



KNEPH

THE LIGHT OF EGYPTIAN MASONRY



AUTUMN 2026

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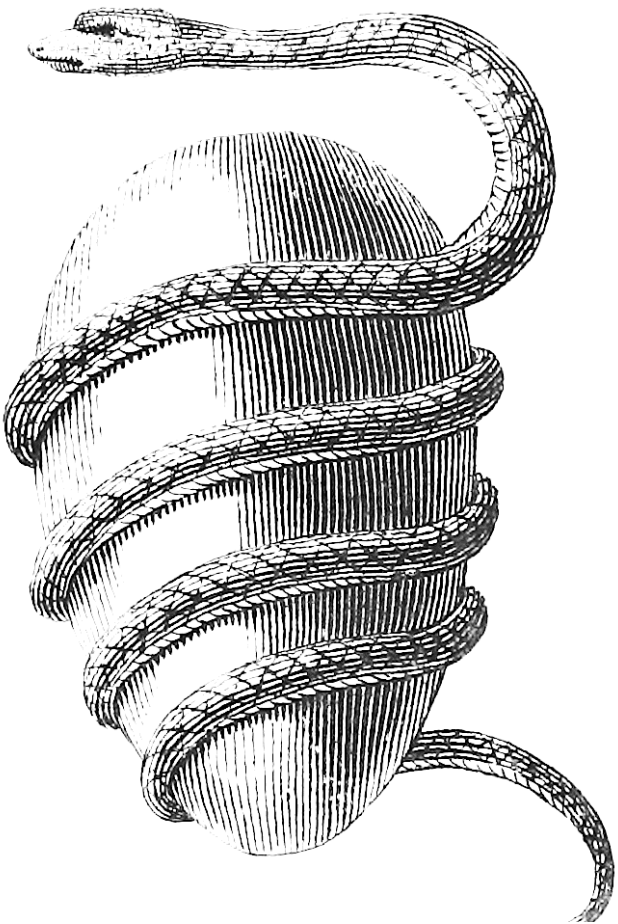
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Kneph: Autumn 2026

Grand Officers, EMO UK



Dear Friends,

We greet you well!

The last year or two has been a time of incredible stress and anxiety for so many people. There seems to be a great heavy wave of energy bringing purgation, elimination, and the kind of intense conflict and friction which always appears before great change. The Planets have been creating the most intense periods of astrological

activity experienced in the last hundred years. Every cycle seems loaded with punch after punch of challenging forces. Frankly, we're all way past exhausted.

Of course, there are *some* for whom the last period has been rather enjoyable, for various reasons. All people have their "seasons". But for the empath, the energy worker, and the conscientious soul, this period has been like a spiritual warzone.

The Sovereign Sanctuary of the EMO UK, in our capacity and responsibility as spiritual tutors and Guardians of the Mysteries, advise all such subtle Souls to seek as much comfort, rest and retreat for themselves as they can possibly and reasonably afford.

If you *can* take some time off for yourself – not necessarily a holiday, but certainly time in the garden, some self-care and conscious relaxation – *do so*, as medicine for your mental and physical health. You don't need to retreat to a monastery in the mountains to find solace in the quietude and peace of The Hermit. One can find Peace anywhere, even in the midst of chaos and confusion, simply by *choosing* peace, every second of every minute. Peace is more than silence or calm – it is a state of Being into which we can attune at will (with a little practice).

Unlike *dissociation*, which closes down our faculties as a way of protecting the psyche from trauma, Inner Peace actually calms the nervous system while *expanding* our faculties, granting us access to mysterious powers, the first and most essential of which is Inner Poise. From that inner *Still Point*, held in the infinite power of the Moment, we can generate anything, respond in any manner, and find or create

any solution.

It is in such liminal moments that our Intuition speaks the loudest, and our Intelligence receives the greatest inspirations. It's easy to find this Peace in silent places, or in the small wee hours, but we can learn to attune to this Peace in the middle of crowd, in the throes of pain, and even in the heat of battle. It is our Divine Birthright; an Immoveable Throne built for the Soul from the perfect metals of our inner nature. In Peace, there is no room for Fear, or Hate, or Despair.

The greater problems of society and the world require the compassionate wisdom of those in positions of power to find fair resolution, but this doesn't mean that the cultivation of your *own* Inner Peace is irrelevant. Each of us is an Individual, absolutely necessary, sovereign and unique. We are simultaneously connected by an unbreakable Human Bond. It is precisely for this reason that narcissism is futile, greed is self-destructive, and cruelty is self-harm. How else could such vices end? It is **Ma'at**.

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,

Gross corruption. Terrible wars. Racial terror. Social division. Abuse and cruelty. The normalisation of wickedness. Base apologism for Evil. What on earth is going on with the world? What on earth is going on with you?

An Order such as ours is humanitarian, spiritually humanist, inclusive, and supportive of the rights and freedoms of every part of Humanity according to the *fair* and *just* interpretations of the law. How could we be anything else, and remain a Spiritual Order dedicated to the Light of the Human Spirit? How could we indulge in equivocation, dissemblance and partiality and still look our readers and members in the face? This is not about *politics*, for we are not political. This is not about *religion*, for we are universalist in our spirituality. This is about Goodness, Justice and Truth. One needs nothing *more*, nor *less*. ➔

The pain experienced by another Human Being – a substantive member of your own extended genetic family – should produce within you *an intense sympathetic pain*, a Wincing of the Soul. This is True Empathy. It is not about performative responses, or virtue signaling dressed as ‘worthiness’ – it is about human decency and a sense of what is fundamentally *fair* and *unfair*.

Don’t let the hypnotic effects of social media or AI hallucinations turn you into a permanent spectator who only *sees* but does not *feel*. This is the Death of the ANIMA, the very Soul within you, and it is the gateway to more than the vices of narcissism, disillusionment and the echo chamber of self-delusion – it is the gateway to Evil, and the Aiding and Abetting of Evil.

Make no mistake, although it may be obvious in the visible consequences we are seeing escalate every day, *it will all come home to roost like the proverbial chicken* for all of those who are guilty of this gravest of Vices.

The good news is that, just as Charity begins at home, so does Remorse, so does Accountability, so does Prevention, and so does De-escalation. Let your goodness, your sense of justice and your personal truth first conquer the *little world* of your own home and family, then that of your friends, should either party prove worthy of the inclusion. Then, move on to the *big world* around you. *Never* lose Hope, dear friends. And never lose *your Humanity*. ♀





Masonic Mentor

V. Bro. Garry Jenner



A Reflection on Learning:

When I first started *baking bread*, I would carefully collect together all the ingredients, weigh and measure them out; mixed them in the order according to the recipe, then leave the dough to rise for the appropriate time it needed to prove. When it was ready for the oven I'd bake it at the appropriate temperature for the suggested length of time, and I would faithfully stick to that approach.

Eventually though, I became more confident and I could work out by *sight* and *feel* the proportions of the ingredients needed, and I could tell how long to leave the dough to prove and work out which oven temperature was best for the type of loaf. →

Baking bread gave me the confidence to try baking other things like cakes and biscuits, cooking more complex meals, and again, over time I no longer needed a recipe book for the things that I did frequently. However, when I want to try something new, or attempt something I haven't done for a long time, I refer to the recipe.

“Oh,” I hear you say, “What's all this got to do with Freemasonry?”

When first we start learning Ritual for example, it will be something new and different. For the Ritual to work it has to follow a set pattern, with actions performed in the correct order. Therefore, it is set out in a Ritual Handbook for us to study, prepare and refer to until we are confident in our practice.

As the Mason becomes more confident in their Ritual, it

becomes memorised and can be recalled at will. Practice and performance establishes confidence and provides the Mason with a stronger sense of self-assurance propelling them on their Masonic Journey.

This is perhaps how life is; if we allow ourselves the confidence to feel, to use our intuition, we will get a lot more out of it.

However, if we just stick to the very strict confines of a recipe book, we don't commit that knowledge to memory, and we remain limited in how we can operate. The fear of getting it wrong, of messing up and making mistakes can paralyse thoughts and actions. We are only human; mistakes are part of us and it's how we learn. If we can't learn from our mistakes and from the mistakes of others, we are at risk of stagnating. ♀



‘THE HIDDEN LIGHT’

MIGM. Darren Rose 98°



Freemasonry always places primary importance in the symbol of LIGHT, which is obvious in the form of its symbolism, rituals and ceremonies. Egyptian Masonry in particular considers LIGHT as the fundamental Substance behind all Form, Life, Existence and Manifestation, when understood correctly. Whether we enjoy the daylight provided by the Sun, or the intimacy of candlelight, or indeed, the Light which illuminates our Dreams and Reveries, we cannot escape its ubiquity and necessity, for without it, all is darkness and obscurity. As obvious as this appears, it is no less a profundity of our existence.

The entire conception of Hermetic Philosophy, the bedrock of our esoteric thought, may be understood in terms of VIBRATION: of light, of correspondences, of subjects and objects and the magnetism between them. This is made practical in works such as the *Greek Magical Papyri*, the works of Zozimus of Panopolis, and the *Cyranides*, which reveal Vibration as Magical. ➔

According to the Mysteries of the Torah, when the Most High first created the Cosmos, or Existence, it was accomplished through the Emanation of the Hidden Light, or the *Ohr HaGanuz*. This Mysterious and Perfect Radiance was later concealed behind the more Manifest and Visible Light of Creation to prevent its profanation and misuse. In the Qabalah, this Light is restored to Humanity only through the completion of the *Tikkun Olam*, or the Restoration of Creation, at which point this Hidden Light may be safely perceived by Humanity once more, now safe from corruption and misuse. The Alchemists, sustaining a Mystery of Old Egypt, posited the existence of the AETHER, a Mysterious and Radiant Substance, an essence of essences, from

which all other Distinct Manifestations, whether physical or spiritual, were fashioned by the Geometrical Will of the Divine Mind. In Egyptian Masonry, we name this force the Masonic Light, the *True Light of Masonry*, which is capable of providing Illumination of more than merely physical or even mental objects; it is a Living Spiritual Radiance which both enlightens and enlivens, carrying within it those marvellous properties by which Healing and Regeneration are made possible, the effects of which would otherwise be termed prodigious, or *miraculous*. The *Ohr HaGanuz* is the primordial spiritual light created by God on the First Day of Creation—before the sun or stars were made. ➔





Visible Light is only one aspect of the vast spectrum of electromagnetic radiation, occupying the frequency range between 750–420 terahertz. It is comprised of photons, massless *quanta* which operate as both particles and waves according to condition (and perspective), and which reflect and refract from multiple surfaces. Our eyes require the spectrum of visible light to see normally, but there is more, even to the properties of natural light. One may consider *radio waves*, *microwaves* and *gamma rays* as forms of Light, albeit naturally invisible and requiring chemicals or machinery to detect and analyze. For the Clairvoyant, especially the type that sees apparitions consciously with the naked eye, there appears to be a connection to the Powers of Vision and an incrementally greater sensitivity to more subtle *Radiation*, even if this is detected in a synesthetic or intuitive manner. In Egyptian Masonry, whenever we speak of LIGHT, it is in the sense of every conceivable type of VIBRATION, which manifests atomic matter at its densest level, and Spirit at its finest.

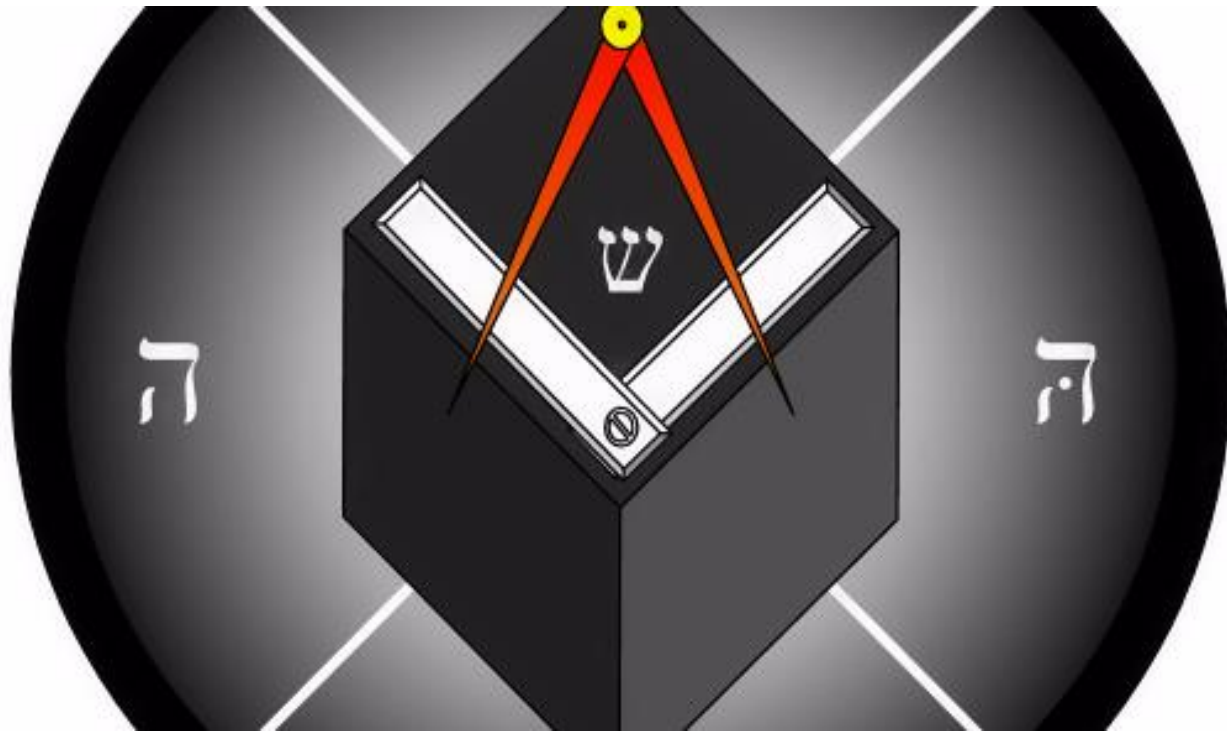
Light itself exudes a miniscule amount of *pressure* upon the objects it illuminates; a pressure caused by the momentum of its particles as it strikes an object. This is too gentle to be felt, in the way we can feel *heat* or *static electricity*, or even *magnetism*, and yet there are some who can feel the presence of physical light even when they are completely blindfolded. How many more can feel the motion of Invisible Light? How few understand It and Its effects? One of the great gifts of the esoteric journey is the opportunity – seldom afforded by the conventions and budget constraints of the sciences

– to explore and investigate the ‘fringe’ aspects of physical phenomena and break out of the dangerous Western habit of assuming that all that *can* be discovered *has* been discovered, and that former discoveries somehow create an unshakeable canon of immutable scientific law. This is not in the *spirit* of true Science, which is always seeking further, and it is most certainly not in the Spirit of Egyptian Masonry. The Mystery of Creation Itself is profoundly enigmatic, and Its multitude of phenomenal expressions will never cease - never be conquered by the frail human intellect alone.♀



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



HOW NOT TO DRINK FROM LETHE

RW Bro. M C



In the *Cabala of Pegasus* (*Cabala del Cavallo Pegaseo*, 1585) Giordano Bruno tells of the ass *Onorio*, who, after death, when approaching the waters of Lethe, only *pretends* to drink, then exit through the *Gate of Horn*. He eventually becomes Pegasus.

Onorio becoming Pegasus through a particular path echoes Apuleius's *Golden Ass*. There's a trope of Initiates raising above their normal human (or metaphorically animal) condition through particular means. What surprised me (or perhaps not) is that Bruno makes Onorio use a *trick* to gain his blessing. In classical literature cunning is not uncommon, and yet it still sounds, at least to our modern ears, as not particularly moral. So, I asked myself, is there a tradition of *avoiding* Lethe? And what is the Gate of Horn? →

What is Lethe?

Lethe is one of the Five Rivers of the Greek Underworld (though Plato refers to it as a *plain*), and it is the River of *forgetfulness**[The other ones being: *Acheron* (sorrow), *Cocytus* (lamentation - Acheron's tributary), *Phlegethon* (fire), *Styx* (separates Earth from the Underworld)]. In some versions, Lethe borders Elysium (the *Elysian fields*, or *Fortunate Isles*, a paradisiac realm located in the Westernmost edge of the world where Heroes, and in later tradition other blessed humans, would be allowed to go). The notion of Lethe is used in traditions accepting *metempsychosis* (transmigration of the soul: Pythagorism, Orphism, Plato) to explain why we do not remember past lives. The "shades" of the dead are required to drink from Lethe's waters to forget their earthly life. This became a literary trope since the classical time. Depending on versions, the cause of forgetfulness is either Lethe's waters, or the effect of its murmuring sound (inducing drowsiness) while passing through the Cave of Hypnos (Sleep)**[According to Pausanias, Hypnos is Muses' best friend. And we note that Mnemosyne is the Muses' mother. So, the arts thrive in sleep and memory].

Avoiding Lethe

There is a tradition where the Initiates would instead drink from the waters of Mnemosyne, either because this knowledge was given to them (in Orphism) or by cunning, as in Bruno. Small golden tablets found in burials in Greece and Southern Italy, and dated between V century BC and III century AD, have inscriptions with a purpose similar to the Egyptian Books of the Dead. They are "passports", or instructions, for the →



(supposedly Orphic) Initiates to orient themselves in the Netherworld. One in particular, found in Southern Italy (Vth cent. BC), recites:

“You will find on the right in Hades' halls a spring, and by it stands a ghostly cypress-tree, where the dead souls descending wash away their lives. Do not even draw nigh this spring. Further on you will find chill water flowing from the pool of Memory: over this stand guardians. They will ask you with keen mind what is your quest in the gloom of deadly Hades. They

will ask you for what reason you have come. Tell them the whole truth straight out. Say: 'I am the son of Earth and starry Heaven, but of Heaven is my birth: this you know yourselves. I am parched with thirst and perishing: give me quickly chill water flowing from the pool of Memory.' Assuredly the kings of the underworld take pity on you, and will themselves give you water from the spring divine; then you, when you have drunk, traverse the holy path which other initiates and bacchantes tread in glory. After that you will rule amongst the other heroes.”

This passage sounds quite similar to other rituals. Let us also see Pausanias (II cent. AD), describing a ritual at the oracle of Trophonios at Lebadeia, in Boeotia:

"He [the suppliant] is taken by the priests, not at once to the oracle, but to fountains of water very near to each other. Here he must drink water called the water of Lethe (Forgetfulness), that he may forget all that he has been thinking of hitherto, and afterwards he drinks of another water, the water of Mnemosyne (Memory), which causes him to remember what he sees after his descent... After his ascent from [the oracle of] Trophonios the inquirer is again taken in hand by the priests, who set him upon a chair called the chair of Mnemosyne (Memory), which stands not far from the shrine, and they ask of him, when seated there, all he has seen or learned. After gaining this information they then entrust him to his relatives. These lift him, paralysed with terror and unconscious both of himself and of his surroundings, and carry him to the building where he lodged before with Tykhe (Fortune) and the Daimon Agathon (Good Spirit). Afterwards, however, he will recover all his faculties, and the power to laugh will return to him."

Our Initiates will read much into this passage.

The Gates of Horn and Ivory

These two gates, like the Gate of the Gods and that of Men, are a classical image, first found in the Odyssey, Book XIX: it is Penelope who explains the concept to Odysseus. Because in ancient Greek the word for "horn" is similar to that for "fulfill" and the word for "ivory" is similar to that for "deceive", “true” dreams are said to come through the gates of horn, false dreams through those of ivory.

In the Aeneid, Virgil makes Aeneas walk in the Underworld and come back through the Gate of Ivory. This seems to imply that his journey was either just a dream, or perhaps that his experience will always be seen as a dream by the Profanes in the living world. ➔



In the modern era, Bruno, instead, makes Onorio walk out of Hades through the Gate of Horn.

Remembering

It is known that Plato made *reminiscence* a pillar of his theory of knowledge: when we get to know or grasp a truth, in fact we just *remember* it. This is particularly relatable when speaking of mathematical and eternal truths, such as Pythagoras' theorem. This poetic image is perhaps how the ancient philosopher meant to

describe, in his own language, the fact that when we grasp a truth by pure intuition, we get an ecstatic sensation of realisation – as if our brain connected to the fabric of reality for a moment. But there is more to it. The occult tradition describes reverie and sleep as states whereby our soul *leaves* (to different extents) the body. In everyday life, we often notice how when in deep concentration or mental wandering we lose connection with our common perceptions, and “wander about” – sometimes for a considerable amount of time. ➔

If we consider these states as a continuum (from a loosening of physical perception in favour of “astral”/mental perception and wandering, with death as the extreme end of the spectrum), we can see how the intuitions and findings that we encounter may be a “fantasy” or a real perception in a different reality – the difference between the ivory and horn gate. We may not be sure about the nature of this reality, but once we open ourselves to accept non-physical perception, we can consider our relation to the things we found thereof. Are (some of) these the “real” dreams of the Gate of Horn?

Do I empathise with a topic, a person, or a place because there are objective reasons, or because I have, in another life, or perhaps in another unconscious moment and place, already known them? Am I perceiving the past, the future, a possibility? Why do other possible situations (living elsewhere, being someone else, having different relatives or partners) feel so real, and sometimes uncanny? Can this explain the phenomenon of perceiving, for an instant, what a parallel life could have been? Are they possibilities, or do they “happen” *somewhere*? And do they have effect only if we become conscious of them?

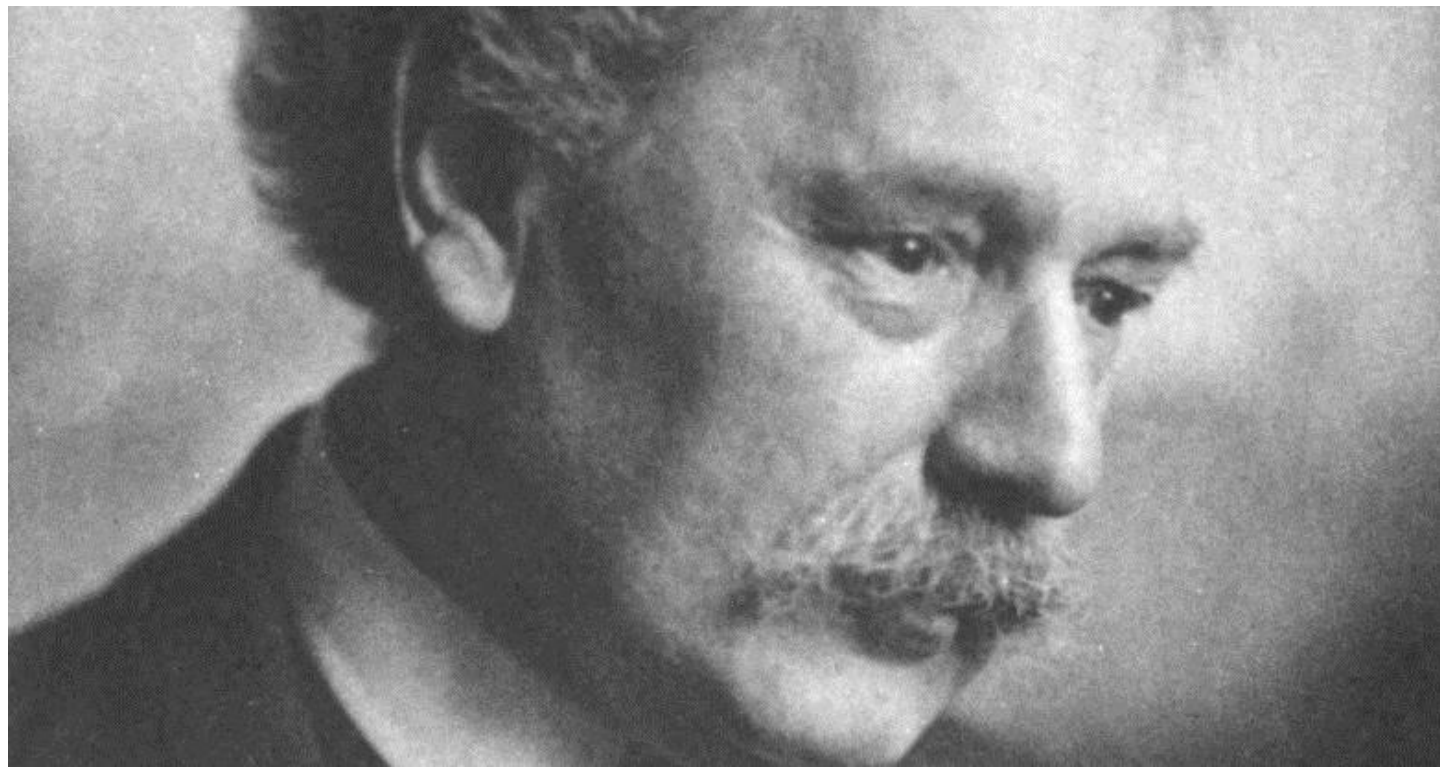
This is precisely why I think that our tradition is crucial in putting us on the path. I find the confidence and centring given by the ritual and the exercises fundamental to know what my main centre is, and therefore looking at other planes with the preparation and critical thinking required to avoid getting lost.

The trope of avoiding Lethe through cunning tricks is something we can leave, at least as we walk our first steps, to the gods or literary characters. While not ruling out being creative with solutions, it is important to have a foundational framework of reference. We humans might need “passports” and instructions, as those of the Orphic tablets. At the same time, in order to even *consider* other lives, or other planes where our events take place, we need to be open and receptive to it. The beautiful trade-off between reception, creativity and vigilance is one of the sublime arts that we strive to learn. ♀



“Past Masters”

Arthur Edward Waite (1848-1925), researcher & mystic



Our Past Master in this issue is A E Waite, a prolific esoteric scholar and member of the Hermetic Order of the Golden Dawn, most famous for his book Pictorial Key to the Tarot, which accompanied the Rider-Waite Tarot illustrated by Pamela Colman Smith.

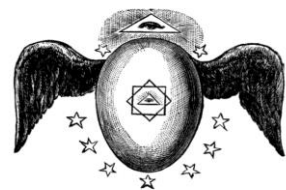
“THE MEANING OF INITIATION. In the first Degree the Candidate's eyes are opened into the representation of a new world, for you must know, of course, that the Lodge itself is a symbol of the world, extending to the four corners, having the height of heaven above and the great depth beneath. The Candidate may think naturally that light has been taken away from him for the purpose of his initiation, has been thereafter restored automatically, when he has gone through a part of the ceremony, and that hence he is only returned to his previous position. Not so. In reality, the light is restored to him in another place; he has put aside old things, has come into things that are new; and he will never pass out of the Lodge as quite the same man that he entered. There is a very true sense in which the particulars of his initiation are in analogy with the process

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of birth into the physical world. The imputed darkness of his previous existence, amidst the life of the uninitiated world, and the yoke which is placed about him is unquestionably in correspondence with the umbilical cord. You will remember the point at which he is released therefrom- in our English ritual, I mean. I do not wish to press this view, because it belongs of right, in the main, to another region of symbolism, and the procedure in the later Degrees confuses an issue which might be called clear otherwise in the Degree of Entered Apprentice. It is preferable to say that a new light- being that of Masonry illuminates the world of the Lodge in the midst of which the Candidate is placed; he is penetrated by a fresh experience; and he sees things as they have never been presented to him before. When he retires subsequently for a period, this is like his restoration to light; in the literal sense he resumes that which he set aside, as he is restored to the old light; but in the symbolism it is another environment, a new body of motive, experience, and sphere of duty attached thereto. He assumes a new vocation in the world.” [Extract: *Some Deeper Aspects of Masonic Symbolism*]



CORPUS HERMETICUM: MIND UNTO HERMES Verses 1-12

(translation by G R S Mead):

1. Mind. Master this sermon (logos), 1 then, Thrice-greatest Hermes, and bear in mind the spoken words; and as it hath come unto Me to speak, I will no more delay.

Hermes. As many men say many things, and these diverse, about the All and Good, I have not learned the truth. Make it, then, clear to me, O Master mine! For I can trust the explanation of these things, which comes from Thee alone.

2. Mind. Hear then, My son, how standeth God and All. God; Æon; Cosmos; Time; Becoming. God maketh Æon; Æon, Cosmos; Cosmos, Time; and Time, Becoming. The Good,—the Beautiful, Wisdom, Blessedness,—is essence, as it were, of God; of Æon, Sameness; of Cosmos, Order; of Time, Change; and of Becoming, Life and Death. The energies of God are Mind and Soul; of Æon, lastingness and deathlessness; of Cosmos, restoration and the opposite thereof; of Time, increase and decrease; and of Becoming, quality. Æon is, then, in God; Cosmos, in Æon; in Cosmos, Time; in Time, Becoming. Æon stands firm round God; Cosmos is moved in Æon; Time hath its limits in the Cosmos; Becoming doth become in Time.

3. The source, therefore, of all is God; their essence, Æon; their matter, Cosmos. God's power is Æon; Æon's work is Cosmos—which never hath become, yet ever doth become by Æon. Therefore will Cosmos never be destroyed, for Æon's indestructible; nor doth a whit of things in Cosmos perish, for Cosmos is enwrapped by Æon round on every side.

Her. But God's Wisdom—what is that?

Mind. The Good and Beautiful, and Blessedness, and Virtue's all, and Æon. Æon, then, ordereth Cosmos, imparting deathlessness and lastingness to matter.

4. For its becoming doth depend on Æon, as Æon doth on God. Now Genesis and Time, in Heaven and on the Earth, are of two natures. In Heaven they are unchangeable and indestructible, but on the Earth they're subject unto change and to destruction. Further, the Æon's soul is God; the Cosmos' soul is Æon; the Earth's soul, Heaven. And God's in Mind; and Mind, in Soul; and Soul, in Matter; and all of them through Æon. But all this Body, in which are all the bodies, is full of Soul; and Soul is full of Mind, and Mind of God. It fills it from within, and from without encircles it, making the All to live. Without, this vast and perfect Life encircles Cosmos; within, it fills it with all lives; above, in Heaven, continuing in sameness; below, on Earth, changing becoming.

5. And Æon doth preserve this Cosmos, or by Necessity, or by Foreknowledge, or by Nature, or by whatever else a man supposes or shall suppose. And all is this,—God energizing. The Energy of God is Power that naught can e'er surpass, a Power with which no one can make comparison of any human thing at all, or any thing divine. Wherefore, O Hermes, never think that aught of things above or things below is like to God, for thou wilt fall from truth. For naught is like to That which hath no like, and is Alone and One. And do not ever think that any other can possibly possess His power; for what apart from Him is there of life, and deathlessness and change of quality? For what else should He make?

God's not inactive, since all things then would lack activity; for all are full of God.➔



But neither in the Cosmos anywhere, nor in aught else, is there inaction. For that “inaction” is a name that cannot be applied to either what doth make or what is made

6. But all things must be made; both ever made, and also in accordance with the influence of every space. For He who makes, is in them all; not stablished in some one of them, nor making one thing only, but making all. For being Power, He energiseth in the things He makes and is not independent of them,—although the things He makes are subject to Him. Now gaze through Me upon the Cosmos that’s now subject to thy sight; regard its Beauty carefully—Body in pure perfection, though one than which there’s no more ancient one, ever in prime of life, and ever-young, nay, rather, in even fuller and yet fuller prime!

7. Behold, again, the seven subject Worlds; ordered by Æon’s order, and with their varied course full-filling Æon! See how all things are full of light, and nowhere is there fire; for ’tis the love and blending of the contraries and the dissimilars that doth give birth to light down shining by the energy of God, the Father of all good, the Leader of all order, and Ruler of the seven world-orderings! Behold the Moon, forerunner of them all, the instrument of nature, and the transmuter of its lower matter! Look at the Earth set in the midst of All, foundation of the Cosmos Beautiful, feeder and nurse of things on Earth! And contemplate the multitude of deathless lives, how great it is, and that of lives subject to death; and midway, between both, immortal lives and mortal, see thou the circling Moon.

8. And all are full of Soul, and all are moved by it, each in its proper way; some round the Heaven, others around the Earth; see how the right move not unto left, nor yet the left unto the right; nor the above below, nor the below above. And that all these are subject unto Genesis, My dearest Hermes, thou hast no longer need to learn of Me. For that they bodies are, have souls, and they are moved. But ’tis impossible for them to come together into one without some one to bring them all together. It must, then, be that such a one as this must be some one who’s wholly One.

9. For as the many motions of them all are different, and as their bodies

are not like, yet has one speed been ordered for them all, it is impossible that there should be two or more makers for them. For that one single order is not kept among “the many”; but rivalry will follow of the weaker with the stronger, and they will strive. And if the maker of the lives that suffer change and death, should be another, he would desire to make the deathless ones as well; just as the maker of the deathless ones, to make the lives that suffer death. But come! if there be two, —if Matter’s one, and Soul is one, in whose hands would there be the distribution for the making? Again, if both of them have some of it, in whose hands may there be the greater part?

10. But thus conceive it, then; that every living body doth consist of soul and matter, whether that body be of an immortal, or a mortal, or an irrational life. For that all living bodies are ensouled; whereas, upon the other hand, those that live not, are matter by itself. And, in like fashion, Soul when in itself is, after its own maker, cause of life; but the cause of all life is He who makes the things that cannot die.

Her. How, then, is it that, first, lives subject unto death are other than the deathless ones? And, next, how is it that that Life which knows no death, and maketh deathlessness, doth not make animals immortal?

11. Mind. First, that there is some one who does these things, is clear; and, next, that He is also One, is very manifest. For, also, Soul is one, and Life is one, and Matter one.

Her. But who is He?

Mind. Who may it other be than the One God? Whom else should it beseem to put Soul into lives but God alone? One, then, is God. It would indeed be most ridiculous, if when thou dost confess the Cosmos to be one, Sun one, Moon one, and Godhead one, thou shouldst wish God Himself to be some one or other of a number!

12. All things, therefore, He makes, in many ways. And what great thing is it for God to make life, soul, and deathlessness, and change, when thou thyself dost do so many things? For thou dost see, and speak, and hear, and smell, and taste, and touch, and walk, and think, and breathe. And it is not one man who smells, a second one who speaks, a third who touches, another one who smells, another one who walks, another one who thinks, and yet another one who breathes. But one is he who doth all these. And yet no one of these could be apart from God. ♀ *[To be continued]*



THE GNOSTIC KNIGHTS

Grand Sanctuary, EMO UK



In the EMO UK, we perpetuate the Mystical Templar tradition, as do other Masonic Orders. The connection between the survival of the Knights Templar in Scotland and the birth of modern Freemasonry has been explored by many Masonic historians at great length. However, in our Order, although we uphold the moral and ethical excellence of true chivalry – honour, courage, valour, protection of the vulnerable, defence of boundaries – we have a different view of the true *spiritual* and *philosophical* nature of the Knight of the Temple.

In these times of intense division and bigotry, against other ethnicities and religions, we believe that the *role* of the Knight must align with the growing enlightenment of the global and international present. We have therefore taken our spirituality and philosophy back to the Roots, to the original GNOSIS which was born forth from the ancient sagacity, exemplified in the lives of many of the

salvific and enlightened figures of the past, some of whom have mythical and legendary status. Our Knights Templar therefore adhere to a Gnostic and Universalist stance; *Gnostic* in the sense that every individual must take personal responsibility for their direct relationship to the Divine, regardless of religion; *Universalist* in the sense that every expression of religious faith, whether ancient or modern, local or international - if it promotes the well-being and advancement of *all* Humanity - should be protected and defended, and its tenets and sanctuaries treated with equal reverence as an expression of the Divine.

The Knights Templar of the past were specifically Catholic in nature, but even the

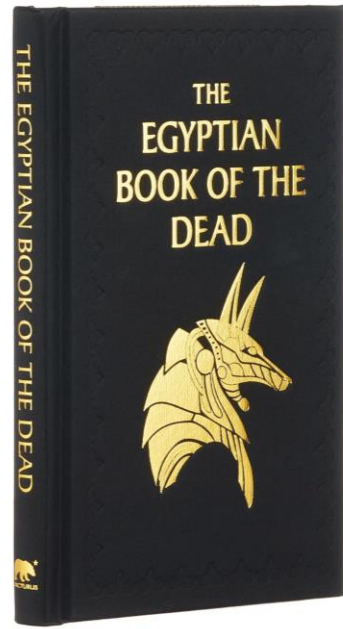
religious authorities of that time turned on them, and destroyed them, when their interests and ideals differed. This is the constant problem of unilateral and partisan forms of spirituality. Human ethics must transcend all faith. We must be both Good *and* Wise.

Our Gnostic Knights are therefore at home in *every* sacred space, whatever the religion, spirituality, or faith, and are committed to protecting the human right to a personal relationship with the Divine, regardless of the cultural expression. Our rituals reflect the spiritually liberated practices of the early Gnostics, the original root of Christianity, and we find this in perfect harmony with all people of a virtuous, noble and just outlook on life. ♀





Recommended Titles



The Egyptian Book of the Dead: Gilded Pocket Edition

By EA Wallis Budge

A Beautiful pocket-sized version of the Book of the Dead, or *Coming Forth By Day*, and essential text for any Egyptophile, and a neat addition to the Altar of any Egyptian Lodge. This is the classic translation by Budge. Highly recommended.

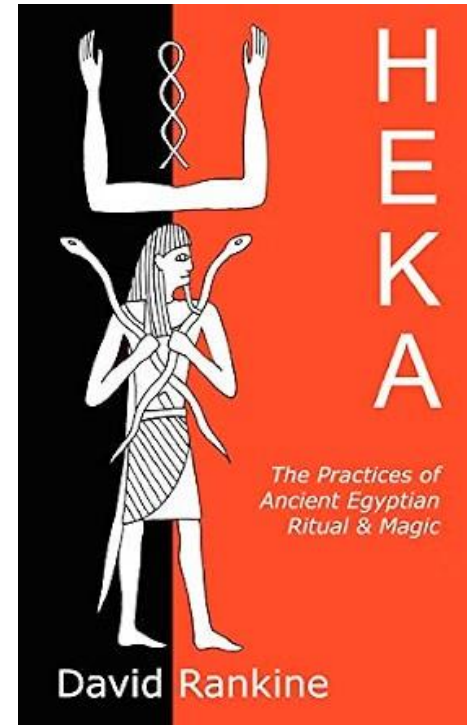
Publisher : Arcturus (1 Nov. 2021)

Hardback : 208 pages

ISBN-10 : 1398803693

ISBN-13 : 978-1398803695

Dimensions : 17.2 x 1.8 x 11.3 cm



Heka: The Practices of Ancient Egyptian Ritual and Magic

By David Rankine

A useful starting point for anyone interested in the practical application of the Egyptian magical practice of Hekau, written by an experienced practitioner in the field of occultism.

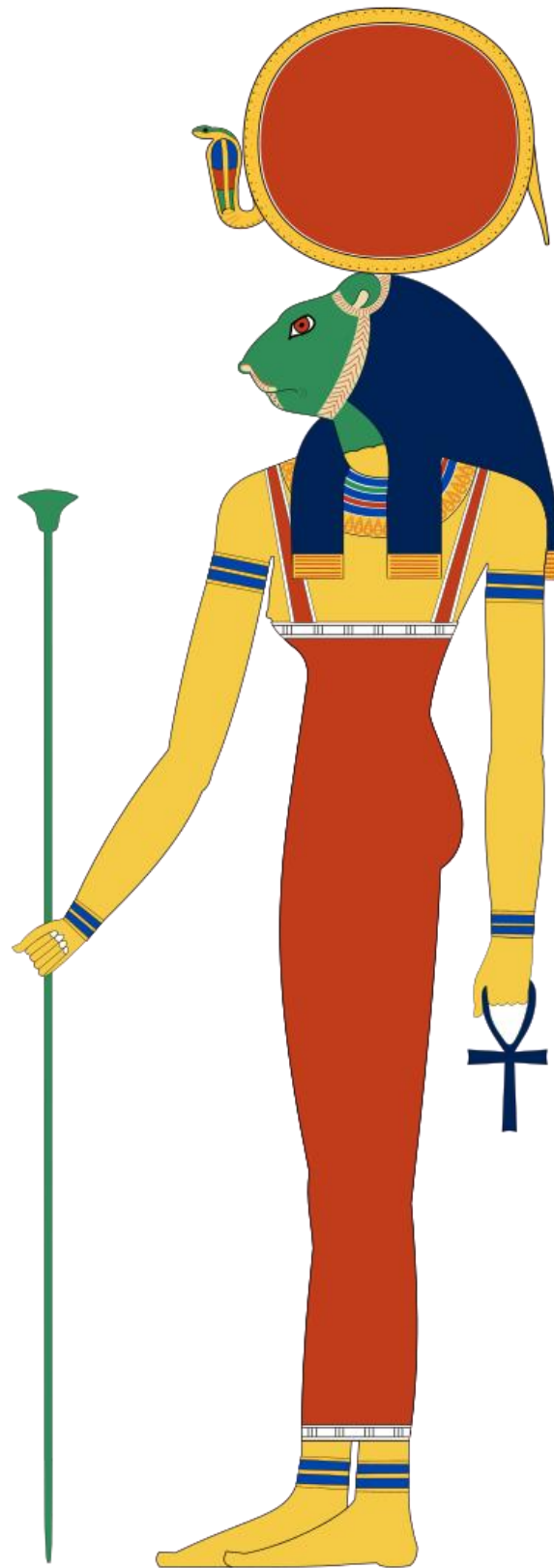
Publisher : Avalonia (1 Jan. 2006)

Paperback : 196 pages

ISBN-10 : 1905297076

ISBN-13 : 978-1905297078

Dimensions : 13.97 x 1.14 x 21.59 cm



SEKHMET



The Neteru: SEKHMET

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 Goddess SEKHMET is the Great Goddess of Pure Power and Energy, in both its creative and destructive aspects. Daughter of the Sun God RA, the leontocephaline goddess embodies the raw and unfiltered power of the Summer Sun, especially as it is experienced in the desert. Sekhmet has such potency that her Title is the EYE of RA, the ferocious emanation of heat and light radiation that pours forth from the Daystar, and brings both life and death to Nature. Her Name derives from the word *Sekhem*, meaning, power, might, energy, force and compulsion, and also

dignity and sovereign rule by syntactic suggestion. Sekhmet is the face and voice of Power, the female Avenger of the Universe, of Whom even the Gods Themselves are afraid. As the consort of PTAH the Creator God, Her status as sovereign potentate of Heaven is unassailable. Sekhmet rules over war and conflict, and as such She is the Breather of Fire, whose Breath scorches the desert sands and brings plagues and diseases to destroy and decimate. Her Wrath is to be feared, for there is no escape from the consequences She wills into motion. No arm will be raised to defend the ➔

one who transgresses against Sekhmet, the Gods, or the Divine Order of MA'AT. For this reason, Sekhmet is also named the Executive of MA'AT, the terrifying Egyptian *Nemesis* who administers the punishments and scourges upon the wicked as determined by their betrayal of moral and ethical principles. There is a legend that Sekhmet's bloodthirsty fury against Egypt and Humanity was so greatly enraged that the Netjeru were all cowering in terror, until the Wisdom of Thoth devised a trick – RA and the Gods filled a lake with beer tinged with red ochre. They convinced Sekhmet to drink gallons of the red beer to convince Her that She had fully slaked Her Thirst on Blood. Sekhmet was so enraged at the deception that She left Egypt in disdain, but this caused the Light of the Sun to diminish to a deadly degree, and only the calm counsel of Thoth convinced Her to return. Such is the *sekhem* of Sekhmet.

However, Sekhmet is not all terror and bloodshed – She is also a Goddess of Healing and Medicine, for which the Egyptians called upon Her. In the manner of homoeopathic application, it was logical to the Kemetic mind that the source of Disease could also be the source of Cure and Restoration, and Sekhmet was able to drive away the demons and spirits of illness and disease as readily as She could summon them.

As a fierce protector of Her Cubs, the Lioness of Heaven is also a symbol of maternal strength and faultless protection against predation and exploitation. The Egyptians held a festival of drunkenness in celebration of the Great Goddess, to commemorate the time when Her Wrath nearly destroyed all of Humanity. At this time of great hilarity and celebration, the cups were raised to the Majesty of the Divine Feminine, as a timely reminder of the immense and invincible Power which lies in the Heart of Woman. Let the vile, the wicked, and the corrupt look not upon the Sun, nor sleep secure in their beds, nor ever find shelter – the Hand of MA'AT does not miss, and the Eye of RA sees all. So it was once, and so it must be again. Dua Sekhmet! ♀





Message From The Grand Master



Dear Friends,

My goodness, this has been quite a year so far. As we in the UK put the hottest summer on record behind us, feeling a *little* more affection than usual for our traditional grey skies and rainy afternoons, it aligns that we chose the Goddess *Sekhmet* as our Netjer of this issue. The Sun is a most fearsome power, and the severity of its presence in a country so unprepared for it was a wake-up

call which many of us needed. We take too much in Nature for granted. We have not only lost the general sense of instinctive connection with the natural tides and changes to our environment, but we have allowed the native and natural cultures of the world to be actively oppressed and eroded, thus concealing the time-honoured wisdom which long survival on a wild planet gives to any culture or people, resilient and wise enough to survive it.

Despite our oft-vaunted stately homes and fine cottages, the heat and dryness of the UK showed us the innate wisdom of air conditioning, cool spaces, insect screens, natural building materials, and high ceilings. Adaptations may be needed.

For now, we are making the seasonal journey back to the familiar haunts of a British Autumn, with its damp evenings, misted morns, and all the pleasures of the harvest. Soon it will be *Samhain*, or *Glangaea*’ or *All Soul’s Night*; for those who follow the Insular Celtic traditions, a new cycle will begin. In our family, such a night was called an *Ysprytnos*, or Spirit Night, and we would have our *Gwyl*, our secret family celebration with certain chants, charms, torchlight, fires, and the use of copious apples in a multitude of ways – but that’s a conversation for another time!

We would also perform various types of Divination – something done all year, but particularly special at this time of the *Thin Veil* when the festival season had begun, leading to the Winter Solstice. We would read the Tarot for friends and family, cast the Runes and the Ogham, and the night would always end up in joyful dancing, music, and laughter – the presence of the *Hynafiaid*, or the Noble Ancestors in

Cymraeg, called the *Egungun* in Yoruba, and the *Manes* and *Lares* of the Romans, would fill the rooms until the house felt as crowded as an airport! These are some of my happiest familial memories, and I am blessed to have them.

The Sun gave great light to our country this year, as well as Illumination of a future for which we must all prepare. The heat certainly went to *some* people’s heads (bless them), but many of us managed to keep our cool.

Now the Autumn is here, I feel a sense of quiet relief, for in the coming months there will be a return of the cooler weather, the souging winds, and the rain - every Briton’s friend! I welcome the cool days. Let us hope that it lowers the social temperature – this is a period in history where a *cool head* and a *calm heart* (and *sometimes* a quiet mouth) will go a long way.

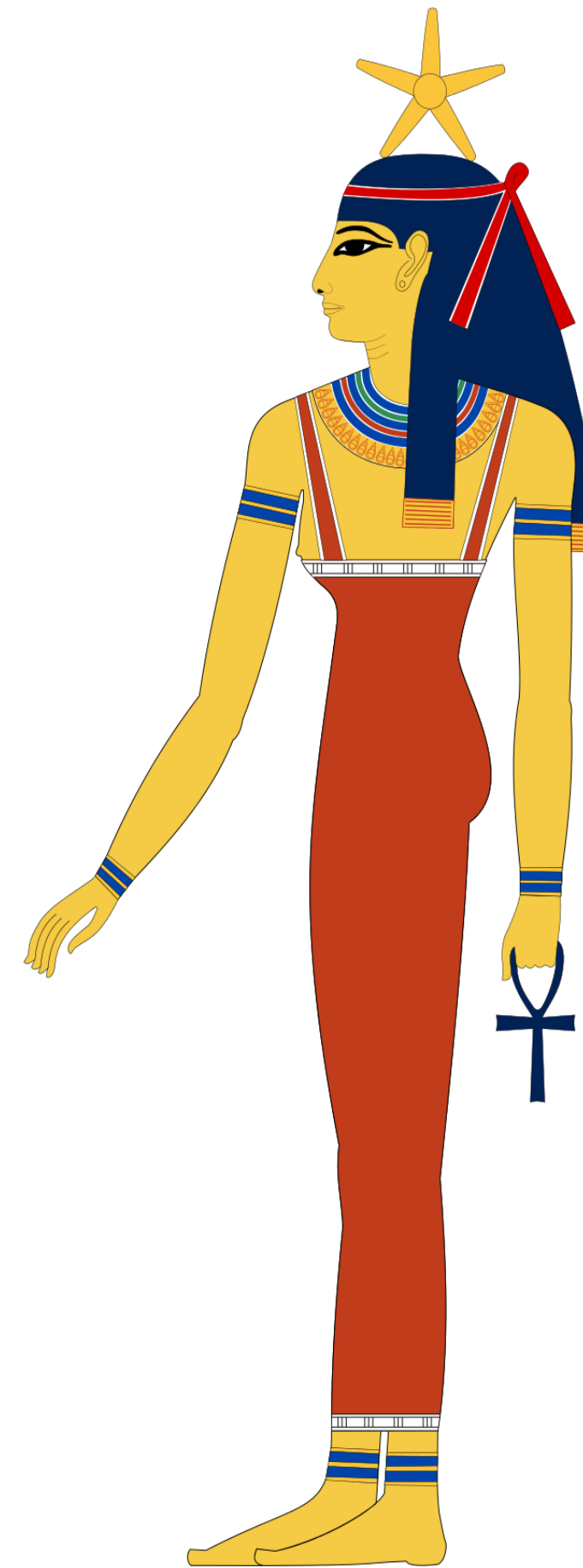
We all need a harvest of PEACE this year, and I hope it’s lush, golden and splendid. As ever, I wish you peace, health, comfort and happiness in your passage through the Dark Season. May the *genii* of good fortune attend your works. May the crisp, luscious apples of the Holy Isles sweeten your mood, as well as your tongue! ♀

"Sothis in the Seat of the Beautiful-one (Hathor), the Youthful-one Whose manifestation is hidden from the Powerful-ones, the Great-one in the Sky, and the Powerful-one on Earth, there is no Nome without Her Name, She Who inspires a great awe in all the cities, She Who hides Her Form from Gods and human beings, the Queen of Egypt, She Who glorifies Her Brother (Osiris),

She Who places Her Son (Horus) on the Throne of His Father (to be) the King of the Two Lands, She Who preserves the Sacred Places where there are His Brother and His Son, the Queen and the Lady of the Throne inside the Palace, no one enters the Palace without Her knowing, the Queen and the Lady of the Two Lands, the Queen of the burial, She Who gives the cloth to the Naked-one (Osiris), the Unique Goddess, the crowd loves You, there is no one who acts like You, the Great-one in the Sky, and the Powerful-one on Earth, no one enters the Palace without Her knowing,

Sothis the Great-one, the Lady of the Sacred Places, this is Her Horizon of the Eternity's Horizon, She establishes Herself here, She shines here like He of the Horizon in the Horizon, She gives thanks to Her city, Her heart is glad, all the Gods of Her Divine Ennead are in ecstasy, She glorifies the Kingship of Her Beloved Son, the Son of Ra, the Lord of Crowns, Horus the King, He is the Falcon established upon the Royal Pavilion at the head of the everliving 'Ka-Spirits.'

Hymn To The Goddess ISIS-SOTHIS, from the Temple of the Goddess Hathor at Dendera



About **KNEPH**

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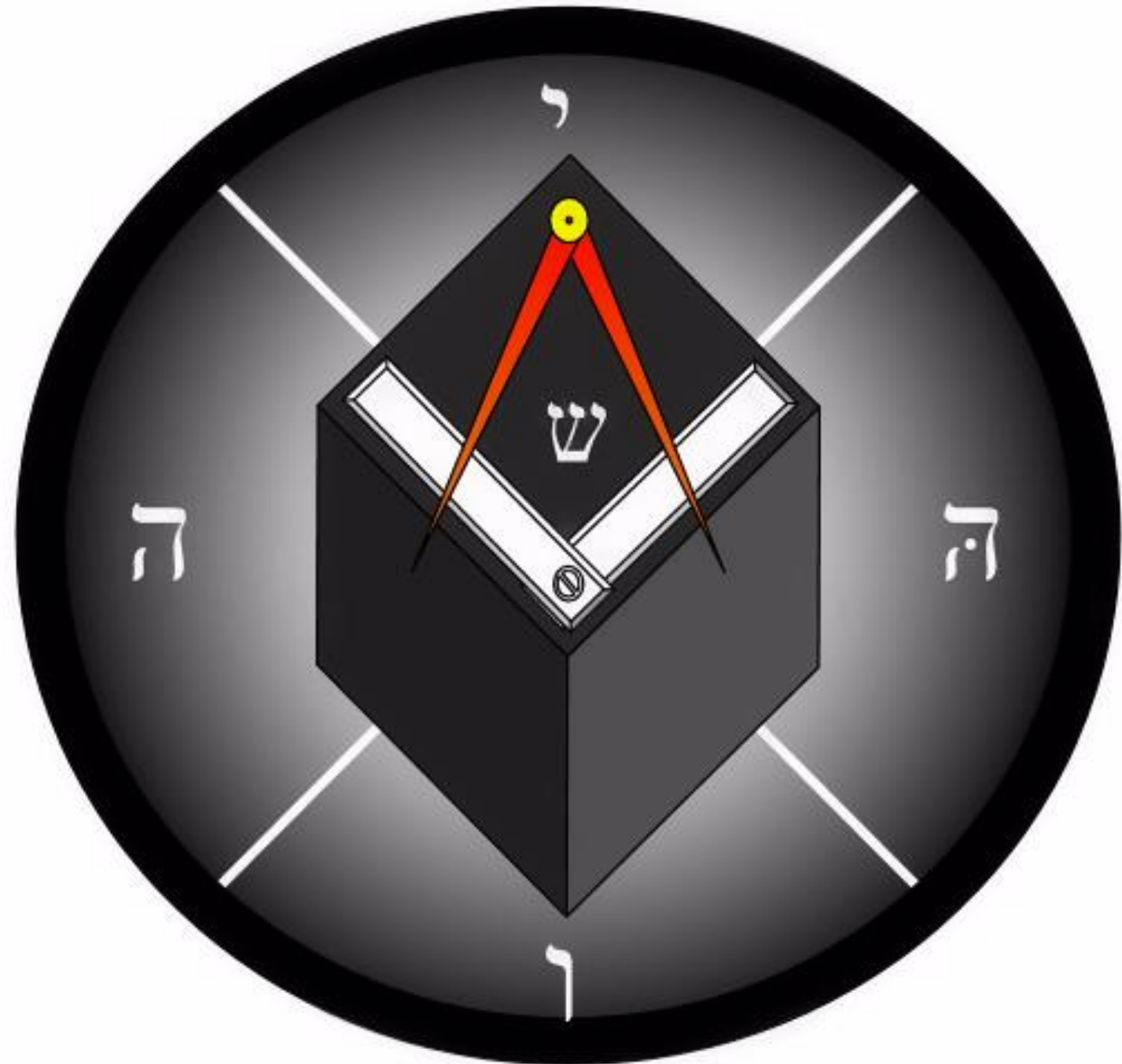
KNEPH is a topical journal issued by the EMO UK, for various short articles and commentaries on Egyptian Masonry, Esoteric Masonry, mysticism, occultism, hermeticism, qabalah, and related subjects. Egyptian Freemasonry is a fraternal and sororal society with esoteric, secular and spiritual aims. Egyptian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

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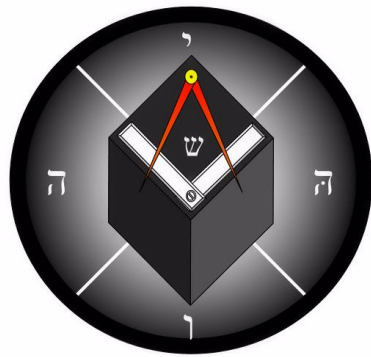
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KNEPH

THE LIGHT OF EGYPTIAN MASONRY



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