

We have included one of Normandi's hymns to Isis in the journey; however, you are welcome to write your own or choose another from the appendix for your invocation during the journey.



The Ba Initiation

Heart breathe and raise your caduceus, taking the time you need to feel each part, each scale of your cobras as they raise the energy, and each feather of your wings as they bring your staff of balance and power to life. . . . *[Pause.]*

Focus on your heart and kindle your heart flame with your love. . . . *[Pause.]*

You begin to feel the love of Isis even before we start the work, for it is from the love of this great Mother Goddess that we come to remember

ourselves. . . . [Pause.]

As you continue to breathe the heart breath, pull in the divine essences of earth and sky. Pour your own love onto the inner heart flame and experience how it mingles with those essences and that power; then exhale, refreshing your connection and your light. Take three deep heart breaths, then offer the next one to Isis. . . . [Pause.]

Within the glow of your radiance, it is deep in the night, well before dawn, when you find yourself in a small boat passing the island's Temple of Isis, which is on your left in the darkness. As you approach the wooden dock, you hear no sound except the lapping of water against the side of your boat. A robed guardian of the temple helps you out and guides you up the steps of the temple in the darkness, where you are met by a priestess of Isis. . . . [Pause.]

You might already be aware of a sense of enfoldment as you feel the warm stones under your feet . . . As you and the priestess walk the length of the colonnade, the magnificent temple looms ahead in the darkness . . . One of many temple cats joins you as you pass between the pylons and enter the inner courtyard. The priestess lights a candle to illuminate the way as you continue into and through the inside of the temple . . . Soon you enter the inner sanctum, the Holy of Holies.

Place the candle on the altar and stand in silence for a moment, taking in the feeling of this sacred home that holds the essence of the goddess . . . As you continue breathing the heart breath, feel your throat open . . . Offer your invocation, using the following hymn to Isis (or one that you have written for this occasion). The hymn or invocation comes from a deep place within your heart. Simply let it flow out as your love for this great Mother Goddess

*Holy Isis, Mother of us all,
who formed us in her womb before the beginning of
time,
let us embody, in every heartbeat, your compassion,
rejecting none in need of succor and rest.
May we laugh in celebration.
May we cry in consolation and celebrate all life.*

*You feed those who hunger with your divine milk.
You cradle the heads of those who need love.
You wash the dust from the feet of weary travelers.
You lay the weary to rest and refresh their souls.
We offer unto you
our hands to do your work,
our hearts to express your longing,
our tongues to speak,
our throats to sing.
We bring you the true and sacred adytum
of our innermost being.
Be with us great goddess.
Bless us with your sacred work.*

NORMANDI ELLIS

Immediately, you feel her wings surround and embrace you. Reach up to embrace her as you acknowledge and connect with the interweaving, the support, and the protection of your ka. It is as though your entire spiritual lineage is contained within this small sanctuary, and Isis's wings wrap around the entirety of all those assembled, throughout all time and in every dimension. . . . *[Pause.]*

From this place of safety and awareness, feel the shimmering rainbow light as you step through the veil of your adytum. Pull the bolt to open the doors of your naos as you enter into that place within your heart center that you know has been prepared as the sanctuary, the Holy of Holies for your adytum . . . Be with Isis, your netter, and the love that exists there . . . Continue to pour love on your heart flame, for the stronger it feels and the more love that's there, the more you will be able to reside in it once this initiation is complete. . . . *[Pause.]*

Take a moment to feel yourself fully enveloped in the love within the sacred space in your own heart center, superimposed on the Holy of Holies in the actual Temple of Isis at Philae. Notice the potential within that space, and the love. Allow yourself to become even more radiant in that moment of

recognition of the love that is already in you, that which is the essence of your being. . . . *[Pause.]*

Now once again return your focus to the feeling of enfoldment within the embrace of Isis and feel the love of Isis that is the background of our entire existence . . . It is when you open fully to Isis that you discover how your own love is influenced, how it grows in her presence. The love that radiates from Isis is so great that you find yourself stretching to allow yourself to let in as much love as you can handle . . . This love is so powerful that you begin to feel a huge pressure building in your chest. It keeps coming in waves and expanding in increments until at some point her love is so great that your chest cannot contain it any longer. Your heart center expands until it suddenly blows open. It seems as if the Holy of Holies—you and the sanctuary within your heart—has suddenly grown to contain within it the entire world. . . . *[Long pause.]*

From that expanded, wide-open heart space, a bird flies out of your chest and flutters around the sanctuary. It comes to rest for a moment, hovering in front of you so that you can see that this bird has your face. Although it is usually a kind of hawk, allow it to be whatever bird it is for you at this time . . . Freed from the confines of your ordinary consciousness, it flies up to face you. Your face on this bird indicates that it is your soul, your ba, your restless bird that's been waiting to come out and get to work on the pressing issues of our planet during these tumultuous times.

This is a moment when you simply understand that your own soul can make its appearance in front of you and can tell you something of importance, if you will listen to it. Your ba now tells you a secret about yourself with great love and asks you to take it in. . . . *[Pause.]*

Remember it.

From your hugely expanded heart, as you see yourself reflected in this bird, you realize that your ba knows the true you in more than this existence; it knows all of your lifetimes—past, present, and future—and can take you to all possible places, in all dimensions. It asks for your permission to journey together so that it can take you somewhere and show you that which you need to see at this moment. . . . *[Pause.]*

Open all your senses now, especially the new ones that were refreshed in the ka journey you took previously, and let yourself perceive all the

various images flashing by, as though in fast forward, all through Egypt, then, now, and throughout all time, all at once. . . . *[Pause.]*

Just before you hit that point of overload, the point where there is more than you can remember, Seshet appears to let you know that this journey is complete. Your ba flies back into your heart and nestles near the fire. Seshet hands you a papyrus and a stylus with which to record what you saw and felt, using all your senses to describe the experience. . . . *[Pause.]*

Be sure you give ample gratitude to Isis; to the temple priestess; to Bast, the temple cat; to Seshet; and to all who assembled to witness and participate in the awakening of your ba. . . .

Close the bolt to your naos, step back through the veil, and allow yourself a few moments to integrate and become fully aware of the fundamental change that has occurred through the power of love. . . . *[Pause.]*

Record in your metaphysical journal everything you saw, what you heard, and what you experienced. . . . *[Long pause.]*

For a particular exercise during this journal writing, describe the moment in which the ba soul burst forth from its cage, how it felt to have wings, to find your soul with wings and flying. Then describe the times and places where you traveled, who was there, what you found, and what you did, using the 3–2–4–1 exercise. The details that you report will become a part of your ba soul's record.

SCRYING AND READING THE BOOK OF NATURE

Indigenous shamans all over the world, including ancient Egypt, built their civilizations with the assistance of the intelligence of plants, herbs, and fungi. The plants themselves were the bodies of the divine, and once ingested, their intelligence conveyed knowledge, information, power, and experience to help guide and heal the people and their communities. The industrial revolution and numerous genocides have decimated people's natural affinity with and knowledge of these divine plants. There is a resurgence of interest

in these plant allies occurring worldwide today that is helping to speed up the evolution of consciousness required for finding intelligent solutions, and for the required adaptation to the toxic environment that we have created.

The understanding of the nature of a god or goddess comes from understanding the nature of the world itself. In chapter 1 we mentioned that the origin of the ancient word for a divine being and the root of the Coptic word *netjer*, meaning “god,” etymologically becomes the English word *nature*. As the German mystic Meister Eckhart once said, “Apprehend God in all things, for God is in all things. Every single creature is filled with God and is a book about God.”¹

In the ancient Egyptian creation story, the god Ptah named all of the things of the natural world according to their divine properties. The myth tells us that when he heard the cat say its name, he named the cat Mau. He named the jackal AuAu. Their names are part of their divine attributes. The creatures that Ptah named are all sentient beings imbued with divine consciousness. Each has its own ba soul, each has its ka, and each has its refined akh.

The akh of a cat, for example, is the essential energy of that fully realized being that is Cat. In the same way, the palm fronds of date palm trees have their own akh spirits, which are perceptible to the human eye and to all eyes that are attuned to seeing spiritualized beings. The sunlight streaming through the palm fronds creates an aura around each articulated leaf of the palm frond. When you sit at night and allow your focus to become soft as you gaze into the crown of the trees on the hill in front of you, it is possible to see the auras of the trees, the yellow or light green or teal blue glow that surrounds each tree as it opens itself to release oxygen at night—all the energy it has stored up through the day. Every creature, every plant, every substance in the natural world—water, sky, sunlight—has a spiritual dimension and is encoded with spiritual purpose, with an Akashic record, with a history of its present existence and the longing to transform into its highest potential. All created things desire to—and they do—serve a higher purpose.

The natural world of the ancient Egyptians was a netered world, a web of being. How often have you looked into cliff walls and seen the faces of spirit—nose, eyes, mouth? You can pick up a stone, perhaps a picture jasper or a piece of granite, and turn it in a number of ways in order to discern

images and symbols, each carrying a separate message that will vary every time you use that same stone according to the questions you are asking or the person you are sitting with or the energy of the group.

One of the most common ways of scrying in both the ancient and modern worlds is through the use of crystals. As part of its physical properties, quartz crystals contain specific frequencies that can be altered with intention, which can be set to vibrate at a consistent rate, and which can be used to magnify thought through time and space. Certain crystals, such as Herkimer diamonds, a particular quartz found only in Herkimer, New York, can be used to aid in dreaming. Additional varieties of quartz, including rose, amethyst, citrine, and others, have very specific uses in scrying and healing. They are also used in cell phones, radios, computers, and satellites because of their capacity for memory and for holding specific intentional frequencies. There are ample books and information on the Internet on the many properties and metaphysical uses of crystals and other gemstones.

Reading signs and omens is one of the first and most important lessons for a shaman or priestess, for guidance is always being given to us if we choose to pay attention. You can pull a flower from a garden knowing that each flower has its unique properties. For example, one of the properties of a carnation is that it can be crushed in the palm of your hand and will spring back into shape when you open your hand. The resilience of the carnation to this crushing event is part of its message. Every flower in the garden, every bird in the tree carries spirit conversations to you. Sometimes you will ask a question and a crow will answer.

One thing you might try is scrying. Scrying is the talent of reading messages in water, fire, stone, smoke, or a mirror. For example, ask a question around a campfire, such as, “What quality does my neter wish to show me about him- or herself?” Then listen to the crackle of the fire and watch the scenes that are played out in the embers and the flames. See the logs shift. If you do not have access to an outdoor fire pit or circle, you can use a candle. Take a blank piece of poster board or card stock, ask the question, and wave the paper over the flame so that soot is deposited on the card. Keep it moving quickly so that it doesn’t catch fire. Spirit will tell you when the message is complete. You can turn the card a number of ways to find images of animals, faces of gods or individuals, letters of the alphabet, or any number of signs or symbols. The message will continue to develop on

the card if you put it somewhere near your bed while you sleep. In the morning you will likely notice it has changed and there is more to be read there.

A common way of scrying is using a bowl, especially a bowl that is black in color and, more particularly, a bowl made of black onyx. Fill this bowl with clear distilled water. If you wish to use holy water you would first pass the water through incense and candlelight in order to add the elements of fire and air to the water. To add the element earth, you may add sea salt or a crystal, then offer it to Spirit to bless for the specific purpose of scrying. Now pour the water into your scrying bowl, and you are ready to go.

If you do not have a bowl that feels right for you, you can reach up and carefully lift the lotus cauldron from the crown of your new body. Hold it up while you ask Thoth to fill it with fresh water so that you may use it to scry. Ask him if he has any further instructions for you before you begin your practice.

In terms of the choice of time and place for scrying, there are a number of specific options depending on your intention. You will want to be in a place where you won't be interrupted. If you choose daytime, you might want to sit with your scrying bowl in a place where you can see the sky reflected, or canopies of leaves so that the objects of the natural world can become the signs and symbols that convey messages for you to interpret. If you choose to work outside at night, you may wish to use moonlight, either directly from the sky or indirectly as it shines through a canopy of trees above. Indoors in a darkened room you may wish to use a single candle as your light source. You can surround the scrying bowl with crystals or mirrors if you wish, so that the light will be refracted in different ways. Dedicate your scrying to your neter, so that you can be protected and discerning while working in the astral plane.

Another option is to simply walk outside and call forth your ba. Hold your hand out until you feel your ba soul sitting in the palm of your hand, or on your arm, or even on your shoulder. Breathing the heart breath can help push you through if you feel stuck at any time. Ask your ba to journey with you and help you find the answer to an important question. All you need to do is walk or fly until Spirit tells you to stop, then look up or down or out with the keen eyes of your spiritual senses. Let the meaning come to you. And

when the message is complete, thank your ba and let it return to the heart space within you.

Record any symbols and answers to your questions in your journal.

WORKING IN THE ASTRAL PLANE AND IN THE DREAM WORLD

The dream world is part of the astral plane, and although there are some differences, there is a lot of slip and slide between the two.^{[*26](#)}

It would seem that since everybody dreams, dreaming would be a natural oracular method available for anyone to use. The problem is that every person who sleeps also travels through the astral world. That means that there are many, many, many of us moving through the astral plane at the same time; and it is not only accessible at night. The astral realm is not just limited to dreamers, however; there are other travelers through this realm—spirit guides, *devis*, *devas*, and disembodied entities, to name a few. The astral realm is also one of emotions, desires, gut-sensing, and deep perceptions of altered realities. It is a combination of multidimensional energies. There is the reverential and deep spirituality of some native peoples, for example, and there is the chaotic Wild, Wild West atmosphere of the nightmare. Ultimately, your experience depends on where you want to go and how you set up your spiritual MapQuest. Thus, it sometimes becomes difficult to get a clear channel because not everyone surfing the nighttime Web is engaged in the process of working through it toward a more lucid dreaming state and a higher consciousness. Some of those out there are simply surfing the astral web for entertainment; others for the purposes of gratifying the desires of the unconscious mind. Therefore, it is most appropriate for you to travel with heightened sensory perception, with discernment, and especially with your ba.

The ancient Egyptians had wonderful dream guides in the form of Khaemwaset, the fourth son of Ramses II, and his son, Si-Osire. Many teaching stories about their travels through the astral world, the dream state, and the duat (underworld) are recorded in late-period manuscripts. Khaemwaset was a high priest of Ptah. Historically the architect for the Serapeum in Saqqara, he would have become pharaoh of Egypt had his father

not outlived him. The stories about Khaemwaset say that he was a powerful magician, remote viewer, and frequent flyer in the astral alongside his son, Si-Osire. It was Si-Osire who would in our time be considered a natural-born seer and incarnate ascended master.

Si-Osire taught Khaemwaset how to negotiate the duat in his ba form. The child accessed sacred scrolls in enclosed boxes in distant places by sending his ba through the astral realm on missions to discover hidden information. In one story he traveled in the night to Ethiopia, to the court of the foreign king who was discussing with his court sorcerer how to inflict damage to the Egyptian king Ramses II. Si-Osire even managed to do magical battle in the astral realm with the Ethiopian sorcerer.² We mention them here to give you a deeper understanding of the many ways that the ba travels in the astral realm and in our dreams.^{*27}

There are two main ways of maneuvering through the astral dimension: either you are semi-awake and in a light trance, or you are dreaming. Obviously, your waking self will be the one learning to negotiate through these astral states so that you can remember how to get there when you enter the dream state. The best way to learn lucid dreaming is through deep meditation. You can do this with eyes open or closed.

If you are doing healing in your dreams, you will want to work with the goddess Sekhmet, who is a solid guardian in the dream world.



Journey to the Astral Realm with Your Ba

Center yourself and work to quiet the mind through the heart breath. Relax the body. . . . *[Pause.]*

Feel as though you are sitting in a throne-like chair. Use a chair with armrests so that you can actually rest your arms; let your hands drape down and allow your palms to touch a head of Sekhmet positioned on either side of you. Isis and Nephthys are at your back, supporting you, offering their aid and guidance.

If you are doing this with your eyes half-open, be seated before a blank wall. If a blank wall is not available, close your eyes and envision a blank wall or screen in front of you. Allow yourself to perceive on that blank screen or wall one of the false doors of ancient Egypt. On the false door you will see where two eyes, the spirit eyes of second sight, have been carved . . . These will be the eyes that will allow you and your supersensitive vision to pass into the next dimension.



Fig. 5.4. The spirit of the second sight, eyes, on the false door. Illustration by Erin Alaina Schroth.

See yourself standing before this doorway . . . Take a deep heart breath with intention and hold out your left hand. Thoth appears; he hands you his staff . . . Lift up your right hand and call for your ba. Now that you have become familiar with your ba, it responds quickly and easily to your call . . . If you need extra help, offer it a heart breath. If it feels comfortable to do so, you can ask your ba to sit on your shoulder . . . At this point, state your intention to enter the dream, or the astral realm if you are awake, for the purpose of working with the neteru or going on a journey to a specific person or place, or to meet a guide, teacher, or colleague in the astral plane or dream world. . . .

Your ba asks where you would like to go . . . As soon as you answer, this beautiful bird with glistening wings flies ahead of you, and you follow it . . . The dark is cool on your skin. The starry night air blows through your hair, and the air smells fragrant. Your body feels tingly, slightly electric. . . .
[Pause.]

Stay with the desire to accomplish the task ahead of you and continue to feel it strongly. . . Usually it comes as a visceral or gut feeling. Sometimes you will experience it as a tug at your heart, because it is your desire nature that is the fuel for the engine of this type of travel. Hold your intention and feed it with love. . . .

Step up to the door with your eyes at the level of the eyes carved into the door. You will need to call through to whomever you are journeying to see. In the case of traveling to a particular place, it may work in reverse, and you will hear your name being called from that place. . . .

The doorway suddenly becomes an immense starry firmament. Take one step through and one step only, as if you were stepping through a mirror . . . Your ba is traveling with you, as are the lions of Sekhmet. Before you go anywhere, turn back to see yourself either sitting in your chair or lying on your bed . . . With your supersensitive eyes you will be able to see a thread of silver light that connects you through your solar plexus to the dream body that has just crossed through the doorway . . . Know that this thread will not be broken and cannot be severed until your life journey is completed and your own soul says it is time for you to make that transition.

Envision yourself surrounded in light, a protective bubble of loving energy, which will help you be attracted to and meet only those souls and intelligences that are for your highest good . . . Know that as you fly through the astral you are enfolded in the wings of Isis, and that if you feel you are moving too slow or too fast or even a bit off course, you may use her wings to navigate in the dream state and the astral world.

Now the ba bird flies slightly ahead of you and the lion goddess is flying alongside you so that any time that you need protection or feel anxious you have only to hold your hand out and feel her soft warm paw being placed on top of the back of your hand so that she becomes a steadying influence. See your ba with your own face—it is the face you would possess in your memory of the most healthy and happiest time of your life. . . .

Suddenly your ba dips down very quickly and you follow it, flying through the atmosphere, and then, in a flash of light, flaring the wings of Isis that have appeared on your arms. Your feet touch down.

Listen to the sounds around you . . . Look at your feet. Are you barefoot or sandaled? . . . Look at your hands. Notice the pores on the back of your hands, the texture of your skin, the veins, the slight hairs, the shape of your knuckles and fingertips. . . .

These are your hands. Whenever you can see your hands in a dream you are more apt to be lucid dreaming and able to carry back the information

from your dream to your waking consciousness. Practice now looking at your hands . . . at your feet . . . Notice your clothes. . . .

Then when you realize that you are fully there, glance up and look at your surroundings. There may be people there, other dreamers or astral travelers walking by, moving in and out of your space. . . .

Ask your ba to take you in this astral terrain or dreamscape to the place it wishes to show you, to introduce you to the dream persons you need to meet in order to gather the information you need to receive to fulfill your initial request. . . . *[Pause.]*

If you get lost in the dream, simply ask your question again or call the name of the person you have come to meet.

Continue listening, looking, and receiving . . . On occasion, glance at your hands and say, "I am in a dream and I remember." *[Long pause.]*

When your exchange is complete, thank the neteru and your dream ally, bow, and ask your ba to bring you home . . . You may find yourself flying at more lightning speed than when you left. Once you pass through the doorway and enter the room where your body is sitting or lying, pause to thank Sekhmet, Thoth, your ba, Isis, and Nephthys . . . Then slowly allow yourself to drift back into your body, the silvery thread lightly reeling you in as you go. . . .

Once you've returned, take a deep breath, wiggle your fingers and toes, tap the arms of your chair or bed, and open your eyes.

Ground and center. Take some time to move into your journal writing, recording as much of your astral visit or your dream as you can recall. It may be helpful to use only the middle third of the page of your metaphysical journal to record what transpired in this astral realm or dream with as much information as pours out. This will be helpful if you choose to go back to the writing and ask questions or make further notations about what transpired. With your still-heightened senses, see the experience again, noting any colors, dialog, numbers, unusual features, the backdrop of the scene, any associations you have with any of the people, living or dead, who appeared in this visitation. Record the feelings you had in the various parts of the experience, especially paying attention to any shift in energy or new feelings.

EGYPTIAN SOUL RETRIEVAL

Many years ago, Sandra Ingerman, a teacher of shamanism and an award-winning author, wrote an extremely important and popular book called *Soul Retrieval: Mending the Fragmented Self*, wherein she defined a method of journeying to retrieve the lost parts of one's soul. Sandra is the true mother of this work. Although Nicki was not skilled in the form of shamanism that Sandra practices and teaches, there came a time when Nicki was gifted with the following journey. In this journey it is the person's soul, or ba, that ventures into another realm to retrieve the lost parts. This method is to the point, quick in providing remedy, and very effective. This is a juncture where shamanic healing meets the Egyptian mysteries. The original journey was spontaneously given to Nicki in the mid-1990s through a good friend and visionary seer, the same person who gave her the first instructions for preparing the land to receive the initial temple pillars.

Soul fracture has become epidemic in our culture. For people who want to give up major chemical addictions, and for those who have often tried to use chemicals to fill the holes left by the fractured soul, the process may take longer, and other adjunctive therapies may be required. People who are habituated to being fractured may reject the return of some of their missing pieces and have to go through the soul retrieval process several times. Those who are addicted to the scrambled behavior patterns that go with having lost parts of themselves will need more time to readjust and integrate and may also require additional professional help. On the other hand, when a person returns after a successful soul retrieval, her face may change its appearance. The shift can be remarkable.

People can lose soul parts during child abuse, sexual abuse, verbal abuse, physical illness, and accidents. Any kind of traumatic loss, such as parents divorcing, a loved one dying, or other traumatic event, can cause one to send a piece of oneself away.

Whenever a person has a traumatic experience, whether it's an injurious accident, a betrayal, a family scuffle, a deep psychic wound, or some other frightening event, a piece of her soul flees for safety and sometimes gets lost. It can happen in utero, to children, and to adults. Sometimes, if it is strong enough and didn't get resolved, it can have been generated from a past life. We then feel ourselves to be lost, empty, or incomplete, which causes us to

feel grief, shame, guilt, fear—and these feelings may be difficult to shake. The first step to healing the shame of being broken is to search out the parts of oneself that have become separated and lost, and to bring them back. One strong result could be a feeling of safety, possibly for the first time in this life.

As you collect these pieces you may or may not see and feel the actual incidents in details. For some that is important and part of the healing. Others may not remember anything about the particulars of how they lost the piece. If you know ahead of time that you can collect these pieces without reliving the injury again, it can be a great comfort.

It is important for you to accept the returning part unconditionally. When you send your ba to find your missing parts and bring them home, the sense of feeling whole is for some people a first-time conscious experience. For those with guilt, shame, or chronic sensations of loss, grief, depression, or addictions (of all types), this journey can be life-altering. It makes going through the process of healing easier when you work from a place of wholeness. In truth, every one of us has experienced this kind of trauma at some time in our life.

You need to know that this journey will take you very deeply into the subconscious realm. Be sure that you are relaxed and have someone with you with whom you feel safe and secure. It's best not to lie down unless you are sure you are advanced enough to not fall asleep, as you will need to remain conscious to accomplish the work. Allow at least forty-five minutes of uninterrupted time to complete this journey. After you have prepared and found your way to the temple, begin by breathing several heart breaths to center yourself.

You will be going to a desert temple dedicated to the goddess Nephthys that no longer exists in the physical plane. It has been prepared specifically for this work. We think it may have been located on the west bank of the Nile, perhaps somewhere west of Esna. Once inside, you will be entering darkened corridors that contain many things, such as those that appear as vignettes in the tombs or the *Egyptian Book of the Dead*.³ You will see the sarcophagus in which you will lie and the false door through which your ba will pass into the spirit world, where the soul's fragmented parts reside.

Your guide will be Nephthys. As you know, Nephthys is the high priestess and twin sister of Isis, as well as the mother of Anubis and the wife

of Set. Although she tends to be hidden as the veiled Isis, she is ever-present with her sister and knows all the spells, incantations, and remedies for soul healing, although her scope is much broader.



The Soul Retrieval Journey

Prepare yourself and engage your caduceus as you breathe the heart breath. . .
. [Pause.]

When you have reached a deep enough state of meditation, offer a heart breath to Thoth, and he will then take you to the oasis temple in the desert . . . Be sure to hold your intention to find the missing parts of your soul as you travel . . . You may find yourself journeying through time as well as space to the ancient temple of Nephthys, as it was probably overtaken by the desert quite some time ago. . . .

In the light of your expanded heart flame, surrounded by your neteru family and other allies, you are brought to the front of an extensive temple complex. When you arrive at the main entrance with its huge stone walls, you find great gates that open for you and close behind you. The inner garden courtyard is filled with flowers and ponds, trees and date palms, fig trees, loquats, herbs, and acacias. It is quite extensive and beautiful. . . .

Slowly meander through the garden, feeling the heat of the sun, the dryness of the air. All your senses awaken from the richness of your surroundings, the sounds of the birds and water, music coming from somewhere in the temple. Now and then a wisp of some exotic incense wafts by. . . .

You arrive at a path through the garden that goes to the other side of the courtyard, where there are extensive buildings. The exterior walls of the temple are covered with hieroglyphs and ornately illustrated scenes. . . . A temple priestess meets you, takes you to an elevated entrance, and leads you up a flight of stairs to an upper story with gigantic doors that open to a wide ceremonial hall. The pillars at the entryway are topped by lotus flowers. . . .

The body of the sky goddess Nut expands across the entire ceiling. Her dress flows down her slender body to touch her ankles and appears to be made of translucent stars on top of more translucent stars in a background of deep space. The stars symbolize both Heaven and the deep caverns below Earth. Called duat, this upper and lower world means simply “the abode of the gods” and refers to all the gods among all the stars in their hugeness and grandeur. All the neteru make up her body, her starry substance. She is the solar, lunar, galactic, universal being seen as our Milky Way—and even more than the Milky Way.

Nut stretches across the ceiling, her hands and feet reaching halfway down the walls, resting on a carved molding of lotus petals and cut-leaf designs. The walls in this immense room illustrate a procession of Egyptian deities all the way around the great hall. Notice how intense and wonderful the colors are, and which of the divine beings you recognize and have become allied with . . . They are alive for you.

On the north wall, in the direction of the circumpolar stars called the Imperishable Ones, an enormous throne rises from the floor, halfway up the wall. One would have to take several steps up to sit in it . . . There, you find Nephthys, elevated on her throne. Light glitters on her serpentine armbands and the beads that have been woven into her flowing braids . . . When you look up to meet her gaze you find yourself looking into beautiful eyes that seem to reflect deep space itself . . .

Kneel or bow to pay your respects and offer your greeting to Nephthys.
...

Nephthys rises and descends from the throne to greet you and leads you around to the left side of the throne, where a doorway appears to open into a hallway underneath her throne. Nephthys opens the door and you follow her into the dark passage . . . She leads you down many steps through darkness. You touch a wall on the left as you descend because you can’t see where you are going. Her footsteps become a muffled rhythm ahead of you . . . They veer to the right as you continue down in the darkness. . . .

Now you turn to the right and continue going down for quite a long way . . . It is very cool, almost damp down here. Finally, you enter a small room.

Nephthys takes a clay oil lamp, lights it, and sets it in a niche in the wall. This part of the sanctuary has been carved out of the rock in the earth.

In places, stone walls appear, reinforcing the passageway through which you are descending. . . . The room is small, narrow, and without art. . . .

Nephthys leads, and you follow her down another long corridor. It is a dark and difficult descent. . . . You hear the echo of your footsteps. . . . The energy down here feels strong and intense; the corridor turns into a stairway. Feel your way with your hands as you continue following Nephthys; she rounds a corner . . . Then you no longer see her. The passageway continues on, deep under the ground. . . . You can smell the rock and the earth. . . . Finally, at the bottom of these stairs, you enter a hand-cut cave. On your right you discern a very low, small doorway beside which Nephthys stands. Again she leads. She enters first. You follow. . .

This room, carved from the rock bed, is rectangular, very clean and crisp, with flat, straight walls and an even ceiling and floor. Funerary paintings adorn the walls, with scenes you might recognize from the *Egyptian Book of the Dead*. The only reason you can see anything at all here is because there is a soft glow emanating from the body of the goddess. Her essence emits just enough light for you to see, as though the room is bathed in subtle moonlight.

One wall shows Anubis, the jackal god of the underworld, placing a heart on the scales of truth and weighing it against the feather of Ma'at . . . In another scene a *sem* priest (high priest) of Ptah, one cloaked in a leopard skin, uses his magical wand to open the mouth of one who has made his transition into the halls of the underworld . . . There are scenes of blessings bestowed by a number of different deities. . . .

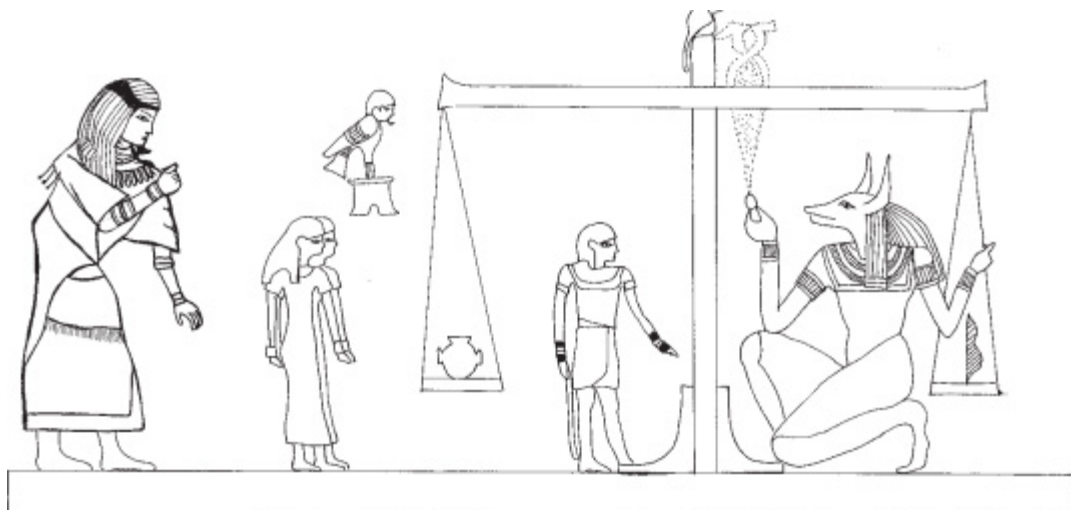


Fig. 5.5. Anubis weighing a heart against the feather of Ma'at on the scales of truth. Illustration by Karen Klein.



Fig. 5.6. Sem priest of Ptah cloaked in a leopard skin. Illustration by Erin Alaina Schroth.

Many daily furnishings and even magical implements are gathered in here. There are chests, benches, statues of various deities . . . Notice these details . . . Feel the generosity of Spirit and the power of this realm of healing and transformation. . .

At the far end of the room rests a fairly large stone, which needs to be moved to reveal a secret space beyond this one. Nephthys magically and easily glides the stone away; you follow her. . . . In the center of this room you see a sarcophagus. . . .

Nephthys slides the stone lid off the sarcophagus. It is empty, except for a bit of straw spread at the bottom of the sarcophagus for your comfort. On the ceiling you see a brilliant image of Hathor in azure blue and gold, with

the constellations painted around her. . . . Once the stone door slides back into place, you can't really tell there was a door there.

On the opposite wall you see a false door carved into the stone that you cannot open physically. . . . It bears those magical, carved eyes that see into the spirit world. You must hoist yourself up the tall sides of the sarcophagus and lie down inside it. . . .

While you lie in the coffin, Nephthys whispers instructions about the ways to move through the false door into another dimension. . . . Now, she will leave you alone in the coffin inside the tomb, and in the company of spirit helpers. . . . A variety of helpers are with you, although you may not be able to distinguish who they are in the darkness. Perhaps some of them are the same neteru and allies you saw and passed by on the walls of the temple hall as you were descending into the chamber.

In the stillness and darkness, prepare yourself with your breath and your intention . . . After a full and deep heart breath, exhale and release your ba from your body. Now fill your heart with love and breathe the power of earth and sky into it with your intention to liberate the spirit of your soul to the task at hand. . . . As your ba steps out from your chest, it takes the shape of a bird—perhaps a falcon (or some other bird that is your ba) with your face. . . .

Feel your consciousness within your ba form. Stretch your wings and fly about the room. . . .

Now fly through the false door with the strong intention to find the lost parts of your soul, which may appear to you as glimmering lights . . . As you pass through this door, you enter a completely different dimension. You fly out, into the night . . . The darkness of this nighttime world makes it easier for you to see the glow and sparkle of the illuminated things you seek. . . .
[Pause.]

Fly toward the lights you see, toward those bright, glittering objects that you will recognize as the parts that belong to you . . . These pieces of yourself may also flash before your eyes, a remembered scene from your life. When you fly toward each piece, hover over it, and it will rise up and come to you . . . These lost pieces of yourself must be accepted without judgment whatsoever—no judgment of the piece, no judgment of the self, no judgment of the person who caused the separation event. Remember that forgiveness is the key to lack of judgment. . . . *[Pause.]*

In your ba bird form, fly toward the first one that's coming toward you. Flare out your wings and surround this newly found piece of yourself with the light . . . Embrace it with your wings. . . and with slow and loving determination, return that piece to its place inside of you . . . Notice what you feel as the part is once again nestled within you, surrounded and embraced with love. . . . *[Pause.]*

When each piece is in place, continue flying, searching . . . checking to learn if there are any more pieces . . . If you see them, or in whatever way they make themselves known to you, enfold them and their light and gather it all in . . . You may not find every missing part at this time, because they may be scattered. Approach another light, stop and accept it, bring it into yourself, and integrate it with love. . . . *[Pause.]*

Keep doing this until you are as whole and complete as you can be with this particular ba flight. You will know you are complete when you cannot see any more lights or other indicators of pieces of your soul that are part of you. . . . *[Pause.]*

When you have found them all, fly back through the spirit door and reenter the tomb . . . Breathe yourself back into your body and invite your ba to return to your chest . . . Feel your body expand and fill out with your spirit and all the soul parts that you have reclaimed . . . As the parts come into your body, into your limbs, your muscles, your organs, your bones, feel your spirit singing gently to every physical part of you as your soul fills out and becomes more whole. . . .

Continue to lie in the coffin as you feel what it is like to have these parts of yourself returned to your body . . . Spend some time integrating while you are lying and resting in the sarcophagus . . . *[Very long pause, seven to fifteen minutes of silence.]*

Some of these parts may have been missing since infancy. Others may have separated from you only recently. All of these parts are you. The parts you haven't had for a long time require some adjustment to how they feel in order to get to know yourself as a whole person again. We are used to living in a broken state and are unaccustomed to what it feels like to be whole.

As you lie still and contemplate what it feels like to have these pieces back, you might notice the difference between this sense of wholeness and

the way it felt before. You often don't realize what a big hole exists until you fill it . . .

When the time is right, Nephthys calls you . . . You don't see her, but you hear her voice. The stone rolls aside . . . It is dark and you feel your way back. There is no chance of getting lost because now your route is direct. You travel all the way back up to the temple room, finally coming out of the door under the throne . . . Take your time returning. . . .

Take a moment to stand in the great hall of the temple and offer your gratitude to Nephthys—even if it is in the form of her statue . . . When you are complete, walk back to the giant courtyard, where you again see the vibrant garden with water fountains and trees, colorful flowers, plants, and its ponds with fish. The sun is about to set when you enter the garden. You hear music, and sweet smells drift around you from the various abundant flowers and the exotic trees in bloom . . . There is a table set with many delicacies and delicious food and drink. Take some time to mingle and converse with the neteru and other allies gathered there, who have been supporting your journey. . . .

Take note of your ba and give it thanks for helping you to become whole again . . . Whenever you are ready, you can ground back into your physical body and ordinary consciousness. . . .

With a deep heart breath to your journal, begin to make notations of the journey you have undertaken. You may want to leave room on the pages so that after you have written once, you can go back and record deeper details of where you were and who allied with you. Spend some time recalling the parts of yourself that were reclaimed and integrated. Feel deeply their return to you and any emotions or new understandings or physical sensations that you can recall.

WALKING IN TWO OR MORE WORLDS SIMULTANEOUSLY

A function of the ba is to move into the past as well as into the future, and to move into lower and upper worlds simultaneously. We understand the concept of Zep Tepi as being the “First Time,” which is cyclical. There also is the concept of time as eternal, which we dip down into and back out of at different times. Think of the way in which an osprey flies above a river. It swoops down into the river and picks up one fish (one moment in time). It can fly backward, upstream, dip down, and pick up another fish (a separate moment in time). The river is what connects all time, but the soul—the osprey—is above time and can move in and out of it at will, nonsequentially.

Your own soul is that bird moving from one space-time event/history to another space-time event/history. As the soul moves from the one time period to another, one can experience past and even future lives. You may think, *It’s my past life, which happened sometime behind me*, yet it is possible to experience something in past time and change it. Soul retrieval is part of that process of negotiating the time-space continuum.

Learning time travel well helps us develop discernment and is intricately linked to the laws of karma, cause and effect, and reciprocity. When we focus too much on the consequences of our actions (karma and cause and effect) we are more concerned with outcome rather than process. When we focus on reciprocity, however, love is already the condition with which we act, so the outcome is more likely to be loving.

Past lives are only as important as they are relevant to the present moment. Having been Cleopatra in a past life probably has no relevance to the life you are living now. Many people consider past lives as a form of entertainment and idle curiosity. In truth, knowledge of past information and the ways to seek it are of vital importance to expanding the understanding of our spiritual heritage and the possible reasons we are confronting certain situations in our current lives.

A notable example of moving in and out of time dimensions is illustrated by an aspect of Tibetan Vajrayana Buddhism called the terma tradition. The masters of the terma tradition are called tertöns, and their main purpose in life is to find hidden treasures, called *termas*, key teachings that were esoterically hidden to be revealed at some future date as needed. These were left by Padmasambhava, the master who brought Buddhism from India to Tibet in the eighth century, as well as by his dakini consorts and other adepts. These termas, or hidden treasures, can be physical manifestations,

such as an ancient scroll or implement that contains enlightening knowledge, or can be mind treasures, teachings concealed as an intention that appears directly within the mind of the tertön, such as the one you are about to receive from the mind stream of Thoth. Spiritualist master Helena Blavatsky, in *Isis Unveiled*, wrote of receiving entire scrolls from Indian teachers who would appear and hold them up until she had transcribed them. Then they would disappear.

In the terma tradition the tertön could spend his entire life following the clues and synchronicities presented so that he would be in the right place at exactly the right moment to uncover or receive a terma revelation when it appeared. It would then be his responsibility to figure out the meaning, to translate the information and teaching that had been given to him, to practice it to know it fully, and to make sure that the information and knowledge was distributed to those who needed it when and wherever it was appropriate.⁴

Another reason to learn how to move in and out of time or to be in more than one place simultaneously is to see past and/or future patterns that allow you to create current practices that alter future outcomes in ways that are helpful for you and beneficial for the planet and its inhabitants.

Walking in two worlds is more complicated than just being able to see into different time frames. Walking in two worlds implies that an action is taking place, and actions take place simultaneously in time rather than sequentially. In other words, time is not linear. A change in our activities in this realm can therefore effect changes in the past as well as in the future. Without a past or future there is only now.

Let us imagine, for example, that our present action has the ability to press the reset button and alter the future. In terms of physical health, Bruce Lipton, an American developmental biologist best known for promoting the idea that genes and DNA can be manipulated by a person's beliefs, reminds us that "when I provided a healthy environment for my cells (in the petri dish), they thrived. When the environment was less than optimal, the cells faltered. When I adjusted the environment, these sick cells revitalized."⁵ That powerful statement unites all healing. Now substitute the word *planet* for *cells*, and you will catch a glimmer of how powerful focus and action in the present moment can be.

Consequences of actions are consequences of changes of thought. To be able to walk in two worlds effectively, you need to both see and act with conscious awareness. To better understand this you might wish to practice the journey that follows, “Stepping into Two Worlds Simultaneously,” more often than once. It will help you to understand how a thought or action in the present can result in changing your understanding of past events and help you discriminate the ways in which actions in the present create future results.

The following journey will give you an experience you will need to learn in order to walk in at least two worlds simultaneously. Prepare your temple space with incense and sacred anointing oil. Rose and lavender are our favorites, as are the classics—blue lotus, frankincense, and myrrh. As you make your preparations, consider that this is an important journey, and you may need to do this series of time travel journeys over a period of two or three days. Resting and refreshing between the stages may benefit you in this particular work.

When a priest or priestess entered the temple in ancient Egypt, there were several processes of purification he or she went through. In this situation you will see how it was performed in ancient Egypt, and you may adjust the ritual so that it works according to your particular situation and resources.

The first ritual that was performed was the purification of one’s own body with water, as in bathing. Another was purification via fumigation with myrrh, frankincense, or other appropriate incense. This incensing was performed before the living statue of the neter, and the incense was left burning before the shrine and statue after the purification. The third ritual was the anointing of the third eye of the neter and the priest or priestess with oil, an act that was performed by the priestess, first on the statue and then on her own third eye. This anointing was done with the pinky finger. Clean sand was spread in front of and around the shrine. Any footsteps before the statue of the neter in its shrine were swept away with a broom at the end of the ritual.



Fig. 5.7. The pharaoh as high priest anointing the third eye with the pinky finger. Photo by Indigo Rønlov.

These or similar implements may be used in spirit for your situation if such oils and other accoutrements are not available to you in your immediate environment. Simply hold out your left hand, palm up, and offer a heart breath to the Sage or whatever plant or resin you wish to use and ask for it to come to you to be used to cleanse the area or person or situation. You will feel the weight of the spirit as it fills your hand. Then gratefully spread it around as needed.



Time Travel Journey: Part I

Prepare yourself for this journey before a temple statue or within the shrine of your adytum. Bring your caduceus in place and kindle your heart flame. Feed it with your love and your heart breath. . . . *[Pause.]*

Where the caduceus terminates at the diamond orb, the two guardian cobras rise up around the cauldron above your head. That cauldron takes the shape of the lotus of the god Nefertum, whom you originally encountered in Khnum's ka journey . . . There is an alchemical process going on inside the cauldron during which Thoth uses his caduceus to stir the primordial waters.

From in front, you see it as Nephthys's bowl held in Hathor's horns. From above, you see the reflection of the firmament inside the circle. . . .

As you take your next breath, look up from the perspective of your body to notice how the lotus cauldron tips, releasing the purifying water that pours down over you and cleanses you of any negativity that might be sticking to you. It washes you clean with its energy . . . Smell the incense, the sacred fire that comes wafting in, enlivening this space for its divine purpose. Breathe in the scent of incense and the healing warmth that enters with it . . . Anoint the third eye of the neter and then your own ajna center with your pinky finger, creating an ankh pattern as you do so. This allows for reciprocal observation.

You now see the sacred place where you stand in front of your adytum. Imagine that you are witnessing the scene from a great height. You have a bird's-eye view (bird of your choice); a ray of light enters . . . Perceive the ray of light as if through a magical diamond prism from Thoth, with beams going out in every direction. It looks like the rays of the sun disc, Aten . . . The rays spread down to touch you gently with hands of light. Take a moment to fully sense the connection. . . . *[Pause.]*

These beams of light contain all of your/our past history, the present moment, and the entire potential future. Each is a piece of the hologram, condensed and focused and containing the whole. As the beautiful hands of light touch you gently on the top of your head and at your third eye, you can feel that incredible warmth and love of the divine mind of the unified god. . . .

Know that with that touch we are all connected in the One Mind. Most people simply aren't aware enough to notice this ongoing connection. From your vantage point in sacred space and ceremony, you now see this light filling all the infinite spaces . . . Recognize that you stand in a laser beam of light that contains all time, including the present moment. You can go into the far distant past, see into the future, and be in the present moment that contains all moments. . . . *[Long pause.]*

As you understand that your actions have an influence in every direction that stems out from you, recognize that your actions now also influence the past as well as the future; they touch the entire web of light that surrounds us. . . . *[Pause.]*

Every time you take this journey, you will ask yourself these three questions: *Where do I want to go and for what purpose? Whether moving backward or forward, how do I conduct myself in whatever moment of time I choose? How will my actions connect with my intentions?* The effects of these choices will become clear the more often you enter the web of light. For this practice now, we offer the following experience:

See your own sandaled foot stepping down into the sand in the ancient world. Notice what you look like: yourself, your form, your clothes . . . Look around you and see where you are. Notice the vegetation, the sky, the sounds, what you are holding in your hands . . . There may be people with or near you, although they are frozen in time and do not require your attention. This is about you . . . As you focus on the moment, an awareness comes to you in a kind of download that you can comprehend in time; perhaps something you've not understood before. It might come in images, symbols, sounds, or feelings that somehow make sense to you. It is a Thoth form (thought form), a mind terma directly from Thoth that contains some new (or perhaps ancient) knowledge or idea. Take a few moments to fully receive this seed or full-blown enlightening vision from Thoth. . . . *[Long pause.]*

Take a bit of time to revel in receiving this Thoth form, for it is like the hidden treasures or termas of the Tibetan Buddhist Vajrayana tradition. It might appear to you as a scroll that is dropped in your head and will come out in the future in physical form as a book; or, in a moment of enlightened revelation, it might reveal itself as the answer to something that you have wrestled with in your mind for years. Yet again, it may be a gift of a future project or something that you'll be creating. You may not know the fullness of its features in this moment; however, it is something that, in its right moment in time, will unfold clearly for you in your world.

With mind termas such as what we receive from Thoth, it becomes our task first to recognize it, then translate it, then share it with the world.

Whenever you feel complete with this empowerment, the sandaled foot that you have placed in that ancient world can be brought back into the now. Step back into this present moment and see that your feet are now side by side. . . .

Without completely returning to your fully grounded state in this dimension, record in your journal your experience of this journey up until

now. Take a quick pee break, drink a glass of water, then return to your temple and recalibrate yourself with your caduceus and your heart breath.



Time Travel Journey: Part II

Once you are prepared to return to the work, step again into the moment you just saw with your left foot, leaving your right foot in the present . . . Remember what you learned from the previous journey and the Thoth form that you were given. Now we move from the personal to the transpersonal level of understanding this way of walking in more than one realm simultaneously. . . .

Once again take the beam of light that's coming down from Thoth's diamond above and spread it out into the infinite . . . Imagine yourself looking down into Thoth's cauldron, where you will see a specific time and place emerging. Direct your focus toward Egypt, including all of her past and futures, which we are going to visit in this next realm . . . At the same time that you can see the past and the future of the entire history of the civilization we call Egypt, you can also see that which came before it and that which has and will come after . . . You can see the cycles during which the desert turned into savanna and the savanna returned to desert, over and over again . . . You may see some of your lives and other traditions that you've encountered along the way, yet your scope of vision also contains the present moment. . . .

Pick a point in time in ancient Egyptian history that is recognizable to you, such as the building of a pyramid or a particular temple that you know and love . . . How is it being built or used? Feel the heat of the sun on your skin and the gritty taste of the dusty sand on your lips . . . When you have this particular time in place, you can step into this memory as though you are walking into a facet of Thoth's magic diamond. What do you experience here? . . . *[Long pause.]*

Without dissolving the image, look simultaneously into the more distant past, back to a time before the situation we just looked at occurred, and see the landscape around you . . . Smell the things that are growing in front of you. Hear the sound of birds . . . Again, using Thoth's diamond, lock that

memory into place so that the two facets, both images, exist side by side. . . .
[Pause.]

Now move your focus into some potential future in Egypt. It could be Egypt tomorrow when you wake up, or Egypt two hundred years from now. Know that this Egypt has not happened yet, but its energy is in the process of being built based on previous and current events. See the structures that are in front of you, whether human-made or natural parts of the landscape . . . Hear the sound of voices or birds or animals, or whatever is located near where you are standing . . . Notice with your inner sensing the emotions and thoughts that are in the astral realm around this future event. How are the inhabitants relating to one another, to the planet, and to other sensate beings? . . . Feel where you are located in this particular image and hold that focus so that all three vistas within the facets can be perceived simultaneously. . . .
[Pause.]

While you are holding these three images at the same time, pick up your pen and journal and turn your view toward the distant past. Record what you sense and feel with as much detail as possible. Do this again with your view of Egypt during the time of the pyramid construction or whatever you chose to look at in Egypt's past, and again with the Egypt of the future. . . . *[Long pause.]*

Ground yourself once more, yet again, not entirely. Take another break before you take up your journal. You may also wish to take a break before proceeding to the third part of this exercise.



Time Travel Journey: Part III

Before you engage fully in the third time-travel journey, you will need to read ahead to see what is being asked of you, so that you can embark on it with full knowledge and commitment. You will first journey to see a personal matter of great importance to you that you would like to invite your neter to help you manage. Your second task will be to see a global issue of great importance that you would like to invite your neter to help you with in a way that brings healing and transformation to that situation.

Egypt has been a good example, but now you must learn to time travel according to your specific desires and purposes. When you next stand before your adytum and call on your neter, include in your invocation your intention to time travel and what you wish to observe. Follow the same directions, starting with the present. Then let your desire take you to explore a time in your past, and again to see into your future. . . . *[Long pause.]*

If you don't like the future that you have just envisioned, you can change it by changing things in the present. That is part of what it means to be a co-creator with a neter. Notice the difference in how you feel and your powers of observation when you are sharing this experience with your neter in your adytum . . .

If changes are needed, go back to envisioning your present moment, and scan the environment. Scan your body, and notice what you are holding in your hand and what you see yourself doing. Thoroughly appraise your body and notice what changes would bring benefit to the time and place you have chosen . . . Now see yourself changing what needs to be changed in your current environment.

For example, if you are attempting to finish a book that you are working on, but you do not see the pages of your manuscript in front of you (perhaps you are engaged in some other activity), look at the clock in your environment. Notice the time. You may want to change the time on the clock to some time that is more agreeable to you for writing. You have to envision every step of the process, which, in this case, would include the actual writing of the book.

As another example, if you are in a relationship that's not working, notice how you are interacting with that person. Notice the language and the mutual attention you give each other . . . Determine how you will change that to accomplish the future that you desire to create from the sacred vantage point of your adytum. . . . *[Pause.]*

As you stand in this complete web of radiant light, you are part of a perfected being, and yet perfection is a state of becoming. It is not rigid and set in stone. Perfecting your life and your love, perfecting the world in which you live and work, is ever ongoing—this work of achieving perfection is all about transformation.

Pause, and hold your relationship with your neter while you write what you have learned about your current situation in your journal. . . . *[Pause.]*

Now turn your attention to your neter again. Practice your heart breath . . . Feel your energetic body's ability to witness as it alchemizes, as it mixes with the love that you continue to pour on your heart flame. Offer this breath upward, where you will see in your mind's eye above you the sacred crested ibis flying high overhead, or perhaps you see your own soul's ba in its bird form with your face. It circles above, witnessing. You connect and share a heart breath in gratitude as you merge with that flying, soaring bird for a moment . . . There is a ray of light that comes down on you as you stand before your adytum . . . Notice that you are in your personal place of power, wherever you are. . . .

From here, using your ability to walk in more than one realm at a time, choose a place or situation on planet Earth where there is natural or human-made strife and suffering. Clarify your focus. Use all of your senses to experience the nuances and details of what is happening there. . . .

Now change it. Again, using all of your senses and the full power of your will and desire, envision the situation in perfect order with the cosmic laws and harmony of Ma'at. . . . *[Pause.]*

Solidify this new vision within the lens of your prism. Call on all of the neteru for help, your allies and the ancestors who are there to support you, offer a deep heart breath of gratitude. . . . *[Pause.]*

Now that you have completed co-creating the new vision, affirm that your will is for this vision to be created as it is, or for something better that is beyond your imagination . . . Acknowledge that you have an active role to play and ask for help from the divine ones in order for you to do your part. This signifies that you are in a co-creative process with Spirit and you have just contributed your piece of the work. You have also committed yourself to action. . . . *[Pause.]*

Sweep away your footsteps as you back out of your adytum, removing anything that's personal to you. This will allow the divine energies to enter this clarified space . . . See yourself as you are outside the sacred space of your adytum, yet still in the company of the family of the neteru of Egypt. Take a deep heart breath, pulling in the powers of earth and sky, the vitality

and power, the intelligence and your love, and exhale your gratitude to all who have participated. . . . *[Pause.]*

Remember that you sit inside the mind of the divine, and that wherever you are, the vessel that you occupy, your humanhood, as well as the planet Earth is an intricately connected web of God thought form. Recall yourself as part of the collective that is a perfect emblem of the mind of God, all-encompassing in the same way that your many cells inhabit one body. . . .

Spend some time with the largeness, the expansiveness of what you have and are still experiencing, and simply be for another moment, unified in that one light . . . As you entrain with the unified light of the mind, the one great mind, focus now, from your place in front of your adytum, on the embrace of the laser beam that's raining down on you. . . . *[Pause.]*

Ground and center, and take all the time you need to capture as much as you can in your journal . . . When you write about this experience in your journal, use all of your senses of sight, sound, and feeling in each time-encapsulated event. Pay attention to the kinesthetic feeling inside—what you saw, what your physical sensations were, and what you heard, especially any dialogue you may have entered into. You may wish to spend a week or more practicing just this one talent, and be sure to record your results each time.

BRINGING TOGETHER ABOVE AND BELOW

After the previous three journeys, we offer the following journey to enhance your practice, by bringing together *as above* and *so below* in such a way as to simplify this esoteric principle and to show you how it can be used to help your community and the planet.

This work was given to Nicki and Normandi in 2012 on a trip to Egypt, during which we visited the moon temple of Khonsu, at Karnak. At that time Thoth appeared to us as a baboon, one of the forms he took with his high priests and initiates in Hermopolis, a religious center dedicated to Thoth, whom the Greeks called Hermes, hence the “city of Hermes.” The priests in training there were required to carry a baboon on their shoulders for an

extended period of time to remind them that they carry Thoth with them at all times. In the Cairo Museum there are many images that depict priest scribes carrying baboons on their shoulders, peering intently into the eyes of the viewer while the scribe sits in meditation.

Thoth imparts an empowerment that will facilitate the final rewiring of the senses in your brain for these times and to do this work. Khonsu, god of the moon, the son of Mut and Amun, is a strong carrier of hermetic wisdom, a translator of Thoth's perspective in the way the ancient Egyptians could understand. In the Old Kingdom Pyramid Texts of Unas, Khonsu consumed the essence of all of the gods in Thoth's cauldron.^{*28} He scraped the last bits of nourishment and wisdom from Thoth's cauldron to make sure you wouldn't miss any of the spiritual juiciness.

This journey begins at Khonsu's beautiful Karnak temple, a quiet place where few tourists go. Here you will connect with Thoth as a baboon, as we did in the massive and magnificent Hypostyle Hall, which on that day was surrounded by slanting rays of sunlight—the perfect place to sit in quiet contemplation.



Journey to Connect Above and Below

Begin your journey by connecting to the neteru through the heart breath, bringing up your caduceus. . . . *[Pause.]*

Offer a heart breath to Khonsu . . . Ask him to take you to the Karnak temple complex, to the statue of the baboon. It is there that you meet Thoth in his baboon form, which is also Khonsu, with whom he is so intimately connected. . . .

Feel the baboon climb up your back and place the souls of his feet on your shoulders . . . He puts his hands on your head. While he holds your head, his fingers groom you, and in the process he is actually pulling open your crown chakra . . . Feel his fingers in your hair as though they are scratching lightly to make an opening . . . The baboon looks around to the right and to left, then leans forward and puts his lips on your head as if to kiss you. In actuality, during this initiatory kiss, he drips a fluid similar to

saliva or honey into your crown chakra. It is an essence he's been alchemizing . . . Feel your connection with him and the power of this exchange as his vital fluids synchronize your essences. This helps convey an understanding of your own animal nature and, simultaneously, the intelligence of animals. He reminds you he is not only a baboon. . . . *[Pause.]*

Now as he places his hands on your head, you can feel his tail following the course of your spine . . . Lower your heavy-lidded eyes and gaze into your lap. Your scribe kit and your pen are in your hands. . . .

The baboon sticks a finger first into one ear, and then into your other ear, as though to pull something out . . . He then pulls on the tops of your ears and also tugs on the lobes . . . He brushes your closed eyelids with his soft hands and strokes your cheeks with the furry backs of his fingers. . . . *[Pause.]*

Your half-open eyes gaze down into your lap, yet your human eyes see nothing. Sit still as he comes back into position and flattens his palms on the sides of your head . . . Now Thoth looks through your eyes, and you are able to see what he sees, as if in a dream state. He shows you a moment in the past from Egyptian history, just a glimpse. He invites you to smell it, to taste it, to hear it, and to write the details of what you see in your journal. . . . *[Pause.]*

Next, he invites you to see a moment in your community, in your current life where you live—to see it, smell it, touch it, taste it, feel it on your skin. Now write that in your journal. . . . *[Pause.]*

He now invites you to witness a moment in time ten years into the future. Again, see, smell, taste, and touch it . . . It is helpful to physically touch an object that belongs to this future place. If you can touch something, lock into it and bring it back to the present moment. Now write this experience in your journal. . . . *[Pause.]*

Thoth now asks you to enter into the consciousness of Earth. As you feel yourself standing within this consciousness, see yourself enter and descend into one of Earth's caverns. Lie in Earth's belly awhile and smell the earthy scent of dirt and rocks . . . In the darkness there are many glimmering crystal-like starlights. . . . *[Pause.]*

There is a *whoosh* sound above you, almost like the waves of the ocean . . . Feel and know with all your senses, as though you are an embryo within

the womb of Earth . . . Your heart beats in synchronicity with the pulse of the planet. Again, write your experience in your journal. . . . *[Pause.]*

Project yourself starward, into Nut, to find an intergalactic consciousness that wishes to make itself known. Perhaps they simply wish to witness the movement of the waves of energy that move through cosmic space dust particles, colonies of planets, star nurseries, and/or interstellar gases . . . You are looking into the intergalactic consciousness of the future. Feel it, taste it, and experience it with claircognizant senses. Journal once more. . . . *[Pause.]*

This experience of being above and below simultaneously impresses on you natural law that relates to the relationship between science, philosophy, and spirituality. You experience this through numbers, physics, or perhaps a mathematical equation or some sort of sacred geometrical shape . . . This gives you a theoretical comprehension of *As above, so below*. . . . *[Pause.]*

Receive this understanding with your empty mind, just as you have received the other visions . . . Write it down as quickly as you can, knowing that it will be with you in the dream state as well. You may also receive further information over the next few nights.

When you are ready to return, retain all your senses, all your knowing in all times and dimensions, and you will be able to walk comfortably in more than two worlds simultaneously.

Walking in two worlds is a practice. The more you practice, the easier it becomes and more you are able to stay in balance and power.

TEKENU SPIRIT JOURNEYS

We began this chapter with Khnum's journey for a new body and the ka empowerment to develop the highest form of spiritual manifestation. We have also worked with the ba, the ancient Egyptian soul appearing as a hawk, to learn to travel with and charge your soul with its task. It is time now to experience something of the akh, the higher self, in ways that the ancient Egyptians experienced it during the time of the Old Kingdom.

Much of the African influence in the Old Kingdom comes from the Dogon tribe of the modern-day country of Mali, and in particular from their connection with Sirius and the starry realm. We have noted the connection between sub-Saharan civilizations and stellar civilizations, a connection implicit in the Pyramid Texts and their connection to Heliopolis, the city of light. In Jeremy Naydler's interpretation of the Pyramid Texts of Unas, he clearly defines the relationship between the initiate and the source of his power from Heliopolis and his relationship with Ra and the solar bull whose cult was long established there.⁶

Some years ago Nicki had an opportunity to speak with a Dogon master drummer who lives in Colorado and raises money to build wells for the villages in his homeland. He told her about rituals that the Dogon wise ones held every sixty years in honor of Sirius B and its cycle around Sirius A. These rituals predate the time of Galileo, the father of modern astronomy. Well before we discovered Sirius A and B with a telescope, the tribe was honoring its connection with the star consciousness that has guided them for thousands of years. An oral tradition says that this information was passed to the Dogon from the Nummo star beings, who came from the Sirius star system. The Dogon were and still are able to know, without the aid of telescopes, the Syrian constellation and the cycles that guide and direct their lives.^{*29}

From the very beginning the starry realm was meant to be accessible through the movement of the ba from horizon to horizon as it accessed the lower world through its travels in the duat (defined variously as the starry realm within Nut, the underworld, or tomb). The starry realm was also accessible through the ascension of the akh to a higher spiritual reality. We are choosing here to focus on traveling through the spiritual starry realm of that night sky, the *neter*world (Akhet) where the highest forms of the neteru exist, rather than through the *underworld* (duat) of the tomb where gods and lesser astral forms coexist.

The Pyramid Text of Unas

Throughout the pharaonic history of Egypt, there were many enlightened pharaohs who were true initiates of the mysteries and who understood their role as the one holding the reins of the empire in service to Ma'at. Where

these enlightened rulers appeared, the culture flourished; and conversely, cultural decline was a direct result of greed, corruption, and the misappropriation of power, which was and still is the primary pitfall of any government. Therefore, it was important for the pharaoh to maintain a direct connection to Source. If we could only return to and sustain that state of higher consciousness, we might be able to find the solutions to bring our planet and its inhabitants back into balance and harmony.

Of all the extant records, the Pyramid Texts are among the richest sources for understanding ancient Egyptian spiritual technology. As noted earlier, the Pyramid Texts, appearing on the walls of the Old Kingdom pyramids of the Fifth and Sixth dynasties in Saqqara, are possibly the oldest known religious texts in the world.

Of all the Pyramid Texts, those that come from the Pyramid of Unas^{[*30](#)} are probably the oldest, although one never knows what the next thing will be that is uncovered by the sands and will change history once again. . . . That said, written on the interior walls of the pyramid, the text contains the instructions for entering into a state of emptiness, inertness, and disintegration—shamanic death. This three-day trance state was required of the pharaoh (or his high priest, acting as his representative), so that he could release his ego and personality and “ascend” like a phoenix (or bennu bird) to gain direct access to the cosmic plan of his ancestors and the neteru. This text contains the earliest form of the later *Egyptian Book of the Dead* (or more properly *The Book of Coming Forth by Day*), as well as what were probably the original oral teachings of the ancient city of Heliopolis. The pharaoh’s transmutation into the akh bird, a part of the ancient Heliopolitan rites of Ra for solar renewal and enlightenment, occurred in the Saqqara necropolis from the time of the Old Kingdom up to the New Kingdom. It served as a reminder of the highest potential of the fully realized human. These early ascension texts and the rites of Heliopolis were precursors to the rich tapestry of initiations known as the Heb Sed, or Jubilee Festival. This festival of renewal for the pharaoh marked his regeneration and a renewal of his direct connection to the divine, the source of his power and the authority of his words.

The Heb Sed was directly linked to the building of the Step Pyramid of Saqqara by Imhotep, the chief vizier, high priest, and architect of the Third Dynasty (ca. 2650–2600 BCE) pharaoh, Zoser. Imhotep was the Leonardo da

Vinci of his time and was so lauded that by the time of the New Kingdom (beginning ca. 1570–1544 BCE) priests deified him, and scribes offered libations to him before they started writing. Imhotep designed the Heb Sed courtyard for public and private rituals, and he provided both the vision and the building of Egypt's oldest pyramid, the Step Pyramid of Saqqara.

The staircase of the Step Pyramid was considered a symbolic ladder of ascension. The process of downloading the spiritual plan for the pharaoh's reign involved a direct transmission to the pharaoh from his ancestral spirits (from their *kua* to his *ka*) and from the *neteru*. To accomplish his direct connection to Source, the pharaoh underwent a ritual shamanic death so that he could be reborn into the light and bring back with him the information necessary for enlightened ruler-ship. In other words, he experienced a highly ritualized shamanic flight into the *neterworld*—the *Akhet*—and back.



Fig. 5.8. The Step Pyramid of Saqqara, designed by Imhotep. Photo by Nicki Scully.

We believe that this involved what Egyptologist Greg Reeder identifies as the *tekenu* initiation.^{[*317](#)} After ingesting certain ceremonial herbs, the pharaoh or his high priest, who acted as his representative, went into a trance state, was bound in mummy cloths up to his neck, pulled on a sledge into a tomb designed specifically for this ritual, and left alone there for three days.

This ritually mummified shaman was called a *tekenu*. During this death-rebirth process the tekenu would awaken inside the pyramid/tomb. As the tekenu emerged from unconsciousness into a highly active state of supraconsciousness, he would read the sacred inscriptions on the walls, which described the astral journey through the lower plane of the underworld and into the starry realms.

The inscriptions defined two ways of accessing spiritual knowledge. One way was to experience your ba soul flying through the duat, the underworld, moving from east to west in the same direction the sun moves. In that way one gained an understanding of how to turn death consciousness into life consciousness. That was the whole point of the texts that became known as the *Egyptian Book of the Dead*.^{†32} In the realm of the duat, one worked on personal and transpersonal issues related to the progression of the individual's soul.

The second way of accessing spiritual knowledge—the way we follow in this book—was by moving from the physical experience into the spiritual experience through an ascension process that was depicted as the akh bird flying into the realm of eternity. Known as Akhet (Light Land), this realm was reached either by way of a long climb up a staircase that resembled the stacked mastabas of the Step Pyramid, or by ascending a ladder held by both Horus and Set, one on each side. Yet another means of gaining access to this spiritual realm was to traverse the body of Nut, the brilliantly illuminated night sea, via a raft or boat. This transcendental path of ascension required shamanic flight to connect one to the intelligences alive within the circumpolar stars, where the gods and goddesses also known as the Imperishable Ones live. By entering into this starry realm, the shaman accessed the divine plan that was necessary for the pharaoh to fulfill his optimum spiritual destiny.

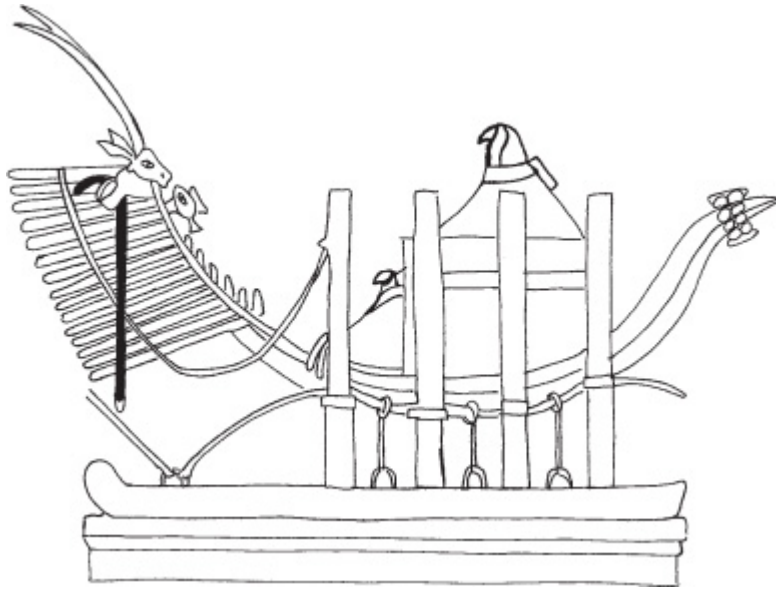


Fig. 5.9. Henu boat, a spirit boat that transports the consciousness to an altered realm at death or in shamanic flight. Illustration by Erin Alaina Schroth.

Once the initiate—the pharaoh as high priest of the god—accessed the divine plan, it became his task to return to this world and speak it. In the Pyramid Texts and the texts that followed, this required a process of opening the mouth. This ceremony allowed one to metaphorically “eat” the spiritual food, or ingest the divine wisdom, much the way Khonsu consumed the gods, then speak the divine plan that the ancestors and the *neteru* gave. This sacred eating eventually evolved into the Christian sacrament of Communion, which we now understand as feasting with the gods on spiritual food. This is also why grace is spoken in gratitude for meals, acknowledging that we are given sustenance by the hands of the divine, both from our Earth friends and family and our helpers in spirit.

To “open the mouth,” as the ancient rite calls it, allows us in a spiritual sense to connect with Ptah and, as he did, speak the world into existence. This merger of divine and human wills, words and love, defines the essence of co-creation. We and Ptah working in unison speak the world into being. Adding your voice to this process is of vital importance to the collective mind. We are reminded of the law that “thoughts are things,” and how they manifest through the action of speaking them, then acting on those spoken words.

Notably, the tekenu rite is strikingly similar to a number of vision quest rituals performed by various Native American and other shamanic indigenous tribes. We have heard of one such tribe, which places its shaman, who is also bound to the neck, under the roots of a tree, where he is left for three days. In this semicomatose state, the shaman flies up to the ancestors to converse about important matters or to receive a vision that will sustain the community in the future.

As a part of the Heb Sed festival, the tekenu ritual probably was performed during the thirtieth anniversary of every pharaoh's reign but often was reenacted every seven years. This roughly equates with the astrologically challenging and difficult aspects of a complete Saturn cycle, which occurs every twenty-nine years or so, and the square or oppositions that occur every seven years. These Saturnian and Heb Sed patterns are both associated with periods of trials and testing, which precede learning and incorporating new lessons.

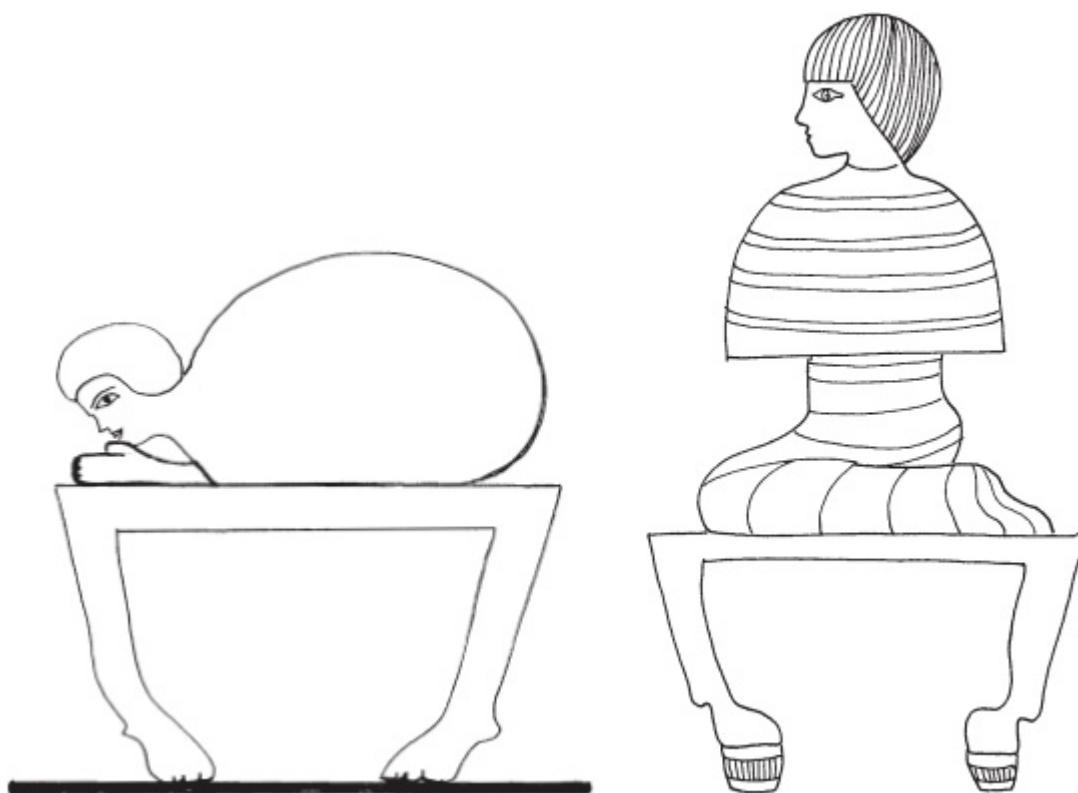


Fig. 5.10. Left: The tekenu of Rekhmire (an ancient Egyptian noble and official of the Eighteenth Dynasty, who served as vizier during the reigns of Thutmosis III and Amenhotep II), wrapped in an animal skin and left on

*a bier. Right: The tekenu reawakening from three days in trance.
Illustrations by Karen Klein.*

Prior to our 2013 Egyptian mysteries retreat, Normandi had her own tekenu experience. She received a lucid dream, the kind that often happens when she stays in Nicki's guest house. This is a typical way we receive information while preparing for the Egyptian mysteries retreat. In this dream Normandi was naked, tightly wrapped in a sheet that bound her from her feet to her neck. She was given a cardboard box filled with her "stuff" that she had to take with her on a journey home. Without her arms available to carry the box and without feet available to walk, she was required to push this box of her "shit" across the road with her head in order to reach the other side. In her dream she was inching across the street the way a caterpillar moves. The traffic was so heavy that she feared being squashed into a gelatinous mess before she could complete her task. From out of nowhere, a stranger appeared to help her. He carried the box for her and set her upright so that she could waddle across the road.

The meaning of this dream became clear as Normandi described herself being wrapped in a cocoon and turning into a pupa before she could become the soulful butterfly. In ancient Egypt, the dung beetle god, Khepera, fulfills a similar role by pushing his dung ball in an alchemical process that turns base matter into spiritual essence, or in the language of alchemy, lead into gold. This shamanic death and rebirth can be a messy business that involves the disintegration of the ego and personality as we know it. Normandi's dream provided the basis for a way of talking about death and renewal, maneuvering through the astral realm, and finally making a spiritual ascension to the fully realized human being.

Opening the Mouth

This is an important part of the co-creative process because it reminds us of the powerful opening of the mouth of Ptah at the beginning of the world, when the first light burst forth from his lips.

The next time you speak, allow yourself to witness the universal life force rise up on your heart breath, cross your teeth and tongue, and flow out through your lips. This is learning to speak ma'at, or truth, which was and

still is the heart and speech of Ptah. It will no longer be simply, “Pass the granola, please,” because what passes through your lips is the universal life force that is part and parcel of the creation of the universe.

The ritual of opening the mouth also provides a deep recognition of the law of thought manifestation. What you say, especially if you say it with the phrase “I AM,” matters in terms of your co-creative God power. If, for example, you say “I am not aware . . .,” you are basically saying that the “I AM God consciousness is not aware.” In other words, you are invoking unawareness into your awareness. Instead, you can speak words that function as invocations of protection against any negative language and thoughts that are directed to you. It may be as simple as hearing some statement about yourself and being able to say, “I don’t accept that.” For example, if you fall, instead of saying “I am falling,” you would immediately say, “I am not hurt.” And the likelihood is that you are not hurt. Thoughts are things, and words are actions.

In the following ritual you will receive three openings of the mouth, which will be performed by Imhotep, Pharaoh Zoser’s vizier, healer, and architect, using three magic wands. The first wand is known as Meshtiu, which is similar to an *adze*. This magical wand, associated with the Big Dipper by its shape, is required to converse with the Imperishable Ones, the divine beings and ancestors who are the circumpolar stars.



Fig. 5.11. Imhotep, Pharaoh Zoser's vizier, healer, and architect. Photo by Nicki Scully.



Fig. 5.12. Left: The first wand, Meshtiu. Center: The second wand, Ur-Hekau. Right: The third wand, Pesesh-Kef. Illustrations by Erin Alaina Schroth.

The second wand is called the Ur-Hekau, said to be the great magic with the head of a serpent on it. It confers your soul's secret names, the sacred names of the gods and goddesses, and their words of power.

The third wand is called the Pesesh-Kef. It is a flint knife that has two blades shaped like the horns of a ram. Sometimes it is equated with the two peaks of a pontiff's hat, the fish mouth. It is also associated with the ritual of childbirth. When you are tapped with it, your consciousness transforms from that of a child to an adult, or from your mortal consciousness to your immortal consciousness. It's connected to the reception of divine inspiration directly into your consciousness.



Ceremony of Opening the Mouth

Begin by breathing the heart breath and invoking Ptah and your other allies. While you are preparing in this way, read the following, "Opening the Mouth of Osiris" from Normandi's book *Awakening Osiris*:

Untie these rags from my face. Open my mouth. Unbind my legs.
Give me charms and incense and cake. Pry open my mouth with
the red knife of heaven and I will speak of days unending.

I am a wild goose honking. I am an ember burning in the
heartland of Egypt. Open my mouth and fill me with the countless
lights of heaven. Bind the jaws of doomsayers and let me dance on
their rotten teeth. I strain against the lies told about me as I strain
against the bondage of Earth. Open my mouth. Build a bright fire
of rags on the west bank of the Nile. We shall roast the leg of an
antelope. Give all the gods mouths to sing.⁸

In the center of the radiant golden light, it is very dark . . . Feel yourself
held very tightly in a mummy cloth, as though the statue of Ptah were
superimposed over the top of you . . . You are wearing a blue skullcap. Your
hands peek through the mummy cloth and hold Ptah's staff, on which appears
the ankh, the djed, and the waz. You have awakened in a darkened room, and
your eyes are opened quite wide as you attempt to peer into the darkness. . . .
[Pause.]

There is a figure that seems to step down from an image of itself in front of you. It is translucent and filled with light and does not appear to be solid . . . It is a priest wearing a panther skin—the famous Imhotep. He is bald, and his entire body is clean-shaven. His golden sandals gleam as he steps toward you holding myrrh and other sacred herbs and resins; he incenses you and the room . . . You feel as if you are a statue. Although you have a desire to greet Imhotep, you are unable to do so; it is as if the words are stuck in your throat . . . Imhotep tells you that he understands these words stuck in your throat; they are only human words and not to be spoken. He is going to give you a new language. He's going to give you new understandings, so that the next time you speak, it will be in the language and understanding of the gods. . . . *[Pause.]*

There is a table beside Imhotep. He takes the scepter of Ptah out of your hands and tells you that you don't know how to use it yet, but he will give it back to you . . . On the table are the three magical implements that Imhotep will use to untie your mummy rags and open your mouth. He holds up a metal adze-like wand that looks somewhat like a crowbar. Made of a substance that is dark and glittering, it sparkles in the dim light. He touches this meshtiu to your lips . . . The mummy cloth on your mouth is severed and the wrappings fall away. . . .

This first wand slides between your teeth and across your tongue to the back of your throat, pulling down your jaw. Instantly you feel an electric, starlit energy . . . It enters your mouth and clears a channel from your throat to your heart, and from your throat upward to the pituitary gland . . . When the energy touches the pituitary gland, the gland itself feels light, and you see before your eyes an expanse of stars. You see the image of the meshtiu in the constellation of the Great Bear up above, and you understand that the touch of the adze connects you to the consciousness that exists in Ursa Major. . . .

You now come in contact with a planetary consciousness within Ursa Major that forms a council before which you stand . . . There are nine beings in the council. Look into the eyes of each individual, one by one, and you will hold a conversation and receive a direct transmission, a download of great importance, from each in turn. Some of it is about the future; some of it is about architecture and structures. Some of it is about the history of our galaxy. Some of it is a treatise on alchemy. There is a discourse on love, and more. . . . *[Long pause.]*

Notice that each of these beings are like living books that include dialogues that will continue to present themselves to you whenever you return to this place. You can contact each one individually, or you can contact the entire council whenever you wish.

Now the light pulls back into the illuminated globe of your pituitary gland . . . When Imhotep takes the wand away from your lips, the intensity of the energy settles back into place. . . .

Feel the gratitude well up inside you . . . Rest a moment in the darkness. . . . *[Pause.]*

Without coming fully back, write what you can remember in your journal. . . . *[Long pause.]*

Imhotep reaches to the table and picks up a second implement, the Ur-Hekau wand, which is made of copper and has the shape of a snake. He touches the head of the serpent to your lips, and it comes alive. It enters you through your open mouth, and you can feel it inside of you, moving up and down your spine with a pulsing sensation . . . The serpent extends from the tips of your feet to the top of your head. The length of its body becomes a cord that runs from the core of Earth up to and out of your crown chakra . . . As the serpent rises up and out of your crown chakra, it opens its mouth, and its tongue flicks out. It tastes this web of being that is cosmic consciousness, flicking here and there and licking and tasting and bringing back into itself the energies that it touches. . . . *[Pause.]*

You are learning a new tongue, a new way of sensing that includes speaking and receiving language . . . Spend some time now reaching out into the cosmos for whatever it is that you would like to understand . . . You can taste concepts and actually lick the divine beings whose essence you would like to know and understand . . . Draw those sensations into yourself. . . . *[Pause.]*

Every time you touch something it tingles and pops on your tongue, for they are sweet and pungent and musky and smoky and sharp . . . The essence of Imhotep appears, standing in the cosmos. He says, "Taste me." And when you do, he imparts to you some of his understanding. Taste the magic of everything you desire to know at this time. . . . *[Long pause.]*

Know that you can return to this activity, but for now it is time to bring your consciousness back into yourself. Although Imhotep removes the wand,

the serpent remains accessible inside you, and you see it now as just a copper wand again.

Rest a moment in the darkness. . . . *[Pause.]*

Again, pause to express your gratitude and write in your journal without fully returning to ordinary consciousness. . . . *[Pause.]*

Imhotep reaches for the final implement on the table. This is the Pesesh-Kef, the flint blade that resembles a flat knife split at one end like the curved, forked tip of a serpent's tongue . . . When Imhotep touches your lips with this wand, all of the mummy cloths fall away and you feel the sudden rush of air on your skin as if you were a newborn child emerging into the world . . . Cutting the final wrapping with this wand is like severing an umbilical cord. Immediately, everything that you've been connected to in your past falls away, including your previous ways of thinking about the world and yourself and your place in the world . . . Like a newborn, you are open to a new way of experiencing your life. . . . *[Pause.]*

Imhotep taps your forehead with his wand. It feels as if he were drawing down from the sky two rays of light like laser beams, a pair of understandings that are emblematic of dual consciousness. You are being given the ability to reconcile opposites . . . These two rays of light are like the dual plumes of Ma'at, the consciousness of Ptah, his heart and his tongue . . . From now on you will be able to comprehend that life and death are one thing, that human and divine are one thing, that cosmos and planet are one thing. Allow yourself to feel how being able to hold oppositions simultaneously gives you a new creative vision of your own purpose. . . . *[Pause.]*

Look at some aspect of your life that has felt conflicted, and you will see it in a larger context now and glean the gift of it. . . . *[Long pause.]*

Take some time to find an issue that you are working on in your life and remove the personal wrappings from it . . . Now offer it to divine consciousness . . . Imhotep puts your dilemma in a box and lifts it up and holds it so that the gods and the council can look at it. . . . *[Pause.]*

He now takes the box and brings it back down and hands it to you . . . It is very hot with light and energy, as though there is a fire inside it. When you open the box, a new understanding from the gods has been delivered to you.

It might be a picture, a word, a phrase, or an image. It might even appear like a video. . . . [*Long pause.*]

Imhotep removes the last wand from your forehead. You find yourself standing with him again in the semidarkness, except this time you are in your body. You can still feel Ptah's blue skullcap on your head—a sky blue background filled with golden flecks of light, as though the entire galaxy has been rewired in your brain. . . . [*Pause.*]

Imhotep hands you Ptah's waz staff with the djed and the ankh. When he puts it into your hands, you can feel the *As above, so below* connection again, and you know it is always accessible to you. . . . [*Pause.*]

Use your mind to shrink this wand down to the size of an ink pen that contains all the experience and understanding that you have received from this rite. Imhotep tells you that when you write with this pen, remember him, and he will be there with you. . . . [*Pause.*]

Offer deep gratitude to Imhotep for this rite of passage and all that he has given to you.

Be sure to write in your journal and capture as many details as you can remember. If you like, you can designate a refillable pen to be that pen for you from now on. It can be recharged with all of the readily accessible spiritual knowledge that pours out through automatic writing.

THE AKH

For several years after publishing *Feasts of Light*, Normandi returned to her hieroglyphic work to study the Pyramid Text of Unas, which she felt was in need of revisiting and further interpretation. Life intervened, and before she could get her translation completed, Jeremy Naydler came out with his fabulous book *Shamanic Wisdom in the Pyramid Texts*. Since he pretty much nailed it, we offer here the following journey, which incorporates many of the utterances on the northern wall of the antechamber of the pyramid, which are related to the ascension process. You will notice that in this journey you are designated as a child of the star Sirius.

The Unas text is a mix of formerly traditional Heliopolitan theology with the Memphite theology. There were two (or more) ways of understanding how humans relate to divine beings and the origins of those divine beings. As an initiate in these mysteries, it works best if you understand your own relationship with the divine to be the one with which you are primarily working. The entrance into the tomb, which can be seen as a birthing canal, aligns with Isis as Sothis, located in the sky as the star Sirius A. (Sirius B is associated with Anubis). Because we are following the system as it is written in the Pyramid of Unas, we recommend that regardless of how you see yourself connected with your personal Source, you realize that in this particular journey you are a child of the Sirius star system.

The final three journeys in this book have been specifically chosen because we are going to be working now with the akh body, that of the fully realized highest human potential—the ultimate aim of this book. This spiritual body resides at the apex of what you think of as your higher self or higher consciousness. It taps into the ongoing cyclical, eternal nature of your soul and its evolution through time. The akh bird's forté could be summarized as death-rebirth, death-rebirth, death-rebirth, and so forth, and what happens between those spaces of death and rebirth, especially during those less and less fleeting moments of enlightenment.

The farther up you get on this Tree of Life spiritual ascension ladder, signified by the akh bird as the highest point, the less you will find yourself restricted to the physical dimension of our earthly existence. The danger here is that you become so enthralled with the possibilities of your spiritual bodies that you may lose the desire to work within your physical body on the Earth plane. If you have understood, however, that the natural world is indeed a godly and divinely embodied world, then you realize that you can't stop working in the physical because it is still part of the divine—there is no other place to go. As above, so below . . . As below, so above . . . As within, so without . . . As without, so within. It's all one big enchilada.

If you are in love with your spiritual life, you will want to continue to work on the physical plane because you will want to let it be known that Spirit is inherent in everything we say, do, and are—no matter how much it physically or emotionally pains our aging or broken body to get up and do this vital, spiritually essential, and most important work. The ladder of ascension journey is intended to help us access the wisdom in the upper

worlds so that we can bring it down into manifestation and share it with others.

In a radio interview recently we were asked how we can say the things we do when the world we live in is filled with so much pain, suffering, and struggle, which seems to be the case in the lives of almost everyone we know in these turbulent times. We stand by our words because we know that physical form has a way of rigidifying, dissolving, decaying, and turning into dust or ash, but it never completely disappears. Its energy is used as the core constructive material for the next incarnation of some form of life.

The physical body can be equated with the mud brick houses of the ancient Egyptians. The Egyptians realized that neither their bodies nor their homes were eternal structures. Although their houses were inevitably washed away in the flood on a yearly basis, the stones from which the temples were built were that same earth matter reconstituted in the heat of the earth, becoming over time the crystalline matrix of Earth that holds the consciousness and memory of the spiritual fire from which it was created.

You are not going to leave this Earth plane in the same form you are in right now. The point is to leave your body in the dust, like the skin of a snake or perhaps an old, worn-out pair of pajamas. You take only consciousness with you. It will move into another form, but while your consciousness is in this form, we suggest you work to rekindle the fire in those around you to the best of your ability.



The Ladder of Ascension Journey

As with all our journeys, start with making sure your caduceus is alive and in place inside you . . . Practice the heart breath as you open your heart and connect with Thoth, Isis, and the family of the neteru. . . . *[Pause.]*

Align to the northern sky, the place of the Imperishable Ones, and find your star, the one that you connected with as you were building your adytum. Know that you are a living child of the star system Sirius—a child of Sothis in the heavens and of your mother Isis on Earth. Be aware that you are living in multiple dimensions; feel yourself presently in your body, the Earth at your

back or under your feet. Your body is an awakened Osiris. It is part of the cellular memory energy of planet Earth. . . .

You are given a robe of feathers to wear. When you put it on, you can feel the night air under your caduceus wings . . . Imagine that even in this mortal body, it is as if you are in a dream state, where your astral body can take flight at will. . . .

As you continue breathing the heart breath, your heart flame becomes so bright it sets your mind afire . . . Feel the spark of light flare up through your open crown chakra, like the spark of a fire flying up toward the heavens in the night . . . See that spark reaching so far upward that you follow it to the heavens. It becomes a part of the starry field above your head . . . Know that your soul fire is part of the cellular energy of the heavens, the star field energies of the sky. . . . *[Pause.]*

Feel your heart flame burning between the two dimensions, above and below. . . .

With each breath feed your heart flame with love . . . Feed Earth with your love . . . Feed the heavens with your love . . . You can feel yourself simultaneously in two dimensions, knowing that even in astral flight you remain connected to your Earth body. When you make your final transition at the end of a long and fruitful life, you will leave the form, but for now, you remain aware of it and its importance to your work as an intergalactic being in service to Earth and Ma'at. . . .

In the midst of the night sky you see two glowing eyes. They are yellow and full of light, like beacons in the darkness. This is Anubis. He asks, "Who are you?" There are so many things you could say. There are so many answers, but for now you simply affirm: "I am a child of Osiris. I am the child of Isis. I am the living winged hawk Horus. I am a star of Nut. I am the seed of Geb."

Feel yourself lift higher into the air on warm thermal winds from Earth . . . As you reach the upper gate of the stratosphere, there is the slightest bit of resistance, a kind of pressure. You are aware that there is a portal here, a window into the further heavens that will take you into the realm of the immortal spirits, the realm of the neteru, the Imperishable Ones. . . .

Feel the divine god spark flaring within you as you recognize that this is your admission ticket into other dimensions. Call out, "Open the portal, and

let me pass!”

Listen for Anubis’s answer: “The doors have been opened for you.” They only open briefly, and there is not a moment to lose. You lift your wings and fly. . . .

As you fly through this opening, your vision begins to increase, to become sharper, wider . . . As you look toward the east you see shining souls lining up, awaiting rebirth into form . . . You look west and see the souls who have crossed and are engaged in their work in the next realm . . . Look south and you will see the messengers of the gods . . . When you look north you see the thrones of the neteru and their sacred places. . . . *[Pause.]*

Take the vision of all you have perceived and experienced in the starry realms within yourself for safekeeping. Tuck the knowledge under your wing. Remember . . . Remember. . . . *[Pause.]*

Remember as the portal opens once again for you and you fly back down to Earth, lightly merging back into your body . . . Feel your back on the Earth, the breath of life in your lungs, and your heart beating inside your chest. . . . *[Pause.]*

You will awaken briefly now to record in your journal all that you have just experienced . . . Write for ten minutes; stretch if you need to.

When you are ready, settle back into your body and make the connection between Heaven and Earth again with your heart breath. Take three calming breaths as you prepare for astral flight yet again. . . .

As you lie on your back, clearly seeing yourself as a starry one in a body of form, you can see your body illuminated. Your two legs are a shining and firm foundation. Your hips and your spine become illuminated as the column of backbones are stacked into a pillar of light. Watch them one by one as they become illuminated. You are building a ladder of light. Your shoulders are like the upper rung of the ladder. Your skull is an illumined globe filled with starlight. You recite the following:

I rise. My spine is of bone, sinew and flesh. I am one desirous of life. I will dance, harvest corn, and make children. I will make my peace with Earth. I shine. The power of gods courses through me and makes of my backbone a column of gold . . . The powers of

gods shape me . . . As the gods will, so grows the universe. I rise.
I am a column of gold, eternal, at peace, at harmony.⁹

Pause to consider that this illuminated ladder of yourself is the same ladder on which the illuminated consciousness of the pharaoh ascends to the neteru in order to receive a download of spiritual and mystical information . . . Also consider that this is a permanent conduit that is now established and set in place, on which you can forever after ascend in your spiritual state to converse with the gods and goddesses through the channel of your akh, your illuminated self.

In this way you will be able to access the records of importance to your soul's progression and to the progression of life on this planet. You have been given access to help you retrieve the archetypal patterns of life in this and other dimensions. At your death many of the lower subtle bodies will pass away; however, the ba and the akh are permanent spiritual bodies, eternal spirits that belong to the dimension of this upper world; although they can descend into the body and the Earth plane, they reside in the higher spiritual realm.

Take three deep heart breaths and enter your akh form; that is, your illuminated phoenix form . . . On the fourth in-breath, rise. When you exhale, use the deep outrush of air to fly up the ladder and ascend the starry realm once again . . .

“You fly, you fly away from men. Body to Earth and soul to sky . . .”¹⁰

The portal now opens easily before you. You see the eye of infinity, the eternal watcher of the universe . . . In front of this eye glitters the candle flames of the ascended masters . . . Arranged around them stand the ancestral spirits of all those countless men and women who came before you, those who held an understanding of the pattern of life on Earth. Each one has something to offer you. As each of these divine souls comes to you, hold out your hands and accept their gifts and their reckonings. Look at their offerings. Take these into your heart. . . . *[Long pause.]*

The holy and illuminated spirits of the masters who have ascended from the Earth plane stand before you now. Each of these also has an offering for you. Again hold out your hands and accept their gifts and reckonings. Look deeply at their offerings. Take these into your heart. . . . *[Long pause.]*

The gratitude you feel for these relationships and the gifts you have been given is boundless . . . The gods and goddesses with whom you have made relations and those whom you have honored—and even those whom you do not know yet but will come to know—all of them stand before you. Accept their offerings. Take these into your heart. . . . *[Long pause.]*

Now the eye before you blinks. You can feel love radiating toward you, filling you, causing you to glow more brightly as you understand that you have just been given your place among the starry ones. You stand as one of them, fully realizing your own divinity.

The voice of Atum speaks. He is the ancient one whom none can see, but whom all the divine ones call their father. He says, “For you, the sky is given. For you, Earth is given. For you, I light a fire in the sky. My love dispels darkness. Behold, you shall endure, one of the shining ones forever . . .”¹¹

Feel the deep love of your neter pulsing in your heart. . . . *[Pause.]*

In this moment you begin to have an understanding of what your life up to this point has been about, and also where it is going . . . You recognize yourself at an incredibly poignant intersection of your life. Feel the depths of its meaning . . . See an image or symbol of the shape it is taking. Hold this vision of your soul’s sacred purpose . . . Take it as a seed between your lips and know that you will speak it when the time is right. . . . *[Pause.]*

When you are ready to fly back down the ladder to Earth, but before you descend, stand a moment and observe this ladder that connects Heaven and Earth . . . See the light and the fluttering of wings as hundreds of souls flurry and soar up the ladder to the starry realm, some of them for the first time, some for a final time. Also observe as hundreds of souls fly down the ladder, returning to their work in the earthly realms, shining ones inhabiting bodies of clay. . . .

You might wonder, what can hold steady and uplift this ladder on which so many souls are traveling at one time? How can the ladder be so stable? As you contemplate this ladder, which is a symbol of your own spiritualized life, you become aware of two beings, one on either side, supporting the ladder. They are the two side rails of the ladder itself. One of them is the neter Horus, the god of light that is your divine self. The other is Set, the god of the shadow who is your unacknowledged and often unrecognized self.

Notice how the two of them cooperatively work together to support you . . . Together they symbolize your desire to grow and soar as Horus, and your simultaneous desire to break through any barriers as Set . . . Take a moment to recognize Set for his ability to bring into form the energy that Horus represents. . . . *[Pause.]*

As you face your trials and shadows, you gain courage and strength by confronting fear and overcoming stagnation. Earth and Heaven have worked together eternally through you in this way. Consequently, the ladder pulls together all the separated parts of yourself into your whole supraconscious being. . . . *[Pause.]*

Bless these gods Horus and Set . . . Bless both the light and the shadow side of your life. . . .

Take a deep breath . . . Notice how it provides wind on which you can descend . . . Soar. Soar back to the beautiful body that you see on the Earth plane . . . Enter it lightly . . . With a fluttering of folded wings, your eyelids open and you are returned. . . . *[Pause.]*

Slowly awaken and begin to write about all you have seen—about the ladder, about the ascended and illuminated beings, about your gifts, about your light and shadow side. Write what you have come to know as your purpose.

CREATING OUR FUTURE WORLD

For decades we all waited in great anticipation for winter solstice 2012 to see what wondrous shift might occur. Most of us more or less quietly were hoping for some miracle that would bring peace and harmony to our planet. This particular date fell on an extraordinary galactic event, when our sun aligned visibly to the very center of our galaxy, called the Dark Rift. This was also the first time in 25,800 years that the sun returned to this position in the Milky Way. This was the same date that the Mayan calendar's current long-count cycle, which began August 13, 3114 BCE, stopped counting.

As the time grew near, Nicki considered carefully where she should be most effective in whatever assistance she could give to the potential of this

moment, made greater by all the minds that would be focusing simultaneously, and made yet more important because of all the fear-mongering and apocalyptic predictions that were being made regarding that date. Perhaps it would be the end of the world as it currently expresses itself. We certainly would have been delighted to find a way to transform the fear, violence, greed, corruption, and disrespect to Mother Earth so rampant in our times into gentle, loving kindness, compassion, healing, and peace.

Nicki was surprised when Thoth advised her to accept an invitation to go to a festival being held at Chichén Itzá, a pre-Columbian site in Mexico, to be at the pyramid there, rather than at an event in Egypt that she was helping to produce. One evening in the fall of 2012, Nicki; her husband, Mark; and their friend Alexa MacDonald put their heads together and collaborated on the following journey for Nicki to present as her contribution to the potential transformation offered at this auspicious time. And it was while we were writing this book, on the last day of our 2014 Egyptian mysteries retreat, that it suddenly and magically became apparent that we realized again that this was the perfect journey to take us to the level of consciousness required to complete the work we have been setting forth here—that of the akh bird, or attaining the fully realized human.

It's time to use the exponential power of our numbers to create the love and vision required to effect significant changes that will transform our world. You will notice as you proceed through the journey that we are connecting through time, bringing our historical past into the present moment, in much the same way as when earlier in this chapter we practiced walking in two worlds simultaneously. Your focused awareness of this action will have the effect of strengthening as well as bringing forward the collective vision we have been holding for the future of our planet.



***Journey to Co-Create Our Future World*^{[*33](#)}**

Close your eyes, ground and center, and bring up your caduceus . . . Find the sanctuary that lives within your heart temple and feed it with the love that is

the fuel that makes your heart flame more radiant . . . Once again notice how your heart flame intensifies as you add more and more love. . . .

Breathe the heart breath . . . After several breaths, you will feel your heart flame connecting with the heart fires of all others near you . . . Step back in time and connect to all who gathered to participate in the pivotal moment, winter solstice 2012, all around the planet. . . . *[Pause.]*

The light that is created when our heart flames are interconnected is so bright that it acts as a beacon to summon all conscious beings and entities from all realms and dimensions throughout the universe who wish to support our efforts . . . Invoke your own spirit guides, totems, friends, and allies to join us and *feel* as our world gathering glows, and grows. . . . *[Pause.]*

During your next inhalation put your hands up with your palms facing forward, toward the center of the giant circle of light that we have created with our interconnected hearts, our intention, and our love. . . .

This time when you exhale, direct the energy through your hands and feel the power of the universal life force of love and compassion pour out your hands and fingertips toward the center of the circle. . . .

Continue to direct energy toward the center of the giant glow of love, vitality, and intelligence that we have invoked . . . Recognize all those who have joined us, from all realms . . . As you exhale, the glowing orb of light grows, and a tiny dot appears within the center of the circle of light. As you continue to direct love to it, it grows into a purplish black egg flecked with gold. This is a spirit egg, an etheric egg, an egg of creation. Hold the egg in your mind as you continue breathing. . . .

Take your next heart breath while continuing to pour love on our collective heart flame, and notice how quickly you, and especially your heart center, fill with more and more love. . . .

Now feel the wings of Isis enfolding you and our planet, contributing even more love, until you feel as though you cannot contain any more. . . .

On your next exhalation, again place your hands with your palms facing the gold-flecked purplish black egg of creation that is in our midst. As you generate love into the egg from your heart and your hands, imagine the world you wish to live in, the future of our planet. What does it look like and feel like? . . . Focus on all aspects of communal harmony, cooperation, and beauty . . . Focus on peace between all humans . . . Focus on our environment, and

envision clean air and water, flowing streams filled with fish, and renewed forests . . . Breathe in the clean air, and feel the waters in your own body become clear and free of toxins . . . Exhale the unique expression and beauty of your contribution as our co-creation continues to fill the egg . . . Pay attention to details, and notice how the egg expands with your visions and your love. . . . *[Long pause.]*

Soon the egg is nourished beyond your imagining with each of your chosen desires, your sacred longings, and your love . . . Now invite our guests from other galaxies and dimensions to add their love and the visions of harmony and beauty that they have been holding for us . . . They may add unique frequencies from their star systems, galaxies, or dimensions. . . . *[Pause.]*

It appears that the egg has swollen almost to bursting, yet there is more . . . Now simply hold space with your breathing and quietly allow the ineffable mystery, the unfathomable intelligence and love of the primordial Creator, to add that which our minds are incapable of imagining. Stay tuned to the rhythm of our collective heartbeat. It is in the spaces between beats that the magic, the true alchemy happens, hidden within the confines of the shell of this egg of creation. . . . *[Pause.]*

Now inhale a deep, full heart breath, blending your love with all the powers and intelligence of Earth and the cosmos . . . As you direct your exhalation toward the egg, it explodes, it bursts open, and the new world, the world of our sacred vision, this tender, co-created world, comes pouring out. Feel the love, the bliss, and the joy as it engulfs everything around you and spreads throughout and all around the planet . . . You are standing in the midst of it. What does it feel like, look like, smell like? . . . Allow yourself to sense the feeling of wellbeing and harmony in this world that you and all the other beings in this circle have created. Feel the new frequency within which you bask, and that we generate, each of us, from our core, our hearts, and our hands. . . . *[Long pause.]*

Walk through this world . . . Notice the landscape around you and the lushness . . . Look down, and see a beautiful, vibrant patch of juicy, ripe strawberries growing out of the ground . . . Pick a strawberry. As you pick it, you realize that this strawberry is imbued with, and has come from, this newly created world. Look at its plumpness and its deep red color. Smell its fragrance. Then pop it into your mouth, and as its juices flow over your

tongue, allow your taste buds to delight in its flavor. As it finds its way through your body, it enters the core of your being . . . Feel all the energy of this new world coursing its way through every cell and molecule in your body. . . . *[Pause.]*

Now pick at least one other sumptuous strawberry. As a way of acknowledging and showing deep respect, offer this sumptuous berry to any being you see in your inner landscape who needs assistance with his vision. . . . *[Pause.]*

In celebration of our collective co-created world, begin to dance . . . See everybody dancing together, sharing the love and joy that we have generated together. . . . *[Pause.]*

Extend your gratitude, prayers, and blessings to all those who contributed to and are supporting this vision of our new world. . . .

May your sacred breath combine with the universal power to create the fully realized human . . . *Sa sekhem sahu.*^{[*34](#)}

As you ground and center, be sure to write your vision in your journal. . . .

THE POWER OF THE AKH AND PHOENIX JOURNEY

When we began our work together, we knew it would come to some culmination, but we didn't know what that would look like. In reviewing these processes of creating the temple without and the adytum within, we have consistently talked about how every temple is built from a seed stone, from that which remains as the new seed atom from that which came before. We've talked about that in terms of the physical structure of the temple, and now we are talking about it as a seed atom of consciousness in which the old self, the old personality, the old thought forms have passed away. We are learning to become gleaners of our own consciousness and what we can take with us into this new world, as well as into this new adytum that lives in us. That is what we had to do in the time of Atlantis. That's how Egypt was seeded from the old.

As far back as 1987, during the Harmonic Convergence, Normandi witnessed a city of light built on top of the plains of Denver and superimposed over the top of ancient Egypt. She knew in her gut that a magical event was transpiring. *Awakening Osiris*, the book she was working on at the time, was nearly complete, and although she had almost thrown away the manuscript, it was this vision, and the subsequent ghostly appearance of an Egyptian priest in the backseat of her car that kept her from doing so and in fact inspired her to persevere to completion.

We are now reseeding our consciousness. What *Awakening Osiris* was attempting to reconstruct in a literary form for a modern age was the ancient *Egyptian Book of Coming Forth by Day* (the *Egyptian Book of the Dead*), much of which, according to certain chapters in the hieroglyphic text, was “written by Thoth with his own fingers” and was believed to be his reseeding of the Atlantean wisdom as originally presented in a book that became known as *The Emerald Tablets of Thoth the Atlantean*, an interpretation of the original ancient text translated by Maurice Doreal.¹² This book contains the instructions for reseeding the next enlightened civilization; Thoth wrote it to be understood by the people of his time. The same with the *Egyptian Book of the Dead*, which was written to be understood by the people of ancient Egypt. We hope this book that you are reading now will be understood by people of our time.

We, the inhabitants of planet Earth, have come to the next part of our evolutionary cycle. Chaos, death and destruction have become rampant; consequently, those of us who are passionate about expanded consciousness and intelligent evolution must learn to carry ourselves and our inner temple with reverence, regardless of the chaos around us. Just as Thoth wrote the instructions for those who would carry forth the knowledge and power known to the Atlanteans, so must we, who are dedicated to Ma’at, carry forth the knowledge and the tools that we have been given in these mysteries to wherever we are sent, even into death. In the journey of the phoenix, you, like the great bennu bird, and like all those before you who have traveled this shamanic road, will experience death. You may choose to opt out; however, it is only in death that you will find regeneration and transfiguration in this life. That’s why Mut, the vulture goddess, appears for this journey. She is the alchemist who watches for the exact moment of death so that nothing is ever

wasted, and so that she is sure you are in right timing, in exact alignment for this rite of passage.

The last journey of this book marks the end of a great cycle as interpreted by many traditions.



The Phoenix Journey

Bring up your caduceus, and take several heart breaths. Look up in your inner landscape and notice the great goddess Mut in the form of Nekhbet, the vulture, circling above you . . . When you are clear and centered and all of your neteru family and other spirit helpers have been invoked, bask for a moment in the light that your expanded heart flame creates as it touches the heart flames of others throughout the world who are doing this or similar work.

The vulture puts her talons into your shoulders, picks you up, and flies you to Egypt . . . It is blazing hot and barren in the Great Sand Sea, an expanse of continuously moving dunes that undulate and stretch endlessly in every direction . . . Feel the heat of the sun on your back and notice the length of your shadow. . . .

Mut asks you if you are ready to die—to die to the old way of being and enter a new way. When you reply “Yes,” you agree to return once again to the funeral pyre. You understand that your life is about to be changed, and you consent to undergo this death process for the benefit and enlightenment of all.

Mother Mut gives you a pen, and you write on the skin of your arm, almost as if you were creating a tattoo, that you are willingly undergoing this rite of passage. “I agree by my own volition to die to any old-self issues that keep me from living in a constant state of unconditional love and ma’at, for the benefit of all life and the planet.” Sign and date it. (You can do this part physically with your journal pen if you wish.). . . *[Pause.]*

The vulture goddess picks you up once again and carries you to the flat top of the Great Pyramid, where a funerary pyre has been prepared . . . She places you on the myrrh and cedar wood that has been arranged as if it were

a cradle or a boat. The neteru, your ancestors, family, friends, and ascended masters surround you, holding baskets filled with flower blossoms. Anubis anoints your body with sacred oils . . . You observe a multitude of flower blossoms being carefully laid on your chest . . . marigolds, roses, lavender, dahlias, sunflowers—whatever are your favorites . . . There are priests and priestesses in charge of incense, and there is lots of it—frankincense, sandalwood, myrrh, and, of course, blue lotus and rose. . . .

Those who witness this funerary pyre whisper remembrances, honoring you for the life you have lived and for the passage you are making. All of your senses heighten. The sounds and smells mingle with your feelings of surrender and peace. . . .

Take another deep heart breath. As you inhale the power and intelligence of earth and sky, feel the *sekhem*, the mighty power of Sekhmet, gathering within your heart. As you exhale, your blast of love ignites the kindling that surrounds you and the pyre bursts into flame. You recite:

My mind is fire, my soul is fire . . . I rise through ochre smoke into black air, enclosed in a shower of stars. I am what I have made. I am the seed of every god, beautiful as evening, hard as light. I am the last days of yesterday, the phoenix on his pyre. . . .

To know the fire I become the fire. I am power. I am light. I am forever. On Earth and in Heaven I am. This is my body, my work. This is my deliverance . . . [13](#)

Sekhmet is the fire herself, and her warm tongue brushes your skin with a mother's love. She is your mother, and the flames devour you. . . . *[Pause.]*

While your body is in this process of transformation, you see yourself standing before a council of beings that appear as tall candle flames all around you. These living beings love you beyond any love you've ever known, and they want to know what you know, your life experience . . . They want to make it all sacred for you so that there is never a regret; there is never a mistake. It's all consumed by the flames, and you are being elevated to a higher level . . . You become more compassionate because you understand everybody's stuff—you understand it's not personal anymore. . . . *[Long pause.]*

As the pyre burns to ash, you feel the akh, the gleaming white winged being inside you, spread its wings and lift upward, radiating joyous, golden white light. . . .

Bask in this joy . . . Feel it in every limb of your body . . . Know that your transformation is now forever etched in every cell of your being. . . .
[Pause.]

When you are able to, bring this new and illuminated consciousness back into your grounded earth body. . . . [Pause.]

Express your gratitude for all the gifts and blessings you have received.
. . .

Sa sekhem sahu. . . .

Journal, journal, journal. . . .

Hymn for the Akh

I breathe.

I walk this Earth walk over and over.

I care for many and for myself.

I am a child of the light.

I stub my toes so often.

Mother Mut showers her love.

She asks for surrender and sacrifice.

I willingly give myself to the sacred fire.

The shining star beings surround my bier.

My being is consumed as the love flies free.

The angels kneel near me.

I know no past darkness.

The pink and gold light explodes.

Earth is renewed with peace and balance.

Light energy is everywhere.

*I am light and love and power.
I fly free in Ma'at.*

SHELLEY L. JONES

APPENDIX

HYMNS AND INVOCATIONS

Prayer to Open the Circle

All hail, ye gracious and beautiful powers, splendid guides of heaven in the north.

All hail, ye travelers of heaven, mortal on Earth and immortal in heaven, splendid guides of heaven in the west.

All hail, ye Khu, radiant and shining intelligences above the temples where the gods appear on Earth, splendid guides of heaven in the east.

All hail, ye dwellers of the temples of sand, splendid guides of heaven in the south.

All hail, ye divine beings, ye neteru, great mothers and fathers in the sky above Earth and guides into the neterworld of the Imperishable Ones.

All hail, ye divine beings, ye neteru, in the deep waters of the divine world beneath and in the Halls of Osiris.

All hail, ye divine beings within the Halls of Osiris. All hail ye travelers male and female through death into life, ye beings in the Holy Lands who reside above Earth and within the Earth.

All hail, ye Companions of Light, Followers of Ra, Companions of Horus, Companions of Osiris, who follow him into hidden places.

All hail, God of all gods, goddesses, and divine beings who live with you forever.

Make for us a place in your world that we may adore your spirit manifest in all things.

And live in light eternal without end.

NORMANDI ELLIS

Hymn to Amun-Ra

*Hail to thee, Amun-Ra, Lord of the thrones of the earth,
the oldest existence, ancient of heaven, support of
all things;*

*Chief of the gods, lord of truth; father of the gods,
maker of men and beasts and herbs; maker of all
things above and below;*

*Deliverer of the sufferer and oppressed, judging the
poor;*

*Lord of wisdom, lord of mercy; most loving, opener of
every eye, source of joy, in whose goodness the gods
rejoice, thou whose name is hidden.*

*Thou art the one, maker of all that is, the one; the only
one; maker of gods and men; giving food to all.*

*Hail to thee, thou one with many heads; sleepless when
all others sleep, adoration to thee.*

*Hail to thee from all creatures from every land, from
the height of heaven, from the depth of the sea.*

*The spirits thou hast made extol thee, saying, welcome
to thee, father of the fathers of the gods; we worship
thy spirit which is in us.*

TRADITIONAL ANCIENT EGYPTIAN,
NEW KINGDOM, FROM *PAGAN PRAYERS*
COLLECTED BY MARAH ELLIS RYAN, 1913

Hail Anubis

*I dreamed death this morning and it was final. No
platitudes could soothe the sting nor turn back the
tide of time.*

*The honeyed cake of laughter caught in my throat. Stop
the wheel, I want to get off. But I can't—there is
nowhere to go. Oh great merciful grief, wash away
this pain, for I shall not see another day from this
frail shell.*

*Anubis stands in the doorway, piercing yellow eyes
gleaming from velvet black darkness*

Holding you

Knowing you

Calling you. . . .

*His features are hidden, but his demeanor is clear. He
stands poised to hear the faintest whisper of the
western wind.*

Surrender.

There is no choice.

*You are held in the vise grip of destiny; relinquish the
last vestiges of resistance.*

*Your body is placed in a stone coffin; its walls are
marked with eyes through which your spirit can see.*

*You hear the sound of stone scraping against stone as
the heavy lid is set in place.*

You wait in the house of eternity.

*Like a snake that's outgrown its skin, you shed your
life in the darkness, layer by layer, scene by scene,
as the tapestry of your life unravels.*

*Each knot untied lightens the weight of your heart as it
rests on the scales of Ma'at, striving for balance. . .*

.

*When the last fantasy is stripped of pretense and the
last thread is but a wisp, then gone, you enter truth.*

*In the company of gods, you awaken to the god you
are.*

Hail Osiris, risen in light!

Hymn to Geb

*Through the last door of the house comes a goose,
waddling,
a blue globe between his feet, pushing the blue egg of
the world.*

He says, "I am Geb, your gosling son.

Enter the egg and live in peace.

On the day you were born, the world cracked open.

When you die, the fissure heals itself.

The egg rocks always back and forth.

*I've seen the flesh and bones of men,
the sun coming and going in fire.*

In a moment the world changes as if by magic.

*I give you the anger and lust of the crocodile,
and in the heat of love you shall transform them into
will and desire.*

*Your heart is a globe hanging in the east where the sun
shines through.*

Your heart is an orb filling Egypt with amber light."

EGYPTIAN BOOK OF THE DEAD

Adoration of Hapi

Hail to you, Hapi, sprung from earth,

Come to nourish Egypt!

Of secret ways

A darkness by day,

To whom his followers sing!

Who floods the fields that Re has made,

*To nourish all who thirst,
Let's drink the waterless desert,
His dew descending from the sky.*

TRANSLATED BY MIRIAM LICHTHEIM,
ANCIENT EGYPTIAN LITERATURE, VOL. 1.

Hymn to Hathor

*Welcome Hathor,
my goddess, nurturer, mother pouring out your
blessings, working miracles of majestic
intoxication.
Celebrating life through the pleasures of the inner and
outer realms of the musical cosmic spheres of
passionate spirit flesh and sensual worship.
Dance! Unconditional love is your heart and seen
through your eyes of great healing are the secrets of
protective sacred sexual worship known when all
judgment is released.
I breathe you into my soul and radiantly live as you
continue to reveal your most gracious and luscious
being.*

GLORIA TAYLOR BROWN

Hymn to Horus

*Horus has risen as Ruler,
Life, prosperity, health!
The Ennead is in feast, heaven in joy!
They take garlands seeing Horus, son of Isis
Risen as great Ruler of Egypt.
The hearts of the Ennead exult,
The entire land rejoices*

*As they see Horus, son of Isis
Given the office of his father,
Osiris, lord of Busiris.*

TRANSLATED BY MIRIAM LICHTHEIM,
ANCIENT EGYPTIAN LITERATURE, VOL. 2.

Invocation to Horus

*Polished beak
Gleaming eye
Wings folded to cut the air with
Feathers of fire
Free
I range the sky from sun to sun
I rise to meet the blush of dawn
To celebrate my becoming.
 Golden light,
Radiant sun
Bright beam entering form
Shaping the results of the day
A willow wakes in a meadow
Moved to weeping as fragrant colors
Dance themselves alive
In the first bloom of a new spring
Grace is the shape of a newborn child/god
Yawning, stretching, lips grasping
Suckling the milk of Isis.
 Hail Ra,
Horus is born
Protect him
Nourish him.*

*Hail Horus,
Exploring life
Hunting truth
Teach him the ways of magic
Initiate him into your mysteries.*

*Hail Horus,
Son of Ra
Shining essence of all that is
And all that will be
Bursting through width and breadth of time
Boundless light of Egypt
Protecting the land.*

*Hail Horus,
Swift as light
Strong as might
Keen eye piercing
Discriminating.*

*Hail Horus,
Ruler of land and sky
And all therein
Holding the two lands together as one.*

*Awed by life I enter form,
To feel again
Rapture and agony, thrill and terror; sorrow and joy
The beauty of life
To soar above Earth's highest peaks
And enter once again the heart of stone
Or laugh with gods
Conspiring to break the mold*

*And start anew.
Let wisdom enter
A rudder for sails filled with
The warm breeze of a summer storm
To take me home to myself.
Hail Horus, heart of Hathor.*

NICKI SCULLY

***Beside the Water the Frog Goddess Sings
(A Hymn to Heket)***

*This moment
 beside the river
 beneath mirrored water
 under sycamore shadow
I learn to speak, smooth as silver*

<i>This</i>	<i>this</i>	<i>This</i>	<i>this</i>
<i>This</i>	<i>this</i>	<i>This</i>	<i>this</i>

*I rise
I transform
Mother and midwife
Tadpole and frog
I make my changes unseen*

	<i>This this</i>	<i>This becoming</i>
	<i>This this</i>	<i>This devotion</i>
<i>I swim in swift language</i>	<i>Arise!</i>	
<i>up from mud into moonlight</i>		
<i>glistening as undine</i>		
<i>a green thing</i>		
		<i>wide eyed and singing</i>
<i>This this</i>		<i>This mystery</i>
<i>This this</i>		<i>This peace</i>
<i>This this</i>		<i>This this</i>
<i>This This</i>		

NORMANDI ELLIS

Daily Prayer of the Fellowship of Isis

*Holy Goddess Isis, Mother of all beings,
 come to our Hearts.
 Grant us, Thy children,
 Love and Joy, Wisdom and Abundance.
 We offer Thee our loving care
 for All who are born of Thee.*

OLIVIA ROBERTSON,
 FELLOWSHIP OF ISIS COFOUNDER [*35](#)

Hymn to Isis

*Hail Isis,
 Mother of us all, you who teach us about love by
 loving us so deeply that we cannot help but fill our
 hearts with your beauty and compassion.
 Hail Isis,*

*You whose tears cleanse our grief and teach us
compassion, make of us an example of your
fathomless love.*

Blessed Mother,

*Enfold us in your rainbow wings so that even in the
darkest moments of the night the shadow cast by
your light bathes us in your love and stirs the
longings of our soul to reach out and banish the
pain of the world with your healing touch.*

Hail Isis, and the magic of your miracles.

*We exist to emulate your love and its power to raise
the dead.*

*Hail Isis, you give us hope that our lives are not in
vain!*

NICKI SCULLY

Song of Isis (An Aretology)

*Say my name eldest daughter of time
wife and sister of the man-god Osiris
who dreams in caverns
beneath mountains*

*I am I Isis
She who brings forth golden fruit
Mother of Horus child of dawn
great golden hawk circling sky
in his forms*

*Say my name She who spins as she rises Isis
Sothis Goddess of Light
Star of Philae Reckoner of years Isis
Harbinger of famine or abundance Open the gates Isis
Water of language Torrent of Silence Tongue of land
What is there that is not mine to command?*

*Say my name the Great She Goddess of woman
For me Dendera's temples were built
For me the great halls filled with incense
For me the shards of pots and bricks of mud
became the substance of houses and children
lay cool on the rooftops at night
the avenues lined with fig trees and myrrh
For me women draped themselves in fine linen
sewn with strong threads
drawn by fine needles carved from the bone
of a vulture's wing*

*Reaching into myself,
I bring forth matter
I separate earth from heaven
I spread my veil above the skies
I reveal to my priestesses a map of stars*

*I command the ways of sun and moon
 that women dance by night in circling orbs
while cities rise and fall in time*

*Reaching in, I draw out the clotted fluids
 which become fish
creatures of sea
I breathe in and out
I fortify the gods' truth
I dance on the back of a snake
I am the twin feathers old women wear in their hair
I brought together man and woman like wind
I taught them the art of touch like wind
 the pleasure of glances like wind
 of skin brushing skin*

*I made a place for children in women's bellies
I sang in the dark among bright stars
I wove the cord of duty and love blood of life
that binds in the womb women and children
I decreed pleasure in a mother's eyes
loving glances milky breasts
The children suckle their mothers
and lean on their father's thighs
that wisdom might be passed in the touch of hands.*

*This I said And it shall be!
I punish those who break my commands
men women children
I make them weep Even now
high in heaven from the depths of darkness
I hear them wail. They wail.
The hard heart shall be broken.
Together my brother, Osiris and I brought an end to
the eating of flesh.*

*I whispered the mysteries, my name
Say my name in every stone, river and tree Isis
I lived that men and women could see
the manifestations of gods
I made holy the worlds
I inhabit the lotus wheat serpent swallow
the houses of towns and road in-between
places of sand where ibis walk
I destroyed the reign of tyrants
ensured that women were loved by men
that a man might walk by night,
wounded singing sighing an animal
trapped by love and his beautiful woman sleeping
that a woman might lean upon her elbow breathing
in her husband's ear
Love Life Power
Blessed Be!*

*I showed them a truth brighter than gold or silver
I gave pleasure and goodness
I devised marriage the Mysteries
 of sovereignty and sacrifice
I taught the barbarians their language
 the minstrels their songs the Greeks their dancing
I gave men good sense
 that pleasure and evil might be distinguished by their
 natures
 I bring fear to those who break promises
 deliver liars into the hands of the injured
set the penalty for injustice —Do not ask what price—
grant mercy to the penitent.*

*I stand at the gates to the underworld
between twin guardians of truth
and my sword is a flame
my hair a crown of snakes*

None but souls of light pass by

At birth

I set the length of your days
I know every soul's name and the names of his ancestors

At death

I extend my hand cover your eyes with my hair
with a kiss
I take your last breath
We ride in a boat across the body of heaven

Say my name

I am Isis

*Queen of the dead river wind sea
Queen of war and salvation
Queen of the eye the thunderbolt
I stir up the sea and calm it
I mingle in rays of sunlight
I follow the course of the moon What power!
What pleases me comes to pass
and I create an end to things*

*I know what I know I see what I see
I release the suffering from bondage
 I am the wind in the white sails of ships
I dam the rivers if I please
I built the walls cities
 temples of men
I called the universe into being
 I raised islands from murky depths uplifted
the people papyrus the lotus
I am queen of rainstorms sandstorms clear skies*

Say my name Isis

*I am all that has been Isis
all that is now Isis
all that shall be
Say my name Isis
No man nor woman has dared uncover my face
Say my name Isis
No priest or adept ever lifted my veil
Say my name Say my name Isis
Blessed art thou, Khem-t, Black land of the Nile
Blessed art thou, Egypt, who nourished me.*

*NORMANDI ELLIS,
DREAMS OF ISIS*

Hymn to Khnum

*He has fashioned gods and men;
He has formed flocks and herds;
He made birds as well as fishes;
He created bulls, engendered cows.*

*He knotted the flow of blood to the bones,
Formed in his workshop as his handiwork.
So the breath of life is within everything,
(Blood bound with semen) in the bones,
To knit the bones from the start.*

*He makes women give birth when the womb is ready
So as to open . . . as he wishes;
He soothes suffering by his will,*

*Relieves throats, lets everyone breathe,
To give life to the young in the womb.*

*He makes hair sprout and tresses grow,
Fastened the skin over the limbs;
He built the skull, formed the cheeks,
To furnish shape to the image.*

*He opened the eyes, hollowed the ears;
He made the body inhale air;
He formed the mouth for eating,
Made the (gorge) for swallowing.*

*He also formed the tongue to speak,
The jaws to open, the gullet to drink,
The throat to swallow and spit.
The spine to give support,
The testicles to (move),
The (arm) to act with vigor;
The rear to perform its task.
The gullet to devour,
The hands and their fingers to do their work,
The heart to lead.
The loins to support the phallus
In the act of begetting.
The frontal organs to consume things.
The rear to aerate the entrails,
Likewise to sit at ease,
And sustain the entrails at night.*

*The male member to beget,
The womb to conceive,
And increase generations in Egypt.
The bladder to make water,
The Virile member to eject
When it swells between the thighs.
The shins to step,
The legs to tread,
Their bones doing their task,
By the will of his heart.*

EXCERPT FROM "GREAT HYMN AT ESNA," TRANSLATED BY
MIRIAM LICHTHEIM, *ANCIENT EGYPTIAN LITERATURE*, VOL. 3.

Hymn to Khonsu at Karnak

*Great Khonsu,
In the Temple of Moons
In the ancient city to you these words flow—
A Nile alive with new memories as light dances
Across water . . . I hold your sacred tablet—
This body of me complete in these
Revelations of you.*

*Open my ears that I may listen.
Open my eyes that I may see.
Open my heart that I may understand.*

*Great Ape of Thoth,
Seven cubits of moonlight tall
I scribe in your shadow
With the ostrich quill of Ma'at.*

*From the emerald altar of Tehuti,
Now the nectar falls;
Amrita to activate and open
Silence that breathes before Word
Hu, Heka, and Sia.*

*And when I am no more,
And the land of my Past no longer forgotten,
And when I am no more,
Nothing is hidden to the heart of Ma'at.*

*Great Khonsu,
In the Temple of Moons
The field of offerings is now sown anew
With fresh fever and strange tides,
With sweet smelling sweat to scribe,
With spit, lick, and swallow
This song of my Be-coming,
With sword and silence
In the scribe of Thoth may all be Ma'at.*

*Beyond measure great measurer of Time,
Beyond words great Speaker in Silence,
Beyond Orion and Pleiades,
In the spiral dance of Andromeda,
We seed. We receive. We plant
This harvest of lunar mystery
Amrita/elixir of sun, moon, star, and God.*

Sa Sekhem Sahu.

NEMUS IRRADIATUSNATH

Hymn to Ma'at

*Ma'at, measurer of days, weigher of the heart, shower
of the ways, we call upon you.*

Ma'at, who lights the paths, we call upon you.

Ma'at, invoker of the truth, we call upon you.

*Help us to remember the righteous ways of the heart,
That we may live our lives with respect for ourselves
and one another;*

*That we may walk our paths with reverence for the
sacred in all things;*

That we may live our truths in the world.

*Help us to remember the righteous ways of society,
That we may administer our laws with respect for all
members of the community;*

*That we may govern ourselves with reverence for a
higher order;*

*That we may be guided by the light of truth in our
dealings with the world.*

*Help us to remember the righteous ways of the sacred,
That we may call upon our guides and teachers with
respect;*

*That we may find our path through the stars, and
follow it, through all our lifetimes with reverence;*

*That we may be guided by the truth of Ma'at through
all our lifetimes.*

JANE W. NELSON

Invocation to Ma'at

*Speak Ma'at, do Ma'at
For She is mighty.
She is great and endures
Her value rests in the hands
Of those who use her
Ma'at leads us to sacredness.*

PTAHHOTEP, SIXTH DYNASTY

Hymn to Neith

*In the night, the moon
drifts behind clouds
Its silver light sleeps
in the coil of a snake
and under the wing of a bird.*

*The goddess sings:
I am all that is seen and unseen
and the papyrus blooms by the island.*

*In the morning, the sun
glimmers as an opening eye
Its golden light awakens
the silence held in
the cupped hands of sleepers.*

*The goddess sings:
I am all that is seen and unseen
and a mother suckles her babe.*

*Great Neith, all hail, my grandmother
silver light woman, Keeper of the golden orb
Mother of the moon, the sun, the stars
Mother of the mountains, the waters, and me
Grant me a place within your heart
Be with me, as I am with you
Oh sacred burning flame
Make of my life incense for your glorification.*

*The goddess sings:
I am all that is seen and unseen
and the goddess gathers her threads
to weave on her loom
the cloth of mystery.*

NORMANDI ELLIS

A Hymn to Nephthys

*Beautiful Nephthys, Wise Nephthys, Owl of the Night, Keeper of
Ancient Secrets, my heart soars silently with yours under the
night sky to that place of dreaming and becoming.*

*Beautiful Nephthys, Keeper of Secrets, Goddess of the Heart,
Bringer of Dreams . . . may my heart be warmed, may my heart
be healed, may my heart know love unchained by time and
space. Lift my heart to yours and entwine our souls in the stars
where we can lie together in the belly of Nuit, filled with sweet
dreams of each other.*

*Beautiful Nephthys, Keeper of the Mysteries, walk with me in
the darkness and illuminate my way. Beautiful Nephthys, Queen*

*of the Darkness, ruler of the heavens and keeper of dreams . . .
She who understands the mysteries of the dark spaces between
stars where words are unspoken and hymns are unsung and
prayers are only thoughts . . . Hear my silent cry. Teach me the
secret ways of becoming so that I may find my way back to
myself.*

*Beautiful Nephthys, Wise Nephthys, my heart soars silently with
yours under the night sky*

AMY AUSET ROHN

Hymn to Nut

*O Great One who became sky!
You are strong. You are mighty.
You fill every place with your beauty.
The whole world lies beneath you. You possess it!
As you enfold all earth and things in your arms, enfold
me, too.
Make of me an Indestructible Star
inside your body.*

PYRAMID TEXT OF PEPI I, UTTERANCE 432, TRANSLATED BY
MIRIAM LICHTHEIM, *ANCIENT EGYPTIAN LITERATURE*, VOL. 1.

Hymn to Osiris

*The doors of perception open; what was hidden has been
revealed. It is myself I see and a thousand colors swirling in
liquid light. I am where the sun sets below the mountains. I am
this body. I am that star rising above clouds hung by a thread
from its ocean moon. Hail myself traversing eternity walking
among gods, a shuttle flying across the loom through the threads
of time. This is all one place, one cloth: a man's life endures. On
Earth flowers grow, snakes crawl, and wisdom lies in the palm*

of a hand. All that is will be—hawks and sparrows, the thousand lives within.

I have come home. I have entered humanhood, bound to rocks and plants, men and women, rivers and sky. I shall be with you in this and other worlds. When the cat arches in the doorway, think of me. I have sometimes been like that. When two men greet each other in the street, I am there speaking to you. When you look up, know I am there—sun and moon pouring my love around you. All these things am I, portents, images, signs. Though apart, I am a part of you. One of the million things in the universe, I am the universe too. You think I disguise myself as rivers and trees simply to confuse you? Whatever I am, woman, cat or lotus, the same god breathes in every body. You and I together are a single creation. Neither death nor spite nor fear nor ignorance stops my love for you.

May we come and go in and out of heaven through the gates of starlight. As the houses of Earth fill with dancing and song, so filled are the houses of heaven. I come in truth. I sail a long river and row back again. It is joy to breathe under the stars. I am the sojourner destined to walk a thousand years until I arrive at myself.

NORMANDI ELLIS,
AWAKENING OSIRIS

Hymn to Ra

*In the center of the sundial
In the center of the garden of the gods
Live the brightest flowers,
tall and graceful,
yellow and red and orange
with touches of blue and lavender—
all but a pale replication*

*of the many shades of Ra—
your radiance extending throughout the temple
a constant reminder
of the supremacy of the sun
in all its glory.*

*What fragrance lifts the heart
to new heights, new delights,
and reminds us of the source of might itself?
Thank you for the warmth
that nourishes, the light
that shows us our way,
and the brilliance without which
all life would cease.*

*From dawn to dusk we revel
in the beauty you expose,
yet it is within the darkness
as you travel through the body of Nut
that the depths and breadth of the mysteries
reveal themselves
to those who would seek the true value
of life and our service, our reason for being.*

*All hail to Amun Ra,
the Imperishable One.*

*May our eternal dance
as we tirelessly spin around you
bring you joy and help to keep your fire
burning brightly, lighting our way
to our highest potential.*

Hail Ra, Lord of Life itself.

Hymn to Selket

*Beautiful goddess with translucent skin
shining goddess, I honor you.
I respect your scorpion sting
May nothing I say or do draw your strike.*

*Keep me honest.
Keep me pure.
Deliver me from sorrow as you delivered Isis
from those who entrapped and imprisoned her.
Keep all of my children and creations
safe from physical harm and mental cruelty.*

*Bind the demons that threaten the light.
Protect all your children from the wrongs of the world.
Protect all your children with your magic and power.
Protect us all with your love.
Beautiful goddess, I honor you. Hymn to Selket
Scorpion lady of mystery
White lady hidden in the sand and heat
Keep me safe. Keep me pure.
Golden lady hidden beneath the rocks
She who hungers not, nor thirsts
Watch over me as I make my changes.
Teach me the graceful ways of mystery.
Lady whose face is unseen
Protector of children*

*Protect me from stinging glances
Or my own stinging words,
Bind those who injure others,
Take away fear. Replace it with love.
Great lady of night, of mystery, of truth,
Lady of magic, be with us on the days of trial.*

NORMANDI ELLIS

Hymn to Seshet I

*Celestial Librarian
Inventor of the Alphabet
Keeper of the Mysteries
Royal Deity Belonging to the Pharaoh Alone.*

*Greetings Seshet, Lady of the Books and Consort of
Thoth.
It was you who was honored by the great pharaohs of
Egypt
as they laid the foundation of their magnificent
temples.*

*We invite you to be present with us today,
as we lay the foundation for our personal temple
both inside ourselves and on this land.*

*Celestial Lady, with pen in hand, dressed in a panther
skin
and wearing a seven-pointed star on your head,
please letter our names on your celestial ink palette.*

*Librarian of the Heavens,
guide and inspire our words and our writing.
High Priestess of reason, logic, and language,
help us to illuminate our minds
so that we will imprint only the highest of thoughts
and become a clear field of Being
emanating wisdom, knowledge, and love.*

*Through your guidance, may we enter into the Halls of
Records
and gain access to the ancient Mysteries.
Help us remember and use correctly the words of
magic.
Dearest Seshet, inspire our minds and our hearts,
so that we may be of service to the Celestial Deities as
they re-emerge on Earth.
I ask for your assistance in preparing all of us
gathered here,
so that we might be used as strong pure vessels
to aid in bringing the Heavenly realms to Earth.
By your grace, escort us into our own akashic records
and allow the key to turn to open the door
for us to receive a vision of our highest destinies.*

ELIZABETH KELLEY

Hymn to Seshet II

*Hail Seshet, keeper of the stars,
She who stretches the cords for the foundations of
temples—
I honor you.*

*All hail the majesty of your star-spangled sky,
each star a being, a story, a life inside and outside of
time.*

*Hail Seshet, consort of Thoth,
keeper of the records in all times and all dimensions.
Forever grateful am I, for your seed fills my heart and
radiates through the universe,
a flowering Tree of Life, filled with the wonder of
magic.*

*Your petals are as the palm leaves on which our stories
are written.*

*May they be blessed and may my gratitude shine as the
firmament.*

*All hail, Seshet,
the clear field on which thoughts are impressed.*

*May they be thoughts of healing, of wonder, of magic,
of love and especially of gratitude.*

*All hail the temples of Egypt, your service and your
domain. We would be lost without you.*

NICKI SCULLY

Invocation to Set

Beloved Set who walks with me

Walk with me still.

*Seer in the darkness, illuminator of fears, fearless in
the face of Ammut*

Walk with me still.

In the veil of darkness take my hand

Let me feel the pulse of your brave heart in my palms

Let me smell your courage and bravery like incense

Let me taste your kisses like strong drink.

*You, my beloved, give me courage in the places where I
cannot see.*

*You, my beloved, hide my fears in the light so that I can
conquer them.*

You, my beloved, teach me to walk as you do . . .

With purpose, with focus, with determination.

May the song of my trusting heart make you smile

For you are my savior, my teacher, my beloved.

May you be blessed. May it be so.

Beloved Set who walks with me

Walk with me still.

AMY AUSET ROHN

Hymn to Sekhmet

*Hail Sekhmet, radiant feminine face of the sun, your Golden
eyes penetrate my soul and uplift me to your service.*

*Oh mighty One,
let me know the me that is you—
passionate, creative, courageous, and fierce,
yet gentle, loving, healing, and compassionate.*

*Hail Sekhmet, you who have been like a mother to me,
I long to feel again your raspy tongue on my face,
the soft fur at the ruff of your neck on mine,
and the low rumbling vibrations of your purr
tickling my soul with your motherly love.*

*Hail Sekhmet, radiant one who blazes forth,
like the midsummer sun,
remind me of my sacred purpose
so that I can recommit.
Here in this sacred temple,
standing before your newly consecrated presence,
I, your daughter and priestess,
reiterate my commitment to serve you in words and actions
through your rites and with my pen.
In deep gratitude I will always remember
that it is in my dedication to you
that I become a true guardian of Ma'at
so that truth, justice, balance, and love will prevail.*

*Love will prevail.
Love will prevail.
Love will prevail.
Love will prevail.*

And so it is!

NICKI SCULLY

Hymn to Tauret

*Oh, Sweet Tauret, Goddess of the Big Belly,
be with us in our rebirth
into full and consistent awakening
into multiple dimensions.*

*Oh, Sweet Tauret, lend us your wisdom
for coming comfortably and fluidly
into this world.*

*Oh, Sweet Tauret, we invoke your help
in bringing this new consciousness*

*into this world at this time,
through our bodies, creating a healing,
transformative, magical new life,
swimming in both the etheric and mundane
flow simultaneously.*

SHIRLEY SOLANO

Hymn to Thoth

*Hail Thoth, Lord of the Moon
My teacher, my mentor, my friend
Let words of wisdom flow from my mouth
and roll from your red quill pen.
Your eloquent, elegant truth conveys
Pure joy in remembering the ancient ways
Recording the passage of honoring days
You hold for us all a great light.*

*Hail Thoth, Scribe of the Gods,
mirthful trickster, ingenious guide,
Help us mix joy and laughter
with love ever after
the balance of Ma'at applied.
Hail Thoth, Lord of the Moon
My teacher, my mentor, my friend
Let words of wisdom flow from my mouth
and roll from your red quill pen.*

NICKI SCULLY

Hymn to Wadjet

*Exalted is your power,
O Burning One, O Sated One,
O Mighty One, Powerful, Skillful of Flames,
Lady of the Sky, Mistress of the Two Lands
O Eye of Horus, and his guide . . .
Lady of Eternity, Fiery One,
O Red One, whose flame burns
Serpent Uraeus, who guides the people
O Lady of Fire, O Searing One
O Devourer, O Scorching One
Sovereign of Thousands . . .
May your awakening be peaceful.*

TRADITIONAL, 1600 BCE,
FROM ALISON ROBERTS, *HATHOR RISING*

FOOTNOTES

- *1. See Scully and Star Wolf, *Shamanic Mysteries of Egypt*, for various associated alchemical practices, including the initiations of Horus and Sobek and of Sekhmet (pages 65 and 73); and of Hathor, Set, and Wadjet, (pages 123, 128, and 132).
- *2. For an in-depth discussion of attention and intention, see Nicki Scully's *Alchemical Healing* (Rochester, Vt.: Bear and Co., 2003), 76.
- *3. See *The Temple of Man*, by R. A. Schwaller de Lubicz, for a complete analysis of the Luxor Temple as the symbol of the divine in man, written in stone.
- *4. For more information on the qualities of the eight creatures in Thoth's cauldron, see Barbara Watterson, *Gods of Ancient Egypt*, 182.
- *5. For the full story of Nicki's shamanic journey in the desert cave, see *Planetary Healing*, chapter 23, "The Cave of the Ancestors," beginning on page 200.
- *6. For more information see Douglas Baker, *The Seven Rays: Key to the Mysteries*, Hertfordshire, England: Baker Publications, 1977, 7–17.
- *7. For more information on the temples and lyceums currently operating through the Fellowship of Isis, see www.fellowshipofisis.com/directory_iseums_lyceums.html.
- †8. For the complete myths of Isis, see Normandi Ellis, *Feasts of Light: Celebrations for the Seasons of Life*, Quest Books, 1999.
- *9. An ennead is a group of any nine divine beings that are considered a complete company; these varied from city to city. In Heliopolis, according to the Pyramid Text of Pepi II, they were Atum, his children Shu and Tefnut, their children Geb and Nut, and their four incarnate children: Osiris, Isis, Set, and Nephthys. In an earlier text found in the Pyramid of Unas, however, Thoth replaces Osiris in the ennead. A tenth god, Horus, accompanies the nine gods in the boat as a living divine son who embodies the living pharaoh; however, he is not considered a part of the ennead.

- [*10.](#) There is controversy over whether the Sphinx was originally a lion or the jackal Anubis, or perhaps each at different times. See Scully and Star Wolf, *Shamanic Mysteries of Egypt*, 61–62.
- [*11.](#) In the Western magical tradition, a Green Man is a face surrounded by or made from leaves. This ancient symbol of growth and vegetation is most well known in the Celtic traditions but can be found in sculpture, drawings, and architectural ornaments worldwide.
- [*12.](#) For an in-depth discussion of the cobra as a healing ally, see Scully, *Alchemical Healing*, 202–07.
- [*13.](#) For the most up-to-date version of the heart breath initiation, see Nicki Scully, *Planetary Healing: Spirit Medicine for Global Transformation*, 21–27. The original caduceus initiation appears in *Alchemical Healing*, 192–99.
- [*14.](#) For more instructions on healing, see Nicki’s book *Alchemical Healing*.
- [*15.](#) Adapted from “The Pattern on the Trestleboard,” a meditation written by Paul Foster Case for the Builders of the Adytum (BOTA).
- [*16.](#) When Moses asked God’s name, God answered “I Am that I Am” (Exodus 3:14). The word for “I am” is *ehyeh*, which essentially refers to the power of Being in existence. His answer may variously be interpreted as, “I will be what I will be” or “I will be whatever being pleases me.” In other words, Beingness is godliness, whether that Being exists in form or thought.
- [*17.](#) We recommend the work of Rev. Kathryn Ravenwood, who combines Native American and ancient Egyptian invocations in her “Calling in the Directions,” which appears in Ellis and Brown, *Invoking the Scribes*, 25–27.
- [*18.](#) Compare Normandi’s version with a translation of the original “Isis Aregology” at Ptah’s chapel, translated in Grant, *Hellenistic Religions*, 132.
- [†19.](#) For more on this see Ellis, *Feasts of Light*.
- [*20.](#) For a comparison of scripture parsed from “The Great Hymn to Aten,” see Foster, *Echoes of Egyptian Voices*, 5–10. See also the website of

James Carroll, who sets forth a side-by-side comparison of the Old Testament psalm and the hymn to Aten, j1carroll.net/egypt/texts/aten_hymn.html.

[*21](#). For a further discussion of the *ab* and the desire nature, see Ellis, *Dreams of Isis*, 195–98.

[*22](#). For more on the Zahra Foundation visit thezahrafoundationorg.businesscatalyst.com/board.html.

[*23](#). From Nicki Scully's, *Becoming an Oracle*, track 4. This is an adaption of a journey originally channeled by Gloria Taylor Brown.

[*24](#). Hawaiian *ho'oponopono* prayer based on the work of Mornah Simeona and passed down through the Huna tradition courtesy of Huna Research, Inc. For a more complex and complete forgiveness ritual and teachings, see Scully, *Alchemical Healing*, 62–71.

[*25](#). See Scully, *Alchemical Healing*, 98–119, 181, for rewiring the fingers to the elements.

[*26](#). See the work of Jungian dream analyst Jeremy Taylor in *The Wisdom of Your Dreams: Using Dreams to Tap into Your Unconscious and Transform Your Life*.

[*27](#). For more on working in the astral plane, see Richardson and Walker, *The Inner Guide to Ancient Egypt*.

[*28](#). See the Cannibal Hymn in Naydler's *Shamanic Wisdom*, 248–88.

[*29](#). An excellent resource for information about the Dogon can be found in Scranton, *Science of the Dogon*.

[*30](#). Unas was the last king of the Fifth Dynasty, approximately 2450 BCE.

[*31](#). For a deeper understanding of the tekenu initiation, see Normandi's book *Imagining the World into Existence*, 237–38, where she discusses Greg Reeder's interpretation of this shamanic rite.

[†32](#). Normandi's book *Awakening Osiris* is a translation of this text.

[*33](#). This journey was originally written by Nicki Scully, Mark Hallert, and Alexa MacDonald.

[*34.](#) *Sa* means “breath of life”; *sekhem* means “power” or “might”; *sahu* is the fully realized human being.

[*35.](#) Used by permission from the Fellowship of Isis Central.

ENDNOTES

PREFACE. HOW TO USE THIS BOOK

1. Scully and Hallert, *Planetary Healing*, 35–36.

INTRODUCTION. UNEARTHING THE TEMPLE AT A ZEP TEPI MOMENT

1. Zender, quoting Jean Houston, *One Minute Meditations*, 82.
2. Ellis, *Imagining the World*, 40–42.
3. Ibid., 14–39.

1. BUILDING THE MOON TEMPLE

1. Freke and Gandy, *Hermetica*, 5.
2. Bauval and Gilbert, *Orion Mystery*, 192.
3. Herschel, *The Hidden Records*, thehiddenrecords.com/gods.htm.
4. Hancock and Faiia, *Heaven's Mirror*, 189.
5. Harball, "Prehistoric Climate Change," www.scientificamerican.com/article/prehistoric-climate-change-may-have-encouraged-human-innovation/; Carey, "Sahara Desert Was Once Lush," www.livescience.com/4180-sahara-desert-lush-populated.html.
6. Lipton, *Biology of Belief*, 117–18.
7. Csikszentmihalyi, *Creativity*, 288.
8. West, *Serpent in the Sky*, 184.
9. Bleeker, *Hathor and Thoth*, 27.
10. Ellis, from "The Apes of Dawn," in *Awakening Osiris*, 177.

- [11.](#) Ellis, *Feasts of Light*, 66.
- [12.](#) Ellis, *Dreams of Isis*, 302.
- [13.](#) Morrow, *Names of Things*, 6–7.

2. THE OPENING PROCESSION: MEETING THE NETERU

- [1.](#) Scully, Star Wolf, and Waldherr, *Anubis Oracle*, 29–32.
- [2.](#) Ellis, *Feasts of Light*, 104.
- [3.](#) Johnson, *Lady of the Beasts*, 270.
- [4.](#) Scully and Star Wolf, *Shamanic Mysteries*, 73–77.
- [5.](#) Ibid., 132–37.
- [6.](#) See entire myth in Ellis, *Feasts of Light*, 33–34.
- [7.](#) Scully and Star Wolf, *Shamanic Mysteries*, 11.
- [8.](#) Scully, *Power Animal Meditations*, 61–66.
- [9.](#) Walker, *The Woman's Encyclopedia of Myths and Secrets*, 721.
- [10.](#) Ellis, *Imagining the World*, 115.
- [11.](#) Derchain, et al., *La Lune: Mythes et Rites*, 43.
- [12.](#) Lichtheim, *Ancient Egyptian Literature*, vol. 3, 92.
- [13.](#) Scully and Star Wolf, *Shamanic Mysteries*, 41–47.
- [14.](#) For the correct timing of these events, see Ellis, *Feasts of Light*, 1.
- [15.](#) Scully and Star Wolf, *Shamanic Mysteries*, 20.
- [16.](#) Asante, *Egyptian Philosophers*, 25.
- [17.](#) Ellis, *Feasts of Light*, xxiv.

3. BUILDING THE ADYTUM, YOUR INNER TEMPLE

- [1.](#) Scully and Hallert, *Planetary Healing*, 24.

- [2.](#) Ellis and Brown, *Invoking the Scribes*, 227–28.
- [3.](#) Ellis, *Imagining the World*, 229.
- [4.](#) Scully and Hallert, *Planetary Healing*, 52–63.
- [5.](#) Budge, *Egyptian Hieroglyphic Dictionary*, 350.
- [6.](#) Ellis, *Imagining the World*, 127.
- [7.](#) Ellis, *Awakening Osiris*, “Triumph in the Cities,” 101–02.
- [8.](#) Ellis, *Imagining the World*, 203.
- [9.](#) Budge, *The Gods of the Egyptians*, vol. 2, 85–86.

4. FULFILLING YOUR TEMPLE PURPOSE

- [1.](#) Ellis, *Imagining the World*, 257–58.
- [2.](#) Scully, *Alchemical Healing*, 137–41.
- [3.](#) Ellis, *Imagining the World*, 105.
- [4.](#) Found in Ellis, *Awakening Osiris*, 144.
- [5.](#) Ellis, *Feasts of Light*, 15.
- [6.](#) Ellis and Brown, *Invoking the Scribes*, 79–80.
- [7.](#) Ellis, *Dreams of Isis*, 225.
- [8.](#) Meyer, *Gospels of the Marginalized*, 37.
- [9.](#) Forrest, *Isis Magic*, 245–576.

5. INITIATIONS AND JOURNEYS WITHIN YOUR ADYTUM

- [1.](#) Ackroyd, *Divinity in Things*, 60.
- [2.](#) Ellis, *Imagining the World*, 179–84, 214–26.
- [3.](#) For vignettes and analyses of these vignettes on the tomb walls, see Hornung and Lorton, *Ancient Egyptian Books*, 1–152.

- [4.](#) Thondup, *Hidden Teachings of Tibet*.
- [5.](#) Lipton, *Biology of Belief*, 29.
- [6.](#) Naydler, *Shamanic Wisdom in the Pyramid Texts*, 275–77.
- [7.](#) Reeder, “Rite of Passage,” 53–59.
- [8.](#) From Ellis, *Awakening Osiris*, 109.
- [9.](#) Ibid., 182.
- [10.](#) Ellis, Utterance 463, *Imagining the World*, 234.
- [11.](#) Ellis, *Awakening Osiris*, 59.
- [12.](#) Doreal, *Emerald Tablets*.
- [13.](#) Ellis, “Becoming the Phoenix,” *Awakening Osiris*, 172.

GLOSSARY

ab: the heart center, ancient Egyptian quality of love and higher consciousness

adytum: the innermost sanctuary of an ancient temple

ajna: Sanskrit word for third-eye chakra according to Hindu tradition

Akasha: Sanskrit word for the all-pervading field in the ether, wherein past and future events are recorded

akh: the highest intelligence of human potential, variously conceived of as the higher self, or in ancient Egypt the phoenix, having transformed and been released from earthly dross

ankh: ancient Egyptian symbol of eternal life, resembling a cross but having a loop instead of the top arm

anthropomorphism : the attribution of human characteristics or behavior to a god, animal, or object

apport: an object produced by paranormal means, as in a spiritualist séance

archaeoastronomy: the study of how people in the past have understood phenomena in the sky, how they used these phenomena, and what role the sky played in their cultures

aretology: a narrative about a divine figure's miraculous deeds; in the Greco-Roman world, aretologies represent a religious branch of rhetoric and are a prose development of the hymn as praise poetry

ascension: elevation to a higher level

Aten: the monotheistic sun god of Akhenaten, or the sun disk itself

ba: ancient Egyptian soul appearing as a hawk with the face of the deceased

bennu: the phoenix form or birdlike deity linked with the sun, Creation, and rebirth

bodhisattva: in Mahayana Buddhism a person who is able to reach nirvana but delays doing so through compassion for suffering beings

caduceus: the magic wand of Thoth, typically one with two serpents entwined around it

carytid: pillars in the shape of human form, which supports the roof of a Greek temple

chakra: in the Hindu tradition, each of seven centers of spiritual power in the human body

cippi: a small, low pillar usually inscribed as a landmark

clairvoyance: the ability to perceive things or events in the future or beyond normal sensory contact

Coptic: liturgical language of the Coptic Christian church descended from ancient Egyptian

cosmopolis: a city inhabited by people from many different countries

crystal grid: the etheric ley lines of the universe that create a net of energy

devi: a Mother Goddess figure, such as Parvati or Durga

diadem: crown

djed: a column that signifies the backbone of Osiris, or a truncated tree; within the four cross bars are represented the four planes of reality: physical, astral, mental, and spiritual

dua: star or twilight

duat: in ancient Egypt the realm of the gods or the halls of the underworld; this may be envisioned as a starry realm inside the body of the sky goddess Nut

Ennead: the group of nine neteru that represent the entire council of the Egyptian pantheon

gala: the Greek word for milk

Heb Sed: jubilee festival that celebrates the renewal of the pharaoh

heka: magic; in other words, the power of thought to manifest reality through the proper words in the proper sequence spoken with the proper intonation and the proper intent; in ancient Egypt these words of power mean thoughts and words are things

heka ma'at: true words of power

Hermanubis: Greek composite of the Egyptian god Anubis and the Greek god Hermes

hieroglyph: sacred texts, the oldest and most pictographic form of ancient Egyptian writing

hieros gamos: Greek for the ancient concept of the sacred marriage and relationship

Imperishable Ones: the circumpolar stars (the set of stars that seem to orbit the North Star through the course of the night and thus never dip below the horizon) that never set; the souls that never die, specifically ancestors and gods seen in the night sky of the Northern Hemisphere

indirect voice: when a voice speaks and seems to come from somewhere other than the medium during a séance

ished tree: considered to be the Tree of Life in Heliopolis

ka: one of the highest forms of spiritual manifestation, our spirit connection to the ancestors, the spiritual desire that aligns one with the food of the divine (plural, *kau*)

kairos: an ancient Greek word meaning the right or opportune moment

Kemetic: the language of ancient Egypt

khaibit: the shadow or shade, one of the lower astral bodies in Egypt

Khem: a very old name for the black alluvium of the Nile delta, and by association, the word for Egypt herself

khu: another word for the *akh*, the highest spiritual body

lyceum: derived from the Greek, meaning an institution for popular education providing discussions, lectures, and concerts

ma'at: the cosmic order, the foundation of truth that underlies all things; when capped (Ma'at), the goddess of truth, justice, and balance in the underworld

mammisi: a word derived from Coptic, meaning a small chapel attached to a larger temple and associated with the nativity of a god (or the pharaoh as divine son)

mastaba: a type of ancient Egyptian tomb in the form of a flat-roofed, rectangular structure with outward sloping sides, constructed out of mud

bricks or stone

menat: a beaded necklace with a counterweight that also substitutes as a rattle, a symbol of beauty and sexuality most associated with Hathor

Meshtiu: a magical wand resembling an adze and associated with the Big Dipper

mudra: symbolic prayer or hand positions, traditionally Buddhist or Hindu

mysterium tremendum: overwhelming mystery

naos: a shrine box that contains the living statue of the neter

necropolis: Greek word meaning “city of the dead,” or cemetery

Negative Confession: statements in the *Egyptian Book of the Dead* that affirm what the speaker has “not” done—for example, I have not lied, I have not cheated, I have not stolen; these confessions at death require the deceased to measure the balance of one’s deeds in life against a feather of truth

neter/neteru: a god or goddess; gods and goddesses

neterworld: the divine world; understood as the land of the dead but includes the world of gods and goddesses

Ogdoad: the eight paired beings of creation who first appeared in the cauldron of Thoth; four male frogs and four female serpents represent the infinite manifestations of time (Heh-Heket), space (Kek/Kauket), darkness (Amen/ Ament), and light (Ra/Raet)

oracle: a place or person through whom advice or information considered direct from source is sought

orgone: universal life force energy, chi; the idea of creating an orgone machine was first introduced in the 1930s by William Reich

persea tree: a small evergreen tree in Heliopolis in which the phoenix was said to nest and build its pyre

Pesesh-Kef: one of three magical wands used in the opening the mouth ceremony

philosopher’s stone: believed to be the elixir of life, it is also a legendary alchemical substance said to be capable of turning base metals such as lead into gold

plinth: the flat foundation stone on which the gods stand and on which the temples were built

prima materia: first matter, the first manifestation of form that precedes all others; often equated with the primeval hill of earth in ancient Egyptian myth, which arose from the flood waters of Creation

psychopomp: the guide of newly transitioned souls to the places of the dead

sa sekhem sahu: the sacred breath, the sacred energy, and the fully realized human

scry: a form of divination that involves mirror, pool, crystal, or candle gazing

seed stone: the original creative stone taken from an older temple to begin to empower the newer temple

sem priest: a high priest or priestess wearing a leopard-skin robe

Serapeum: in Greco-Egyptian terms, a burial place dedicated to the Greek god Serapis or the Egyptian god Osiris; in Saqqara a burial hall of the sacrificed bulls

shofar: a special ram's horn blown in ritual during the Hebrew High Holy Days

sigil: a magical seal or glyph, inscribed or painted for use in magic

sistrum: the musical instrument that mimics the sound of the reeds blowing in the wind

stela: an inscribed stone commemorating someone or an event

supraconsciousness: mastermind or global, universal consciousness

synchronicity: a meaningful coincidence, first defined by Carl Jung

tantric rites: originally an early Hindu meditation and style of yoga that incorporates the sexual mysteries

tekenu: the form taken by the shaman during the near-death initiation experience; the tekenu is a wrapped, comatose form, greatly resembling a pupa state prior to transformation and renewal

terma: literally, "treasure" in the Tibetan Buddhist and Bon traditions; it may be a scroll or physical object that was buried and has been found, or

a mind term that enters consciousness as a download under specific circumstances

transpersonal: extending beyond or transcending the personal

uraeus: fire-spitting cobra emblem indicating the power of the third eye, synonymous with the goddess Wadjet

Ur-Hekau: the serpent headed magical wand that confers the words of power necessary to turn death into rebirth

vesica piscis: literally, the bladder of a fish; in sacred geometry the intersection of two circles, each center touching the perimeter of the other—the almond shape in the center of the two conjoined circles is the vesical piscis, symbolically it represents the conjoining of above and below, masculine and feminine, and spirit and matter

waz scepter: carried by the gods or their earthly representatives, the waz bears the head of a jackal and ends in two prongs that touch the earth; it confers dominion over nature

Zep Tepi: the first time, the beginning, the eternal moment of genesis that the ancient Egyptians equated with the emergence of the pyramid of Earth that arose when the Great Flood of Creation receded

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ABOUT THE AUTHORS



[NORMANDI ELLIS](#) is an award-winning writer, workshop facilitator, clairvoyant, and spiritualist minister. She is the author of 11 books, including *Awakening Osiris*, *Invoking the Scribes of Ancient Egypt*, and *Imagining the World into Existence*. [NICKI SCULLY](#) has been a healer and teacher of shamanism and the Egyptian mysteries since 1983. Her many books include *Alchemical Healing*, *Shamanic Mysteries of Egypt*, and *The Anubis Oracle*. Founder of Shamanic Journeys, Ltd., which specializes in spiritual tours to sacred sites in Egypt, she teaches at conferences and festivals throughout the world. Nicki lives with her husband, Mark Hallert, in Eugene, Oregon, where she offers retreats, private sessions, and teleseminars.

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To send correspondence to the authors of this book, mail a first-class letter to the authors c/o Inner Traditions • Bear & Company, One Park Street, Rochester, VT 05767, and we will forward the communication, or contact the authors directly at www.normandiellis.com or www.shamanicjourneys.com.

INDEX

Numbers in *italics* indicate illustrations.

All page numbers are refer to the print edition of this title.

ab (heart), 145–46, *145*
abundance, 81–82
Abydos, 2
adytum, 3, 8–9
 building of, 122–29
 building the portal of the sanctuary, 105–6
 crystal grid, 106–10
 dedication of, 145–52
 explanation of, 86–90, 88
 learning to do inner work, 90–94
 protecting yourself and temple, 134–38
 See also initiations; journeys
afterlife, 9, 38, 52, 112, 144–45, 162, 181
air, 73
Akasha, 26, 27, 29, 120, 153, 158
Akashic records, 18–19, 43, 187
Aker, 49–50
akh, 153–58, 157, 186–87, 231–33
akh bird, 157–58
Akhenaten, 144, 157
Akhet, 220, 221–22
Alchemical Healing, 56, 164
alchemy, 95, 96, 109, 224, 228, 241
Alexandria, 1, 35
altars, xxii, 2, 75, 106, 137, 183
Ammit, 62

Amun, 5, 22, 33, 45, 62, 67, 80, 142, 215
 ancestors, 17, 75, 91, 96, 138, 154, 179,
 180, 181, 213, 219, 222–23, 226, 245
Ancient Egyptian Literature, 250, 251,
 261, 266
 anja chakra, 36
 ankhs, 60–61, 60
 anthropomorphism, 6
 Anubis, xxiii, 20, 38, 40, 54–57, 55,
 199–200, 199, 234, 249
Anubis Oracle, The, 40, 56, 64, 158
 Anubis-Set, 72
 arrogance, 2, 6, 41
 as above, so below, 3, 6, 93, 119,
 214–17, 232
 ascension, 28, 218–24, 231–33
 astral projection, 164–71
 astral realm, 156, 189–94
 astrology, 42, 112, 166
 Aswan, 1, 5, 24, 172
 Aswan Dam, 180
 Aten, 167–71, 167
 Atlantis, 12, 23, 242–43
 atoms, 26, 153, 157, 242
 attention, 3, 7, 90, 92, 165, 188, 212
 Atum, 5, 236–37
 AuAu, 186
Awakening Osiris, 12–13, 165, 226–27, 243
 awareness, 42, 96, 100, 167, 205, 209, 225, 239

 ba, 153–58, 156, 190–94
 baboons, 24–26, 214
 Baker, Douglas, 26
 Bast, 67–68, 68, 147–49
 Ba-t, 45
Becoming an Oracle, 162–63
 bennu bird, 157–58

birth, 14–16, 24, 31–35, 38, 43, 45, 57,
135, 226
black eggs, 240–41
Blavatsky, Helena, 26, 204
Blue Nile, 82, 111
bodhisattva, 72, 76
Bodhi tree, 54
Book of Coming Forth by Day, The,
219, 243
Book of Shadows, 101
Book of Thoth, The, 22
Bradshaw, James, 136
Brotherhood of the White Temple, 23
Brown, Gloria Taylor, 101, 145, 251

cabinet, the, 86
caduceus, 83–84, 84, 90–91
caduceus initiation, 91–100
calendars, 34
Cannibal Hymn, 71
cauldron, Nut's, 111–15
ceremonies, opening the mouth, 226–30
channels, 19, 162, 163, 190, 235
Chernobyl, 108
Chichén Itzá, 238–39
Christ consciousness, 65–66
Christian tradition, 38, 54
cippis, 113
clairaudience, 162–64
clairsentience, 162–64
clairvoyance, 162, 164–71
cleansing, 112–13, 114
Clonegal Castle, 8–12
cobras, 51, 64, 83–84, 90, 92–94,
97–100, 114, 176
coffins, 200–201
Coffin Texts, 145

Communion, 71, 222
compassion, 17, 19, 31, 32, 38, 72, 76,
181, 238
conception, 14–15, 30, 31, 38, 60, 154
consciousness, 29, 154
consecration, 4, 13, 16–19
Coptic, 35, 186
covenant, 69, 158–61, 173
creation, 4, 24
creativity, 2, 11, 73, 98, 144
crocodiles, 52, 58, 62
crystal grid, 106–10
crystals, 187
Cyme, 141

da Vinci, Leonardo, 118–19, 118
dead trance, 163
Deir el Bahari, 45, 61
deities, 22, 30, 72, 87, 138, 140, 198
Dendera, Hathor's temple, 10, 43, 45,
62, 112
desert, the, 10, 23, 34, 43, 62, 142
desire, 8–9, 34, 41, 60, 101, 145–48,
153, 164, 190, 232
diamond orb, 90, 93, 97, 99, 207
discernment, xx, 135, 164
djed pillar, 102
Djehuti. *See* Thoth
DNA , 205
Dogon tribe, 40, 218
Doreal, Maurice, 23, 243
doves, 7, 80, 80
Draco, 62
dreams and dreamworld, 12, 162–64,
189–94
Dreams of Isis, 38, 140–41, 143

duat, 190, 197–98, 218
Durdin-Robertson, Laurence, 8

Earth, 30, 34, 74, 235
Earth plane, 27, 64, 100, 107, 123,
232–33, 236
East, 73
Eckhart, Meister, 186
Edfu, 88, 117, 118
ego, 57, 98, 137, 164, 219, 224
Egyptian Book of the Dead, 22, 32, 165,
196, 199, 219, 221, 243. See also
Awakening Osiris
elements, the, 27, 72–74, 91, 137, 138,
188
Elephantine Island, 69, 173
Ellis, Normandi, 12–13, 24, 31, 86,
140–41, 165, 183, 224, 243
Emerald Tablet of Thoth the Atlantean,
The, 23, 243
Emil (guide), 180–81
epagomenal days, 34
epithets, 144
ethics, metaphysical, 146, 158
eye of Horus, 43, 67, 178
eye of Ra, 67
eye of Thoth, 67

false doors, 154, 155
fear, xix–xx, 238
feasts and feasting, 19–20, 71, 141,
142, 150, 222
Feasts of Light, 38, 231
feelings, 40, 41, 194, 195
Fellowship of Isis, 15–16
feminine, 7, 18, 19, 20, 22, 31, 49
fertility, 18, 29, 33, 51, 67, 68, 73, 111, 173

fight-or-flight mode, 11
fire, 73
First Time. See Zep Tepi
flags, 19–20, 34–35
Flower of Life, 26–27, 27, 108
food, spiritual, 222
forgiveness, 18, 51, 160, 201
Forrest, Isadora, 163
foundations, 2–3, 19, 28, 41, 74, 106, 158
four directions, 73–74
four elements, 73–74
free will, xxi, xxiii
frogs, 60–61
Funerary Pyres, 53, 244–46
funerary rites, 38, 56, 199
future world, creating, 238–42
Garcia, Jerry, 46, 141
Garden of Eden, 34, 57
gargoyles, 86
Geb, 33, 54, 77, 78, 78, 106–7
Giza, 10, 49
God, 6
Golden One, 45
Grateful Dead, 46
gratitude, 7, 137
Great Awakener, 52
Great Ennead of Heliopolis, 38
Great Pyramid, 62, 74, 86
Great Sphinx, 49–51
greed, 238
Greeks, 6, 23, 32, 40, 56, 140, 214
Greek Theater, Berkeley, 13

Hallert, Mark, xxiii, 14, 54, 90
Hall of Judgement, 29
Hapi, 6, 81–82, 81, 173
Harmonic Convergence, 243

harmony, 5, 49, 68, 102, 135, 219, 238,
240
Hathor, 15–16, 19, 30–31, 43–51, 44,
111
Hatshepsut, Queen, 60
hawks, 66
healing, 135, 141–42, 238
healing temples, 113
heart breath practice, 91–100, 138, 240
Heaven, 30, 34, 235
Heb Sed, 219–20, 223
Hecate, 61
heka, xxiii, 14–15, 61, 146
heka ma'at, 13
Heket, 60–61, 60, 173, 177–78
hennu boat, 222
Hermanubis, 56
Hermes, 6, 8, 22, 23–24
Hermetica, The, 22
Hermopolis, 5, 25, 67, 214
Heru, 31
hieroglyphs, 26, 35, 37, 57, 60, 62–67,
111, 112, 117, 139, 145, 153, 158,
162, 231, 243
hieros gamos, 45
High Priestess, 26, 40, 117, 196
Holy of Holies, 15, 19, 34, 50, 87, 90,
102–3
ho'oponopono, 160
Horus, 23–24, 30, 31, 64–66, 65, 147,
221–22, 237–38, 251–53
Horus the Elder, 29
House of Life, 117
Houston, Jean, 2
hymns, 138–45, 246, 247–75
hypothalamus gland, 93–94

ibises, 24, 25, 29
imagination, 102, 144
Imagining the World into Existence, 221
Imhotep, 225–26, 225, 227, 229–30
Immaculate Conception, 31, 38
Imperishable Ones, 75, 198, 221–22
Ingerman, Sandra, 194
initiations, 159–61, 182–86
inner temple. *See* adytum
inner work, 90–94
intention, 2–3, 9, 14, 94, 106, 120,
125–27, 134, 137, 165, 187, 189,
204
invocations, 17–18, 45–49, 138–45,
147–51
Invoking the Scribes of Ancient Egypt,
101
ished trees, 43
Isis, 18, 37–40, 45, 75–76, 138, 150
 invocation to, 150
 island of Philae and, 180–86
 union with Thoth, 29–32
Isis Magic, 163
Isis Oasis, 8
Isis Unveiled, 204

jackals, 56
jealousy, 40
Jones, Shelley L., 246
journals, metaphysical, 100–101
journeys
 to astral realm with your ba, 190–94
 co-create our future world, 239–42
 connecting above and below, 215–17
 connecting with Ptah, 104–5
 connecting with your crystals,
 109–10

- with Khnum, 172–80
- ladder of ascension, 233–38
- power of the akh and phoenix, 242–46
- receiving Nut’s cauldron, 113–15
- receiving star seeds, 115–17
- soul retrieval, 197–203
- spiritual sensing with Aten, 168–71
- star seed from Seshet, 120–22
- time travel, 206–14
- your neter appears, 129–30
- joy, 46
- Jubilee Festival, 219–20
- Jupiter, 57
- justice, 2, 22, 49, 135
- ka, 153–58, 153, 172–80
- karma, xxi, xxii, 135
- Karnak temple complex, 33, 80, 124–25, 124–25, 215
- kau, 154
- Khaemwaset, 190–91
- Khartoum, 111, 114
- Khepera, 79–80, 79
- Khnum, 5, 69–70, 69, 112, 139–40, 262–63
- Khonsu, 6, 70–71, 71, 262–63
- Kuan Yin, 72
- kundalini energy, 52
- ladder of ascension, 232–38
- Lakshmi, 147–48
- Lamentations, Book of, 40
- law of attraction, xx
- law of reciprocity, xxiii
- laws of ma’at, 19
- ley lines, 10, 107
- libraries, 14, 117

Lichtheim, Miriam, 250, 251, 261, 266
 life force, 10, 72, 83, 94, 100, 119,
 224–25
 lions, 15–16, 23, 45, 49–50, 62
 Lipton, Bruce, 205
 lotus, 36, 46, 52, 72, 150, 173–74,
 188–89, 198
 love, 104, 137
 lunar, 20, 26, 67, 70, 198
 Luxor, Temple of, 5, 26, 33, 112, 125
 Lyceum of Shamanic Egypt, 19

 Ma'at, xxiii, 2–3, 22, 26–29, 28,
 68–69, 158–61, 263–64
 MacDonald, Alexa, 239
 magic, 14–15
 mammisi, 31
 manifestation, 136–37
 mathematics, 42
 Mau, 186
 medicine, 40, 52, 73, 106, 112–13, 138
 mediums, 162–66
 Meheit, 45
 menat necklaces, 43–44
 Mercury, 23–24
 Meshtiu, 225–26, 226
 metaphysical journals, 100–101
 Milky Way, 77, 198, 238
 Min, 33, 34, 45, 82–83, 82
 mirrors, 44–45, 188, 189
 Moon Temple of Thoth, 8
 consecration of, 12–20
 elements of courtyard, 72–80
 future neteru of, 81–83
 See also neteru
 Morrow, Susan Brind, 35
 Moses, 45, 136

Mother Mary, 38
mouth, opening of, 222, 224–30
Mut, 62–64, 63, 243–45
myrrh, 36, 206, 245
mysteries, Egyptian, 8, 15, 16, 18, 19,
27, 34, 36, 81
mystery and mystery circles, xii, 2,
14–15, 23, 85, 90, 117, 137–38,
139, 149, 195, 224, 239
myth, 5, 15, 22, 30, 40, 41, 53, 58, 156,
186–87. *See also* *neteru*

naos, 9, 85, 86, 130–33
Narmer, 5
Native Americans, 5–6
Natural Law, xix–xx, 2, 28–29, 158
nature, book of, 186–89
Naydler, Jeremy, 10, 218
Neb-het, 38
necropolises, 20, 49, 63, 219
Nefertum, 52, 173–74, 174
Negative Confessions, 136
Neith, 5, 34–35, 57–58, 58, 138,
264–65
Nekhbet, 51–52, 62–64, 64, 244–45
Nephthys, 29, 31, 37–40, 138, 196–97,
198–203, 265–66
neteru, 5–8, 9, 123–24
Anubis, 54–57, 55
Bast, 67–68, 68
building relationships with, 134
Hathor, 43–51, 44
Heket, 60–61, 60
Horus, 64–66, 65
Isis, 37–40
Khnum, 69–70, 69
Khonsu, 70–71, 71

Ma'at, 68–69
Mut, 62–64, 63
Neith, 57–58, 58
Nekhbet, 62–64, 64
Nephthys, 37–40
Osiris, 52–54, 53
Ra, 66–67, 66
Sekhmet, 43–51, 50
Selket, 40–41, 41
Seshet, 41–43, 42
Set, 54–57, 55
Sobek, 58–60, 59
Tauret, 61–62, 61
Wadjet, 51–52, 51

See also specific neteru

neterworld, 218, 220
Neumann, Erich, 62–63
New Kingdom, 39, 62, 219–20
Nile River, 3, 111
Nile Valley, 10–11
Niut, 112
North, 74
nourishment, 104
Nut, 24, 28, 30, 33, 43, 45, 54, 77,
106–7, 110–17, 113, 197–98,
221–22, 266

Odin, 53–54
Ogdoad, 67
oils, 206
Old Kingdom, 28, 39–40, 215, 217–19
Old Testament, 40
omens, 188
opening the mouth, 222, 224–30
oracles, 142, 158–59, 162–64
oracular systems, 162–64
orgone machine, 9

Orion's belt, 10, 75
Osiris, 29, 31, 52–54, 53, 75, 102, 266–67

Padmasambhava, 204
papyrus, 97, 111–12, 117–18
past lives, 204
peace, 238
perception, 168, 179, 190, 266
perfected man, 118
persea trees, 43
Pesesh-Kef, 226, 226, 229
Philae, 180, 181, 184
pillars, 15, 18–19, 34, 38–39, 40, 43,
86–87, 104, 124–25, 124–25, 195
pineal gland, 93–94
pituitary gland, 93–94
Planetary Healing, 91, 108
Pleiades, 26, 117
plinth, 2, 28
portal of the sanctuary, 105–6
Poseidon, 140
potter's wheel, 172–80
predynastic period, 23
prima materia, 9, 157
procession, 20, 36–37, 198. *See also*
neteru
prophecy, 162–64
protection, 134–38, 141–42
psychopomp, 54
Ptah, 5, 74–75, 75, 102–5, 103, 186
Pyramid Texts, 39–40, 71, 123,
218–24
pyres, 53, 244–46

quartz crystals, 106–10, 187

Ra, 20, 24, 33, 40–41, 66–67, 66,
267–68

Ramadan, 180–81, 181
Ram Dass, xx
Ramses II, 71, 190
Ramses-Nakht, 26
Ravenwood, Kathryn, 137
reciprocity, xxiii, 25, 204
Reeder, Greg, 221
regeneration, 211, 222, 243
remote viewing, 164–71
renewal, 79, 143, 219–20, 224
right timing, 13
rituals, 101. *See also* adytum
Robertson, Olivia, 8, 15–16
sacred fire, 16, 48, 105, 107, 150, 207, 246
sacred purpose, xiii, 51, 119, 137, 237, 273
sacred temples, building and
 consecration of, 8–12
Sahara Desert, 23, 43
sanctuary, portal of, 105–6
Saqqara, 190, 219–20, 220
Sa Sekhem Sahu, 242, 256, 263
Saturn, 57
scarab beetles, 79–80
scepters, 102–4, 103, 121, 130, 227
Schwaller de Lubicz, R. A., 8
scorpions, 18, 30, 40–41, 41
scribes, 22, 24, 25–26, 28, 119, 214,
 220
Scribes of Ancient Egypt, The, 145
screaming, 186–89
Scully, Nicki, 12–16, 23–24, 31, 54,
 164–65, 194–95
Scully, Rock, 46
Secret Doctrine, The, 26
seed idea, 33–35
seed stones, 33–35
sekhem, 245

Sekhmet, 15–16, 19, 43–51, 50, 245
Selket, 18, 40–41, 41, 138, 147, 269
sem priest, 199
senses, 144, 148, 162, 167–68
Seshet, 14, 18–19, 22, 26–29, 27,
41–43, 42, 117–22, 270–72
Set, 24, 29, 30, 34, 54–57, 56, 221–22,
237–38, 272
Seti I, 2–3, 3
Seven Rays, 26
Shaker, Emil, xv
Shamanic Mysteries of Egypt, 56
*Shamanic Wisdom in the Pyramid
Texts*, 231
shamans and shamanism, 12, 15
Shofar, 70
shrine box. *See* naos
shu, 38, 50, 78
sigils, 160, 166
signs, 7, 188
silence, 137, 158
Sinai, Mount, 45
Si-Osire, 190–91
Sirius, 40, 231
sistrums, 44, 46, 148
smell, 240–41
smudging, 138
Sobek, 45, 58–60, 59
solar eye, 67
“Song of Isis,” 140–41, 143, 255–60
Sothis, 75–76, 76
soul fracture, 195
soul retrieval, 194–203, 204
Soul Retrieval, 194
Source, 220
South, 73
space-time, 204

Sphinx, 75–76, 76
spirit, 86
spirit birth, 15
spirit eggs, 240–41
spiritual food, 222
spiritual requests, 138–45
Stargrove, Mitch, 12–13
star seeds, 115–17, 120–22
starvation, 11
Star Wolf, Linda, 56–57
stela, 82, 113, 117, 140, 141
296 Index
stones, burial of, 14, 18, 19
subconsciousness, 29
subtle bodies, 19
supraconsciousness, 29

tamarisk of Lebanon, 53
tarot, 40, 80
Tauret, 61–62, 61, 274
Taylor, Gloria, 251
Tefnut, 50, 78
Tehuti, 23–24
tekenu, 221–27
Temple of Athena, 21
Temple of Edfu, 117–18
Temple of Goddess Spirituality, 8
Temple of Horus at Edfu, 88–89, 88
Temple of Isis, 180–86
Temple of Karnak, 124–26, 124–26
Temple of the Cosmos, 10
Temple Purpose, 17–18, 146–52
temples, building and consecration of,
8–12
Ten Commandments, 45
termas, 204–5
tertön, 205

Tesla, Nicola, 18, 188
Thomas, Gospel of, 49, 157
Thoth, xxiii, 6, 8, 25, 83–84, 274–75
 companions of, 26–29
 Moon Temple and, 20–26
 union with Isis, 29–32
thought manifestation, 225
time-space continuum, 43
time travel, 203–14
tombs, 154
Toms, Michael, 13
transpersonal, 136–37
Tree of Life, 43, 231–32
tree of Osiris, 53–54
truth, 29, 224–25
Tutankhamun, 40, 86, 88–89, 138
twin flames, 106–7
two worlds, walking in, 203–14

unconscious, xxii, 41, 42, 57, 103, 190, 221
underworld, 218
Uraeus, 52, 275
Ur-Hekau, 75, 225, 226, 228

Valley of the Kings, 88–89
vesica piscis, 108–10, 131
Vigne, Loreon, 8
violence, 238
vision quest, 14–15, 23, 66, 142, 222

Wadjet, 51–52, 51, 275
Walker, Barbara, 62–63
wands, 225–26, 227–29
water, 73–74
West, John Anthony, 23, 73–74
White Buffalo Calf Woman, 45, 72
White Nile, 82, 111
writing, 100–101

Zahra Foundation, 146

Zep Tepi, 3–4, 28, 158, 203

Zoser, 82, 220, 225

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