

AUTUMN 2023



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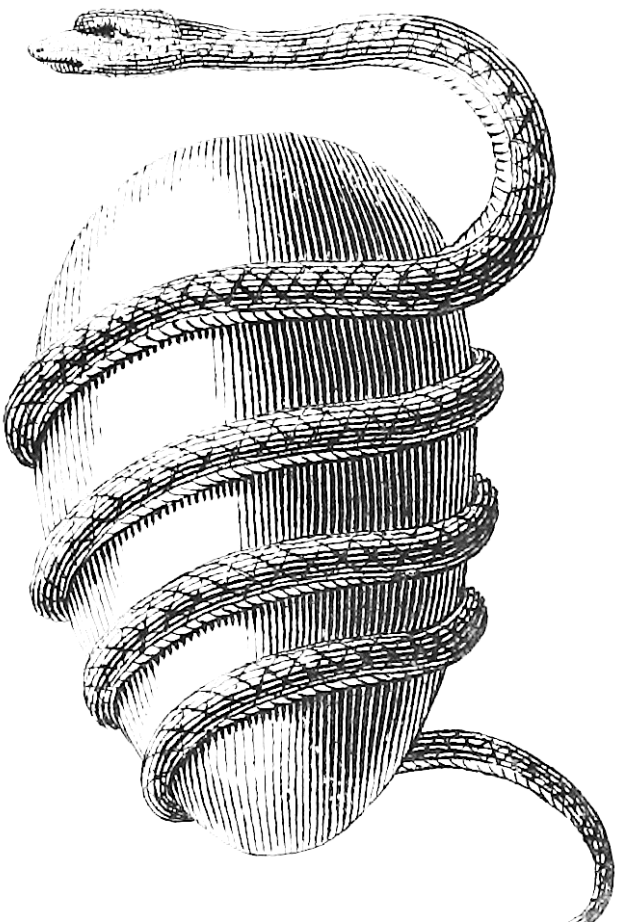
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# KNEPH

AUTUMN 2023



## 'HIGH STRANGENESS'



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## GUEST ARTICLE



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# Kneph: Autumn 2023

Grand Officers, EMO UK



Dear Friends,

We greet you well!

It has been a ferociously hot Summer season for many of our Brethren and supporters. The Light of RA has been intense, beaming all its purgative and regenerative force into the Elemental Kingdoms, pushing forward the continual evolution of Nature.

This has also been a season of the fallout of war, and the great hardships

caused by natural disasters in many parts of the world. Every Mason of Egypt is united in empathy and good-will towards all people suffering in their lives. We wish them succour and relief in the midst of their struggles.

After the strictures of the Covid Lockdowns, none of us needs reminding of how sudden hardship can strike the heart of any community, in any nation. But let us bend towards compassion, and away from fear.

The Vernal and Autumnal Equinoxes, as well as the Solstices, are the most important times of the year for the Egyptian Rite. At the **Autumnal Equinox** in September, when the Sun is 0° 0 Degrees Libra, we celebrate a ritual called the *Repose of Nature*. For us, the Equinoxes represent balance, harmony and equity.

This harmony has never been more welcome, as we all seek to survive in the various seasons of our lives and rebuild that which was damaged and rocked by the vicissitudes of fate and folly. So many are still climbing out of a dark place, and a helping hand, however it is offered, can mean so much.

Everybody has need for sustenance, providence and resources. Let us take what is fair, what we have truly earned, *but let us expect and take no more than that*. The Gods frown upon selfishness, greed and avarice, and this is not only in our personal and business activities, but also in our hearts, for we have no right to withhold our good-will from others without just cause.

When we combine prudence with generosity, the rewards which flow into our lives unexpectedly can verge on the miraculous. People help out, useful things turn up just at the right time, problems are

easily resolved, and everything flows. It is like a sign from the Universe, that the Hand of Providence works best when it is *our own hand* giving, as well as receiving.

It is the completion of a circuit, which allows the current of beneficence to flow, expand, and augment. We wish all our readers and their families a joyous and prosperous six months, with all the Bright Blessings which we could hope for in our lives.

This coming Winter, let us each try to be a Good Friend: to ourselves, to each other, and to the world around us. We have sown good seeds in the past seasons; may we each reap a golden crop, and Demeter smile upon us through Her Tears.

New Lodges have opened this year, in the following countries:

- **Orion Grand Lodge, Greece** (Athens)
- **Anubis Grand Lodge, South Caribbean** (Martinique)

Interested parties may apply.

We wish you joy, fulfilment, and bountiful harvest for the Dark Half of the year!

- Grand Officers, EMO UK ♀





# Light From The Sanctuary

Grand Sanctuary, EMO UK



Dear Friends,

Our Order places a great deal of importance on **secrecy**. The issue of secrecy in Masonry is often debated, as many non-Members argue that the rituals can be found online, discovered through academic research, etc. Some Masons even question the significance of the dire Oaths and Obligations which we employ in our rituals, and recoil from signing non-disclosure agreements.

Apart from the legal issue of *intellectual copyright* on certain transmissions and private documents, and of the *right of every Mason to privacy* should they choose to keep their Membership of the Order concealed, the real value of secrecy has never been about concealing things which can be found elsewhere. The practice of secrecy is not for any infantile purpose of intellectual obscurantism.

Rather, the practice of secrecy is the practical application of Silence. The power of Silence has both an exterior and interior importance. *Silence* has always been the human veil which protects the Sanctuary from profanation, and *Secrecy* seals this veil when the Mason is out in the profane world.

It is said in the Mysteries that any ritual shall be “half-concealed and half-revealed”, which is another way of describing the mutuality of the *inner esoteric* and *outer practical* aspects of the Work. There is also a logical aspect to this, as no ritual text can be completely prescriptive *or* descriptive, and much of its execution depends upon nuanced action, pacing, and subtle forms of

communication, interaction and comprehension. Light is found *within*.

An Oath is also something taken in Masonic ritual, but not merely as a verbal contract between the Initiate and the Order; when a Mason makes their Obligation, ***it is to the GAOTU, and to the highest aspect of themselves***. It is a commitment to one’s Higher Will, which is first maintained by self-discipline as well as enthusiasm, which unite in *devotion*.

Maintaining the Veil also preserves the integrity and harmony of the *Eggregore*, which is beneficial to all Members. When our Perfection is attained, “all which has been concealed will be revealed”. ♀







# Masonic Mentor

V. Bro. Garry Jenner



Freemasonry is often described as a way of developing people, helping them to make progress in their lives, and to attain greater fulfilment. Freemasonry supports this through the use of ritual allegory to impart moral, spiritual, and humanitarian teachings.

After Initiation, all Masons receive a Mentor to guide them through the mysteries of the Lodge and educate them in proper conduct. The Masonic Mentor is intended to provide guidance on the journey to self-improvement from a Masonic perspective.

In the first of these articles, I introduced the idea that, when people come together for a common purpose, it may be observed that the whole is greater than the sum of the parts. In this article we will explore the theme of **courage**.

Firstly, let us distinguish the difference between *courage* and *bravery*. Courage can be described as the psychological capacity to face danger or difficulty despite feeling fear; bravery can be described as the absence of fear. Thus, the *brave* person isn't always the most *courageous* person!

Think about the bravest person you know in your life: not a celebrity, not someone famous from history, but a person you see regularly. It could be a family member, a colleague, a fellow student, a friend, etc. What is it about them that leads you to believe they are brave? It is highly likely that this person has insecurities too, just like you and me. Not necessarily the *same* ones, but certainly they will have them.

We can all appear brave to others in different circumstances, but we all require courage to face our own insecurities.

Courageous people don't let their insecurities become masters of their minds. Many of us master our insecurities over time, sometimes to the degree that we aren't even aware of them anymore. Their *shouty little voices* are drowned out by the lion's roar of our

will. It is within our willpower that we find our courage.

Taking any first step is formidable; for example, the person who has a fear of public speaking will find walking up to the lectern and saying 'good morning' a terrifying prospect.

When the Master Mason must stand and speak for the first time in an Officer role, they may feel daunted, and perhaps overwhelmed, but their study and practice will help see them through.

Do we consider courage absolute, or relative? Do you consider yourself to be courageous? Why is that, and is it with all things, or just in particular areas?

To get the most out of Egyptian Freemasonry (or any other form of Freemasonry for that matter) involves hard work. The rewards are hard-won, but they are worth the effort.

Instinctively, we avoid fear and discomfort; but avoidance is not always the best reaction. Sometimes we must face the fear and accept that the easy way is not always the most interesting and rewarding way. ➔



### Vowel Exercise To Help With Finding Courage

Find a comfortable quiet space. Sit upright, either in a chair, or on the floor.

Place both hands on your thighs, palms upwards. Close your eyes.

Become still within yourself. Know that you are in a safe space.

Take a deep breath in, to the count of four...

Hold that breath for a count of four...

Slowly breathe out, to the count of four...

Pause, for a count of four...

Repeat this four times, remembering

not to strain or hyperventilate.

Then take another deep breath, and as you breathe out, intone the letter “A”

“Aaaaaah” – focus on your voice vibrating in your chest.

Pause briefly, then repeat this for each vowel – E, I, O and U – once only.

Contemplate the sensations in your body.

How did you feel after each vowel?

Which vowel resonated best for you?

How did you feel at the end?

Try this exercise daily. At the end of a week, reflect on how this has changed your emotional state, and whether it has affected how you express yourself.

If we only operate within our comfort zone, we don't grow. Without challenges to stimulate ideas, we are at risk of becoming bigoted and moribund.

For some, the idea of being offered a Masonic Office is a challenging prospect, but it is important to understand that when the offer is made, a measure of Trust has been placed upon that person, along with the opportunity to grow and develop as a Mason.

Through Egyptian Freemasonry we can develop skills that will help us in our everyday lives. A particular skill is the courage to deal with toxic people, and the ability to identify them.

There will be people in our lives who don't have our backs, nor our best interests at heart. These are the types of people who try to hold us back. They criticise our efforts and our progress with phrases such as “I wouldn't do that” or “it'll never work”. When we succeed, they may say “don't get too big for your boots.”

Accusations of arrogance and overambition may be levelled at us.

Toxic people may even try to turn others against us. Becoming a Freemason may certainly result in such persons abreacting to our choice.

It takes courage to resist these people; to stand up to them and to enforce our boundaries.

Boundaries are physical, emotional, psychological, and moral. The protection of our boundaries is non-negotiable.

Spend more time with *positive people*. They are supportive and encouraging; they ask how things are going. Positive people will encourage you and invest in you. They will give their time and attention and are never threatened by your successes. They will introduce you to new people and contacts.

Positive people are generous, which is why they deserve respect.

Egyptian Freemasonry can give us the Tools to find our courage, develop our willpower, and show us how much better things can be, when we overcome toxic behaviours and learn to work together in harmony. ♀



# Masonry and ‘High Strangeness’

M. I. Bro. Darren Rose



The profane world has seen an upsurge of intense interest in the paranormal over the last twenty years. There have been multiple programmes (of variable quality) on paranormal investigations, psychic experimentation and ‘ghost-hunting’. Unfortunately, much of this has been reduced to cheap entertainment, and this is by design (the Ofcom rules concerning displaying evidence of the paranormal on television are very revealing). There is a certain institutional caution behind these approaches, which may have secular or religious motivations.

Those who have come to recognise a certain set of patterns, themes and similarities in these events of ‘high strangeness’ may find themselves drawn to investigate the occult mysteries, and perhaps approach occult Orders such as ours. This may be a wise course of action, for the true Orders are the traditional guardians of Occult Wisdom; the institutional repositories of many truths which reveal those aspects of Nature which are now termed paranormal.

The Egyptian Rite of Masonry has informed many occult Orders of the later period, including the Hermetic Order of the Golden Dawn, the original OTO, Mizraim Dienst, and several others. Part of this inherited tradition includes certain teachings and practices which unveil the mysteries of psychism, subtle forces, the causes of paranormal effects, and even the nature of alternate dimensions.

These mysteries have always been taught, from the earliest times of Egypt and Babylon; the symbolic and esoteric language through which they were taught has its own complexity and subtlety. The practice of Alchemy, as a *metachemical* or *parachemical science*, also has a strong

relationship to many aspects of the paranormal; it also employs highly allegorical language to explain the relationship between the Microcosm, the Macrocosm, and the medium of Nature which lay between them.

The contemporary fascination with aliens, UAPs, abductions, visitations, and extra-terrestrial contact is not as new as people imagine; the phenomena bear many similarities to earlier accounts of the activities of the Fairy Folk, of Evil Spirits, and other more mythological or folkloric tales which seem to describe similar events in the language and symbology of the period. The ‘creatures’ described bear a remarkable resemblance across the ages.➔







Egyptian Masonry, despite its venerable age, is quite familiar with ‘high strangeness’. One of the results of esoteric development is an increasing number of experiences of these natural phenomena of ‘high strangeness’, such as premonition, clairvoyant visions, serendipity and synchronicity, altered states of perception, sensing of subtle forces, the interpenetration of different dimensions, and the types and natures of non-physical or paraphysical life. Such things happen, as has been tentatively admitted by governmental authority.

Although Masonry uses the symbolic language of ancient religion, astrology, alchemical images, etc., it has always encouraged every Mason to understand the Truth, skillfully concealed, which is being conveyed *through* the symbolism. This Truth is not only practical, ethical and philosophical; it is the Perennial Philosophy which teaches the ancient concepts and ontologies which naturally weave together those things which both Science and Spirituality seek to explain.

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Science employs its methods to investigate the evidential aspects of reality and nature. Spirituality employs its methods to harmonise the experiential and internal aspects of human existence.

The two methods are not inimical to each other, and Egyptian Masonry employs both in equal measure. In fact, this is done by teaching our Members to commence their Path to Masonic Enlightenment by realizing that every exoteric science has an esoteric counterpart. In this, the mysteries of the ‘paranormal’ are properly revealed,

and many aspects of the strange and prodigious become clear.

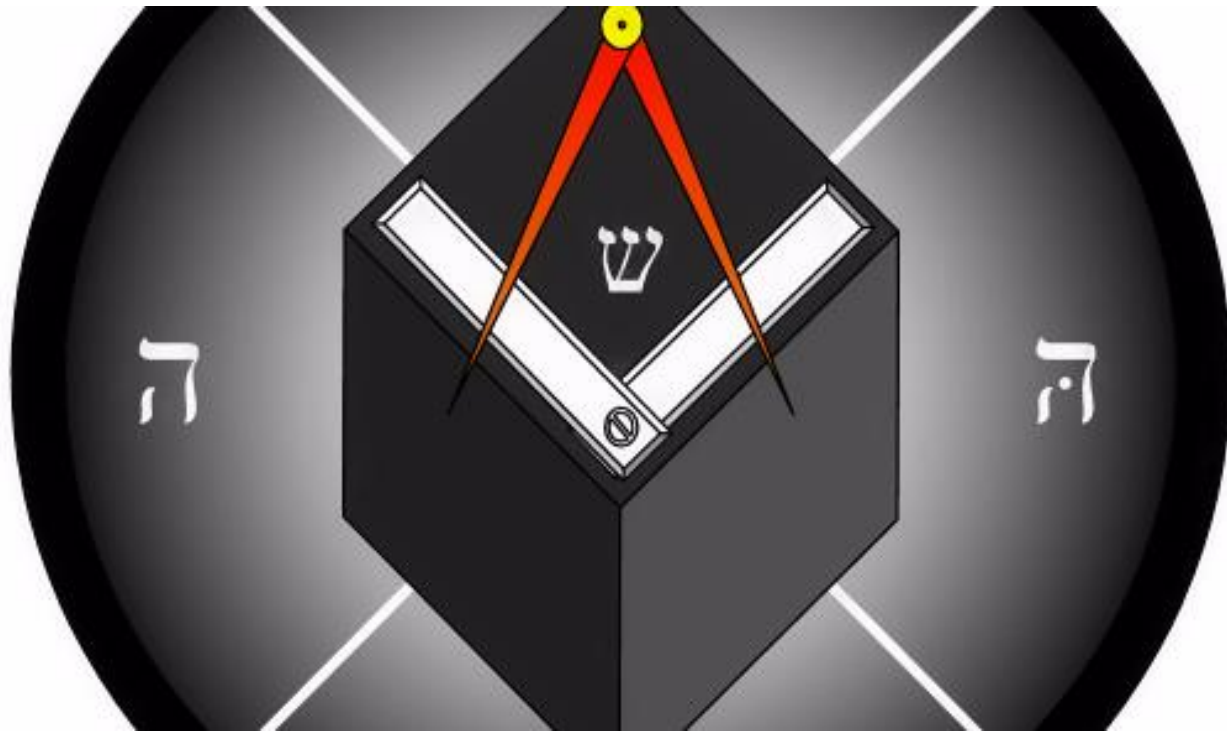
No organization or person has all the answers; this is the exclusive preserve of the GAOTU. However, many existential answers which are popularly considered as unobtainable are given in the Mysteries. The nature of these elusive answers needs subtle comprehension; only when this form of comprehension is attained can the answers be communicated, for only then may they be rightly understood. Without this understanding, they would seem highly strange indeed.♀





# About the EMO UK

[www.emo.org.uk](http://www.emo.org.uk)



The **Egyptian Masonic Order UK** – practising the *Ancient and Primitive Rites of Memphis-Mizraïm* and the *Traditional Egyptian Rite* – continues the Ancient Mysteries of Initiation, but in an Organisation free of discriminatory views. EMO UK accepts suitable Candidates of all genders, ethnicities, orientations and faiths.

Our Masonic Rites are Symbolic, Philosophical, Hermetic & Esoteric. The venerable symbolism of Ancient Egypt underpins much of our Work,

but we also consider the hidden mysteries of Qabalah and Theurgy, as well as Therapeutic Astrology and the Hermetic Sciences, to be our main fields of research. Our approach is highly esoteric, which is immediately apparent, even in the 1st Degree of the Symbolic Rite.

Our Grand Lodge and Grand Sanctuary are located in the Zenith of London, UK. We also operate in several other Jurisdictions around the world.

In addition to the Egyptian Masonic Rites of **Memphis 1-95** and of **Misraïm 1-90**, we maintain several Inner Traditions – all faithfully preserved, and available for our Initiates after completion of the 3rd Degree of Master Mason or higher.

We accept visitation to our Symbolic Lodges of Master Masons from other Obediences. We also accept Master Masons for Affiliation to our Order as “Free Brethren”, and we welcome independent Lodges for Regularisation with our Order.

All Members sign a Non-Disclosure Agreement to protect Order secrecy and Member identity. We expect all Honoured Visitors to our Lodges to apply the same discretion.

Anyone interested in opening a Triangle, Just Lodge or Regular Lodge with our Order, may apply to the Grand Secretary for details.

All enquiries from Masons and non-Masons are welcome. Please fill in the form on our website:

<https://www.emo.org.uk/the-portal>

## WHAT WE OFFER

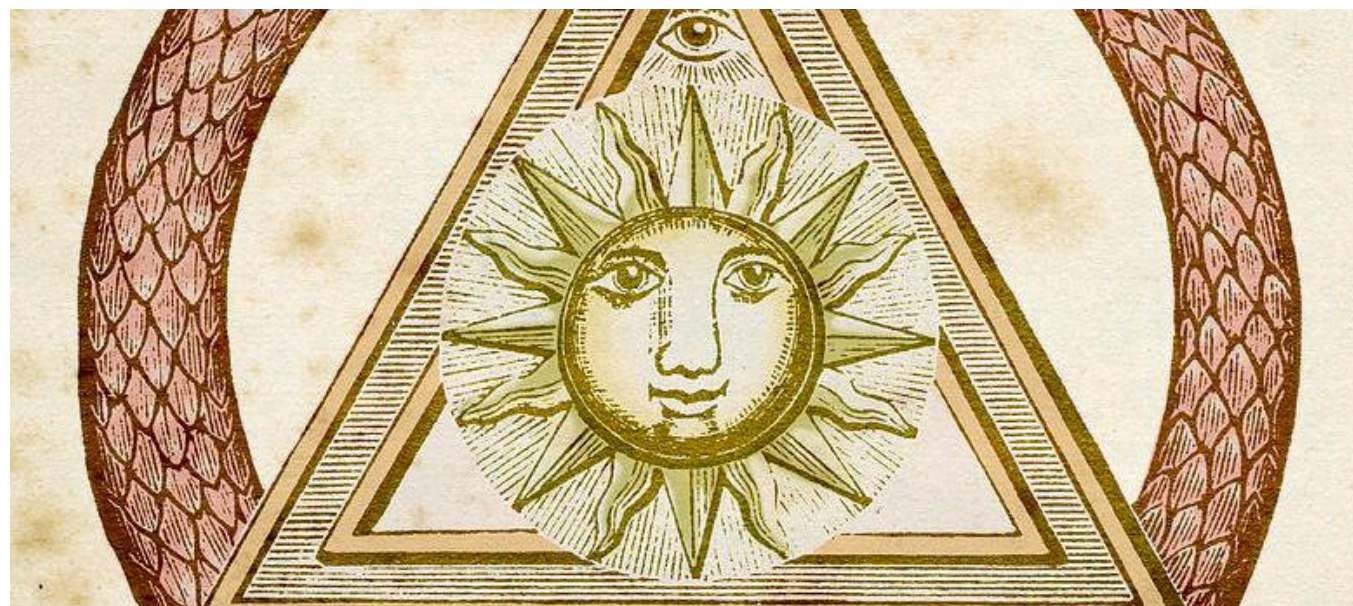
- ❖ Full Initiation into Egyptian Rite Masonry
- ❖ Access by Invitation to the Works of our Grand Sanctuary, which includes the practice of Masonic Alchemy, Theurgy and Hermetic Qabalah
- ❖ The optional practice of several Esoteric Masonic Rites, including the APRMM, APR, TER, KBHC, Hermetic Rite, and AASR
- ❖ Access to EMO UK Online, including Member-only Websites and a curated Library
- ❖ Full Masonic Curriculum with Handbooks, Exercises and Lectures for every Degree, including private transmissions
- ❖ Online LOI and Tutorials to complement Lodge and Sanctuary Work
- ❖ Additional study through Appendant Orders and Inner Orders
- ❖ Opportunity for Masonic growth and advancement
- ❖ Membership is open to all genders





# The Philalètes

RW Bro. Ma.: C.: 4°



The *Philalètes* [1] was a masonic group formed in Paris in 1773 (the same year the Grand Orient de France acquired its current name and form) in the bosom of the lodge *Les Amis Réunis*. The founder was Charles Pierre Paul Savalette de Langes, Treasurer of the Crown, high officer of the Grand Orient de France (and protagonist of its reformation), and one of the redactors of the high degrees of the French Rite, later known as *Ordres de Sagesse*. The Philalètes existed until 1797, with the death of their founder. The group had among their ranks several high officers of the GOdF, and it started in the typical style of the Grand Orient, as a commission of study whose purpose was to systematise the best Masonic sciences of the time.

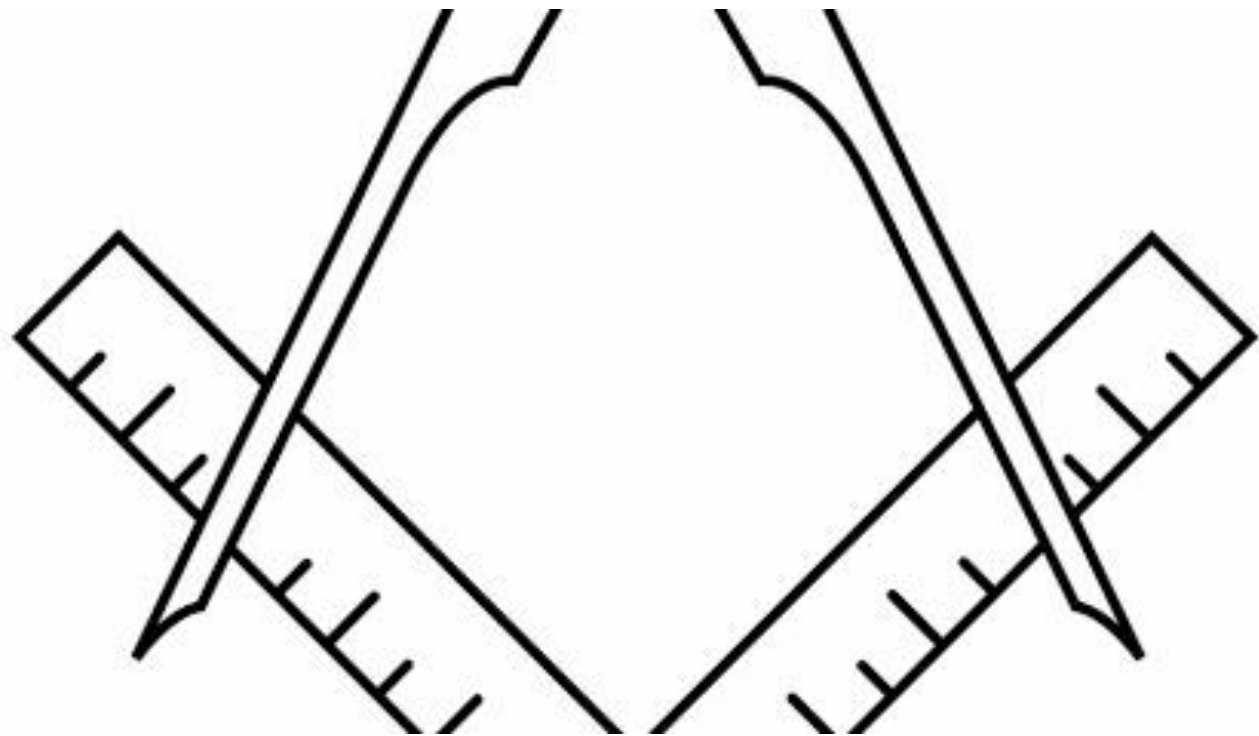
Among the known members, that included the profane and masonic upper class of the time, was Antoine Court de Gébelin, author of *The Primitive World*, and one of the fathers of the Egyptian Interpretation of the Tarot, and of their divinatory application.

Let us consider that those years were the time of the great systematisation of high masonry, particularly in the Continent: before those times, higher degrees were practised in a scattered fashion by the individual lodges that originated them. Then the Ancient and Accepted Scottish Rite, the Rectified Scottish Rite, the French Rite and others (*rite of Swedenborg*, *Élus Coëns*, *Crata Repoa*, *rite of Adoption*, *rite of Memphis*, *rite of Mizraim*) were systematised between 1760s and the early 1800s.

Perceiving themselves in the tradition of the *Unknown Philosophers*, they practiced alchemy, and collected vast archives thanks also to donations from other Orders of their time. They came up with their own “regime” of high masonry, that consisted of 12 degrees: above the usual three, there were the *Elect* and Scottish (corresponding roughly to the AASR degrees of Perfection), *Knight of Orient*, *Rose-Croix* and *Knight of the Temple* (corresponding to the Capitular and Templar degrees) and then one last hermetic class: *Unknown Philosopher*, *Unknown Sublime*, *Initiate* and *Philaletes*.

Let us consider that their archives were at the centre of their initiative – while their regime was still in its infancy, the passage through the degrees corresponded to being admitted to the knowledge of a particular lot of the archives. Their name is clearly an homage to a tradition, in alchemical and Rosicrucian literature, of acquiring the pen name “philalethe” (friend of Truth) by several writers in the 1600s: Eirenaeus Philalethes (probably George Starkey), Eugenius Philalethes (probably Thomas Vaughan), Irenaeus Philalethes (Lewis Du Moulin). ➔





The name of their “mother” lodge, *Les Amis Réunis* (“The friends united”), suggests they wanted to be a haven for the various “philalethes” of their age to come together and help reorganise high masonry. A notable series of episodes in their history is the organisation of Masonic Convents. In those years, these Convents turned out as successful international gatherings, in several sessions, of the *crème* of esoteric masonry: the Convent of Gaules (Lyon 1778) saw the birth of the CBCS (*Chevalier Bienfaisant de la Cité Sainte*), the first Convent of Wilhelmsbad (1782) saw the birth of the Rectified Scottish Rite.

Trying to follow in this tradition, the Philalethes organised another Convent in 1785 in Paris, with the hope of sanctioning their form of masonry, but not everything went as hoped.

They opted for a bureaucratic pose in submitting a set of “questions” to gather opinions on the foundations of Freemasonry, and this was perceived as indelicate due to the subtle differences between sensibilities of the time, so some less extrovert, or conservative, invitees pulled out, among which were names of the calibre of Saint Martin, Lavater, and

Joseph de Maistre. Nonetheless, the Philalethes still hoped to expand their appeal to a European dimension. Moreover, another curious event marked this particular Convent: Cagliostro, among the invitees, decided last-minute to defy the Philalethes and all other attenders, asking to burn their futile archives and submit to his Freemasonry. Needless to say, the demand was rejected, but a cautious friendly response was sent by some Philalethes that could not but preserve some curiosity about the Count. Cagliostro however never attended, and cut off any further relationships with them.

They tried again in 1787 with an agenda that was probably meant to recover the sympathies of the defectors: calling to discuss the “intermediaries between Man and God” but interested waned even more. The quest to reunite all the “friends of Truth” came to a stall, the Revolution was at the door, and all protagonists would have other matters to look after.

As mentioned, the Philalethes survived until the death of their founder. Part of the content of their archives is now known, and it did consist in fact of the best of the esoteric literature (public and secret) of their era. One of the influential works (from an unknown member) of the Philalethes is *The Great Book of Nature, or the Philosophical and Hermetic Apocalypse* (1790). It is a fascinating work, a good example of initiatic literature of its times. We will explore *The Great Book of Nature* in depth in a separate piece. ♀

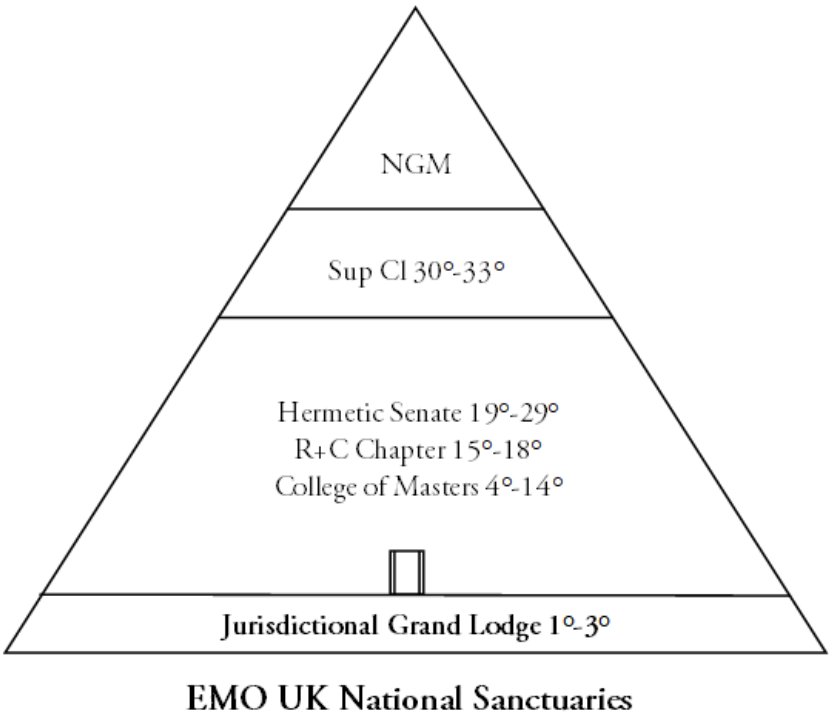
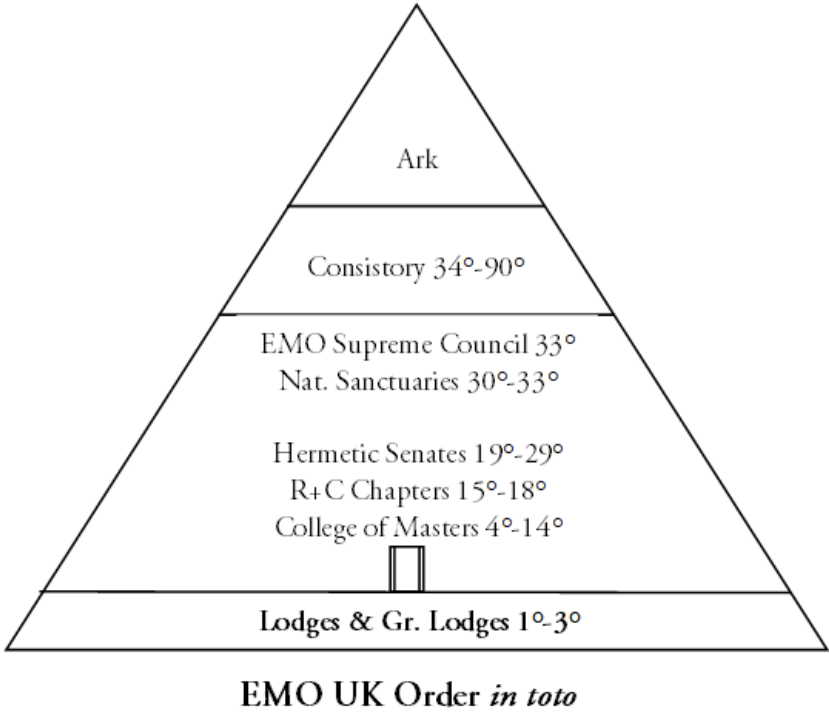
#### NOTES:

[1. Not to be confused with the contemporary *Philalethes Society*, nor with the (various) *Philadelphes*.]

[2. “Regime” is a technical term denoting a masonic rite that includes its own version of the first three symbolic degrees, and has them in its own bosom. It is more typical in the Continent, whereas the UGLE in Britain rejects this approach.]



PYRAMIDS OF THE ORDER



Pyramid of Memphis: The Ninth Mansion

The structure of the EMO UK is conceived as a Pyramid in the manner shown, composed of **Ten Mansions**. The Tenth Mansion includes all Symbolic Lodges, the wide base and strong foundation of the Order. The **Lesser Mysteries** are in the section above it, where labour the *Lesser Mystai*; above this is the Consistory of the **Greater Mysteries** where labour the *Greater Mystai* and Sublime Sages, crowned by the **Sanctuary of the Ark**, the BENBENET or Pyramidion, containing the person of the Grand Master and Grand Hierophant. The Ten Mansions and Halls of the Order decrease in diameter upwards according to greater selectivity of Membership. It is a natural and meritocratic hierarchy, based on roles and responsibilities, rather than personalities or heredity. The elevated entrance shows that the Grand Sanctuary may only be accessed by one holding the sublime rank of Master Mason.

The **NINTH** Mansion of the EMO UK is the **College of Perfection**, also known as the **College of Masters**, and the **Ninth Arch**.

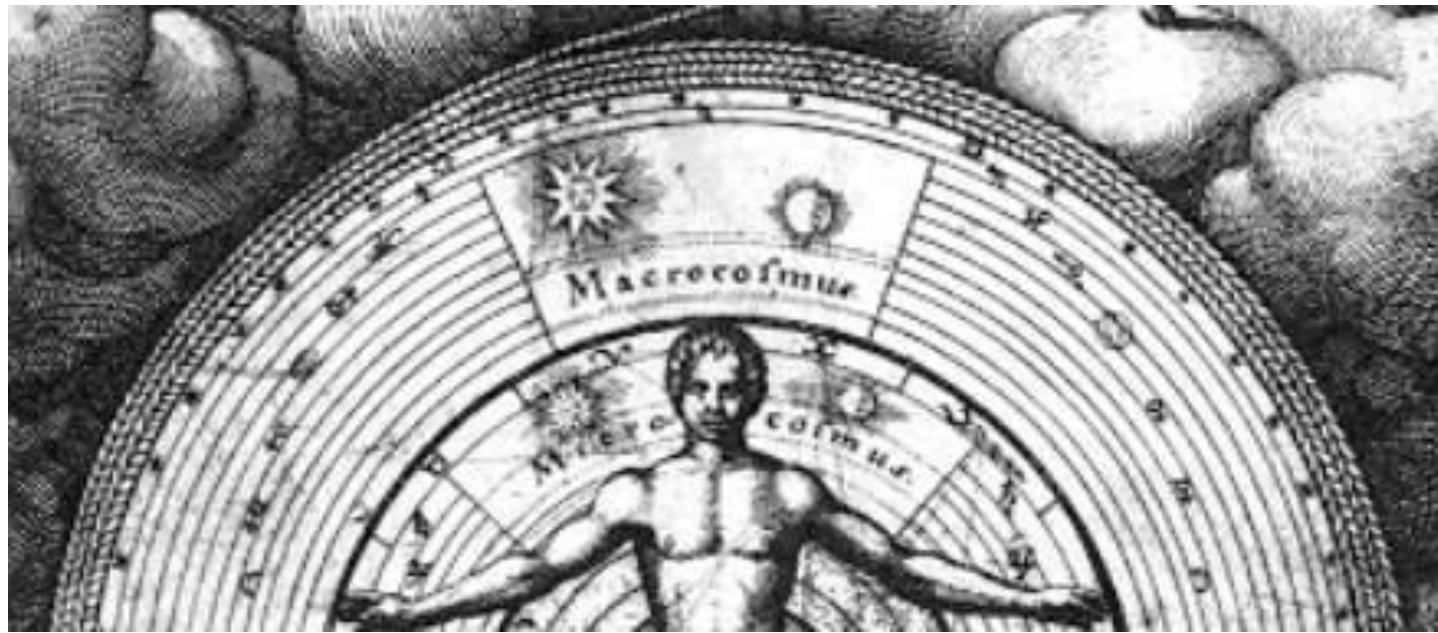
The College is run by those Principal Officers having attained the 14th Degree and above. They are collectively termed *Sublime Masters, Princes of Jerusalem, or Grand Architects*.

The College of Perfection is like a Masonic College for further education, into which a Master Mason is *enrolled*. The College operates as an independent body, under the Jurisdiction of the National Sanctuary. It keeps its own materials and performs its own administrative

duties. It recommends worthy Brethren for elevation to the R+C Chapter. The College opens in Eleven Degrees and conveys Eleven Initiations. Of these, Seven are mandatory (4°, 5°, 6° & Sublime Mark Master, 9°, 13° & 14°) and must be performed in full ceremonial. These are the Key Degrees of the College, ending with the entrance into the Royal Arch and Sacred Vault.

Every Jurisdiction of the EMO UK must open a Grand Lodge before they are permitted to open a College of Perfection, as the Higher Degrees may only be conveyed by those Masters having the consummate authority.➔





The Titles of the Higher Degrees, according to the Rite of Memphis, are as follows:

**4° Secret Master**

**5° Perfect Master**

**6° Master by Curiosity or Intimate Secretary**

**7° Provost and Judge**

**8° Intendant of the Building**

**9° Elect of Nine**

**10° Elect of Fifteen**

**11° Elect of Twelve**

**12° Grand Master Architect**

**13° Royal Arch Mason**

**14° Sublime Master or Knight of the Sacred Vault**

The College Degrees from the 4th to the 14th concern the ethics and morality of Masonry, and how this may be applied to the life and character of the Master Mason to perfect them in the Royal Art and be productive of Masonic Virtue.

This includes the study of introductory Astrology, Alchemy and Theurgy, and the awakening of the *subtle* or *psychical senses*. In this, we differ from many other Masonic Orders, having an operative theurgy and practical philosophy taught to our Masters from the 4<sup>th</sup> Degree onwards.

In addition to a practical curriculum, we also convey an additional set of transmissions during each Degree ritual. These transmissions are called the **Puncti Philosophorum**, or **Philosophical Points**.

The *Puncti* are areas of the Etheric Body where vital force is collected, stored, or regulated; Nodes in the Sphere of Sensation where vital force is attracted and absorbed, or emanated and extruded. They are similar – though not identical – to the system of *Chakras*, *Nadis*, and *Meridians* in the occult medicine of Asia.

In the Egyptian Masonic Order UK, we systematically clear, stimulate and awaken these Philosophical Points through direct and manual Activation. Our methods of Activation, however, are somewhat different to those of our Asian Brethren. There is also another Memphis-Mizraim system of activation called *Hot Points*, or *Points Chaud*, which are also communicated, although these are applied in a different manner.

The *Puncti Philosophorum* of the College of Perfection are designed to strengthen and stabilise the Sphere of the Master and enable them to carry greater and greater reserves of Spiritual and Psychic Potency of the higher type, whilst suffering the minimum symptoms of imbalance or

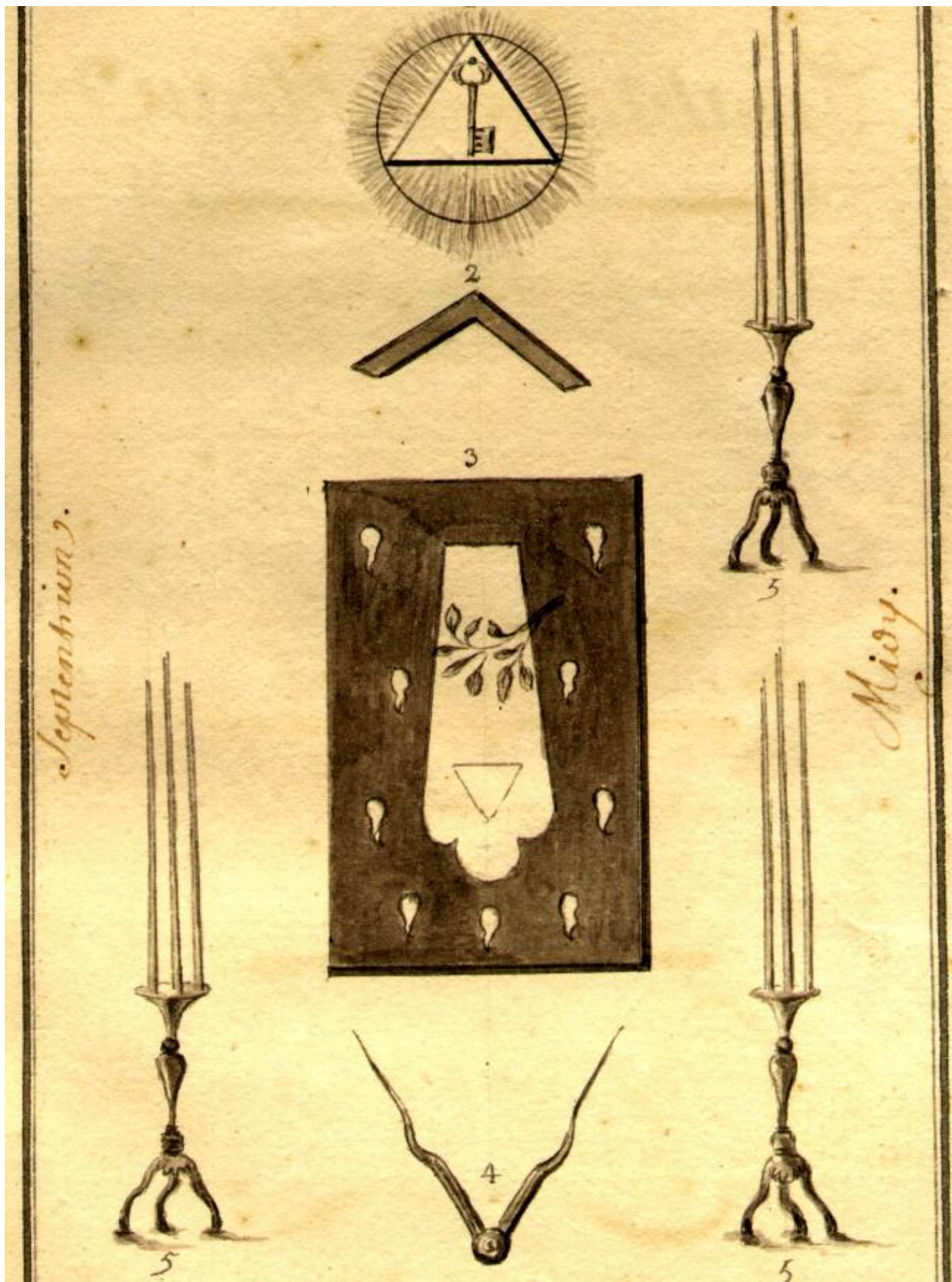
reactivity.

In these Eleven Degrees of Perfection, we perfect the character and morality of every Egyptian Mason, encouraging them to contemplate their own personal thoughts, conceptions, and ethical judgements; to move gently from habitual contemplation of the gross and exoteric, via the specialised and moral, to the subtle and esoteric; to consider the continuation of Consciousness beyond physical death, for which all Mysteries are a rehearsal and preparation.

The accompanying Curriculum given in our Order is not only traditional, ceremonial, and esoteric, but also theurgical, the practice of Theurgy or *Divine Magic* being our ancient manner of communing directly with the subtle forces and the Higher Planes, in a systematic, safe, and orderly manner; the result of Theurgy is increased psychic and intuitive strength, improved health, psychological therapy, and internal growth on all levels. It heals the Soul.

Additionally, we commence the teaching of traditional Alchemy, and hermetic and medieval Astrology, which are seen as a *Trivium Hermeticum* of essential studies when combined with Theurgy. Our Initiate Masons are also encouraged to research, practice and study independently in their own time, taking personal responsibility for their progress upon the Path. ➔





The rituals of the College of Perfection are a continuation of the symbolism, themes and stories which are introduced in the Symbolic Rite of Masonry. The Master Mason learns much more about the Masonic ‘mythos’, which is depicted in similar ways, and deeper levels of explanation and exposition are given on the hidden allegories and meanings of the Symbols of Masonry.

Additionally, our Order also teaches a rigorous and comprehensive analysis of Esoteric, Hermetic, Qabalistic and Gnostic Mysteries, which are encoded in the structure of the Masonic Rites. These *arcana* are unfolded through the Lectures and Diagrams; they are also explored in their original cultural contexts.

Each of the Degree rituals explores a different aspect of symbolism and esoteric science, expanding and unfolding the inward horizons of the Master Mason stage by stage, revealing those Truths concealed behind the *Veil of Nephthys*.

The first Three Degrees of the Symbolic Rite make all Master Masons equal. However, this equality is a radical state, a *baseline*, from which every Master Mason must begin their individual journey of personal development and inward evolution; a process which the Order guides and supports, but which may only be accomplished by the tireless labour of the Master Mason themselves.

As stated in a previous article, the practices of the Higher Degrees of Masonry reveal many secrets and mysteries of occultism and esoteric science which illuminate many of the

peculiarities and dynamics behind depth psychology, fate, psychic phenomena, paranormal activity, synchronicity, and general ‘high strangeness’. Receipt of these secretly transmitted Mysteries is one of the great benefits of entering an Order.

Essentially, everything in Nature is connected *by mysterious links*. Howsoever these links may be conceived – whether as a *magnetic influence*, a *recurrent or emergent pattern*, or a *sentient product* of ecosystems and collectives – their existence is measurable behind the apparent chaos of visible nature. ♀





## “Past Masters”

Eliphas Levi (1838-1912), occultist, magus & author



*Our Past Master in this issue is Louis Constant, also known as Eliphas Levi.*

“Mesmer saw in elementary matter a substance indifferent to movement as to rest. Submitted to movement, it is volatile; fallen back into rest, it is fixed; and he did not understand that movement is inherent in the first substance; that it results, not from its indifference, but from its aptitude, combined with a movement and a rest which are equilibrated the one by the other; that absolute rest is nowhere in universal living matter, but that the fixed attracts the volatile in order to fix it; while the volatile attacks the fixed in order to volatilize it. That the supposed rest of particles apparently fixed, is nothing but a more desperate struggle and a greater tension of their fluidic forces. which by neutralizing each other make themselves immobile. It is thus that, as Hermes says, that which is above is like that which is below; the same force which expands steam, contracts and hardens the icicle; everything obeys the laws of life which are inherent in the original substance; this substance attracts and repels, in coagulates itself

“

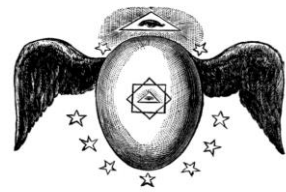
...everything obeys the laws of life  
which are inherent in the original  
substance...

”

and dissolves itself, with a constant harmony; it is double; it is androgynous; it embraces itself, and fertilizes itself, it struggles, triumphs, destroys, renews; but never abandons itself to inertia, because inertia, for it, would be death. It is this original substance to which the hieratic recital of Genesis refers when the word of Elohim creates light by commanding it to exist. The Elohim said, "Let there be light!" and there was light. This light, whose Hebrew name is Aleph-Vau-Resh, "aour," is the fluidic and living gold of the hermetic philosophy. Its positive principle is their sulphur; its negative principle, their mercury; and its equilibrated principles form what they call their salt. One must then, in place of the sixth aphorism of Mesmer which reads thus: "Matter is indifferent as to whether it is in movement or at rest," establish this proposition: "The universal matter is compelled to movement by its double magnetization, and its fate is to seek equilibrium."

- First Book, Magnetic Mysteries, *Key of the Mysteries* [excerpt]





### FRAGMENTS ON OCCULTISM. BY GLYNDON (1886). PART TWO:

[continued from Issue 1] “WHAT is this substance which our ideas thus give motion to? Our sciences demonstrate that there is only one kind of matter in the Universe, and we have here no authority for a contrary hypothesis. Besides this would be useless for us, the substance which we seek to account for may be the ether of the physicists, in which the light is produced, the concentration of which constitutes, probably, electricity, of which our most compact bodies, with their density, are only another variety. We can only Suppose it to be in a more subtile state, appropriate for the transmission of vibrations more delicate than those of light. Thus we have a series of states, less and less coarse, for this universal substance, viz.: Our inorganic matter in the solid, liquid, gaseous, or radiant state-electricity-ether dilated (the vehicle of light,)-the animal magnetic fluid, or whatever other name by which one may wish to distinguish the cause from which Mesmeric effects are produced,-the state of which we speak, which the Occultists have called the Astral Light.

We have still other observations in support of this explanation. All our chemical, calorific, and luminous phenomena differ. Only by the intensity of the vibrations, insomuch that one of them may produce the others, although we may not perceive it always; it is natural to suppose that all vibrations of a superior order also produce light, invisible to our habitual senses, but visible to subjects which are particularly sensitive.\*(*Recent Experiments have shewn that a hypnotised subject is able to perceive sounds in the shape of colours, and there who, in the normal state, feel the impression of a certain colour at the same moment as that of a particular sound. (See Revue Des Journaux, March 15; 1885, p. 408)* This is in fact what we find, with reference to all the states of the ether which we have just detailed. 1st: Besides the ordinary light and the electric spark, we have the phosphorescence, which all can see, then the light produced by magnets, which

already can only be seen but by certain organisms, as has been proved by the experiments of Baron Reichenbach, and repeated quite recently with success by the Psychological Society of London. 2<sup>nd</sup>: That which is called the Magnetic Fluid of Mesmerism, is often perceived by somnambulists, or even by certain persons in the normal state, in the shape of luminous rays. 3<sup>rd</sup>: The Theosophist has published a letter of an Associate - an acquaintance of ours - who, according to his statement, perceives frequently, in a luminous form, the ideas of persons in whose presence he may happen to be, and this since childhood. 4<sup>th</sup>: The human brain is a centre of forces around which the Astral Light condenses, and this condensation forms what is called the Aura, which certain Seers are able to perceive. The Aura of infants is always of a milky whiteness; that of adults has the white tinted with various colours. As the colours correspond to differences of vibrations, so the aura of each one of us is modified, according to age and the generality of our thoughts, etc. These observations will justify at the same time the foregoing explanations, and the name - Astral Light - which has been given to this primordial substance. Its superior degree, however, is not the Astral Light, there is still another, at least, known to the Occultists, and which the Indians call the Akasa. This is the Celestial Fire, the Elemental Fire of the ancients; from our standpoint, this would be a refinement of the Astral Light, this latter being a condensation of the Akasa into an atmosphere surrounding the worlds. The importance of the Akasa and of the Astral Light is considerable; the material and moral consequences of the phenomena which we have detailed in these articles, are as numerous as they are important, but this is not yet the moment to shew what these are. It has been proved by all that has been said, that in Spiritual seances, the mediums have surrendered to all the influences of Astral vibrations, without being able to resist or control them, when once they have thus yielded. That these vibrations may be the result of:- Ideas originating with the medium himself, even without his actual consciousness thereof – or with persons who are present, - or with persons at a distance, or even simply, ideas which may have existed for a long time, whose source is totally unknown at the time of their manifestation, "castles in the air," according to a common expression. These ideas, these vibrating material atoms are perfectly →





sufficient to produce upon the Astral Body of mediums, either images or sensations, which by re-action upon our physical senses, will produce irresistibly, as proved, amongst others, by the experiments of Braid, and Richet, the movements, the word, the act, in fact all the usual outward expressions of the idea which is perceived. Hence the answers of the table,\* (*It is clear that a Magnetic action is here added, by which the movements of the table are produced, and also that there may be other sources whence proceed the answers obtained by typology.*) mediumistic writing, the discourses of entranced mediums, to whom, we perceive, the spirits of the dead may be perfect strangers. Let us mention, by the way, that we can now understand the reserve which Adepts are commanded to observe in their teaching. Our physical senses are a precious shield by which Nature protects us against the thousand irresistible influences intersecting each other all around us; to remove this protection, without being armed with science, or the most complete morality, is to expose oneself and others to the greatest dangers by which we can be threatened. Spirituality, or psychical development, may enable us to become masters of the Astral Light, that is to say, of those Forces of Nature which are the most powerful, the sources of electricity, and even of fire in the physical order, of invincible suggestion in the moral order. Therefore Spirituality does not at all imply Morality, they are both of a different order, and Black Magic and White Magic are not an idle fancy. The deepest science and the greatest virtue are therefore both necessary in order to handle these forces without danger, and it would be a momentous crime to teach their use to anyone who had not proved himself absolutely worthy thereof. Let us conclude this article by summing up the experiments by which you may easily ascertain in your circles, the truth of all that we have just placed before you. They are numerous, and as follows:- 1<sup>st</sup>: Those of transmission of ideas to a subject in a state of tranquillity, but not asleep, with or without contact of the operator. A translation which will appear shortly will give you further details; 2<sup>nd</sup>: The same transmission to a sleeping subject; 3<sup>rd</sup>: The experiment of M. Richet, more particularly; 4<sup>th</sup>: Those which establish introversion; 5<sup>th</sup>: Those which consist in verifying the effect of mental questions; 6<sup>th</sup>: Those which shew the effect of a strong influence of the retina upon the power of emission of thought; 7<sup>th</sup>: The observation of the perception of colours as the effect of sounds upon a subject either asleep or otherwise. All these experiments offer a variety of details which can only be perceived by investigation, only it is indispensable to remind you that none of them should be neglected, and notes should be scrupulously taken of the least circumstances, as well as of the results. It can

only be by a comparison of patient investigation, that the truth can be made to appear with any amount of certainty.

### VITAL FORCE.

Hitherto Magnetism has only been treated upon as an auxiliary; let us now attempt to characterise it in itself. The Magnetic Fluid is material. We will first verify the materiality of that which is called the Magnetic Fluid, a denomination which we will preserve provisionally. In the first place, it neither proves nor characterises the human Soul, for we have a soul in common with the animals, even those of an inferior order. We are acquainted with the magnetic power of the serpent, itself fascinated by the stag; that of the toad, that of the spider, etc. Possibly traces of it might be found even amongst vegetables (*Physiologie du Magnetisme, p. 369, Dr. Charpignon*). In the second place, the act of magnetising rapidly produces upon the magnetiser a feeling of bodily fatigue so far out of proportion with his movements that it implies a loss of substance. Finally, many subjects perceive the Magnetic Fluid in the shape of a phosphorescent cloud. Let us mention on this point a capital experiment easily repeated, which consists in making a sleeping subject recognise, amongst several empty phials, one of them which has been magnetised; to him it will appear luminous. It is a particular state of the Astral Light. The materiality of the Magnetic Fluid being thus established, let us try to understand its nature. By attentive observation we will soon perceive that it manifests itself in the same manner as heat, light, and electricity. In fact, magnetisation generally produces heat, the latter being exceedingly favorable to it. The fluid, as we have just said, is luminous for certain persons. Like electricity it flows from the extremities, especially from the tips of the fingers, when they are brought together as in a bundle. Besides it influences bodies that are electrified, or susceptible of being so, and it is influenced by them. An ingenious experiment of the celebrated philosopher, Hartmann, shews it clearly. (*See Philosophie de l'Inconscient, vol. i., p. 195.*) He stretches a blanket upon an iron bedstead, and lies down upon it; his body being separated from the bed by the blanket, constitutes an electrical condenser similar to Leyden jar; then, being magnetised in this situation, he finds himself much more susceptible to the effects of the fluid.\* (*With very few exceptions, it does not appear that any precise inquiries have been made hitherto, concerning the influences of heat, light, and electricity upon the Magnetic Fluid, This offers a field of investigation to be explored.*) Again, this fluid obeys those laws which govern the phenomena of heat and light. Mesmer affirms this in his *Decouverte du Magnetism Animal*, published in 1779; Dr. Barety proves it completely by his splendid experiments (*Des Proprietes de la Force Neurique, etc., 1882*). ♀

[To be continued]





# Masonic Etiquette

Grand Sanctuary, EMO UK



The social structure of Masonry, although presented as a *Workers' Guild* in the Craft Lodges, derives in its Higher Degrees from various ancient, medieval, renaissance and early modern sources, including the stratifications of military and aristocratic hierarchies, and ultimately from the chivalric tradition. These are combined with the mythical and Biblical elements of ritual to produce minor variations in our Masonic Hierarchy – or micro-hierarchies – which differ throughout the Degrees. This complexity is underpinned by the Master, Wardens and Deacons, and maintained by *Masonic Etiquette*. Outside of the Lodge and Sanctuary, Members resume their usual rank and status in society, but whenever the Lodge or Sanctuary are convened, the Hierarchy must be resumed. This is not merely a surviving trace of old-world elegancies; in Egyptian Masonry, each Title and Degree is an aspiration of the Soul, reminding the bearers of their moral and spiritual duties, and the nobility of their commitment.

One must always call a Brother, Sister or Fellow by their Title, and Senior Masons according to their rank. Most certainly, the Grand Masters must always be addressed as such, for their role demands not only the greatest respect and reverence, but also appreciation for the grave responsibility of the role, which is often *ad vitam*.

This stratification of Titles is important in the Sanctuary, as it represents not only a Masonic, but also a Spiritual, Alchemical and Theurgical Ladder of Progression, and those who have ascended the heights of such a ladder should be accorded every privilege according to their exalted rank which, in our Order, must also mark certain key attainments in the Mysteries.

The ancient Egyptians had their priests and pharaohs, the Hebrews their *tzadikim* and kings, the Greeks their philosophers and *mystai*, and the later Alchemists maintained the sacred hermetic relationship of Master and Disciple.

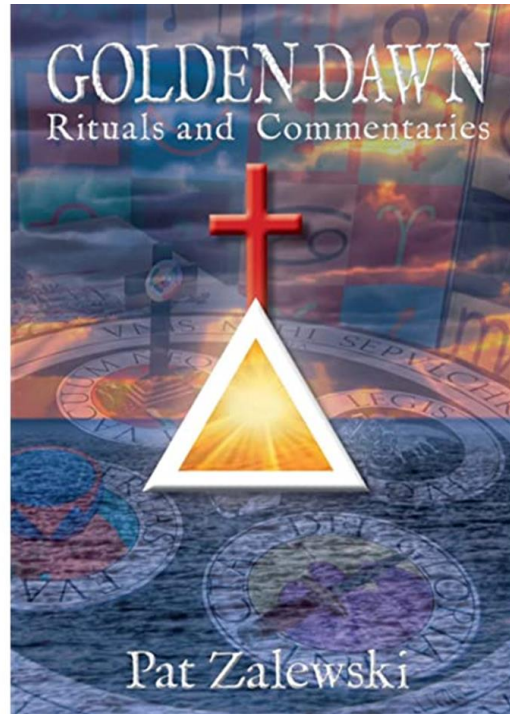
Yet, it must be remembered that, in Masonry, *every Master Mason is equal*, despite the Higher Degrees and Side Degrees which they may receive 'beyond the Craft'. This is equally true in Egyptian Masonry, for every person who becomes a Master Mason of Egypt, despite their Higher Degrees, receives the same 'wages' as their Brothers and Sisters in the Lodge. Therefore, we conclude that equity and meritocracy can be mutually inclusive. ♀







# Recommended Titles



## **Golden Dawn Rituals and Commentaries**

**By Pat Zalewski**

A great book detailing the works of the Hermetic Order of the Golden Dawn, a branch of which is maintained in our Inner Orders.

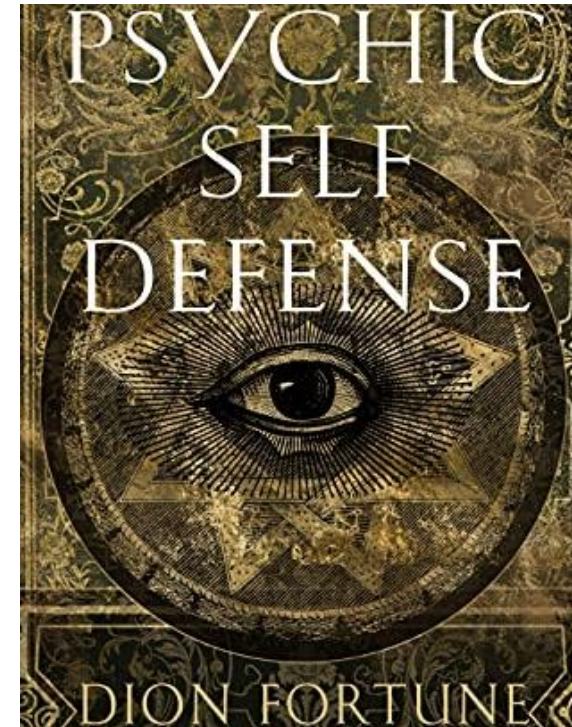
Publisher : Lulu.com (8 May 2022)

Paperback : 686 pages

ISBN-10 : 1471704963

ISBN-13 : 978-1471704963

Dimensions : 21 x 4.37 x 29.7 cm



## **Psychic Self-Defence**

**By Dion Fortune**

Dion Fortune's classic text. This seminal work on psychic techniques, with real-world examples, will continue to be recommended for as long as occultism is practised.

Publisher : Red Wheel/Weiser; 90th Revised edition (25 Jan. 2021)

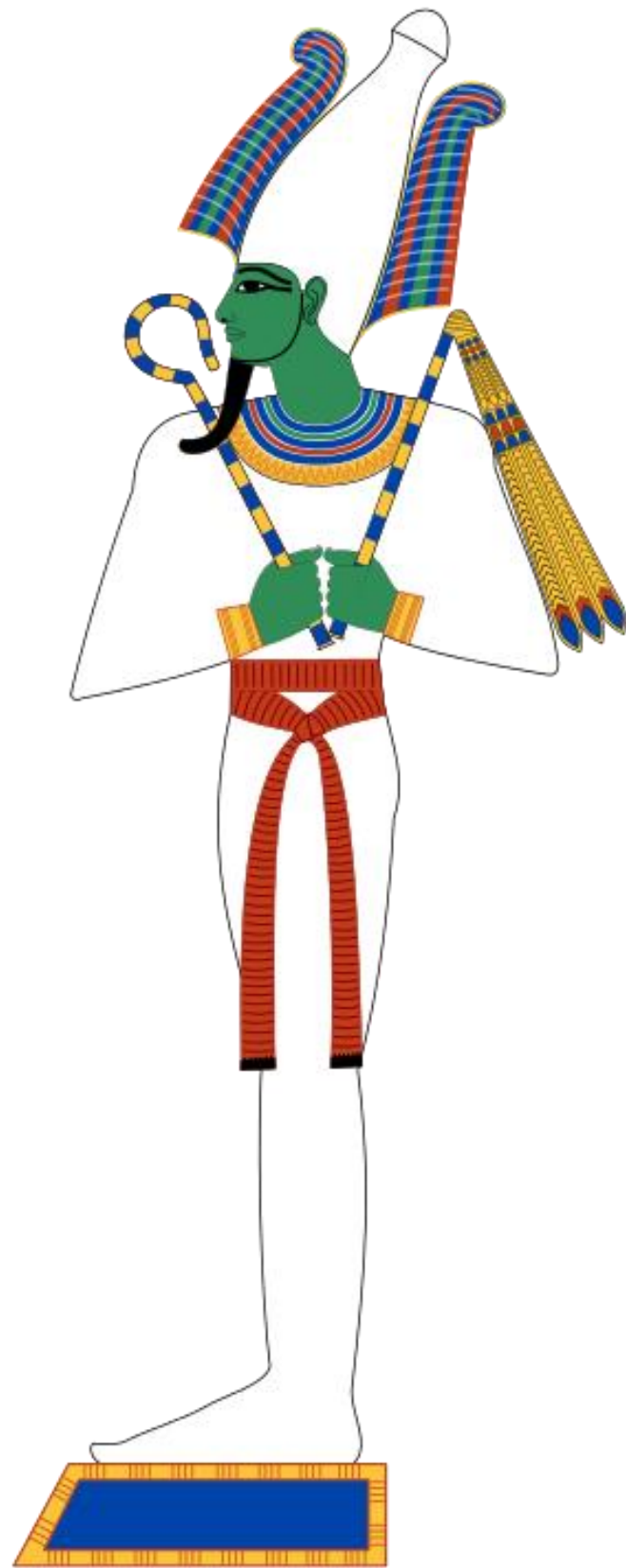
Paperback : 288 pages

ISBN-10 : 1578637317

ISBN-13 : 978-1578637317

Dimensions : 14.61 x 1.93 x 22.86 cm





Osiris, or AUSER



## The Neteru: OSIRIS

In the Egyptian Lodge, when we open in the Third Degree, we sometimes perform a ritual called the **Invocation of the Neteru**, in which the Great Gods and Goddesses of Egypt are invoked by name and image, bringing forth their archetypal energy into the Lodge and awakening it in the natures of the Officers and Master Masons.

In every issue of KNEPH, we will focus on one particular *Neter* of Egypt, and explain how this deity is understood and comprehended in our Egyptian Rite. There may be Secrets which we can never reveal, but there are some elements we feel it is important to share with you.

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The Great God OSIRIS, originally pronounced AUSER, is our Divine and Salvific figure in the Egyptian Rite. He is a deity of death, the afterlife, and of resurrection, and by a natural analogy, of the fertility and growth cycle of the natural world. His skin is shown as green and His body mummified not only as an indication of His state as a divine form of 'ever-living corpse', but also as an Egyptian form of the Green Man. Osiris is the Son of Geb, the Earth, and Nut, the Heavens, and in a sense, His Kingdom extends between the extremities of the Terrestrial and Celestial Spheres, from which His KA

and BA were given birth. When Set destroyed His KHAT, and tore it into sixteen pieces, Isis, the sister-wife of Osiris, after Her Great Mourning, retrieved every piece and resurrected Him to an eternal life in Amenti. Osiris is indivisible from the role of the Pharaoh, and in a sense, He is the Perfected Pharaoh, whose Soul and Spirit transcend the bodily and physical limitations of mortality, to stand firm, noble and proud above the confines of the Material. Through His Sacrifice, He has become the *Lord of Silence*, the just judge of the living and the dead, whose Name is Power. ➔



For the Egyptian Mason, Osiris is the supreme Egyptian symbol of Regeneration, Resurrection and Reintegration. That which is accomplished symbolically in the first Three Degrees is pursued and sought in deeper and more expansive ways throughout the Higher Degrees. The Lord Osiris continues as an embodiment of the Regenerative Force and its processes throughout, even to the Highest Degree. In our Order, we equate Osiris with the Regenerative Gods and Salvific Figures in other traditional currents, all of whom have an abiding association with the passage of the SUN.

Osiris is sometimes termed 'the black God' which is not necessarily a racial reference but refers to KHEM (Egypt) as the land of the rich black earth, fecundated by the Nile. Osiris is certainly a deity of Africa, with mysterious parallels to be found in other regions around the Sahara, but He is also depicted as a Green God, a Lord of Vegetation and Seasonal Fertility whose resurrection is identified with the growth cycles of Nature. In His verdant aspect, He may also be associated functionally with deities such as Attis, Tammuz, Bacchus, The Green Man and John Barleycorn.

It must be understood that, in the Higher Mysteries, deities are seen as a cultural expression of the subtle aspects and processes revealed through the perceived Intelligence of the Cosmos. These processes are the same but are interpreted through the 'lens' of different cultural and religious symbols, which are informed by the environment and genius of their human creators. A certain Inspiration is assumed to be behind these symbols, one which emanates in multiple Rays from one Sublime Source, which we term the GAOTU. Osiris expresses for us a certain Mediating Power, an Equilibrator between the Heavens and the Earth, whose noble, sacrificial and regenerative nature brings forward our own slumbering Immortality, through a mystical process of personal identification, inward emulation and osmosis. We must let our Inward Sun rise. ♀







## Message From The Grand Master



Dear Friends,

The demands of 2023 have been significant, but it has also been a time of resolution and realization.

It is a great honour to see the growth and enthusiasm of our Brethren both here in the UK, and in our Jurisdictions around the world. What began as such a tiny Seed has burgeoned and is ready to flourish; it can be difficult to

maintain a sense of intimacy and communion in an Order while encouraging its organic growth, but somehow, we are managing to do it.

An Order cannot exist without those who comprise its Membership, and it is successful only because we all pull together, contributing whatever we may to make things work.

Teamwork is synonymous with Masonry, and in our context, it can never become a cliché.

In our Lodge and Sanctuary Meetings, in our online LOIs, and even in our ordinary communications, I see a great deal of enthusiasm, wonder, intelligence, and a beautiful humility. These are the Jewels of the Soul, even as the Square and Compasses are the Jewels of the Lodge.

It has also been a pleasure to read the Lectures written by our Initiates, which we call Pieces of Architecture. The quality and depth of insight shown in even our most humble Apprentices fills me with great hope for the future of the Egyptian Rites, and more than repays every effort. I feel jubilation when reading some of the beautiful phases, thoughts, analyses, and observations revealed in these most precious works.

To see our wonderful Rites producing just the sort of magical transformation for which they were designed, in people so worthy and well-deserving of their benefits, can only bring a profound sense of joy; it is the Joy of the Gods.

There have been tears this year too, for in such a great labour there must be days of hardship and struggle. Yet we discover that, when we are committed to creating and working with something (or someone) we truly love and in which (or whom) we

have faith, every hard day is easier to recover from, and the constancy of enthusiasm and devotion is like a battery that never loses charge. May such joy attend you all; there is nothing more life-affirming than to be inspired and enthused about what you do, regardless of the task or project.

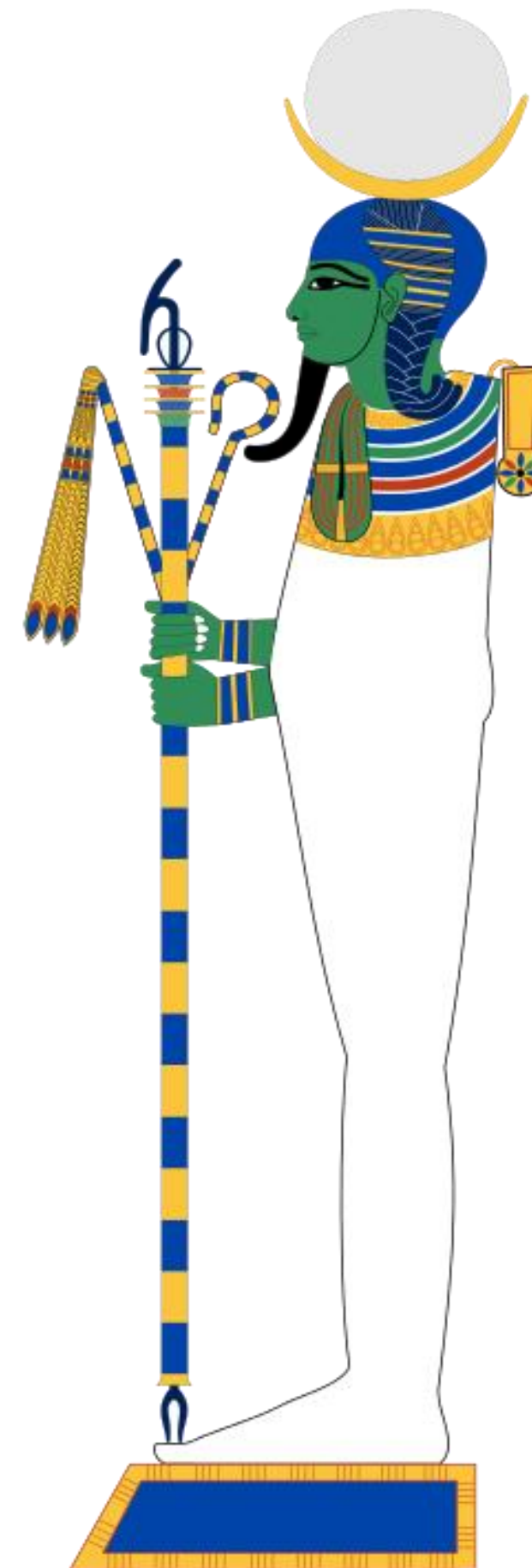
The Officers and Members of our Lodges and Sanctuaries are experiencing a strange and tangible influx of *Deep Silence*. It often comes after someone has read out a Lecture (invariably excellent in quality); sometimes it comes at the Festive Board, even in the midst of hilarity. It also comes upon us when we are apart, usually just before we are about to contact each other, whether by telephone or email. It is not an ordinary silence – it is arresting, profound, collective, and unmistakable.

One of the Titles of the GAOTU is “He Who works in Silence, and Whom naught but Silence can express”. Osiris is titled the Lord of Silence. Silence is not simply quietude or absence of audible noise; it is a living Power.

So, my friends, having spoken truly, from my heart, I wish you all that deep, abiding Silence, which attends the faithful. ♀



“Hail unto thee, O Messenger of the Gods!	Thou art a child in the morning, an old man in the evening,
Khonsu, the traveler of the night sky,	a youth in the beginning of the year
Who traveleth through the heaven like Thoth.	who cometh as a child after he becometh infirm,
Mut-Bast is thy mother	who reneweth his births like the disk.
And Amen-Ra-Temu-Kephra is thy father,	
Thou makest women fruitful,	Thou art the Great God, the Lord of Heaven,
And makest the human germ to grow in thy mother's womb.	Lord of Gods, Khonsu-Nefer-Hetep-Tehuti,
	Lord of Annu, Lord of rest, Chief Mabi,
Thou art the Moon, the light -bearer,	Peace, peace, O Gracious One,
The moon by night, and the lord of Ma’at.	Who art peace, and who love peace.
Thou art great and mighty oh Moon God,	Thou art the Great God, Khonsu,
Khonsu, messenger of the Great Gods,	the Mighty, who cometh forth from Nut.”
Traveler of the night sky in the form of the Moon.	<b>- Homage to Khonsou, Iseum Sanctuary</b>





## About **KNEPH**

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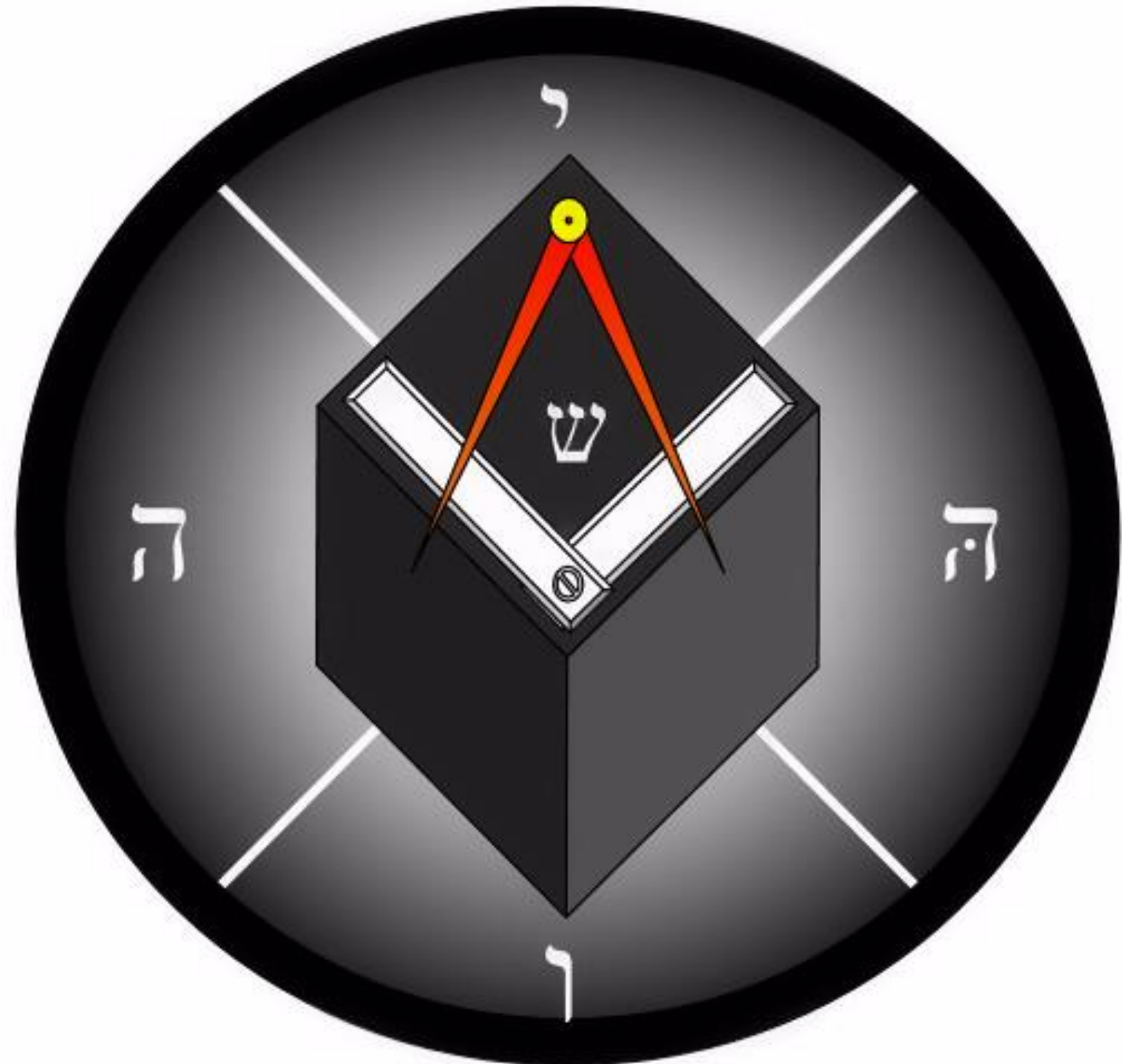
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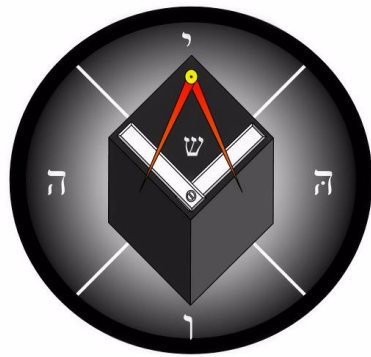
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