



# KNEPH

THE LIGHT OF EGYPTIAN MASONRY



AUTUMN 2025

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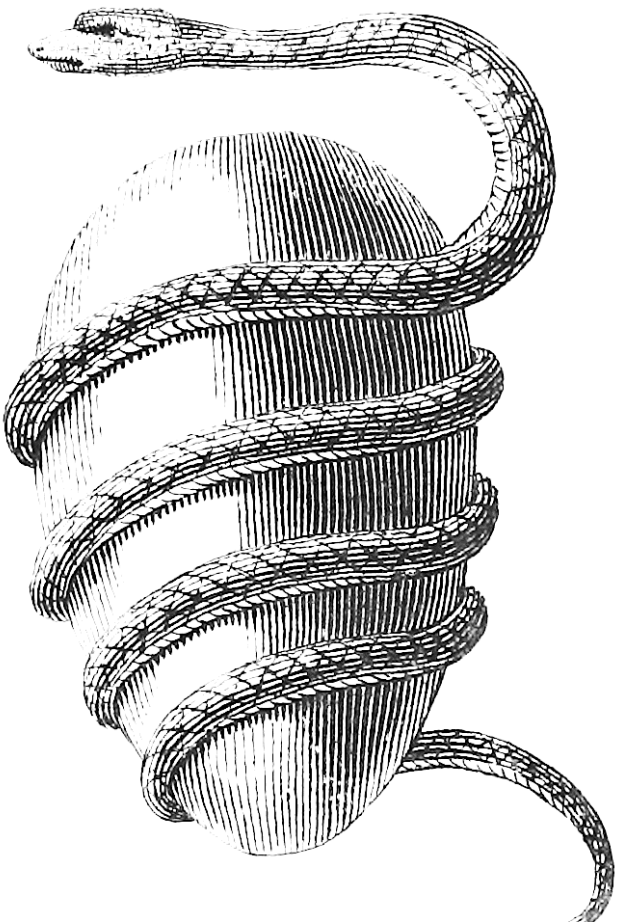
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# Kneph: Autumn 2025

Grand Officers, EMO UK



Dear Friends,

We greet you well!

The UK has experienced the hottest Summer on record, and we could certainly tell. Now, as we hurtle into Autumn with peppered storms and flash floods, we can feel the heat beginning to wane and withdraw.

A hot spell, especially when combined with powerful lunar phases, tends to excite turmoil, violence and unrest.

This year has once again proven this to be true. We hoped for a rest in the Summer, but some of us still feel we need a holiday after all the drama!

We at the EMO UK always try to see things on the sunny side, while enjoying the best of the shade. Focus on what is best to take from the events of the last few months. Have you kept your integrity? Have you been sensible with resources? Have you helped others in your community or nation?

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 highly regenerative ritual gives us an opportunity to close off many things we feel are no longer of use. In the ritual, the Thrice Powerful Master of the Lodge is able to declare an end to any condition, dynamic, imbalance or disruption that the Lodge and its Members have suffered or endured.

As we close one half of the year and open the other, we find ourselves once more before the Liminal Gates and the mysterious image of Janus, whose Faces look both ways. Where are we going to, and what are we leaving behind? What is constantly and eternally true about our lives, our morals, our responsibilities and ourselves in this moment?

Janus was often depicted holding a Key. More than the obvious association with doors and gateways, the Key can symbolise the long-sought solution, the hitherto unseen answer. How many of us have had lightning inspiration in the dead of night,

or in a moment of crisis, or when the final chance has come to make a resolution, or solve a problem? Janus is the god of that “eleventh hour” moment. Only when we approach the Door does the Key turn in the Lock and let us through.

We hope that each of you find the Key Solutions to all of your problems at this time. When the right door presents itself in that moment, don’t hesitate. Let your Inner Wisdom guide you onto the next and best part of your life’s path, leaving uncertainty and conflict behind.

For our friends in the Southern hemisphere, the Summer Seasons are just awakening, and they have hot sun and long days to come. We wish them well, and we are reminded that – wherever you are in your life, or in the world – it’s always Summer somewhere.

Here in the North, may your golden Autumn and pale shining Winter be peaceful and resolute, with havens full of harvest.

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,

We wanted to share some thoughts with you on the Sun. The very centre of our mortal and physical life, the actual parent of our planet and its environment, the Sun emanated the Matter from which we and all organic life are evolved. When we consider the Hermetic principles of the Elements unfolding from *Hyle*, we can imagine the Sun, our Daystar, contracting into its current magnitude and throwing off the plasma, gases, burning liquids and minera that slowly formed the Planets of our Solar System. Upon one of these, by Providence, the biosphere of the world evolved, over billions of years. To the Egyptians, RA was the personification of the Sun, who rode in his boat named “Millions of Years” – we could easily see the mythical journey of Ra, and even the Seven Biblical Days, as mythopoetic analogies for these long Aeonic Days of Creation.

In the day, the Boat of Ra was named *Madjet*, and during the night it was named *Mesektet*, which an Astrologer may equate to both the seasonal declination of the Sun and the placement of Sol in his dignity and exaltation, or in his fall and detriment.

In the Boat of Millions of Years, we can see a mythical vessel that was never a literal description of the rising and setting of the Sun, but a sacred analogy of the Divine Light, the Spiritual Sun, which rides across the Aeons of Time in the Waves of Eternity, across the mythical lengths of duration described by the Vedic scholars as the immense Cycles of *Yuga*.

By the Grace of Water, life was seeded,

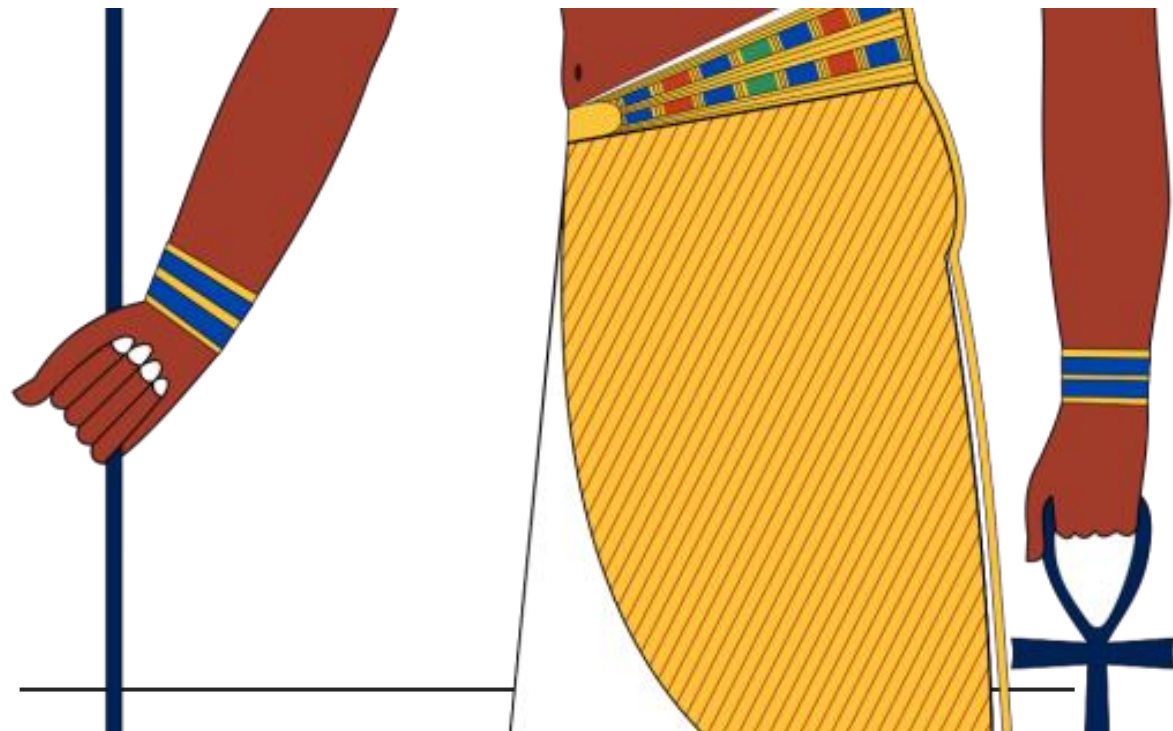
nourished and sustained, and the great waters sustain us still. The Mother, Nature, enfolds us in Her Swaddling of biospheric sustenance – although we have proven to be rather contentious infants – and with a mother’s love She guides, chides and holds us, under the warm and watchful gaze of the Father of the Planet, whose rising and falling mark our days with rhythm and vitality, giving us a chance each day we awaken to be better, and do better. And between them frolic the Kingdoms of Life, seeking their own peace and happiness, while the Elements roll on in continuous splendour to revivify the world through their hidden virtues. All of this is worth recalling on a sunny day. ♀





# Masonic Mentor

V. Bro. Garry Jenner



**MOTIVATION: When coming to write this article I thought about my motivation, what was the driver?**

The first being that I had agreed to write a series of articles for Knef magazine. Secondly that I had a deadline and thirdly I'd made a commitment to myself. Motivation refers to the forces or desires that Initiate behaviour, these are conscious or unconscious drives that can be classified into the following:

- **External motivation:** From outside of the self, conscious drives such as compliance, external reward or punishment, external pressures.
- **Introjected motivation:** Unconsciously adopted drivers, e.g. pressure to meet others' expectations, ego.
- **Identified motivation:** Engaging in activities that align with personal values and beliefs.

- **Intrinsic motivation:** Engaging in activities for its inherent enjoyment rather than the outcome, e.g. studying a language out of a desire for personal growth.

Fellow Freemasons will know that we have tools we can use allegorically to assist with motivation in daily life. These tools help us to organise our day, maintain boundaries, assess priorities, maintain composure, etc. Someone may struggle from time to time with motivation, and one of the common factors is procrastination. Procrastination is the act of avoiding or delaying something that must be done, arguably an inversion of the same forces or desires of motivation are at work.

With busy lives even small tasks can seem overwhelming with so many responsibilities and conflicting priorities in everyday life, at home, at work, or at play. When procrastination rears its ugly head stare it straight in the eyes. Ask it why it is stopping you, and find the weakness in its argument.

- If you tell yourself you aren't capable, you won't try
- If you tell yourself you aren't worthy, you won't reach for it
- If you tell yourself you're a static entity, you won't attempt to grow

When you understand the 'demotivation' you can address the motivation. Then focus on that one specific task while forgetting about everything else. Developing a robust sense of self, and confidence in one's abilities can provide strong positive motivation. Opening your heart, feeling empathy and compassion towards others builds a strong connection with others, with which you can

build on and strengthen the structure of your Inner Temple..

Using negative motivators is ultimately harmful to ourselves, not just those to whom we focus that negativity towards. Using hate as a motivator will have consequences spiritually psychologically as well as socially. The psychological harm can lead to physiological illness.

*"life and death are in the power of the tongue, and those who love it will eat its fruit."* Proverbs 18:21

Being motivated by spite is just as harmful as these negative feelings can cause a buildup of stress within the body; the stress hormone cortisol has well researched effects upon the body leading to high blood pressure and consequential damage to organs over time.

It has been said that "hating someone is like drinking poison and expecting the other person to die" do you really want to hurt yourself in that way? Your hatred and spite may not even touch the other person but if it does do you want that, hanging over you it's not a stain you can wipe clean? For every action there is an equal and opposite reaction,

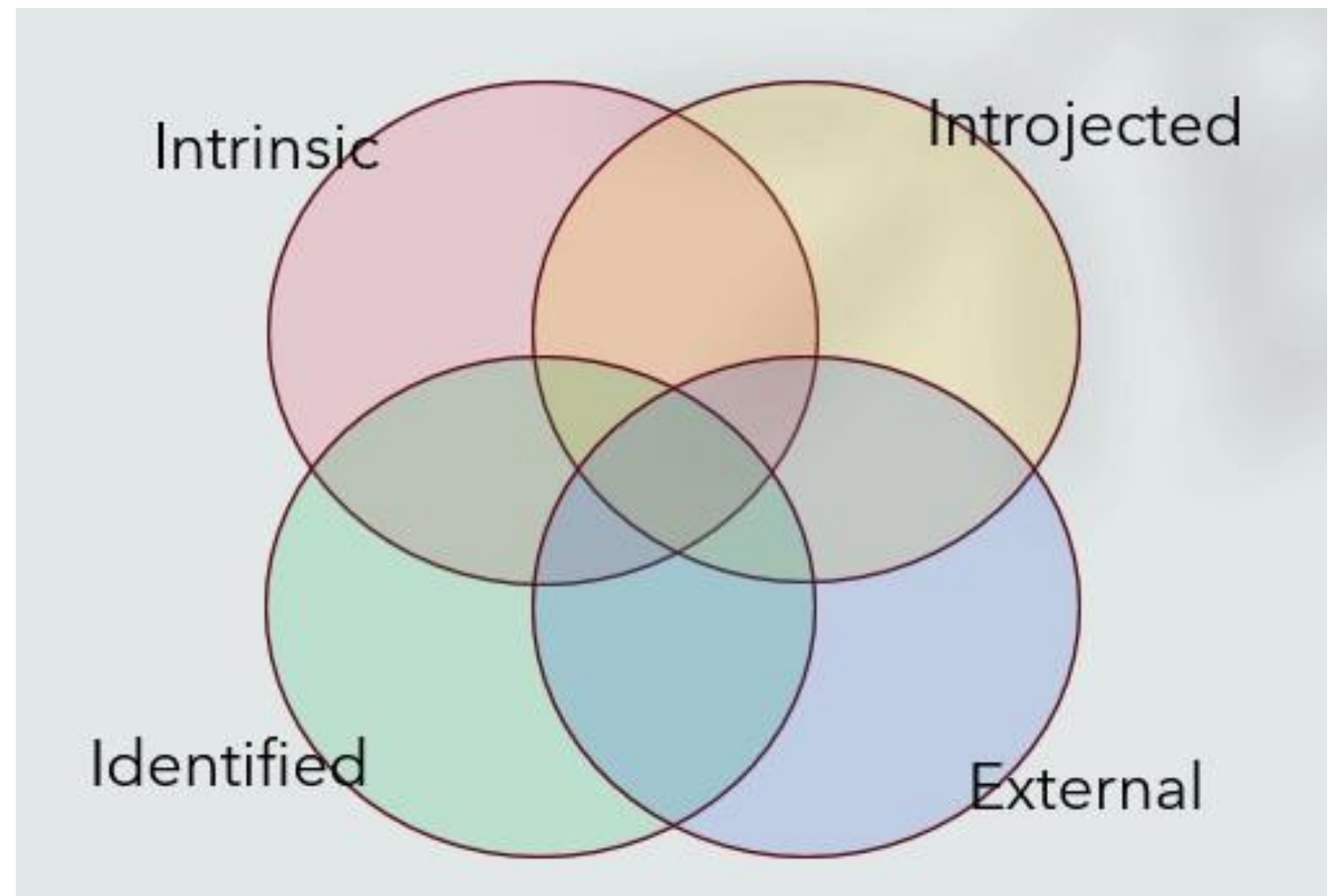
Envy is another motivational pitfall, don't envy those who do hateful or spiteful things against others and appear to get away with it. Don't emulate them don't succumb to the lure of performative cruelty in the belief that it is amusing and will bring you popularity. The laughs will evaporate, and the popularity will eventually turn to shunning.

*"Put your sword back in its place, for all who draw the sword will die by the sword."* - Matthew 26:52

# Motivation Exercise

The following exercise is to help you identify what motivates you.

- Make a copy of the following diagram on a large sheet of paper, A3 is ideal. On a separate sheet write down a short list of goals or objectives
- Firstly, identify the main motivational drive and add it next to the appropriate objectives, e.g. getting up early for work or taking up regular exercise.
- Secondly, see if it intersects with any of the other drives and add it to the diagram in the appropriate space. Use the previous terms for reference.
- If you come up with any negative drivers, note them in red and then try to identify ways to overcome them.







# Soul Investment

**MIGM Darren Rose 98°**



I have said before that joining a Masonic Order is a commitment of the Body, studying the Mysteries is a development of the Mind, and persevering in the Works is an investment of the Soul.

There can be no profit or growth of capital without the correct amount of investment. In this instance, the laws of finance provide a perfect analogy to the duties of being a Mason. Like a good investment, you must contribute to your funds, but you always get out more than you put in, with compound interest.

Masonic Orders have been suffering a decline in recent decades, and this may be turning around. However, it is certainly not quite to the level of healthy membership that was once a given in the 19<sup>th</sup> and early 20<sup>th</sup> centuries. We are a different people and culture today: we have become accustomed to the use of digital devices, and the impact of social media on our attention spans has been deleterious to say the least. Concentration is investment too. ➔

The Masonic studies are deep and wide ranging, and in an esoteric Egyptian Order such as ours, with its active techniques and transformative currents, the required study is even deeper, and in many instances essential for the safe execution of our more practical works. Enthusiasm for the subject matter is crucial; one must *burn within*, with a hunger and desire for the Mysteries.

The Symbolic Lodge is both an archetypal and generalised presentation of the entire symbolism of the Mysteries (albeit heavily veiled and concealed), but also a perfect training ground for those who are new to the Esoteric Sciences. The elements of the first Three Degrees are simple at first, but

they are always with us as we progress to the deeper and more complex levels of study and practice. The Square, the Compasses, the Rule, the Plumbline and the Level are eternally useful in every Degree of our Mysteries, reminding us of the radical geometry at the baseline and heart of Universal Order.

They also remind us that simple things are not to be dismissed as *elementary*, just because they are *elemental*. The Universe is a subatomic pixelation of strong and weak forces; an infinite fractal kaleidoscope of creation, destruction and renewal. Our Mysteries are designed to equip you with the right tools for safe navigation. ➔







Everyone brings their own unique and separate qualities to the Degrees of the Egyptian Rite – we even start some of our correspondence and speeches with a mention of our Brethren in their “*degrees and qualities*”. Nobody is completely equal in ability, knowledge, skill or capacity, but all are equal in potential, worth and contributive power. The Universe has a way of bringing the right community together, and when it does, we find naturally that the strength in one person may support the weakness in another. This is how all great cathedrals are built, by utilizing the principles of Geometry to balance and counterbalance the multitude of weight and shape differentials that exist between every brick and stone in the structure. A good order, and a good society, is a mirror of this. It is also true that one cannot assess another’s strengths or weaknesses just by outward appearances, or even stereotypical assumptions. Equity allows one to find out naturally, at one’s own pace, while being supported. Miracles happen.

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When you join our Order, be prepared to commit to the works for at least three years, or at least until you reach the Degree of Master Mason – don’t give up halfway. Think about how much effort your Brethren and the Order at large make to allow you the chance to receive Initiation, a rare gift in contemporary society. Don’t you think such a gift deserves to be honoured through regular attendance, timely payment, and communal support? Of course it does. Just like a gym membership, you pay for what the gym provides, but you must still attend and make the effort to benefit. When you affiliate to the Order, the

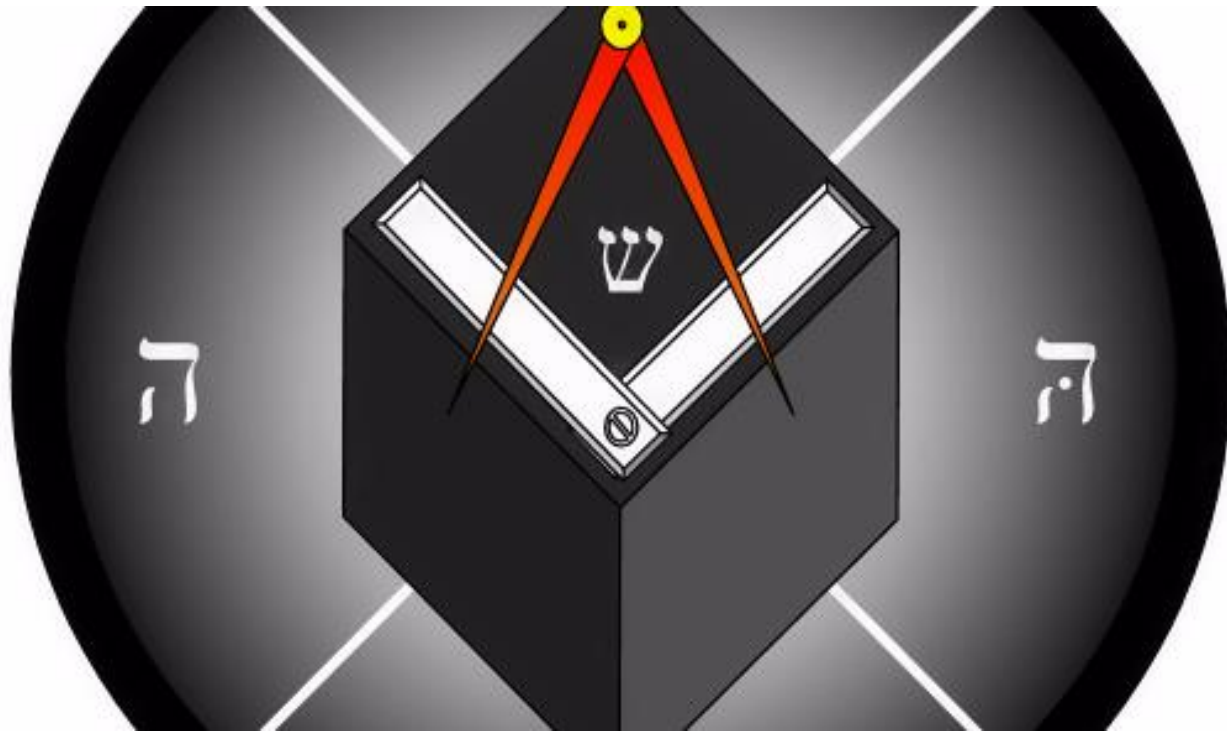
requirement is the same. You are joining the EMO UK from another Order because you sense or believe the EMO UK has something you are still seeking and haven’t yet found. If you discover it here, then be a faithful and supportive Brother, or Sister. Share the joy of what you have found with others, who will certainly benefit as you are benefiting – is that not the fraternal and sororal thing to do? It’s as simple as making a quiet suggestion, a quiet nudge. When we honour our Masonic investments, we gain *with interest*, and profit and pleasure are the result.♀





# 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. Testimonials may be found here:

<https://www.emo.org.uk/testamonials>

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





# And The Word Was God

V Bro. M.: C.: 6°



In 1962, an important book comes out and it becomes a classic in linguistics and philosophy of language: “How to do things with words”, a collection of lessons by John Austin, a British philosopher. John Austin wanted to explain how ordinary language works, and he noticed and formalised that not all sentences that we use describe facts of the world. Some sentences represent actions themselves. He calls these sentences performative. For example, the sentence:

- “I bet £10 that it will rain tomorrow” creates the bet;
- “I name this ship ‘Queen Elizabeth’” names the ship;
- “I do” (said by the bride and groom) makes them married

It is common knowledge how the choice of certain words is fundamental in rhetoric to have the right effect on the audience – politicians and marketers choose words very accurately, because sometimes words with the same meaning can have very different connotations. ➔

Because of these different connotations, some anthropologists and philosophers noticed how language determines, in part, in what “flavour” we see the world.

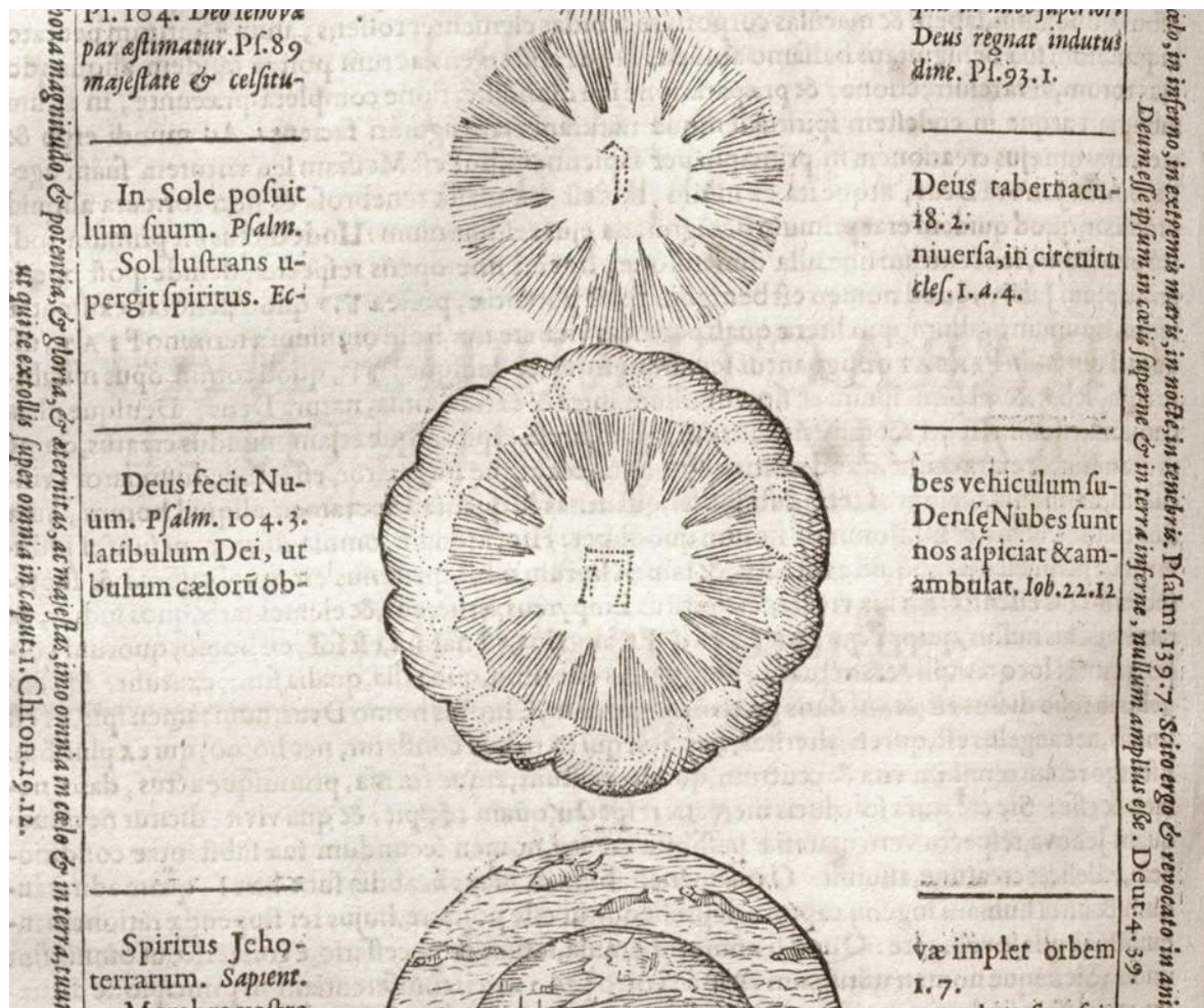
So, even in our secular Western society, stripped of sacrality, there is still a trace of the fact that the use of language is an action with consequences. However, we have too much of it. We are flooded with words – and their consequence. Our society produces recorded and written words at a pace never seen before in history. So much so that we have an inflation of language. Most of what we say and write follows patterns that we inherit and repeat mechanically, without intention.

In the esoteric aspects of religions, the power of words is fundamental. In many cosmogonies, the world and all things in it are created by the divinity either saying or singing their names. Divine names for example are intonated and used in kabalistic settings in a similar way to how Buddhism uses mantras and Christians use the rosary. They are used for healing, or as a prayer or invocation. Usually, traditional, liturgical languages are used (Latin, Greek, Hebrew), and words are often spelled and considered letter by letter, considering the gematric value of these words, and their connections and meanings studied. In some Masonic rites, the Works are opened with John 1,1:

*“In the beginning was the Word, and the Word was with God, and the Word was God.”*

The Gospel of Saint John is dated around 100 AD. It is the last one of the 4 canonical, and it is often said that it has “gnostic” influences, as well as being written in the context of Hellenistic Judaism, a community that adapted Judaism and the Greek philosophical background. It is written in Greek, and in Greek what we translated as “Word” is *Logos*. In that context, Logos (literally: “discourse” or “reason”) is the cosmic intelligence, an aspect of God that is also identified, once incarnated, with Christ. Let us remember that everything in Freemasonry is a symbol. ➔





St. John (the Winter Solstice, and one of the two patrons of Freemasonry) points us to the New Alliance, to Hellenism (a moment of history when different philosophies and religions met – some that would have otherwise remained at perpetual distance...), to the power of Words and language. This power of Words can be seen in action when we open the Lodge.

In some rites of Freemasonry, a certain Word is made to pass from the WM to other Officers. Just like the Word was able to build the world, the Lodge is also built each time.➔

What do we make of this into our daily life?

When the Soul of the departed was conducted before the tribunal of Osiris to be judged with the Weighing of the Heart and the 42 Negative Confessions (to declare he/she did not commit sin), if judged positively he/she would be deemed *Maa-Kheru*, that is: “true of voice”, or “justified”.

In the words of Guénon, Freemasonry is not “bound to any particular philosophical opinion, that it is no more spiritualist than materialist, no more deist than atheist or pantheist in “*the ordinary sense of all these terms*” (René Guénon, in *Studies in Freemasonry and the Compagnonnage*, 1964 - we emphasise the final gloss). A Freemason does not have to be Christian, or Monotheist either. In Lodge, we learn to be free and to aspire to be wise. *Free* means that we promise to choose our path and let others choose theirs. *Wise* means that we try to learn from any experience and be tolerant with what we learn. I think we can fruitfully learn -- each their own way and according to their inclinations -- from any philosophy.

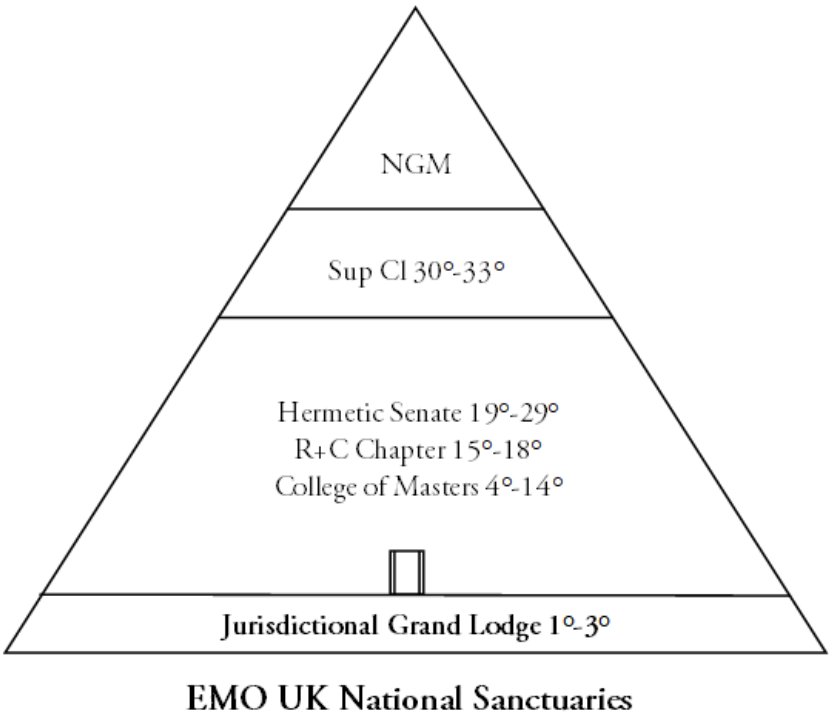
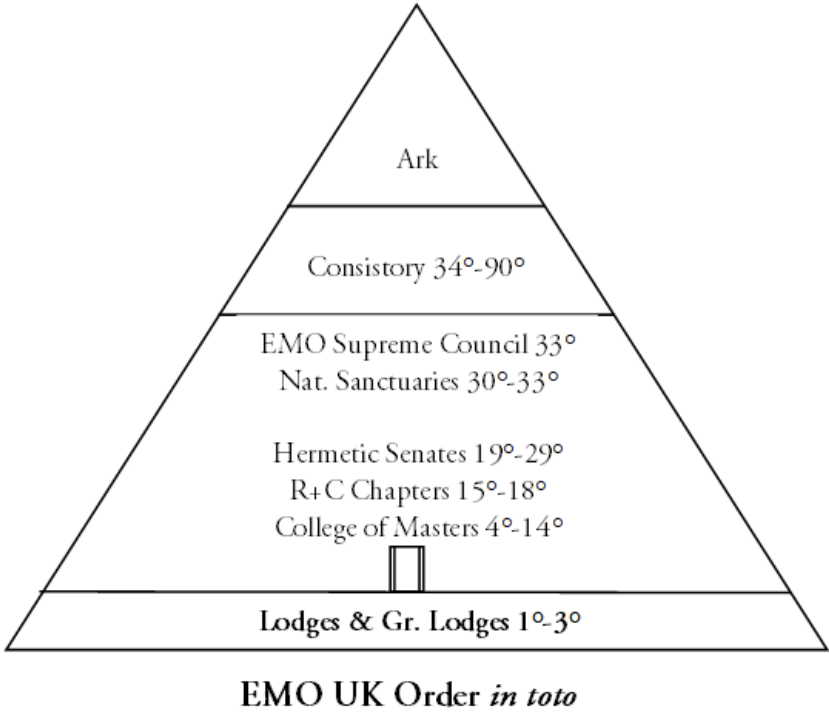
What I asked myself in front of John 1,1 is: if the Word is God, where can it be found? My personal and temporary, partial answer is that it can be an invitation to reconsider the power of words. Going back to the beginning of the piece, where I mentioned the inflation of language, I think our ritual invites to re-discover the weight of words. A word, a thought, an intervention, a speech, can build, improve or ruin our world(s): a friendship, a couple, a family, a country. Humans are gifted with a unique vocal apparatus, which permit us to develop a sophisticated language and thought structure.

When we speak, we can choose to simply exercise it as it comes, or give it a meaning. The exercise we can try to do, that I will try to do, although certainly struggling, is to be aware of the power of words, and to recognise the wisdom of those who say what they think, say what is useful, and do not say anything when they choose not to.

I have spoken. ♀



# PYRAMIDS OF THE ORDER



# Pyramid of Memphis: The Fifth 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 **FIFTH** Mansion of the EMO UK is the **Sublime Consistory**, also known as the **Greater Mysteries**.

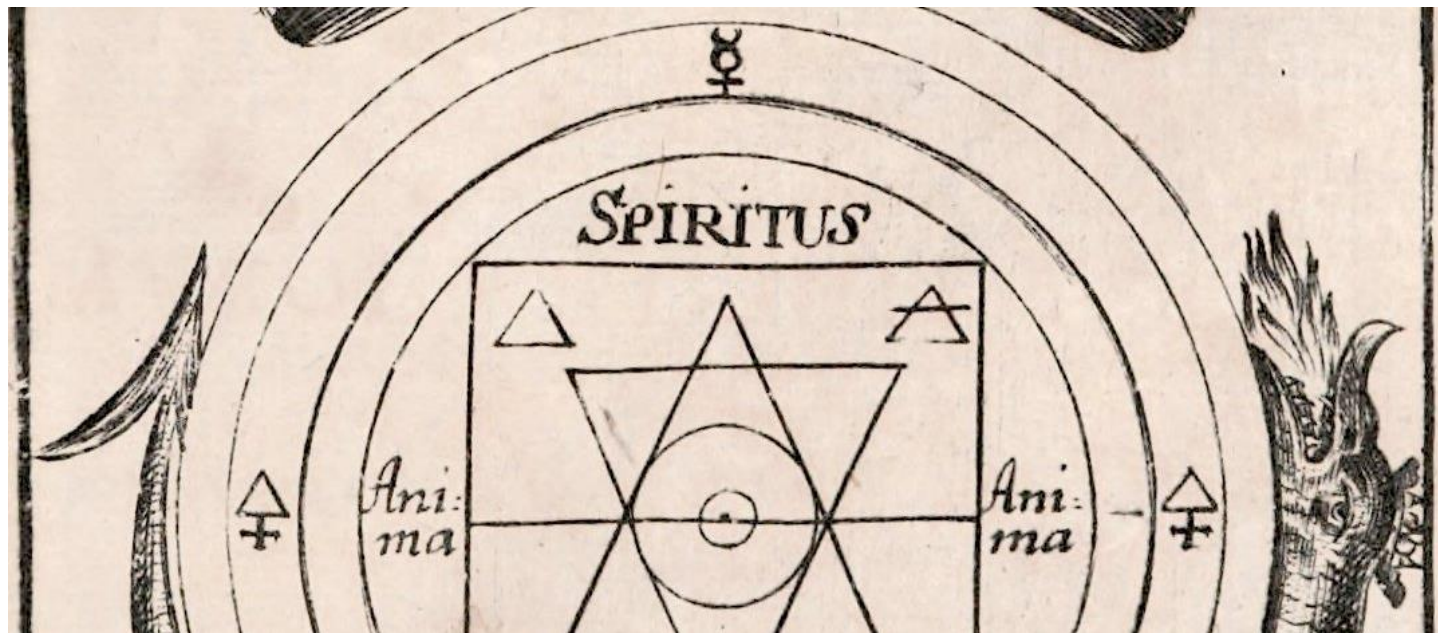
The Consistory is run by those Principal Officers having attained the 72nd Degree and above. They are collectively termed *Sublime Sages*, *Alchemists* and *High Priests*.

The Consistory is a practical School of the Mysteries conveying the highest levels of Initiation and Transmission. It operates as an independent body, under the Jurisdiction of the Sovereign Sanctuary. It keeps its own materials

and performs its own administrative duties. It recommends worthy Illustrious Brethren for elevation to the Consistory, and the Council of Sublime Sages. The Consistory opens in many Degrees of the Rite of Memphis, Mizraim and the Traditional Egyptian Rite; all must be performed in full ceremonial. These are the Greater Mysteries, ending with the entrance into the *Arcana Arcanorum*.

Every Member of the EMO UK must enter a Supreme Council before they are permitted to enter the Degrees of the Sublime Consistory.➔





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

**34° Knight of Scandinavia**

**35° Knight of Sirius-Sothis**

**43° Sub.: Hermetic Sage**

**49° Sub.: Sage of the Pyramids**

**55° Sub.: Orphic Doctor**

**62° Sub.: Sage of Eleusis**

**66° Grand Conservator**

**70° Prince of Light**

**72° Sub.: Sage of Wisdom**

**76° Matriarch of Isis**

**81° Patriarch of Memphis**

**86° Sub.: Philosopher of Kab**

The *Knight Errant* Degrees from the 34th to the 43rd concern the mastery of the hermetic arts, the necessity of the sacred act of pilgrimage, and the realisation of High Chivalry.

The *Priestly* Degrees from the 44<sup>th</sup> to the 66<sup>th</sup> constitute a form of Masonic Priesthood, where the practice of Universal Religion and the true Gnostic Faith are inculcated.

The *Sublime Sage* Degrees from the 67<sup>th</sup> to the 86<sup>th</sup> constitute the highest levels of the Mysteries of Egypt, and the secret Revelation of the true nature of the Goddess and Her Wisdom.

In addition to the practical curriculum, we also continue further transmissions during each Degree ritual. These transmissions are highly 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.

The rituals of the Sublime Consistory are distinctly gnostic and astro-theurgical in nature. Their symbolism expands to the Universal and the Supercelestial, and perpetuates the ancient roles of Knight, Priest and Sage. Some of the rituals are large and involve a collective effort, whereas others are more spiritually intimate, and others still are purely energetic in nature.

The Illustrious Mason of the Consistory has risen above the Visible Creation and the World of Matter entirely. Like a Knight of King Arthur embarking upon a new and dangerous quest, they become the Knight Errant of the Forests Adventurous, seeking

the many roads and paths into the Realms of the Half-Seen and the Unseen, to locate and find the Priceless Treasure that lies in the depths of Existence, and within themselves.

The Knight, following the dictates of Hermes Trismegistus and all Sages, begins to comprehend the Unity behind every symbolic system, and how the Regimen of Powers reveals itself as ubiquitous and universal. Here, they begin to realise the Divinity in all religions, all faiths, all philosophies, all traditions.

At this point, quite naturally, they shed the Armour of the Soul and replace it with the White Robes of the Priesthood, climbing through the Minor and Major Orders to become a true Child of the Most High. They must attain the true Exaltation of the Soul.

Once this is achieved, a dazzling new dawn breaks within them, revealing the Endless Horizons of the Eternal and Beatific Land, where moth and dust corrupt not. Once they stabilise themselves in this Realm of Gnostic Light, beneath the gaze of the *Aeons*, they are at last able to Hear the Voice of Truth. Only then are they fit for the title *Sublime Sage* of the Consistory. They pass into the Invisible Halls Above, never to return. ♀



## “Past Masters”

W. L. Wilmshurst (1867-1939), Masonic scholar



*Our Past Master in this issue is W. Bro. W. L. Wilmshurst, and we share an extract from his famous work, *The Meaning of Masonry*, 1922.*

“I have said already that Masonry is a modern perpetuation of great systems of initiation that have existed for the spiritual instruction of men in all parts of the world since the beginning of time. The reason for their existence has been the obvious one, resulting from the cardinal truth already alluded to, that man in his present natural state is inherently and radically imperfect; that sooner or later he becomes conscious of a sense of loss and deprivation and feels an imperative need of learning how to repair that loss. The great world-religions have been ordained to teach in their respective manners the same truths as the Mystery systems have taught. Their teaching has always been twofold. There has always existed an external, elementary, popular doctrine which has served for the instruction of the masses who are insufficiently prepared for deeper teaching; and concurrently therewith there has been an interior, advanced doctrine, a

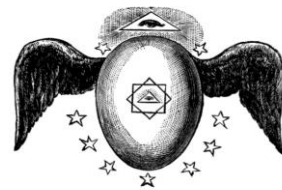
“

...the intention of Masonry was to deal solely and simply with the greater science of soul-building...

”

more secret knowledge, which has been reserved for riper minds and into which only proficient and properly prepared candidates, who voluntarily sought to participate in it, were initiated. Whether in ancient India, Egypt, Greece, Italy or Mexico, or among the Druids of Europe, temples of initiation have ever existed for those who felt the inward call to come apart from the multitude and to dedicate themselves to a long discipline of body and mind with a view to acquiring the secret knowledge and developing the spiritual faculties by means of experimental processes of initiation of which our present ceremonies are the faint echo. It is far beyond my present scope to describe any of these great systems or the methods of initiation they employed. [...] Thenceforward, from being related to the trade which deals in stones and bricks, the intention of Masonry was to deal solely and simply with the greater science of soul-building; and, save for retaining certain analogies which the art of the practical stone-mason provided, thenceforward it became dedicated to purposes that are wholly spiritual, religious and philosophic.” – *Excerpt, Chapt 2, Pg 64-66*





### A SHORT CATECHISM OF ALCHEMY (Attributed to Baron Tschoudy, 1766)

Q. What is the chief study of a Philosopher?

A. It is the investigation of the operations of Nature.

Q. What is the end of Nature?

A. God, Who is also its beginning.

Q. Whence are all things derived?

A. From one and indivisible Nature.

Q. Into how many regions is Nature separated?

A. Into four palmary regions.

Q. Which are they?

A. The dry, the moist, the warm, and the cold, which are the four elementary qualities, whence all things originate.

Q. How is Nature differentiated?

A. Into male and female.

Q. To what may we compare Nature?

A. To Mercury.

Q. Give a concise definition of Nature.

A. It is not visible, though it operates visibly; for it is simply a volatile spirit, fulfilling its office in bodies, and animated by the universal spirit-the divine breath, the central and universal fire, which vivifies all things that exist.

Q. What should be the qualities possessed by the examiners of Nature?

A. They should be like unto Nature herself. That is to say, they should be truthful, simple, patient, and persevering.

Q. What matters should subsequently engross their attention?

A. The philosophers should most carefully ascertain whether their designs are in harmony with Nature, and of a possible and attainable kind; if they would accomplish by their own power anything that is usually performed by the power of Nature, they must imitate her in every detail.

Q. What method must be followed in order to produce something which shall be developed to a superior degree than Nature herself develops it.

A. The manner of its improvement must be studied, and this is invariably operated by means of a like nature. For example, if it be desired to develop the intrinsic virtue of a given metal beyond its natural condition, the chemist must avail himself of the metallic nature itself, and must be able to discriminate between its male and female differentiations.

Q. Where does the metallic nature store her seeds?

A. In the four elements.

Q. With what materials can the philosopher alone accomplish anything?

A. With the germ of the given matter; this is its elixir or quintessence, more precious by far, and more useful, to the artist, than is Nature herself. Before the philosopher has extracted the seed, or germ, Nature, in his behalf, will be ready to perform her duty.

Q. What is the germ, or seed, of any substance?

A. It is the most subtle and perfect decoction and digestion of the substance itself; or, rather, it is the Balm of Sulphur, which is identical with the Radical Moisture of Metals.

Q. By what is this seed, or germ, engendered?

A. By the four elements, subject to the will of the Supreme Being, and through the direct intervention of the imagination of Nature.

Q. After what manner do the four elements operate? ➔

A. By means of an incessant and uniform motion, each one, according to its quality, depositing its seed in the centre of the earth, where it is subjected to action and digested, and is subsequently expelled in an outward direction by the laws of movement.

Q. What do the philosophers understand by the centre of the earth?

A. A certain void place where nothing may repose, and the existence of which is assumed.

Q. Where, then, do the four elements expel and deposit their seeds?

A. In the ex-centre, or in the margin and circumference of the centre, which, after it has appropriated a portion, casts out the surplus into the region of excrement, scoriae, fire, and formless chaos.

Q. Illustrate this teaching by an example.

A. Take any level table, and set in its centre a vase filled with water; surround the vase with several things of various colours, especially salt, taking care that a proper distance intervenes between them all. Then pour out the water from the vase, and it will flow in streams here and there; one will encounter a substance of a red colour, and will assume a tinge of red; another will pass over the salt, and will contract a saline flavour; for it is certain that water does not modify the places which it traverses, but the diverse characteristics of places change the nature of water. In the same way the seed which is deposited by the four elements at the centre of the earth is subject to a variety of modifications in the places through which it passes, so that every existing substance is produced in the likeness of its channel, and when a seed on its arrival at a certain point encounters pure earth and pure water, a pure substance results, but the contrary in an opposite case.

Q. After what manner do the elements procreate this seed?

A. In order to the complete elucidation of this point, it must be observed that there are two gross and heavy elements and two that are volatile in character. Two, in like manner, are dry and two humid, one out of the four being actually excessively dry, and the other excessively moist. They are also masculine and feminine. Now, each of them has a marked tendency to reproduce its own species within its own sphere. Moreover, they are never in repose, but are perpetually interacting, and each of them separates, of and by itself, the most subtle portion thereof. Their general place of meeting is in the centre, even the centre of the Archeus, that servant of Nature, where coming to mix their several seeds, they agitate and finally expel them to the exterior.

Q. What is the true and the first matter of all metals?

A. The first matter, properly so called, is dual in its essence, or is in itself of a twofold nature; one, nevertheless, cannot create a metal without the concurrence of the other. The first and the palmary essence is an aerial humidity, blended with a warm air, in the form of a fatty water, which adheres to all substances indiscriminately, whether they are pure or impure.

Q. How has this humidity been named by Philosophers?

A. Mercury.

Q. By what is it governed?

A. By the rays of the Sun and Moon.

Q. What is the second matter?

A. The warmth of the earth -otherwise, that dry heat which is termed Sulphur by the Philosophers.

Q. Can the entire material body be converted into seed?

A. Its eight-hundredth part only-that, namely, which is secreted in the centre of the body in question, and may, for example, be seen in a grain of wheat.

Q. Of what use is the bulk of the matter as regards its seed?

A. It is useful as a safeguard against excessive heat, cold, moisture, or aridity, and, in general, all hurtful inclemency, against which it acts as an envelope.

Q. Would those artists who pretend to reduce the whole matter of any body into seed derive any advantage from the process, supposing it were possible to perform it?

A. None; on the contrary, their labour would be wholly unproductive, because nothing that is good can be accomplished by a deviation from natural methods.

Q. What, therefore, should be done?

A. The matter must be effectively separated from its impurities, for there is no metal, how pure soever, which is entirely free from imperfections, though their extent varies. Now all superfluities, cortices, and scoriae must be peeled off and purged out from the matter in order to discover its seed.

*Excerpt.*





# Equity Versus Elitism

Grand Sanctuary, EMO UK



In Egyptian Masonry, we make frequent reference to the three principles of Liberty, Equality and Fraternity (and Sorority). Although this is often attributed to the 18<sup>th</sup> century French origins of the Rite, its roots go far deeper, connecting to the much earlier German phrase *Licht, Liebe, Leben*, or Light, Life and Love. In the triplication of these Moral and Existential Principles, not only are we acknowledging the Great Architect of the Universe as the Emanator of all Sublime Truths, but also the ubiquity of Triangulation. The Golden Mean of the Greek Philosophers has long warned us of the importance of avoiding polarization, separatism and the dangers of binarism by applying the Equilibrating Third Principle. Whenever we see the effects of division in society, culture, politics, religion, relationship dynamics, the workplace, or even in ourselves, we must treat this as a philosophical Red Flag: we have lost our empathy, we have lost our perspective, we at risk of going too far into conflict.

In the EMO UK, we understand that people and societies are far from perfect, and that the seeking after Perfection is the purpose of the spiritual works we preserve.

However, we also know that the systematic enabling of division, stereotyping, prejudice, bigotry, and rank elitism will *most certainly* drag us down into the Abyss, where only misery, ignorance, suffering and dissolution are possible. To believe otherwise – to believe that one’s own personal exceptionalism will protect one from such consequences, is pure immorality and blind delusion. It is like believing that closing one’s eyes will save one in a car crash. We believe that all people are capable of wonderful things, and that we

will only truly discover this when we continue to be fair, equitable, meritocratic and inclusive.

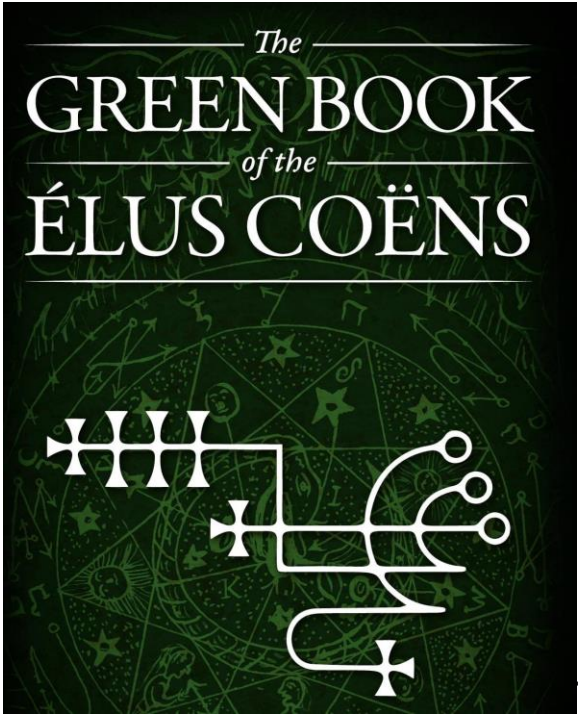
Not everybody can win at every game, nor can a winner win every time. Those who have been down will never remain so indefinitely. This is a natural law. To attempt to work against this law is foolish at best, and Evil at worst. The Egyptian Rite is full of wonderful advice, guidance, and first principles which the world truly needs at this time. Through working *together*, and not being divided into boxes (however typical) we will be able to find that Third Mediating Principle. We will be able to heal the world, heal our communities, and heal ourselves. ♀







# Recommended Titles



## The Green Book of the Elus Coens

By Stewart Clelland, Josef Wages, Steve Adams

An important contemporary source work on the French mystical system of the Elus Coen. Highly recommended.

**Publisher :** Lewis Masonic

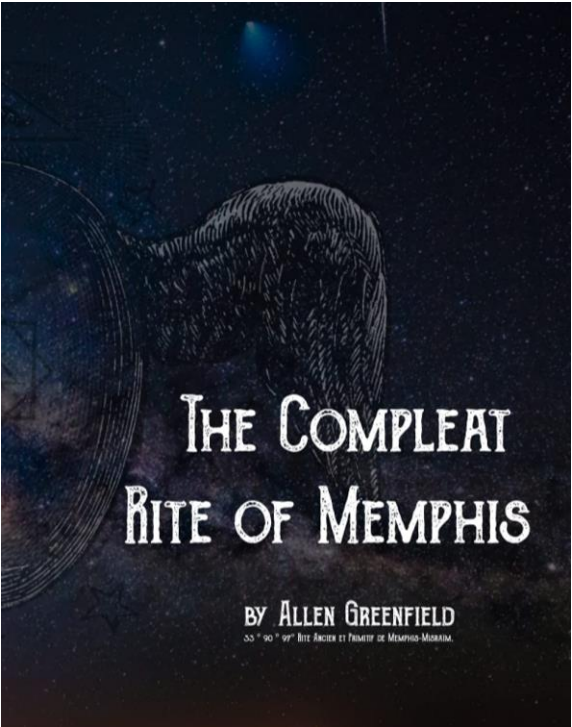
**Publication date :** 7 Jun. 2021

**Language :** English

**Print length :** 445 pages

**ISBN-10 :** 0853185999

**ISBN-13 :** 978-0853185994



## The Compleat Rite of Memphis

By T Allen Greenfield

A classic text on the Rite of Memphis. Recommended for all those studying the Egyptian Rite.

**Publisher :** Independently published

**Language :** English

**Print length :** 163 pages

**ISBN-13 :** 979-8700301213

**Item weight :** 395 g

**Dimensions :** 21.59 x 0.94 x 27.94 cm





Thoth, or DJEHUTI



## The Neteru: THOTH

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.

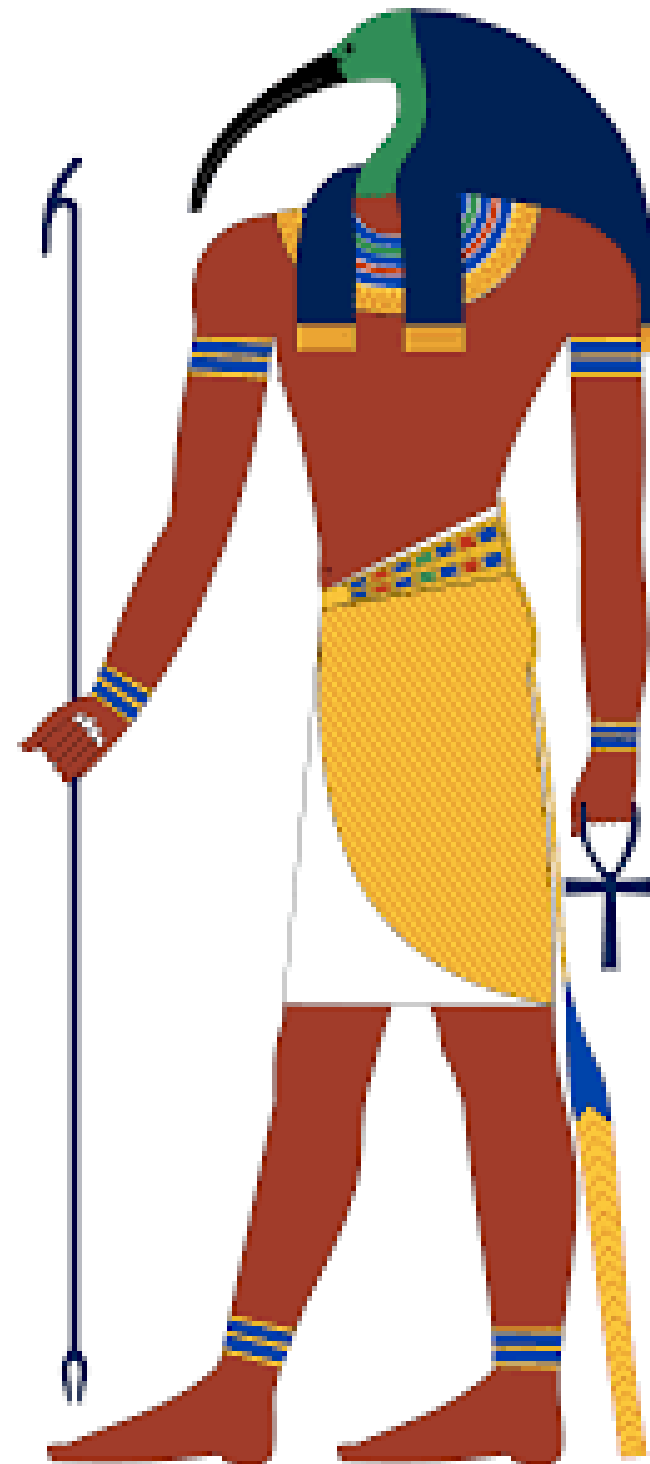
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The Great God THOTH, originally pronounced DJEHWTY, is the First Speaker of the Word, and the Lord of Wisdom, Science, Language and Symbolism. As the God of the Word, he is intimately connected with the Primary Creator, the first deity to awaken in the Creation after Ra Atum. The worship and veneration of Thoth continued throughout the history of Egypt, and even far beyond the Hellenistic period, when the deity was merged with Hermes and later euhemerized as the legendary sage Hermes Trismegistus, the founder of the Hermetic Tradition. Depictions of

THOTH usually show him with the head of an Ibis, a water bird whose beak was identical to the Crescent Moon, and whose poise and intelligence reflected the intellectual grace of the God. Thoth was also associated with A'an, the Baboon or Ape, who was seen as his form in the animal kingdom. Thoth was the Scribe and Record Keeper of the Gods, whose memory reached into eternity. Seated at the right hand of Osiris, Thoth would record the Names and Deeds of every Soul, entering these into the Book of Life, and those of the Evil Ones into the Book of Death. ➔

Thoth was the God of the Moon, by which the Egyptians measured time, as did many ancient ancestral peoples all around the world. The Moon was ever-changing, but ever faithful, illuminating the night just as the Wisdom of Thoth illuminated the darkness of human ignorance. Thoth was depicted holding the Tablet and Stylus of recording, and for this reason he was paired with the Goddess Seshat, the personification of the Calamus Reed and the Goddess of Writing and Inscription. Alongside Anubis, Thoth was seen as a guide to the Soul, but where Anubis guided the Soul through the post-mortem darkness of the Underworld of Duat, Thoth was the guide of the Soul's advancement and entrance into the Heavens of the Gods. As God of Occult Wisdom, many literary works of the Egyptian period were attributed to Thoth. As Lord of Truth and Veracity, incapable of lying, Thoth was considered the consort of MA'AT the Personification of Order, Justice and Righteousness.

As one of the two companions who accompany the Boat of Ra on its cyclical journey, Thoth was believed to have a role in the maintenance of the Universe and universal order, with a divine insight into the Mystery of tides, cycles, currents and unseen processes. Thoth knows the ways of all the *Neteru*, and is therefore the consultant of the Gods, giving wise counsel. As Lord of Khemmenu and Inspirer of Wisdom, Thoth was venerated as the inventor of astrology, astronomy, mathematics, medicine, theology, geometry, and the principle of scientific thought as a whole. Without Thoth, there is neither thought nor reason. In later periods, Thoth and Hermes Trismegistus were even conflated with the Biblical Moses, and seen as contemporaries, or expounders of similar doctrine. Today, the veneration of Thoth as a figure of arcane wisdom continues in the New Age, with many people using the *Emerald Tablets of Thoth the Atlantean*, written by Maurice Doreal in 1930, as source material for ascension and new thought influenced views on the character of Thoth. For us, THOTH is who he always was – the Embodiment of Divine Knowledge. ♀







# Message From The Grand Master



Dear Friends,

In the UK and the US, and other parts of the Western World, hatred and division are being encouraged and enabled all around us. The more sober concerns about immigration and population control have been hijacked, and peaceful protests escalated by some into mindless violence and acts of terrorism and cruelty; certain influences threaten to undo the many decades of progress we have made in

democracy, human rights, international diplomacy, and intercultural respect. As Egyptian Masons, we do not discuss religion or politics in the Lodge, nor do we promote any particular political viewpoint – this is because, historically, Masonry began as a organization promoting social equity and responsibility, as the mutual care within Operative Masonic Guilds was extended to Speculative Members, who could see the benefits of social unity and a way to

bridge the gaps that existed between classes and religious persuasions, and later, nationalities, ethnicities and political persuasions. The aim of Masonry is to unify, harmonise, support and educate good people across the world - this has not changed.

However, when we see the people of the world being manipulated by false narratives and engineered panic, encouraged to dehumanize and mistreat others - especially others caught in a serious crisis not of their own making – and even to mistreat their own fellow citizens, neighbours, co-workers, friends, and family members, *we must protest*.

We must remind everyone that the Human Family is ONE family of many glorious branches. This is a fact of Nature, a fact of Spirit and – despite the efforts of some bad agents to refute or erase it - a fact of DNA and genetics. We all descend from one distant set of ancestors, regardless of how genetic mutation, drift, and differentials have caused us to form different phenotypes, and despite how different environments have produced different historical experiences and cultures.

It is not, nor has it ever been, necessary to erase one's culture and traditions for the

sake of others, and for the greater part, ordinary people do not require us to do so. There is room for all, and there is actually resource enough for all.

When we see the effects of the decisions and exploitations of the past, in Africa and the Global South, we must ask ourselves how these things came to be. We must ask ourselves if, in a desire to move on from the shameful eras of the past, we have truly relinquished the attitudes, assumptions and biases that created those eras in the first place. Are we repeating the mistakes of our ancestors? Are we evolving, or merely reacting in bad faith?

For those of us on a spiritual path, regardless of the Tradition, there is a visible need for the return of Ancient Wisdom; wisdom that has always produced the very best in every civilization and provided solutions against the very worst. A Mason must stand against tyranny and oppression, regardless of its origin – how could a Moral Being operate otherwise? But have we considered whether *we* are the oppressors, whether *we* are the problem, through action, reaction, or apathy? For those of the Spirit, there is most certainly a *right* side and a *wrong* side of history; it is determined entirely by one's Conscience. ♀

## Hymn to Nephthys

“To Nephthys, great friend of the dead, I offer my praise.

Daughter of Geb and star-strewn Nuit, beloved of Set of the shifting sands, mother of careful Anubis, sister and companion of Isis in her sorrow, rider on the night boat, granter of renewal,

I call to you, O goddess; I thank you for your many blessings.

O youngest of the Ennead, well-honored in Heliopolos, you hear the laments of the mourning; you are the solace of those who weep, the comfort of the bereft.

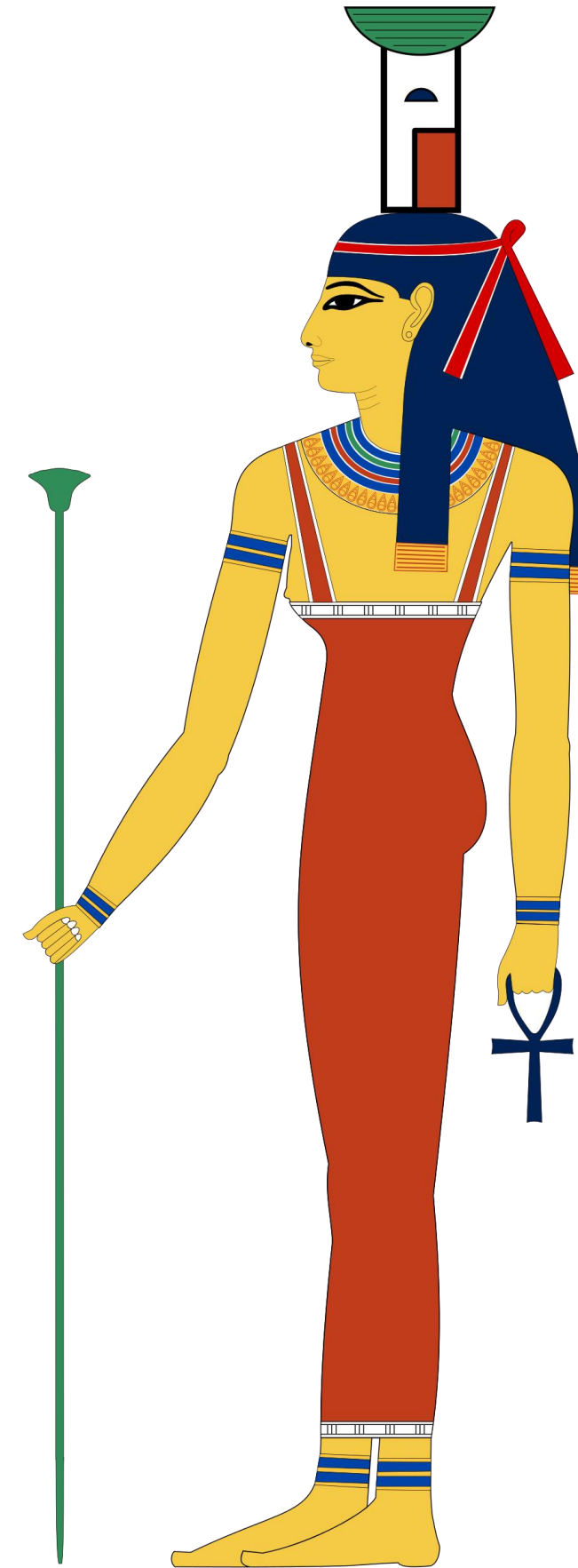
Yours is the care of those who

grieve; yours is the care of the dead.

O lady of the household, mistress of the house, yours too is the warding of women, within and without the home; yours is the tending of mother with child, the easing of travail.

At life’s beginning and at life’s end, yours is the hand that guides us; I praise you, O Nephthys, I honour your calling.”

- **Greekpagan, *Gods of Sand and Water***





## About **KNEPH**

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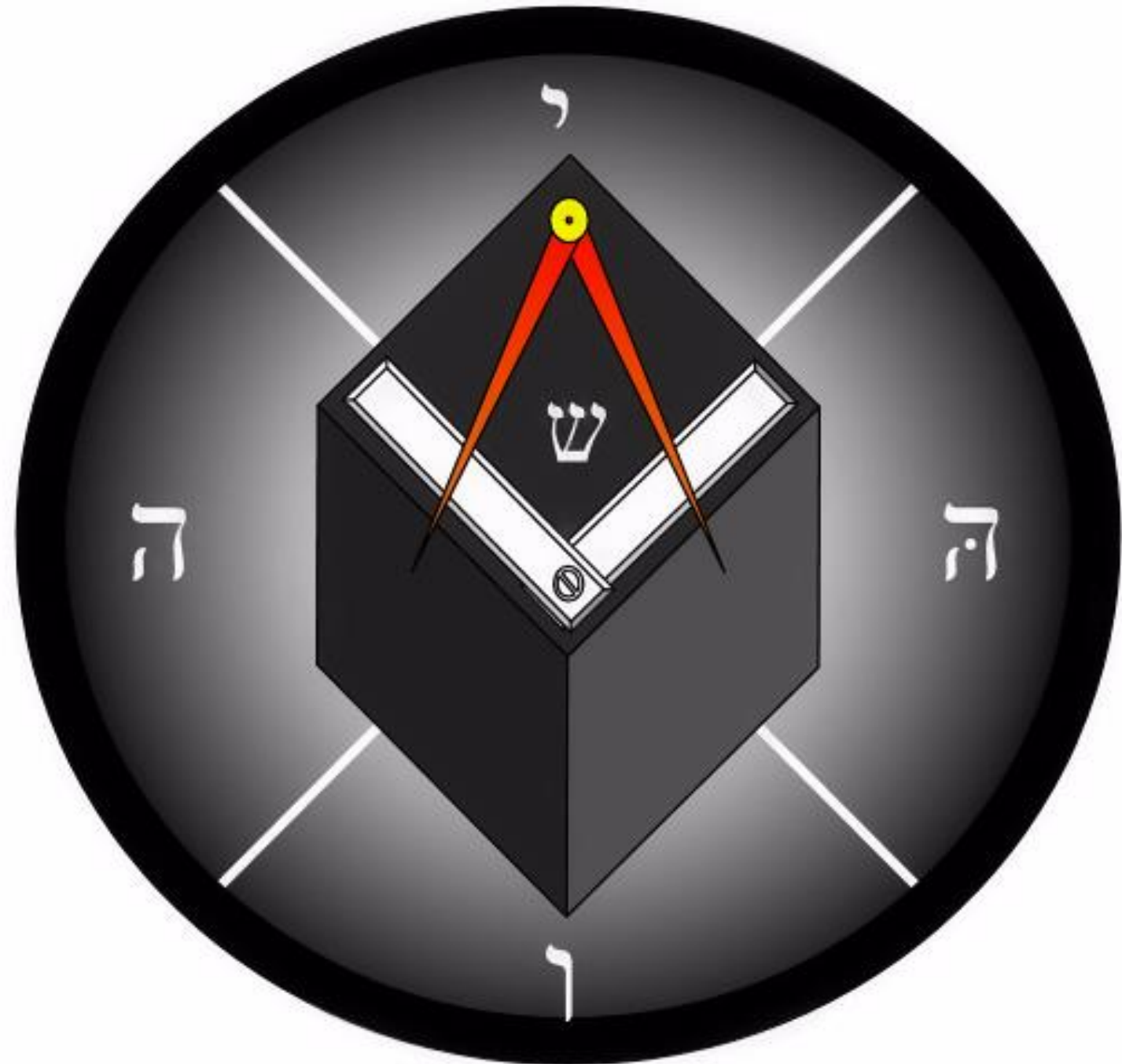
KNEPH is a topical journal issued by the EMO UK, for various short articles and commentaries on Egyptian Masonry, Esoteric Masonry, mysticism, occultism, hermeticism, qabalah, and related subjects. Egyptian Freemasonry is a fraternal and sororal society with esoteric, secular and spiritual aims. Egyptian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

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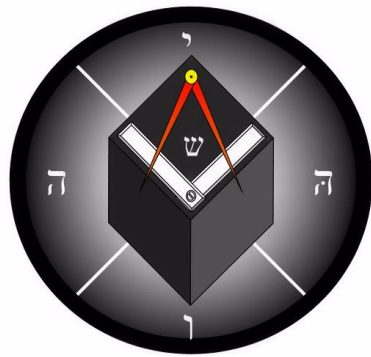
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# KNEPH

THE LIGHT OF EGYPTIAN MASONRY



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