

KNEPH

THE LIGHT OF EGYPTIAN MASONRY

AUTUMN 2024

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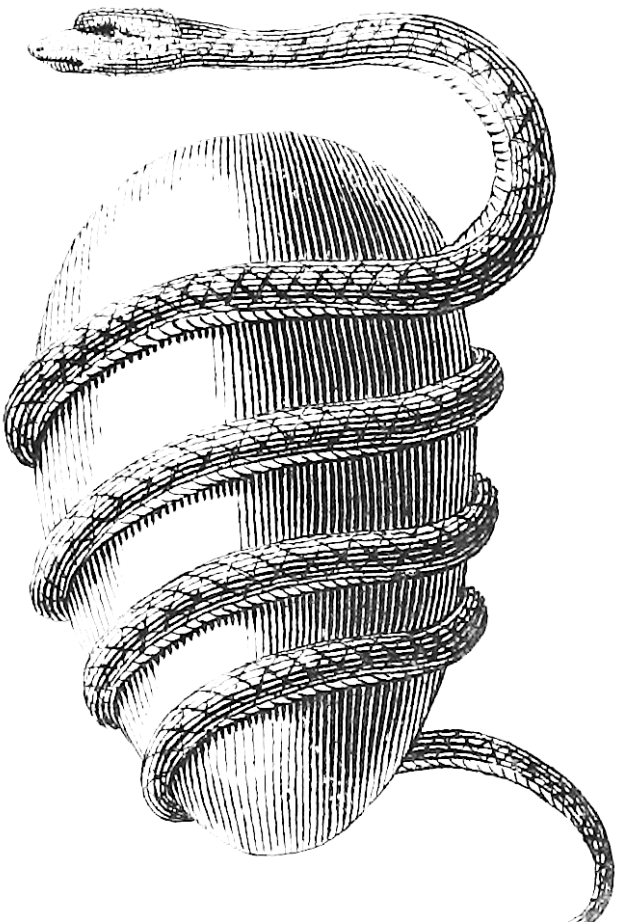
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'THE GREAT AWAKENING'

Masonry, Spiritual Populism,
and Futureproofing. **Pg. 6**

GUEST ARTICLE

THOUGHTS ON DUALITY: the
view between the Pillars of
Solomon. **Pg. 9**

THE SEVENTH MANSION

The third in the Pyramid of
Memphis series, introducing
the Seventh Mansion. **Pg. 11**



Kneph: Autumn 2024

Grand Officers, EMO UK



Dear Friends,

We greet you well!

The summer season has seen a great deal of powerful events, presaged by a cluster of potent astrological dynamics. We have had a Full Moon in Aquarius which was both a blue moon and a supermoon, followed by a partial eclipse, amplifying the powers of Luna to a degree of intensity rarely experienced.

By way of synchronicity, we have seen outbreaks of civil unrest, violence and extreme emotionalism which has disturbed the national psyche.

The threat of further virus outbreaks stalks the fringes of possibility, and we are having to fight hard to stay buoyant, positive and optimistic in our thinking. Many of the Planets are undergoing their retrograde motion, which further slows down our sense of progression.

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 *Rest of Nature*. For us, the Equinoxes represent balance, harmony and equity.

We are in serious need of equity and balance, especially with the revisiting of retrograde Pluto back into Capricorn. This will reiterate the need to challenge corruption in high places and revise how unethical business practices and abuses of authority and power need to be addressed.

Pluto brings up the hidden secrets buried beneath the surface, especially those concerning criminal or immoral activities. We cannot run from the Truth of who we are and how we are to each other; we cannot hide from the consequences, nor the justice which needs to be served. The Great Goddess Maat will have Her Way.

The coming months will continue to present strange, rare and complex currents of energy and activity, as things are set in motion which have been a very long time coming. We may be witnessing events never seen in our lifetimes, or in our modern era. We must be willing to face the world

with honesty and accountability, as the Higher Forces prepare the world for its continuing ascension to a higher vibratory level.

Lightworkers, healers, adepts and sages have never been needed more in the lives of ordinary people. The world is wracked with growing pains, sloughing off its wicked old past, and attempting to lift us up into the Light, and a more integrated and harmonious Timeline.

This coming Winter, it is so important to be **KIND** to each other. There are visible struggles, but they are not as severe as those which are invisible. Suffering is a part of human life, but it can be greatly ameliorated by sharing a little comfort, kindness, compassion and gentleness.

Treat others as you would be treated. Avoid those unrepentant souls who have lost control of their centre and are shaken in the Coils of the Dragon. Ward your homes and guard your boundaries. In time, the storms will pass, and all will be well.

We wish you peace, health, and merciful harvest for the Dark Half of the year!

- Grand Officers, EMO UK ♀

♀ Light From The Sanctuary

Grand Sanctuary, EMO UK



Dear Friends,

The mythological creature called the Sphinx continues to be a grand symbol of the Mysteries of Egypt, and of our Egyptian Rite. The image of the Sphinx was popular in both Egypt and Greece, with statues carved and placed as guardians of sacred and municipal spaces. It is often depicted as female, suggesting a connection with the secrets of wild Nature, subconsciousness, and the Anima.

For us, the Sphinx is a symbol of wonder. A creature of mixed forms – human, lion, eagle, bull, serpent – it gazes at us across a gulf of shadows and twilight, challenging us to solve its deathly riddle. We have exhibited the audacity to walk the path leading to its lair. Now we must meet its peculiar challenge or be consumed by that chimerical complex.

The classical riddle given to Odysseus by the Sphinx has long been solved, we are told. “What walks on four legs, two legs, and finally three, but the more legs it goes on, the weaker it be?” We confidently assert the answer as Man, but we have not truly solved it. We have merely determined the subject, but not the object.

The true riddle of the Sphinx lies within us, because without the balance of Elemental forces, humanity is barely above the level of the Animal Kingdom. To unfold the Higher Consciousness, a synthesis is required. That which is disparate and mismatched – like the body of the Sphinx – requires a unity. How can this be done?

The answers to this lie concealed in the Lesser, Greater and Supreme Mysteries. The solution of the Riddle of the Sphinx is the reason for their constitution. As the Initiate walks the Path of Probation, they come to identify the many parts of the answer, which is ultimately but one answer.

To commence that *recollection*, let us consider the following qualities: we must know who we are and where we are going; we must dare to walk that Path with full accountability; we must exercise our willpower ceaselessly in the execution of our Works; we must keep silent on whatever we discover, for the Divine Truth can be known, but never spoken. ♀





Masonic Mentor

V. Bro. Garry Jenner



Accountability is a rare and powerful trait in the modern world ⁽¹⁾.

How often have you observed the devaluation of personal accountability in media and entertainment? Do you find social media trends in your feeds that actively discourage taking responsibility for the impact of our actions? How does it make you feel to see the misfortune and humiliation of others used for entertainment?

Our thoughts, words and deeds have consequences for which we must hold ourselves accountable.

Carrying negative thoughts, projecting them, or acting on them towards others will adversely affect us physically, mentally, emotionally, and spiritually. On the other hand, an affirmative mentality will have a positive effect upon us. There is a moral cost to our actions; some would call it *Karma*, but whether you believe in Karma or not, psychologists ⁽²⁾ suggest that negative behaviours may unduly affect the self, unless the individual is psychopathic or sociopathic.

We tend to miscalculate the cost of our actions; there is a difference between *intention* and *impact*. Consequence is unavoidable, and we must be willing to live with it. Personal accountability is being responsible for our individual actions. Without it, we struggle to connect and build trust with others.

The journey of the Egyptian Freemason is one of introspection; we look inward to spot the gaps in our behaviour, knowledge and understanding. We learn how to be better prepared, more balanced, calm and objective. From this position, we start to take control of our power and understand how to use it responsibly. With sustained effort we will develop a stronger sense of responsible command over our lives and circumstances – this is referred to as “personal agency.”

People with a developed sense of personal agency may show the following characteristics ⁽³⁾:

- **Intrinsic motivation:** Ability to be self-directed and self-initiated in their actions.
- **Self-control:** Ability to recognise and let go of harmful emotions and thoughts.
- **Self-awareness:** Ability to slow down their thinking and take deep breaths to relax and stay in control.
- **Happiness:** Their happiness is not dependent on others, or material possessions.

When we understand ourselves, and have developed powerful self-regulation, we are in a stronger position to take calculated risks. We find the bravery to take a cold hard look at ourselves, making use of the insights revealed, and understanding consequence.

It is important to recognise our mistakes and own them. If we don't learn from them, we are

doomed to repeat them. We must also be realistic about our limitations; to know the difference between that which will stretch us and help us to grow, and that which could overburden us or be unachievable. Otherwise, we risk not giving a good account of ourselves or appearing unreliable.

To whom is one accountable?

An Egyptian Freemason is accountable not only to themselves, but also to their Brethren, and their Lodge. For example, when proposing a new Member, the Brother or Sister is accountable for giving an honest statement that the Candidate is of good character. The Mason of Egypt is taking responsibility for their proposal, as well as assuring the Brethren that they are a judicious choice.

Egyptian Masons have a responsibility to know and understand how to behave, both in Lodge and out in the world. Through example and demonstration, individuals may encourage similar behaviours in others, gaining respect and building trust.

Our accountability also extends to society, family and friends, and to Nature herself. For those of us with a belief in a Higher Power, we are accountable there too.

We are each accountable, but judgement is for MAAT alone. ♀

1. Sahil Bloom – Curiosity Chronicle (2024)
2. Winkel, Wyland et al - Journal of Occupational and Organizational Psychology (2011)
3. Stefan Falk – Harvard Business Review (2023).



Masonry and 'The Great Awakening'

MIGM. Darren Rose 98°



There is a great murmur on social media concerning the *Great Awakening*. Distinct from the social phenomenon of 'woke', or any form of political ideology or religious eschatology, the Great Awakening is understood to be a process of mass spiritual advancement, productive of certain consistent 'symptoms' and evidential effects. Adherents of the idea state that large groups of people who share a spiritual commonality – often termed *Collectives* – are experiencing the effects of this spiritual awakening simultaneously. They report increased physical or emotional sensitivity, a sudden period of isolation from former social groups or types of personality, an attraction to nature and meditative practices, psychological healing crises, and an increase in psychic or intuitive ability. There is certainly a spike in interest for online readings and New Age philosophies; after the trauma of Lockdown, many people have been seeking a deeper connection to the world and have been revising their previous assumptions about society and key values. The Great Awakening, rooted in the evolution ➔

of the New Age tradition and contemporary forms of popular spirituality, is as much a generational response to social attenuation as to a mysterious cosmic imperative.

For the Egyptian Mason, a firm adherent of the Perennial Tradition, we are not unsympathetic with the idea of a mass increase of awareness and sensitivity. Nature, that wondrous Living Power, is capable of the most incredible feats of evolutionary engineering, which may appear prodigious to the observer. Masonry has always understood Humanity as being on a collective journey back to a Primal Source, from which our Immortal Souls originate. In deciding of our own free will to follow the Masonic Light, we commence an

ascension process perfectly analogous to any other, rising up from a fallen and profane state to aspire to a higher and more spiritual condition, which we faithfully anticipate as concluding in Revelation, Regeneration and Reintegration with the Divine. Our many rituals are designed to emulate this process, with the intention of somehow stimulating and encouraging it. We begin with Symbols, then with Philosophy, then we work directly upon the spiritual nature through time-honoured esoteric methods.

The process of Spiritual Elevation is the spiritual goal of every Mason, but never to the exclusion of helping and aiding our fellow human beings. We see ourselves ➔





as being morally and ethically responsible to the members of our own species and having a protective role for the creatures of the Earth, and the environment of Earth itself. We do not seek our own Liberation alone, and even as we perform the lonely climb up the Mountain of Mysteries, we are gifted with the occasional joys of our collective Meetings, joining together in Body, Mind and Spirit to assist each other and celebrate the wonder of it all. It also reminds us of our Duty to persist in our Charitable Works, to leave the world better than we found it, and assist those less able than ourselves to keep climbing their own Path up the Mountain. The evidence of a mass realization of spirituality is compelling, futureproofing the Mysteries; it certainly provides a hopeful antidote to the recent increase in hatred, intolerance, boorishness and weaponized ignorance which social media exacerbates. At a time when many believe opinion equals fact, it is so important that as many persons as possible *wake up* – to themselves, to the world, to life. Accountability, humility and charity guide us to liberty.

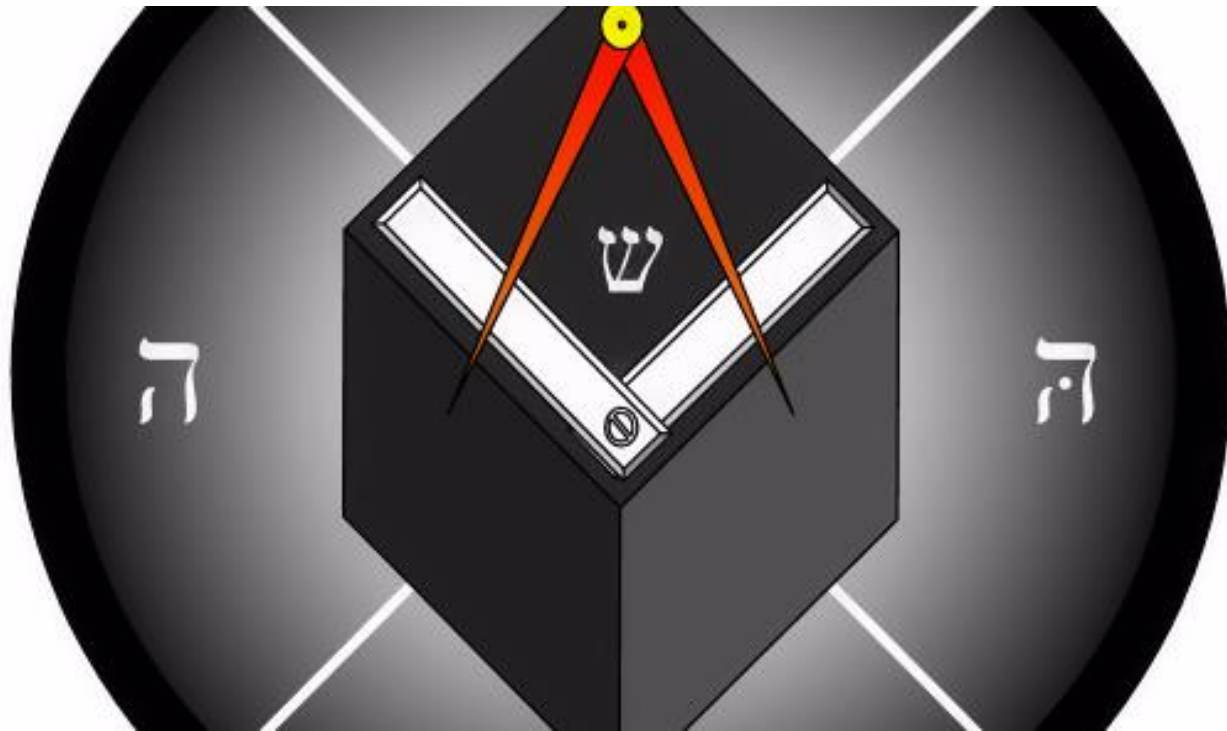
There is a certain excitement behind the idea of a Great Awakening. For Egyptian Masons, we have hoped for such a time as this. Members of our Rites, past and present, have worked tirelessly behind the scenes of society and culture to disseminate the Perennial Wisdom, a Wisdom known to all Humanity in the earliest times, inspired from Above, until distance, culture, wars, religious dogma and empires caused the Primitive Light of Truth to dim. But it is never extinguished. The Mystic Brethren, Sages, Adepts and Elders of all traditions have perpetuated what they

had retained of the Perennial Tradition in their own cultural inheritances. Now, many of those aspects which were once secret are being shared, discussed, explored and implemented. The dust and foul accretions of the centuries are being cleared from the Sacred Things, their dazzling splendour shining through. In Orders, in practice groups, on social media, and in society at large, spirituality and esotericism are no longer taboo. Everything is open to explore. Let the Light shine forth into the hearts of every single person, that they may have the opportunity to awaken.♀



About the EMO UK

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



Thoughts on Duality

RW Bro. M.: F 18°



“Duality, as its name suggests, refers to two components, often with competing or contradicting opposites. For example, the duality of good and evil, peace and war, love and hate, and happy and sad. However, contrary to what most people may think, these two opposing forces do not have to reject each other. In fact, they can coexist and even be complementary.”

- Trellis Society

In our Masonic Lodges we encounter the concept of duality in many forms, the most obvious of which is the Masonic Chequered Pavement, it is the ritualistic floor of all Masonic Lodges. The Mosaic Pavement or Chequered Pavement has black and white squares and can be seen on the floor in the centre of the Lodge, where its role is to make us think about ➔

opposites, how they contradict and complement each other.

Apprentices are generally asked to study this subject.

“The chequered pavement embodies the idea of duality, with its allegorical links to the concepts such as good and evil, joy and sorrow, the sacred and profane. An image comes to mind of the ‘Yin-Yang’, which might be said to express the concept of duality and balance. ‘Balance’ is an important concept in Freemasonry.”

- United Grand Lodge of England

But what are the benefits of a focus on duality?

Knowing that everything exists on a continuum between two extremes helps prepare us for the uncertainties that come our way as we make the wonderful journey through our earthly life. It helps us understand that perhaps more than one truth can exist at any given time – a person can experience moments of lightness and fun when going through extreme grief.

“Duality challenges extreme black and white thinking. It replaces ‘this or that’ thinking with ‘this and that’ thinking.”

- Trellis Society





As we make our earthly pilgrimage an understanding of duality helps us look for the light in the darkness and the meaning in every challenge we face.

“There is a great deal of symmetry in the universe. For example, an atom's number of protons and neutrons are always equal. This balance is also seen in the rhythms of our lives. We experience light and dark, birth and death, joy and sadness. This balance, called

duality, is one of the most important aspects of life.

Too much of one thing can be harmful. Too much light can blind us, too much heat can scorch us, and too much love can suffocate us. We need the darkness to rest, the cold to keep us healthy, and space to breathe. The same is true for emotions. We need sadness to appreciate happiness, anger to appreciate peace, and fear to appreciate safety. ➔

These two extremes create a spectrum that allows us to experience life fully. Duality teaches us about ourselves and the world around us. It helps us to understand that everything has a price, that nothing is perfect, and that change is inevitable.

Without it, life would be dull and one-dimensional.”

- Abe Breuer

It is this gift that Freemasonry brings to its members. Whilst the craft undoubtedly contains symbols denoting dualism and the notion of opposites, its story leads the seeker of truth from a state of only seeing extremes, into one of unity.

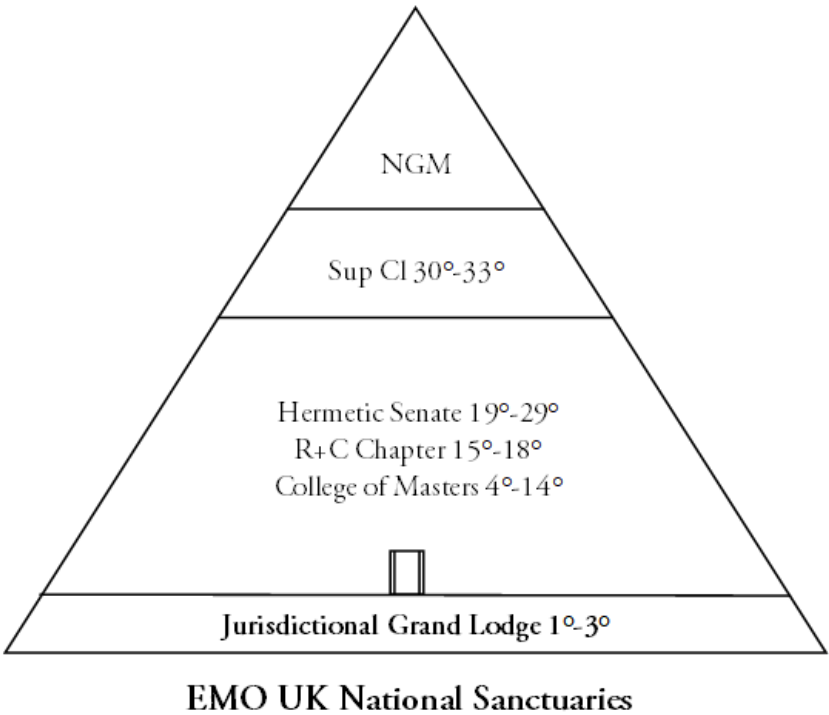
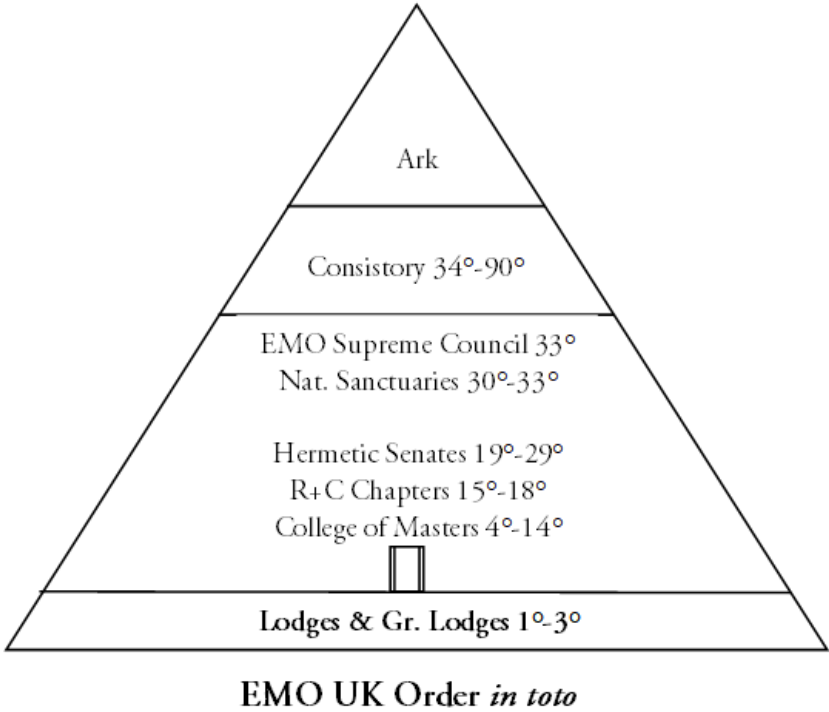
The culmination of the Masonic journey teaches us lessons about the symbolic death of the self, and a raising into a state of fellowship, of recognising the lesson that more than one truth can exist at the same time.

“Love says, ‘I am everything.’ Wisdom says, ‘I am nothing.’ Between the two, my life flows.”

- Sri Nisargadatta Mahara

♀

PYRAMIDS OF THE ORDER



Pyramid of Memphis: The Seventh 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.

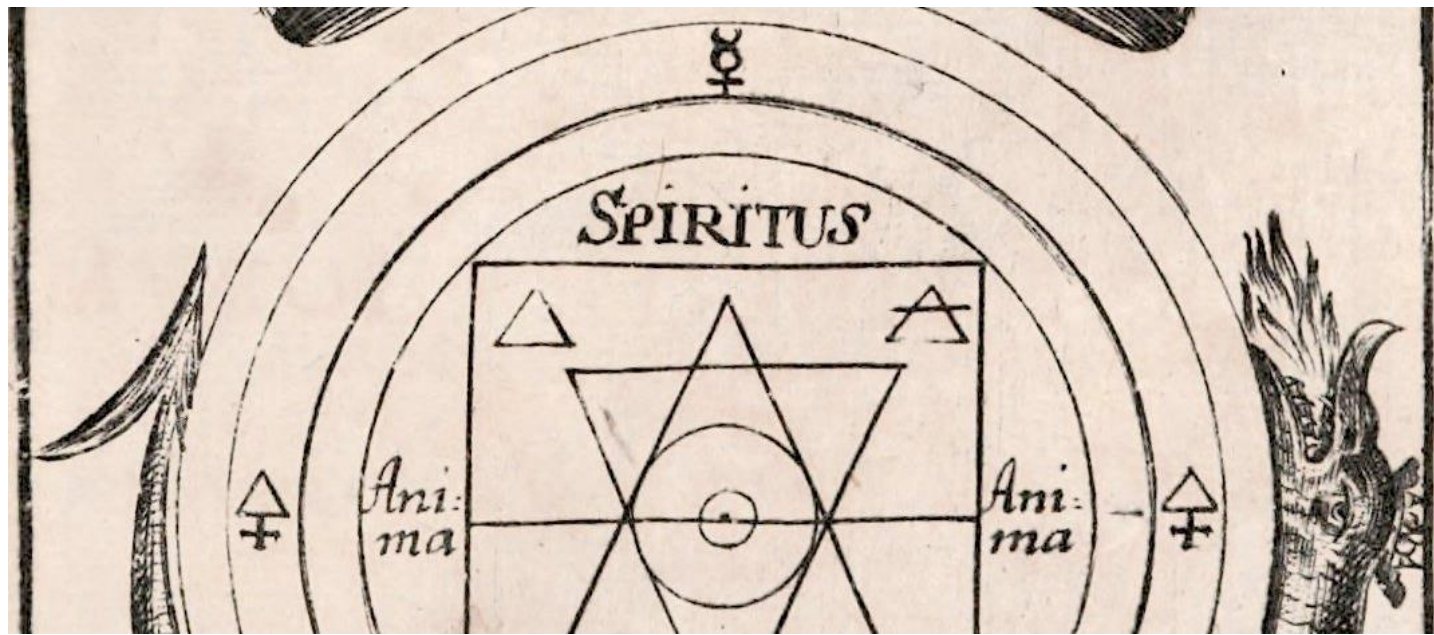
The **SEVENTH** Mansion of the EMO UK is the **Hermetic Senate**, also known as the **Celestial Court**.

The Senate is run by those Principal Officers having attained the 29th Degree and above. They are collectively termed *Hermetic Philosophers*, *Senators* and *Knights of St. Andrew*.

The Hermetic Senate is like a Masonic University teaching the Hermetic Arts and Sciences. It 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 Supreme Council. The Senate opens in Eleven Degrees and conveys Eleven Initiations. Of these, Five are mandatory (19°, 20°, 25° 28° & 29°) and must be performed in full ceremonial. These are the Key Degrees of the Senate, ending with the entrance into the Halls of Hermes.

Every Jurisdiction of the EMO UK must open a Grand Lodge before they are permitted to open a Hermetic Senate, 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:

- 19° Knight of the Red Eagle**
- 20° Knight of the Temple**
- 21° Patriarch Noachite**
- 22° Prince of Liban**
- 23° Knight of the Tabernacle**
- 24° Prince of the Tabernacle**
- 25° Knight of the Brazen Serpent**
- 26° Prince of Mercy**
- 27° Commander of the Temple**
- 28° Knight of the Sun**

29° Knight St. Andrew, Hermetic Philosopher

The Senate Degrees from the 19th to the 29th concern the study and mastery of the hermetic arts and sciences, including more advanced Astrology, Alchemy and Theurgy, as well as additional studies in Thaumaturgy, Natural Magic, Sacred Geometry and Celestial Works, which are applied in practice.

There is a systematic study of the celestial bodies in an orderly sequence, and a comprehension of their symbols, signs, sigils, rays, powers, hierarchies, magnetic influences, positive and negative expressions, and practical applications in the Egyptian Rite.

In addition to the practical curriculum, we also convey a further set of transmissions during each Degree ritual. These transmissions are more advanced forms of 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. This becomes even more important for the students of the Hermetic Senate, as they begin to experiment with practical philosophy.

The *Puncti Philosophorum* of the Hermetic Senate are designed to rarefy and empower the Sphere of the Knight Mason and enable them safely and efficiently to direct currents of Spiritual and Psychic Potency through the works of the Higher Psychism.

In these Eleven Degrees of Hermetic Art and Science, we empower the Soul of the

Knight Mason and give them the Keys to the traditional occult sciences of the Western Mystery tradition, and those of the Ancient Egyptian Current. This includes the Knowledge of certain Mysterious Signs, Names and Numbers, the secret Lore of Spiritual Entities, the Keys to our Telluric Science, and the decoding of the Signs, Tokens and Words of Masonic Mysteries.

The accompanying Curriculum given in our Order is not only traditional, practical, and theurgical, but also *thaumaturgical*, the practice of Magic being our ancient manner of extending a current of Will and Influence upon every practical and external area of our Lives, in harmony with the Universal Will, to increase protection, health, strength and personal progression. It empowers and enables the Soul.

Additionally, we continue the practice of traditional Alchemy, and esoteric and medieval Astrology, continuing our focus upon the *Trivium Hermeticum*. Our Initiate Knight Masons are also encouraged to research, practice and experiment independently in their own time, taking their time to learn and master the various stages of the Great Work, which will continue for the remainder of their Masonic careers. ➔



The rituals of the Hermetic Senate are distinctly astrological and celestial in nature. Their symbolism expands beyond that of the College and Chapter, and encompasses certain peculiar details concern the Mystery of Healing, the Hieratic Arts and the truths concerning Spiritual Nobility. Some of the rituals are large and involve a collective effort, whereas others are more spiritually intimate, and may only be conveyed in person between the Initiate and the Chief Senator.

The Knight Mason of the Senate has risen above the Lower Seas and the denser levels of Matter and begins their ascent to the Higher Dimensions of Spiritual Existence, while yet incarnate in the body. It is a wondrous exaltation, but it comes at a price; the Works become stranger, more complex, and more potent. More personal responsibility is expected and required of the Initiate, and they must cultivate their interior strength and spiritual independence.

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”

William Wynn Westcott (1848-1925), coroner & magus



Our Past Master in this issue is William Wynn Westcott, and we share a Gnostic extract from his seminal work, the Collectanea Hermetica.

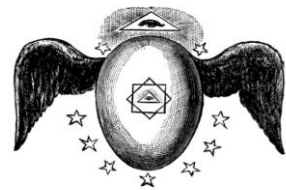
“Jesus, the Lord of Life, answered and said: Of the Invisible The Word was in Heaven before the Cosmos existed. If you know my Word you may make Heaven descend upon Earth, so that it may abide in you. Heaven is the Invisible Word of the Father; if you know it you have the Power to bring it down unto you. As to the Earth, I will show you how you may raise it unto Heaven, for the Earth which rises to Heaven is that which hears the Word of Wisdom, which has ceased to be a terrestrial spirit and has become celestial.” . . .Of the Image of the Pleroma, The Monad, or Point. The Image of the Pleroma is that in which we live and die. It is the Abode of the Father, the Garment of the Son, and the Strength of the Mother. It is the first Father of all things; it is the First Eternal One; it is the King of those whom no man can approach ; it is that in which all things are lost; it is that which hath in Itself the form of all things; it is the abode which

“

...the image of the Pleroma is that in which we live and die...

”

knoweth itself, which is born from itself; it is the abyss of all things; it is the greatness and truth which is in the abyss; it is that which gave birth to the Pleroma, and which died for it. They have given it no name, for it is unnameable. The first source, which, in the future, shall be in all places. The First Sound comprehending all sounds that shall ever be heard. It is that of which the members form countless myriads of Powers, each contained in each. Of the Father, the Demiurgus, the Creative God. The Line, or Duad. The Second Abode is that which is called the Demiurgus, Father, Word, Source, Nous, Man, Eternal, Infinite. It is the Column; it is the Watcher; it is the Father of all things; it is He on Whose head the Bons form a radiant Crown; the Exterior Worlds cannot tell the Fulness of His Countenance; they are ever seeking its Light; because His Word has reached them, they desire to see Him. The Light of His Eyes penetrates the abodes of the Exterior Pleroma, and His Word goes forth from His Mouth; it reaches both those who inhabit the Heavens, and those who dwell in the abyss...” [Extracts from the *Gnostic Papyrus*, Bodleian Library]



WILLIAM LILLY: CHOICE APHORISMS FROM THE SEVEN SEGMENTS OF CARDAN (1675). (an example of early astrology):

GENERAL APHORISMS.

1. **LIFE** is short, Art long, Experience not easily obtained, Judgement difficult, and therefore it is necessary, that a Student not only exercise himself in considering several Figures, but also that he diligently read the writings of others who have treated rationally of this Science, and make it his business to find out the true natural causes of things by experiments, to know the certain places and processions of the Planets and Fixed Stars, Constellations, etc., but above all to be a passionate lover of truth.
2. The Principles of Art are three, Reason, Sense, and Experience, but the Principles of Operations four, viz: The Planets, The Parts of Heaven, The Fixed Stars, and the Site or Position of all those in respect of one another.
3. There are some things perfectly known, as the Circle of Ascension, some in a competent measure, as the Revolution of the Sun; some may be known although they yet are not, as the Revolution of the Superiors; some things fall under knowledge, yet cannot be exactly known, as the precise Ingress of the Sun into the Equinoctial Point; some are neither known, nor can be known, as the complete commixtures and distinct virtues of all the Stars.
4. It is much worse for an Artist to conceive he knows those things, which he is ignorant of, than to be ignorant of those things which he ought to know.

5. Mean learning with an excellent judgement, avails more than a mean judgement with the greatest learning, yet is judgement very much assisted and perfected by learning: but everything prospers better, and is far more easily perfected that has nature for its guide and favourable stars, than that which is attempted by human industry though never so diligent.

6. He that has too great a conceit of himself will be apt to fall into many errors in his judgement; yet on the other side, he that is too diffident, is not fit for this Science.

7. He that would truly promote Art must insist as much on the confutation of false opinions delivered by others, as in the declaration of truth.

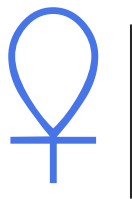
8. An Astrologer is so far only true and honest, as he depends in his conjectures on principles of natural philosophy, and since those Arts which are inherent in their proper subjects, cannot promise any certainty concerning matters to come, the Astrologer ought never to pronounce anything absolutely or peremptorily of future contingencies,

9. Truths of themselves are to be desired, for Science itself is a certain good, now the expectation of future good very much delights us, and on the contrary, when future evils are foreseen, we may either avoid them, mitigate them, or at least bear them more contentedly.

10. Heaven is the instrument of the Most High God, whereby he acts upon, and governs inferior things.

11. He that asserts things that can never be proved by experience is deceived and ambitious, but thus it always happens, those that are most ignorant of Art delight to boast of doing things difficult or wonderful.

12. It is all one as to promoting of Art, etc., and the knowledge thereof, either from [...] ➔



[...]Nativities known, to predict what shall happen, or after accidents have happened, to discover the Nativities before unknown which are thereby rectified but as to vulgar opinion, the first way far exceeds the last.

13. He that goes about to destroy Art, is far worse than he that is unskilled in it, for his mind is full of malice and idleness as well as ignorance.

14. Men may be said almost to be compelled by the Stars, even in voluntary actions, by means of their corrupt affections and ignorance.

15. Always deliver judgements from the Stars in general terms, or if thou dost otherwise let it be when thou hast very evident testimonies and in great and weighty matters.

16. We ought not to use arguments or tedious discourses in giving judgement, much less flatteries, but only to pronounce what is known by experience and firm reason.

17. A main reason why events are so rarely foretold by Astrologers, is because the Art is yet but imperfectly discovered, for hitherto those that have been most excellent in it, being commonly old persons, have despaired to live to see the fortunes of children newly-born, and the Nativities of persons grown up, being uncertain, they scarce thought them worth so much labour.

18. When true genitures exactly taken in accidents prove false or absurd, and not agreeable to the things signified, they are to be accounted monstrous, and are to be avoided as anatomists do monstrous bodies in their dissections; for they overthrow Art,

19. Generals are to be gathered from Singulars, and Singulars from Generals, and an Artist ought always to learn to distinguish between that which is by itself, and that which is only by accident.

20. The strength and efficacy of Fixed Stars is to be considered from their magnitude, their splendours, their natures or properties, their

nearness to the Ecliptic, their place in the World, their multitude, their first oriental appearance, the purity of their place, the similitude or agreement of the body or rays of a Planet with them and their circle of position.

21. The Light of the time is the Sun in the day, and morning twilight; and the Moon in the night when she is above the Earth, and in her morning rising: so that sometimes there may be two lights of the time, sometimes it so happens that there is none.

22. When a Planet is within five degrees of the cusp of any house, it shall be accounted to have virtue in that house though actually posited behind the cusp in another house.

23. Not only Trines and Sextiles may be counted friendly aspects, but even Squares and Oppositions too, if there happen a Reception.

APHORISMS RELATING TO NATIVITIES.

1. A Child is then said to be born when first it breathes in air at its mouth, when outside its mother's womb.

2. Those that have the Luminaries unfortunate in Angles will be apt to commit suicide.

3. Those that have Saturn in Opposition to Jupiter, will never enjoy peace, and those that have the Dragon's Tail with Jupiter, will seldom be rich.

4. Those that have Saturn and Mars in the same part of the Zodiac will be liable, in the course of their lives, to many misfortunes; and if they shall both be in Taurus, and posited in the fourth house; when the Ascendant, by direction, comes to their rays, the Natives will have some severe falls, or be in danger by reason of some ruinous buildings failing on them.

5. Fixed Signs give learning; with the exception of Scorpio; Common Signs, manners and conversation, with the exception of Virgo, and Moveable Signs, riches; with the exception of Capricorn; whence it appears that those are bad nativities that have all the Planets in Virgo, Scorpio or Capricorn.♀

[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.

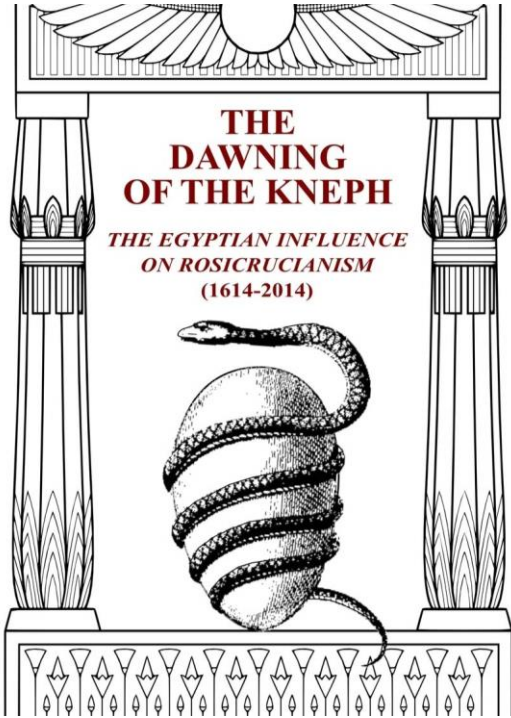
The ancient Egyptians had their priests and pharaohs, the Hebrews their *tzadikim* and kings, the Greeks their philosophers and *mystai*, and the later Alchemists maintained the sacred hermetic relationship of Master and Disciple.

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



The Dawning of the Kneph: The Egyptian Influence on Rosicrucianism

By Milko Bogard

Another excellent work from Milko Bogard on the influence of Ancient Egypt on the Rosicrucian branch of the western Mysteries. Highly recommended.

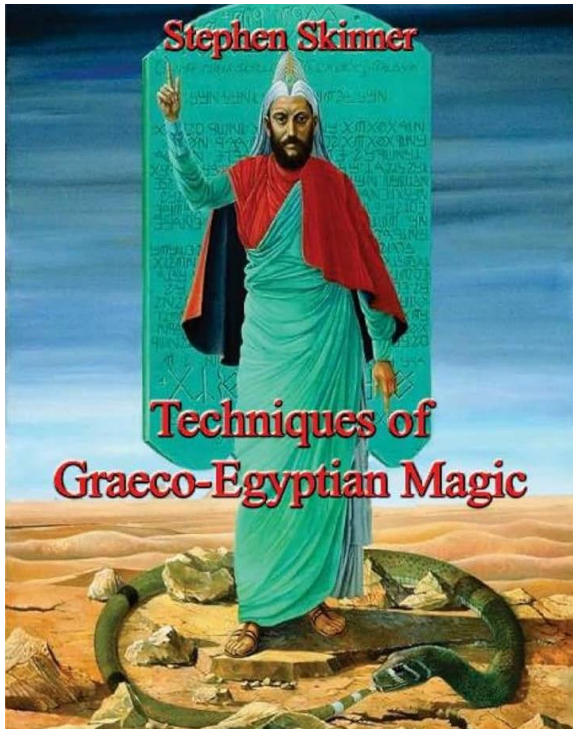
Publisher : Independently published (7 Jan. 2019)

Paperback : 174 pages

ISBN-10 : 1791686206

ISBN-13 : 978-1791686208

Dimensions : 15.24 x 1.12 x 22.86 cm



Techniques of Graeco-Egyptian Magic

By Steven Skinner

A classic text for those interested in the practical application of the Egyptian Mysteries of the Ptolemaic period. Recommended for all those studying the Egyptian Rite.

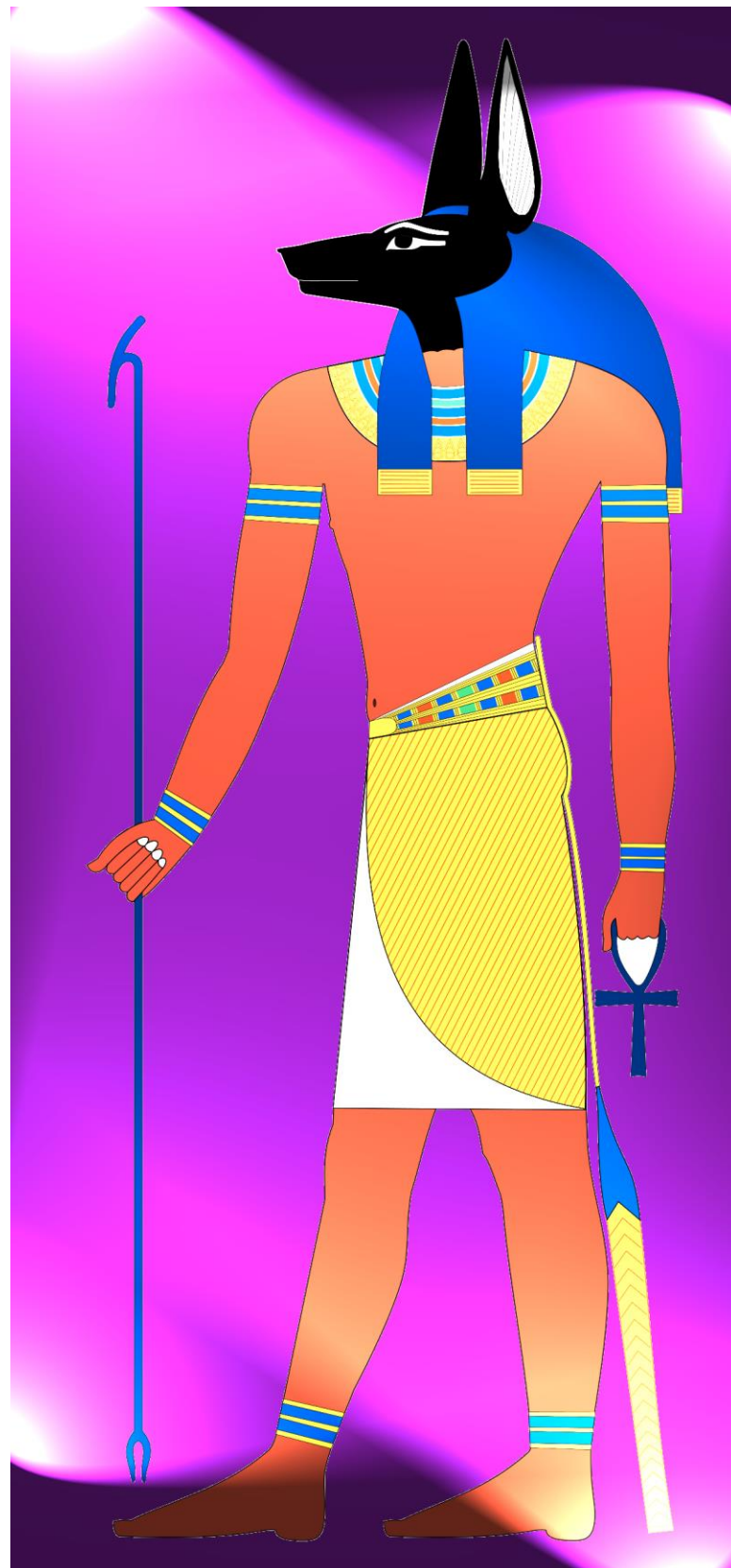
Publisher : Golden Hoard Press Pte Ltd (SI) (1 Sept. 2014)

Paperback : 388 pages

ISBN-10 : 0956828566

ISBN-13 : 978-0956828569

Dimensions : 25.2 x 3.2 x 18.4 cm



Anubis, or ANPU



The Neteru: ANUBIS

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.

The Great God ANUBIS, originally pronounced ANPU or INPU, is the famous Egyptian God of the Dead, of embalming, and of funerary rites. He is a chthonic god, associated with the earth where corpses are buried, but also with the Underworld or Netherworld, through which the Soul of the Deceased passes to arrive at the Hall of Judgement, where their Heart is weighed in the Scales of Maat. Their guide on this postmortem journey is Anubis, who also occupies the role of the Psychopomp. This latter role resulted in the God being merged with Hermes Psychopompos during the

Ptolemaic period of Egypt, resulting in the Cynocephalos, an image of Hermes with the head of a hound, therefore expressing the symbolism of Anubis. In this form, he was titled Hermanoubis.

Anubis was traditionally said to be the son of Nephthys and Set, born with his twin brother Wepwawet, or Ophois. From this twinning evolved the later occult concept of a Black Anubis, or *Anubis of the West*, and a White Anubis, or *Anubis of the East*. Anubis was espoused to Anupet, the Goddess of Funerals, and was father to Kebechet, deity of embalming fluid. ➔

Anubis, with the head of a jackal, is also the Protector of Tombs and Graves, fulfilling a role as the *Genius Loci* of the graveyard, suggesting that the ancient practices of Necromancy and the Greek *Nekyia* rituals were connected to the realms of Anubis. These realms were associated with the desert by Ancient Egyptians, and the West Bank of the River Nile where the Necropolis was situated. For this reason, Anubis was called the *Foremost of the Westerners*, or the predominant deity in the Realm of the Dead. Anubis was also called the *Dog Who Swallows Millions*, a reflection of his thanatoid role; *He Who Is Upon His Sacred Mountain* referring to his exalted and singular role as Lord of Death; *Master of Secrets*, referring to his occult dignities in the Mysteries of Death; *Lord of the Nine Bows*, which is a highly suggestive epithet for Egyptian Masons, and *He Who Is In The Place Of Embalming*.

For the Egyptian Mason, Anubis is the Guardian of the Threshold of the Egyptian Lodge, keeping back the profane and unworthy, and concealing the Ways to the Hidden Gate with a shroud of impenetrable darkness. He is also the Guide of the Candidate through the initial Degrees, being a Teacher, a Brother and a Friendly Pedagogue through the dark realms of the Underworld, through which the errant Neophyte must journey. Even before they become a Candidate, the Egyptian Rite teaches that Anubis is the deity who guides the future Neophyte, secretly and mysteriously, along their way – drawing them away from the noise, conflict and clamour of the Profane World, undercover of night without bidding anyone farewell; across the wild places, into the unseen hollows, forests and groves; onwards, following a faint light, until they find themselves before the Narrow Gate of the Mysteries. This initial journey out of the *Realm of Sorrow and Slumber* is the part of our Initiatory Path which is the darkest, and the most crucial for our future development. We seek, with hope in our hearts, and with assistance from the keen senses of Anubis, we find our way home. ♀





Message From The Grand Master



Dear Friends,

The demands of 2024 have been significant for the UK, and for the EMO, but it has also been a time of resolution and realization.

It has been a great honour to see the growth and enthusiasm of our Brethren in this Venerable Order. 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 Esoteric 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 work and pull together, contributing whatever we may to make things work. Teamwork is synonymous with all true Masonry, and in our context, it can never become a cliché.

What I see, in our Lodge and Sanctuary Meetings, in our online LOIs, and even in our ordinary communications, is 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.

Nothing has given me greater pleasure this year than 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 Rite, and more than repays every effort on my part. I even find myself punching the air in quiet jubilation when I read some of the beautiful phases, thoughts, analyses and observations revealed in those most precious works.

To see our wonderful Rites producing just the sort of magical transformation they were designed for, in people so worthy and well-deserving of their benefits, can only bring a profound sense of joy. 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. The public have had their struggles in kind. The interesting thing I've discovered, though, is that when

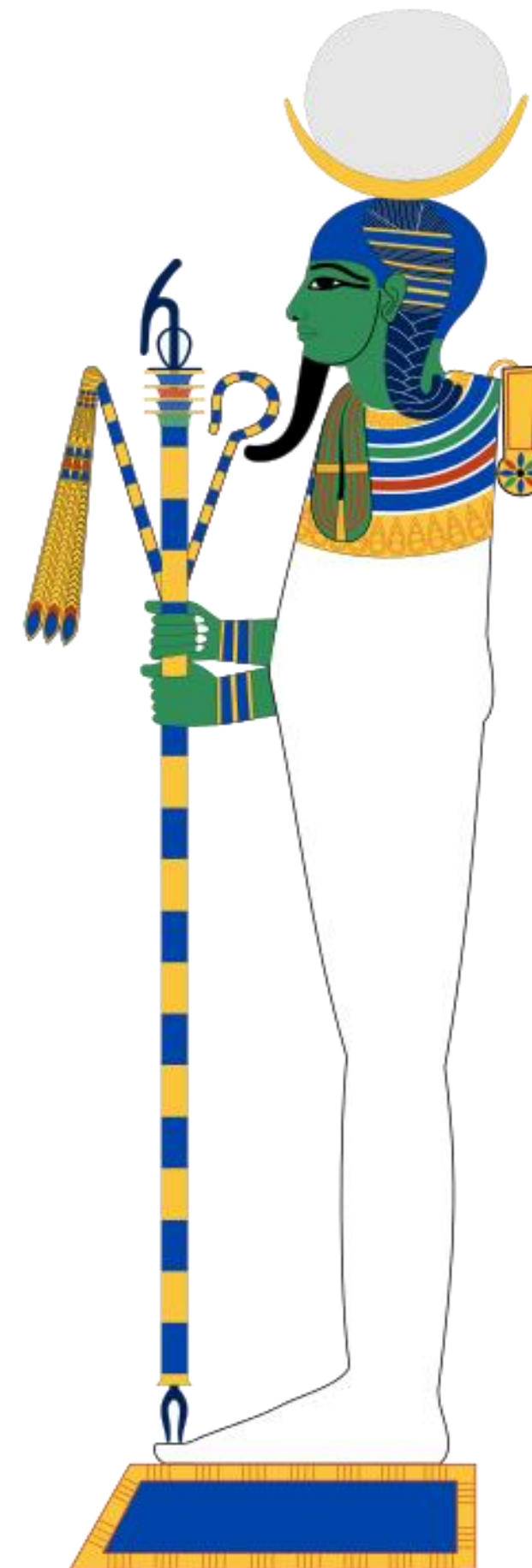
we commit to creating and working with something (or someone) we truly love and in whom we have faith, every hard day is easier to recover from, and the constancy of enthusiasm and devotion is like a battery that never loses charge. To find oneself in such a place is a joy I wish for each of you, for there is nothing so life-affirming than to be inspired and enthused about what you do, regardless of the task or project.

More and more now, the 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); it comes sometimes at the Festive Board, even in the midst of hilarity. It also comes upon us when we are apart, but usually just before we are about to contact each other, whether by telephone or email. It is not a normal silence – it is 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 the “Lord of Silence”. Silence is not simply *absence of 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.	- Homage to Khonsou, Iseum Sanctuary



About **KNEPH**

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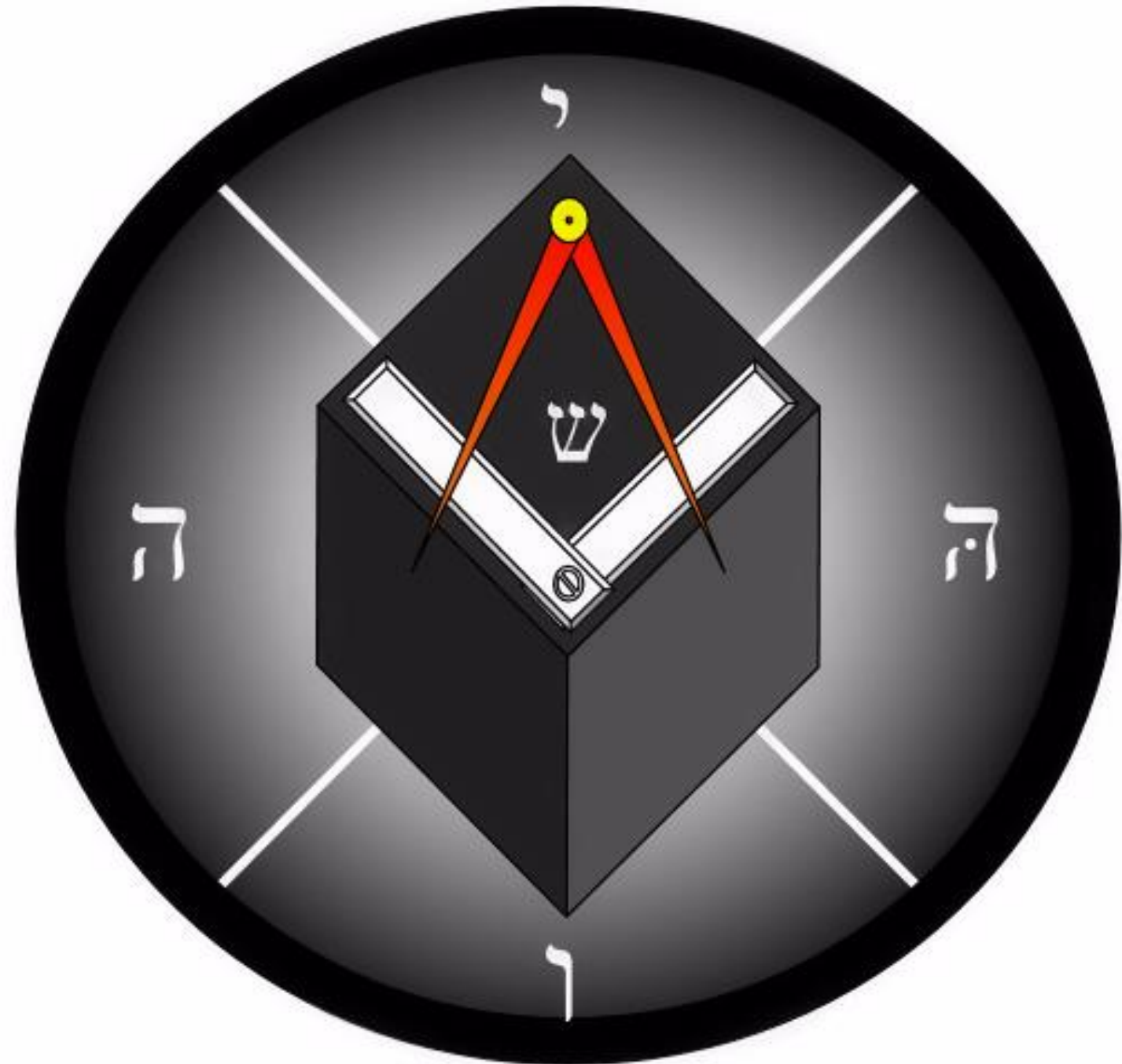
KNEPH is a topical journal issued by the EMO UK, for various short articles and commentaries on Egyptian Masonry, Esoteric Masonry, mysticism, occultism, hermeticism, qabalah, and related subjects. Egyptian Freemasonry is a fraternal and sororal society with esoteric, secular and spiritual aims. Egyptian Freemasonry is neither a religion, nor a political movement.

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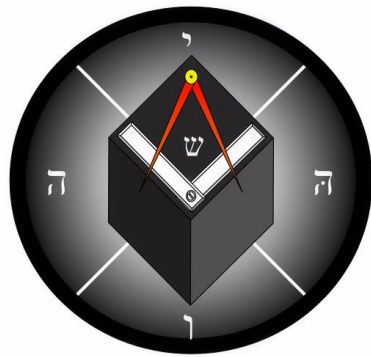
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