



KNEPH

THE LIGHT OF EGYPTIAN MASONRY



SPRING 2024

Creators

Editor In Chief:

M. I. Bro. Darren Rose

Art & Design:

M. I. Bro. Darren Rose

Bro. Garry Jenner

Contributors

This Issue:

Manly P Hall

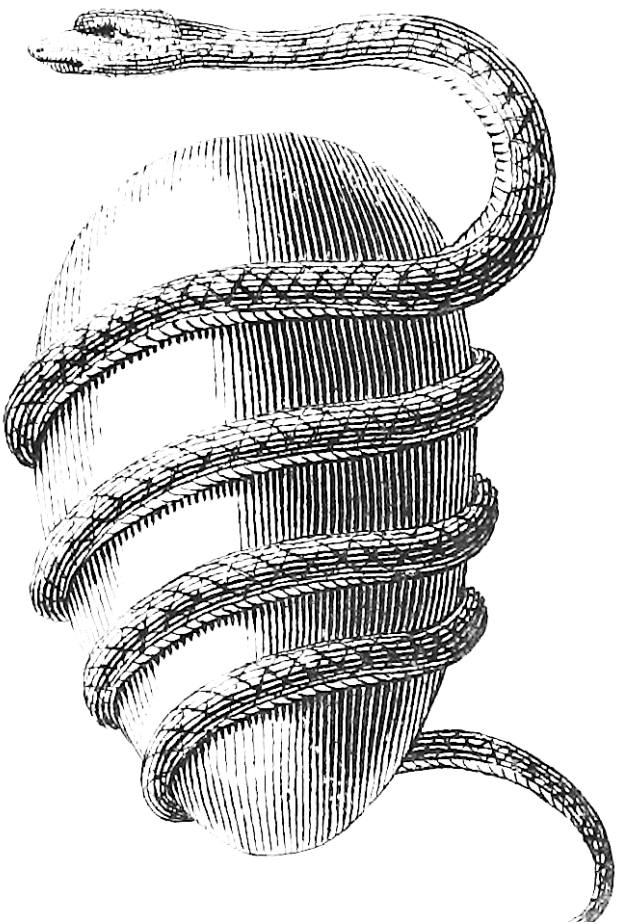
"Glyndon"

M. I. Bro. Darren Rose

Bro. Garry Jenner

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Grand Officers, EMO UK



Dear Friends,

We greet you well!

The esoteric works of our transmitted Egyptian Mysteries are intense, and demanding on our students, with many written lectures and theurgical exercises which come with every Degree of our Rite.

Our Initiates must also research and produce a written piece of work themselves in each Degree, as part of

the criteria for qualification, as well as a regularly updated report on the effects of their personal Ritual and Alchemical work. Tuition is also given both online and in the Lodge of Egypt.

The past two years have been practical and foundational, with the establishment of structure and best practice being a priority. Our focus this year will be on stabilising the works of the Order and investing our time and energy in the personal development of our Order Members and supporters.

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

As an Order, we see the Balance this year as being manifest in the cultivation and encouragement of our Membership, and the exploration of the many fascinating subjects and inspired suggestions that arise during discussions at our Lodge and Sanctuary Meetings.

Aries is a time of renewal, vitalisation, and a fresh new start. With every Degree of the Rite, this new start is reiterated, reminding us that we are always Neophytes, whichever stage of our Path we may have reached. There is always further to go.

We are blessed to have the opportunity to work these wonderful Rites together, and to share in the experiences that our hermetic and esoteric works generate. Our Chain of Union is unbroken, and the *Neteru* continue to grace our Lodge of Egypt with Their Presence.

The Vernal Equinox is a New Year

celebration for some cultures, and as the beginning of Spring in the northern hemisphere, it certainly foretells the earth's regeneration. As Masons of a spiritist and hermetic Rite, we seek to emulate Nature in all Her Ways, to learn what may be augmented by our Royal Art.

We attune ourselves ritually to the natural tides of the seasons, and of the Cosmos; as we do, we find a gentle expansion of perspective, and even of Consciousness, accompanies our efforts. Every thought, feeling, word and deed finds its due bounds, and harmony is possible. As the year turns, we reap and sow, and we look forward with faith to another renewal to come.

What will be your fresh start this Spring? What new Path will you take, to take your first step upon? What are you sowing in this new season, to ensure the year brings you a joyful harvest?

Whatever it is, heed the Voice of Nature! She is the Mother of Life and produces all good things in their season.

We wish you all joy, prosperity, and promises fulfilled for the Bright Half of the year!

- Grand Officers, EMO UK



Light From The Sanctuary

Grand Sanctuary, EMO UK



Dear Friends, we are delighted to see the current resurgence of interest in the Egyptian Rites of Masonry, with a plethora of groups and orders popping up on various social media platforms and sharing important information about this long-concealed and often misrepresented Masonic tradition. We love seeing this growth and the variety of approach it provides for interested seekers.

Of course, we must remember that there are different forms of the Egyptian Rite, different Hierophanies and Lineages with different Transmissions, and every Masonic Order will have a different style of Lodge practice and will focus on different aspects of our rich and varied tradition. Even Lodges which practice identical rituals will have very different atmospheres and Lodge ‘cultures’. This is to be expected from a tradition of such venerable age, with so many inexhaustible aspects to its teachings and symbolism. It is a “broad church”.

We do not speak for the Works of other Orders, as the sovereignty of any order should be considered sacrosanct; a private chain of communion between all its Members, who work together with the legitimate purpose of preserving the Masonic Mysteries for the future.

For our own Works, we try to be as helpful and informative as we can within the bounds of our Masonic Oaths and order Secrecy. We love to explain how our Rites are ordered, and what is made available, but the best way to find out is to join!

We are uncompromising in our commitment to equity and equality, to the initiation of all genders, to social

compassion and accountability, and to the removal of all forms of toxicity from the tradition, without changing or modifying its fundamental and perennial structure and purpose. We see the beautiful result of this approach in the energy, spirituality and harmonious quality of our Lodge Meetings.

It is our sincere hope that the Love of the True Mysteries will be the clarion call to all Seekers, whichever Order they join, or Spiritual Path they pursue.

Meanwhile, we will continue to work hard to ensure that this Spiritual Love is always found in our Lodges and Sanctuaries.

May joy attend all your works. ♀





Masonic Mentor

Guidance From A Well-Informed Mason



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

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

In future issues I'll be expanding on the following topics:

- ❖ **Clarity**
- ❖ **Spirituality**
- ❖ **Finding Courage**
- ❖ **Motivation**
- ❖ **Accountability**
- ❖ **Focus**
- ❖ **Purpose**

In this latest of a series of articles we will examine how we can achieve Clarity.

Many of us at some point during the day will come to a mental standstill. We can't see the wood for the trees, are affected by too much or too little information, distractions, conflicting commitments, etc.

When faced with this condition, how many of us stop and take a breather, or just try to plough on? Should we stick with the task at hand, or take a break, go for a walk, and come back after 30 minutes? How often does a quick break resolve the blockage, when we shift perspective for just a little while?

Sometimes persistence can get us there, but more often than we'd comfortably admit, we get into a state, or we decide to hand the problem over to someone else (there is nothing wrong with asking for help when we need it).

Let's look at some of the things which could improve our mental clarity.

Consider your environment: you'll be surprised at how it can affect your willpower. The worse your environment is, the more willpower you'll need to exert to get through. Is your environment clean and

tidy? Can you easily find the things you need? Noise can be subjective; what is music to some can be jarring to others, and people chatting in the background can be distracting, leading you away from your focus.

We should choose our environment carefully and deliberately, looking for the optimal where possible.

Our experience and opinions will inevitably lead us to form ideas and conclusions on how to overcome mental blocks, but we must be aware of our cognitive biases which can distract us or lead us to erroneous conclusions.

Organisation and forward planning will help to ameliorate the opportunities for distractions to arise. Consider the following actions:

- ❖ Absorb knowledge of the best quality possible; read, discuss, research.
- ❖ Organise your space so that it works for you.
- ❖ If it's noisy and you can't go somewhere quieter, try investing in noise-cancelling headphones. ➔

- ❖ Put away things that you won't need for the task at hand
- ❖ Comfort is important; if you aren't comfortable, you'll be distracted, and your mood can affect your performance.
- ❖ Exercise is good for mind and body. A 15 to 30-minute walk can promote mental clarity.
- ❖ What is your vision for the future, short, mid and long term?
- ❖ Be clear about your goals – write them down or create a vision board; place it where you can see it every day and spend a couple of minutes reading it daily. Don't forget to include fun things, e.g. bucket list items.
- ❖ Reflect on the present: what worked for you, what didn't, and what did you do to overcome it? What changes will you make?

Review your list regularly and check off achievements, add new goals, and amend others if they need it.

Structure is important, and how you apply it is up to you.

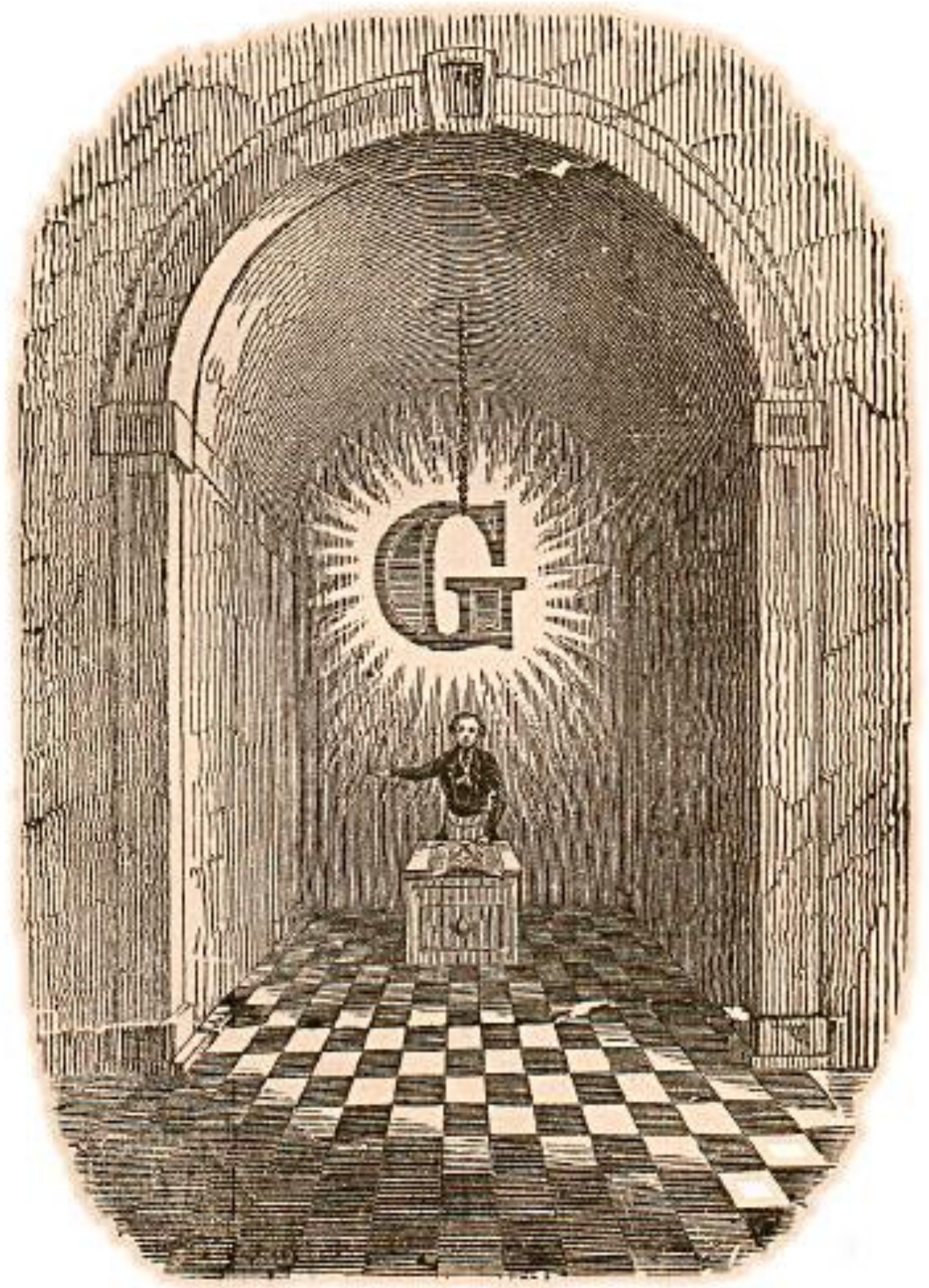
Structure brings clarity, which is the mainstay of Masonic philosophy.

In the Masonic Lodge, and during Ritual, everything has a place and a purpose. We follow a well organised and methodical practice, and we are present in the moment.

We should attempt to bring this into our daily lives. However, no Lodge work can begin without first illuminating the space. This has its own special ceremony and is a significant part of our ritual Opening.

When the natural environment is dark or obscured by fog, we may know that the forest is there, but we cannot see the trees, and therefore cannot advance safely along our path. This is also true for the Mind which, when forested with ideas, requires clarity for us to navigate. Like clement weather, light also beautifies and nourishes our mental landscape, and should be balanced with rest and recreation, just as the peace of the night allows the descent of dew.

Clarity is therefore a condition of Nature. ♀





The Meaning of Masonry



What is Masonry? The classical description of Masonry is “a peculiar system of morality, veiled in allegory and illustrated by symbols”.

This is an accurate description, especially of the works of the Symbolic Lodge, and to a lesser extent, the College of Masters. The peculiarity of our system of morality is its focus on personal responsibility and the development of a more personal comprehension of Deity. Our symbols are drawn from the tools of operative masonry and architecture, as well as the more recondite symbolism of hermetic science, astrology, qabalah, Egyptian tradition, and mystical faith; our allegories are drawn from the legend of Hiram and the building of King Solomon’s Temple, as well as the mythology of Ancient Egypt – specifically, the myth of Osiris.

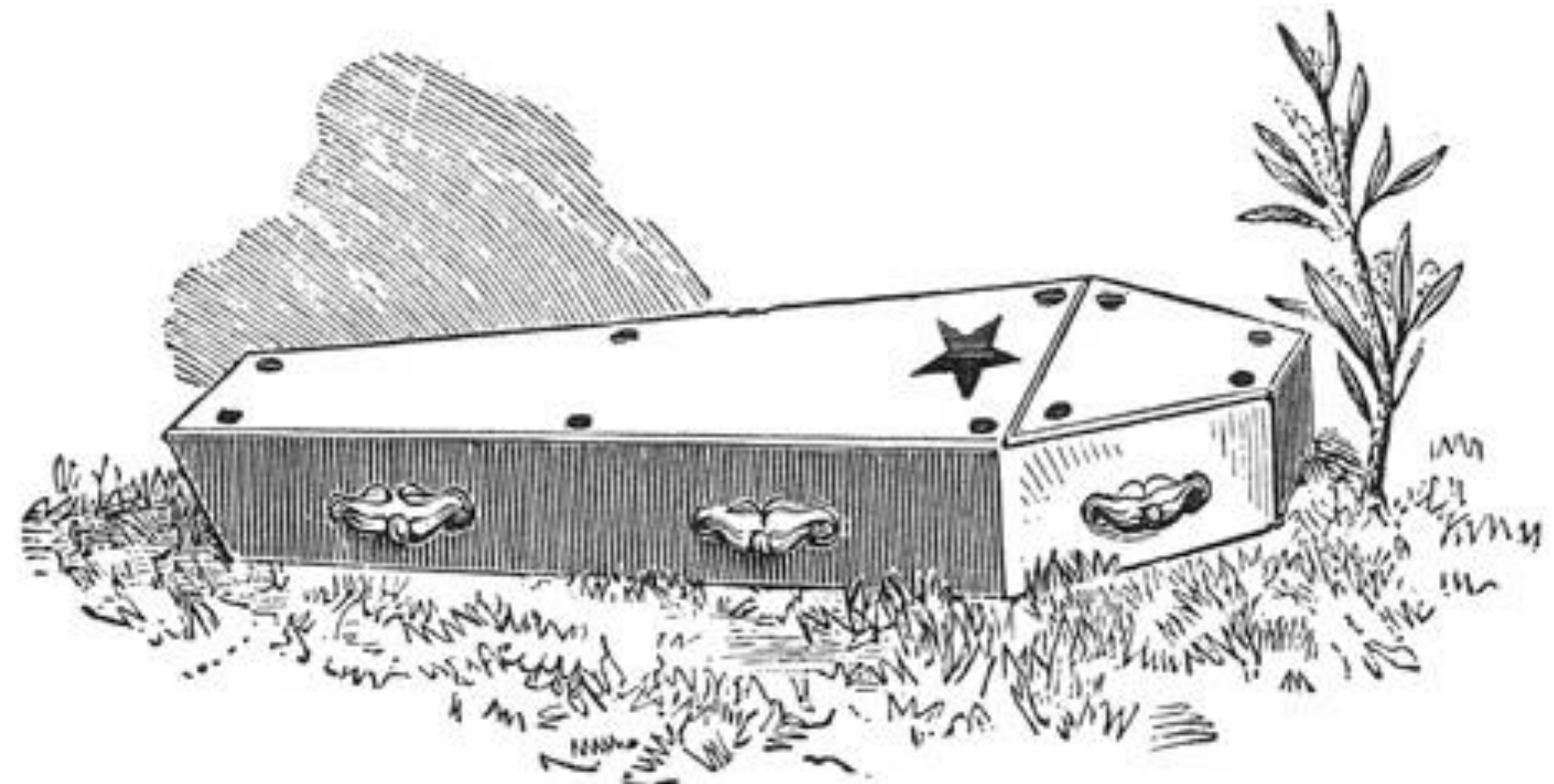
All of these demonstrate our Mysteries plainly, but they speak indirectly. Our Symbols are clear and concise, but they are mute. ➔

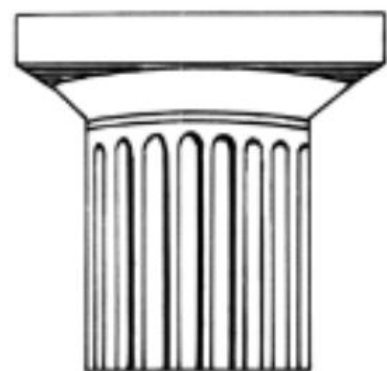
The process of revelation is a sacred and intimate experience, uniquely personal; the epopteia must always be allowed to dawn upon the individual naturally, in their own Soul’s times.

The primary purpose of Freemasonry has always been to make good people better. This is achieved through the teaching and inculcation of morality, ethical philosophy, personal responsibility, and a comprehension of the ubiquity and omniscience of Intelligence: not merely human intellect, but the Universal Mind, a Living Force and Operative Principle in which all may participate, and to which Humanity may gain an infinitely increasing degree of access.

Through the fulfilment of the purpose of Freemasonry, it is hoped that a greater goal may be attained; that of the healing and restoration of Humanity and Nature as a whole, and their full reintegration with their original Divine Perfection. The Christian Greek term is the *apocalypse*, or revelation. A related Greek term is *apotheosis*. The Hebrew term is *tikkun ha-olam*, the Restoration of the Universe. The Egyptian would term this a passage into *Aaru*, the Field of Reeds.

To assist in this highest of aspirations, Masonry encourages intellectual growth, liberated thought, liberal personal interpretation, and the practical application of all aspects of the Masonic Mysteries. ➔





We believe that this will improve the quality of the personality, and of the temporal life as well as the eternal. A life well lived, however mundane it may be, is something of which to be proud. So too, is to *love* and to be *loved*.

Every individual Path is different and unique, as is every individual perspective and experience; therefore, one dogmatic ideology can never suffice for all, even it is helpful to some. This encouragement of personal responsibility, conscious choice and philosophical comprehension is the backbone of all true forms of Masonry. However, the Egyptian Masonic Order of the Holy Isles goes a step further.

We believe and assert that Freemasonry was always intended as an Outer Gate and *courtyard of entrance* into Higher Initiation: an Initiation not only into the Higher Degrees of Masonry itself, but also into every aspect of the Western Mystery Tradition – the Traditional Egyptian Rite, the Hermetic Rite, Knights Templar, Martinism, Rosicrucianism, Hermeticism, Neo-Platonism, Occult Science, Western Qabalah, Alchemy and Spagyry, Graeco-Egyptian Mysteries, Theurgy and Thaumaturgy, Therapeutic Astrology, Healing, etc. It is in this spirit of universalism, unification, and unity that we maintain the EMO UK as a universal Order.

Being universal, we see Freemasonry as universal. Therefore, Masons of all other forms of Obedience are also welcomed to join us, as guests or affiliate Members.

Our Order gateway is the Symbolic Lodge of Egypt, where all Members pass through the first Three Degrees of *Apprentice*, *Companion* and *Master Mason*, and attain a radical equity and equality on the Level and the Square. Once the Third Degree is attained, all Masons are forever equal.

Beyond the Third Degree, the Secret Path opens, and many other Higher Degrees are presented. Each current and tradition we are chartered to practice is maintained separately (there is no bohemian commixture), but each is made available for those who feel drawn to them.

The meaning of Masonry in our Order is therefore comprehensive; the first Three Degrees encompass the entire philosophical structure of the Order and the Rite, representing the Divine Triad in operation through all things – *Birth, Life and Death* – *Male, Female and Epicene* – *Isis, Nephthys and Osiris* – *King Solomon, King Hiram and Hiram Abiff* – *Day, Night and Dawn* – *Salt, Sulphur and Mercury* – *Darkness, Light and Colours* – *Hope, Faith and Charity* – *Fire, Water and Air* – *Body, Soul*

and *Spirit* – *Sun, Moon and Master*, and so forth. It is for this reason that we venerate the *Delta*, or Triangle, as a radical symbol of Divinity.

For some Masons, it is enough to be part of a group of persons who dine, converse and socialise, with the Lodge rituals simply operating as a common frame of reference, with some moral, ethical and philosophical novelties to explore at leisure. There is nothing at all wrong with this form of “dining club” masonry, as it serves a purpose.

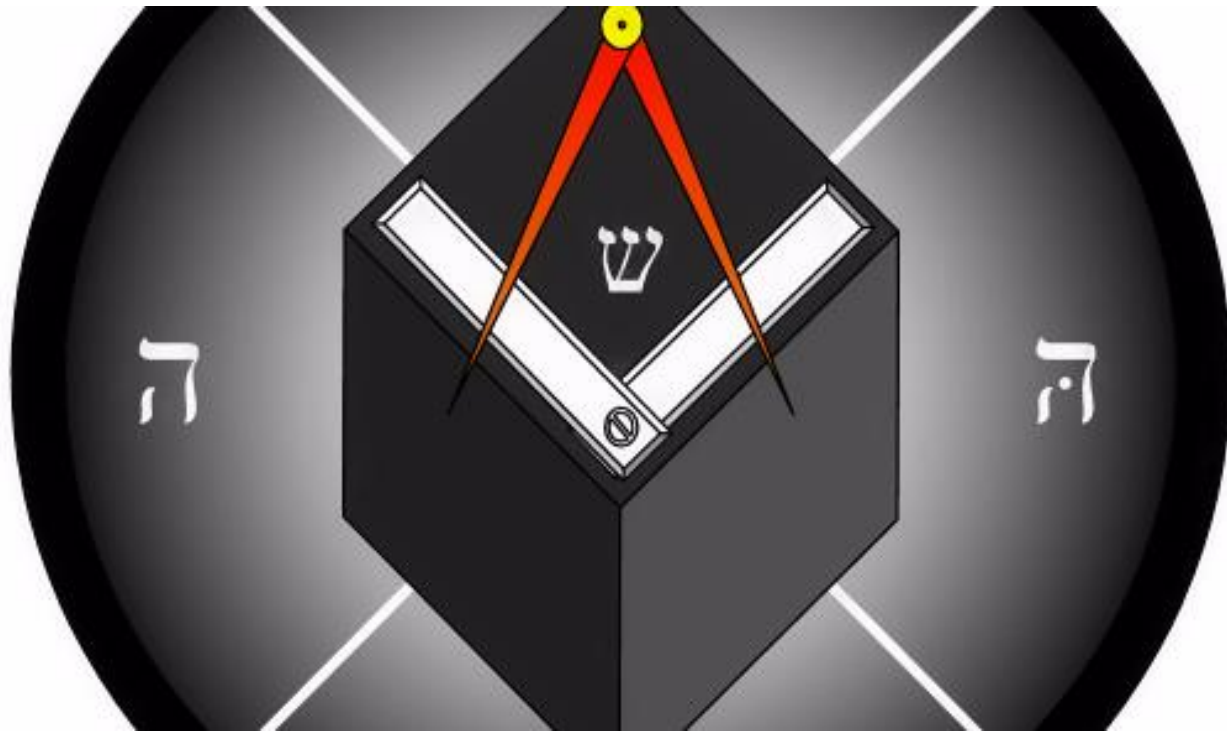
Equally, there are Orders (especially on the continent and in the Americas) which are focussed on politics and social change, using the Symbolic Lodge as a common ground of ethical unity. This approach also has its uses for those who adhere to them. Our Order leaves politics for the politicians.

Our Order is focussed almost entirely on the *inner life* of the Initiate, the esoteric and occult forces, and their mutual operations; we work with Faith in the process and its ability to renovate, influence and improve all aspects of Human Consciousness, and therefore human life, society, policy, behaviour and ethics, by the production and expansion of Virtue. ♀



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



Descent of the Masters

Grand Master



The ancient practice of the Mysteries is a continuous stream of radiant Ideals and perennial Symbols, with purpose of conveying wisdom, power and transformation to those duly prepared to receive them. The ubiquity of spiritual practices, from the prehistoric spiritism of the distant Paleolithic era to the present day, shows them to be an essential part of human culture and experience, and the phenomenology of spiritual and religious experience is remarkable in its consistency.

The Egyptian Mysteries, along with the other traditions we perpetuate, are like a Golden Chain, connecting us culturally, conceptually and spiritually to the great Sages, Adepts and Masters of the past, known and unknown, whose herculean efforts to perfect the myths, rites, rituals and symbols of the Mysteries have produced what we have today; this Great Work becomes our responsibility too, for future generations, as soon as we become an Initiate. We too must regenerate the Mysteries for our people, and our era.

For this reason, the issue of Lineage and Transmission continues to be of importance. The preservation of documents and techniques have always been

the responsibility of a small group of people, and until the increased access to ancient manuscripts and their translations, this group was very elite indeed. Only those with greater access to information could produce more contemporary works. In our current era, there is a greater equity of access to primary sources, which we applaud.

It is equally true that certain energetic techniques, intangible truths, and interpersonal training can only be communicated by those who have attained them. For this reason, an Order will always be necessary for providing a safe, secure and private environment for study and training, like any school or college. Unlike ordinary academia, however, that which an Order transmits is under an Oath of Secrecy, due to its intensely personal nature, and the potential danger of misusing certain techniques and knowledge. Private groups of mutual study and ritual work will always exist, because they will always be necessary. ➔

*“Man, therefore, is the true
laboratory of the Hermetic
art...”*



However, the fractious history of esoteric groups over the last two centuries will show the desperately flawed nature of any group tainted by human egotism, and the destruction wrought by tyranny and infighting. Group dynamics require constant work to maintain Harmony, and the greatest tools are trust, kindness, and mutual respect.

Therefore, we assert that Transmission via an Order and its Adepts is still an essential part of the Mysteries, although self-initiation and solo work has always been a requirement for every Initiate. Lineage and provenance are part of this, but we warn our readers to beware of “wolves in sheep’s clothing”. There are those who are

power hungry and ambitious, who have documents simply because they gained access by necessity, and there are others who are deceivers.

The Key to this is to utilise your own Discernment. Everyone has a ‘gut instinct’, and this can be an incredible aid in finding your way. Any leader or self-proclaimed Master or Adept should demonstrate more than just their personal assurance. That they should be professional, humble, level-headed, and demonstrate all the goodness and virtue that one would expect. They are also human beings, just like you, so they cannot be perfect. However, they should demonstrate great talent and giftedness in their field, whether academic or not. Furthermore, there

should be that more intangible quality of Spiritual Light around them, where their presence encourages peace, harmony and understanding, even in those who are resistant or sceptical. A true Adept will also work consistently, from love and truth, rather than ego or point-proving, and they will fulfil their promises, and inspire trust and enthusiasm. This doesn’t mean they are above irritation, but this will seldom be seen if at all. For them, the Work is paramount.

Their Order or Group should be well organised, amiable, and equitable, even if it has small numbers of Members, and there should be fair business practice with Dues and Fees. Should you join, the Meetings should stimulate, advance, challenge, and illuminate you, and even if the Work is hard, or brings up inner flaws, there should be a consistent feeling that you are in the right place, doing the right thing for you.

There should be no hostility, gossip, backbiting, bullying, disorder, or mutinous activities – treat these as red flags and leave the Order immediately. Rituals should be relevant to the tradition and performed safely and reverently. There should also be humour, joy and enthusiasm. Genuine spiritual harmony is unmistakeable, like a sweet incense to the emotions, and a salve to the mind.

The reader should seek wisely if they wish to grasp the Golden Chain of the Masters, and so be led to the True Initiation.

"The process of the whole Hermetic work is described with at least comparative plainness in the writings of the philosophers, with the exception of the vessel which is a holy arcanum, but without the knowledge of it no one can attain to the magistry."

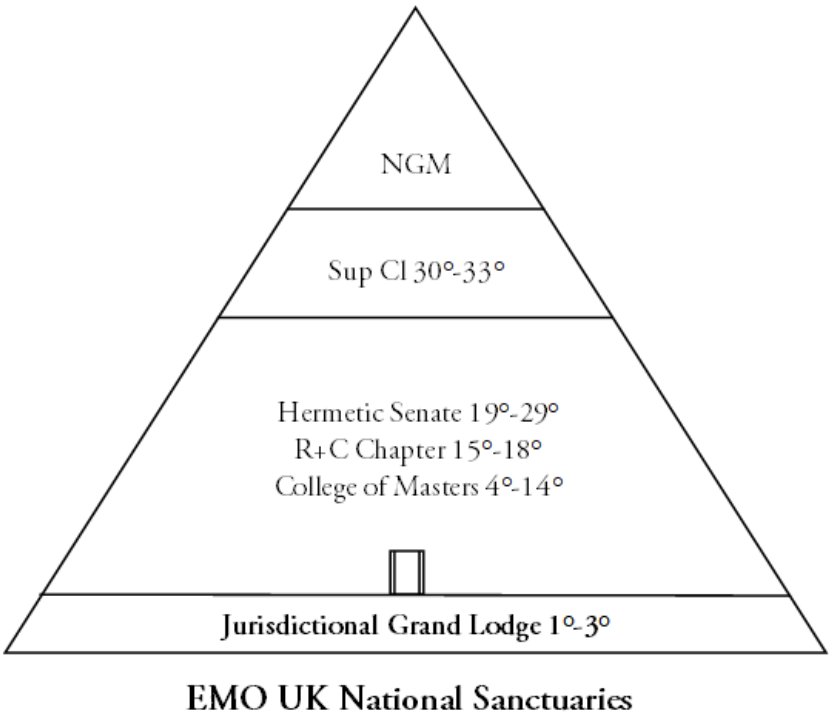
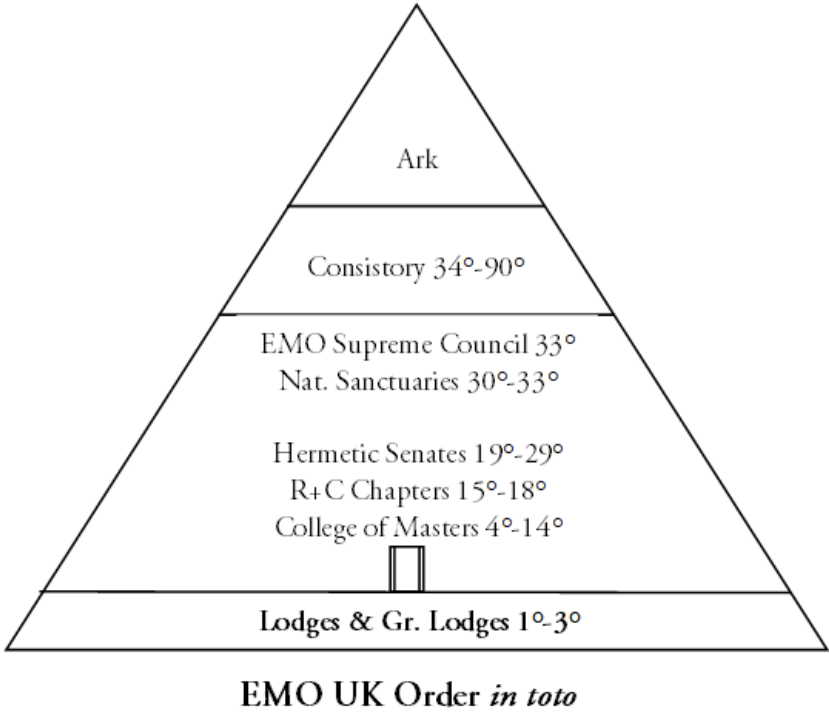
Now, the publication of the writings of Jacob Bohme caused the alchemists who were his contemporaries to fear that their art could not much longer remain a secret, and that the mystic vase in particular would be shortly revealed to all.

This vase is the vas insigne electionis, namely, Man, who is the only all containing subject, and who alone has need to be investigated for the eventual discovery of all. The modern adepts describe the life of man as a pure, naked, and unmingled fire of illimitable capability.

Man, therefore, is the true laboratory of the Hermetic art; his life is the subject, the grand distillery, the thing distilling, and the thing distilled; and self-knowledge is at the root of all alchemical tradition."

— Lives of Alchemystical Philosophers, by Waite, Arthur Edward ♀

PYRAMIDS OF THE ORDER



Pyramid of Memphis: The Eighth 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; all is 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.

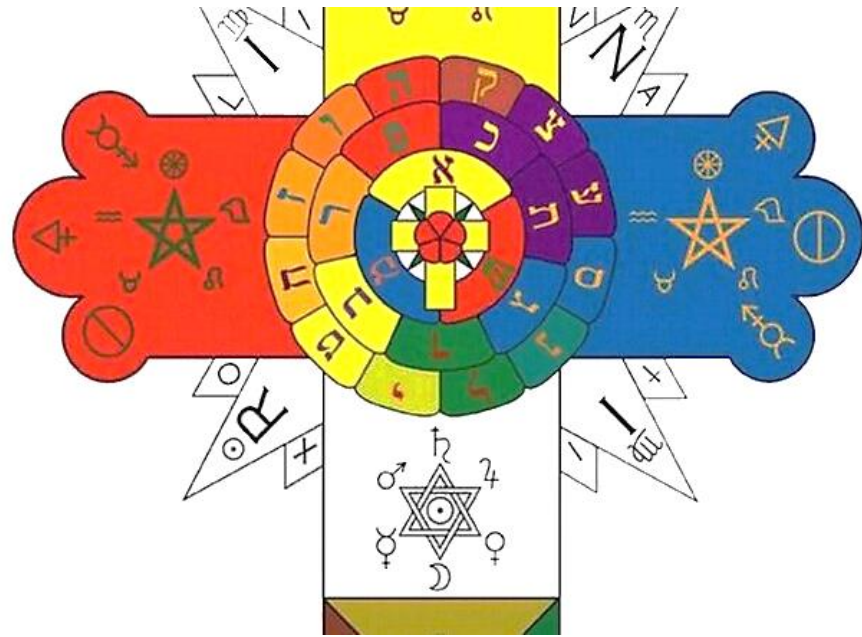
The **Eighth** Mansion of the EMO UK is the **Chapter of the Rose-Croix**, or **Knights of the Black Eagle**.

The R+C Chapter is run by those Principal Officers having attained the 18th Degree and above. They are collectively termed Knights RC.

The R+C Chapter is like a Masonic University, into which a Knight Mason is enrolled. The Chapter operates as an independent body, under the Jurisdiction of the National Sanctuary. It recommends worthy Brethren for elevation to the Senate.

The R+C Chapter – which is dedicated to esoteric study and academic research - opens in Four Degrees and conveys two mandatory Initiations of the 15th and 18th. These are the Key Degrees of the R+C Chapter, ending with the entrance into the Council of HRDM.

Every Jurisdiction of the EMO UK must open a Grand Lodge and College of Masters before they are permitted to open a R+C Chapter, as the Higher Degrees may only be conveyed by those Knights having the due authority. ➔



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

15° Knight of the East, and the Sword

16° Prince of Jerusalem

17° Knight of the East and West

18° Knight of the Rose-Croix of HRDM

The Chapter Degrees from the 15th to the 18th concern the academic knowledge of the Mystery Traditions, and the awakening of the Heart to joy, ethical accountability, and compassion.

This includes the performance of specific academic research into the four

main areas of the Lesser Mysteries of our Order, those being General Occultism and Esoterica, Gnosticism, Hermeticism, and Rosicrucianism, with a Lecture to be written on each subject to qualify for elevation to the next Degree.

In the Chapter, we also introduce the Way of the Heart, a contemplative and spiritual path, as well as the awakening of the subtle senses to the Higher Psychism.

In this, we differ from other Masonic Orders, by encouraging our Knight Masons to gain competence in the subject matter of the Mysteries and so open up to the regions of stability which lead to true Adept hood.

The *Puncti Philosophorum* of the Rose-Croix Chapter are designed to further strengthen and stabilise the Sphere of the Knight Mason by generating a subtle form of *separatio*, by which an energetic *Solve* and *Coagula* is achieved, and the internal structure of the Initiate is opened, purged and expanded, even as it was previously awakened, illuminated and harmonised in the previous Degrees of the College.

In these Four Degrees of Elevation, we perfect the knowledge and comprehension of every Egyptian Mason, encouraging them to delve deeply into their own academic researches and discover the beauty and wisdom of the Western Mysteries for themselves, by study of primary and secondary sources.

The accompanying Curriculum given in our Order supports this independent study by giving the Knight Mason a stabilising *Djed Pillar* of esoteric continuity, allowing them to explore freely whilst adhering to the mainstay of the Rite and its practices. We do this to offer security and continuity while encouraging independent analysis.

Additionally, we commence the teaching of traditional Rosicrucian practices, with which the 18th degree has long been associated. In certain dogmatic Orders of

Masonry, the practices of the Rose-Croix have vanished in all but name. In our Order, the great legend of Christian Rosenkreutz and his Mysterious Tomb are still conveyed as a part of the transmission of the 18th Degree, and on its attainment, all Knights of the 18th Degree come together to practice certain techniques which have been transmitted to us from various Rosicrucian Orders.

The chivalric nature of these Degrees derives mainly from the nature of the Masonic Myth of Solomon from which they are derived. However, it is also a preparation for the more traditional forms of Masonic Chivalry which exist in the Degrees of the Senate and Supreme Council, and which have a traditional European provenance.

The other significant aspect to the works of the Eighth Mansion is that they represent a conclusion of the second major group of Degrees (6th to 17th), and the completion of an ascent to a higher level of Egyptian Masonry, which we hope will coincide with an ascension of the Initiate's consciousness and awareness to the equivalent state of being, level of perception, and dimension of operation. ♀



“Past Masters”

Manly P Hall (1901-1990), lecturer, astrologer & mystic



Our quoted Past Master in this issue is Manly P Hall, a lecturer and mystic whose greatest work “The Secret Teachings of All Ages” successfully synthesised Alchemy, Freemasonry, Pansophy, Occultism and Modernism.

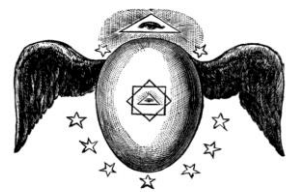
“All over this world, there are human beings with good minds and upright spirits, and if we start with a proper measure of consecration and a high unity of purpose, this small dedicated band of human beings can change the course of history. We are not working with theories or hopes, but with those unchanging realities which must ultimately change all things into the likeness of themselves. We cannot afford to forget these truths, for in each adversity that comes upon us, we must turn to them for strength and guidance. Our present adversity increases; our daily needs grow great. We want to serve; we want to live useful and significant lives. In these convictions, we are dedicated to all that is true and noble and right, as it is given to us to know the challenge of growth. The greatest strength, the greatest courage, and the greatest internal security, come to each

“

...experience is necessary to the fullness of wisdom...

”

of us through service to our fellow men. We must remember that experience is necessary to the fullness of wisdom. The experience of giving has meant more to me than anything in the world. The work at hand is a service in the cause of the old gods, the eternally wise ones, their teachers and prophets, and this cause must not and shall not fail. For this larger responsibility, we can forget ourselves and our silly prides, and realize that if we are truly dedicated, our first thought is the work that must be done. I believe sincerely that we must bring together in a common bond of fellowship those of good spirit and unite them in the common service of principles if we are going to help to make this world a proper place for our children and their children. We must unite and serve together. We must rise to the same level of sincerity and sacrifice that was reached by Socrates, Plato, Jesus, Buddha, Mohammed, Confucius, and those other great teachers in whose cause we serve. They gave all and asked nothing. To the degree that we as individuals do the same, we follow in their footsteps..” - Manly P Hall, *Horizon Journal* [excerpt]



Our Occulture section will include excerpts from some of the best of lesser-known works of occultism and mysticism. Our first is by Glyndon, and includes interesting observations on psychic energies, mesmerism, and early ‘fringe’ science of the Modern period. It contains many perennial insights, free of the bigotry which debases some other works of the era.

FRAGMENTS ON OCCULTISM. BY GLYNDON (1886). *PART THREE:*

“THE VITAL FORCE (CONTINUED).

“Dr. Barety proves it completely by his splendid experiments (*Des Proprietes de la Force Neurique*, etc., 1882). He has shown that the Magnetic Fluid radiates in a straight line, is reflected and refracted in prisms and lenses, traverses, like heat and light, certain colours only, is hindered, on the other hand, by others ; traverses also certain bodies, fixing itself upon others. By these properties it is distinguished from electricity, with which nevertheless we have found it in so many ways to be analogous; this is caused by the air which obstructs electricity, but through which the Magnetic Fluid passes, without being absorbed.

Nor is this their only difference; while water is also a conductor of electricity, so that when electrified it loses its fluid, by its own vapour alone, on the other hand it retains perfectly well the Magnetic Fluid, ebullition does not take it away. Thus the Electric Fluid accumulated upon a glass will be removed by the slightest moisture, the Magnetic Fluid, on the contrary, remains fixed thereon, even after being .washed with sulphuric acid, which is a better conductor than water. Nor do we see that animal magnetism is analogous to mineral magnetism, which is besides only an effect of electricity, for water, being a diamagnetic body,(*A substance is said to be diamagnetic when, instead of being attracted by magnets, it is repelled by them : for instance, gold, silver, copper, coal, *etc.*, *etc.*) is not magnetised by a magnet which can with impunity float upon it, or plunge into it, while it can be magnetised as we have before stated. These observations shew us that the Magnetic Fluid is ether in vibratory motion, but ether in a particular state-condensed ether, like electricity, and in motion, as light. It is Vital Force itself. Let us demand further elucidation from its. action upon organised bodies. This action manifests itself chiefly in vital phenomena, muscular contraction and sensibility, either by stimulating them (hyperesthesia) or by obstructing them (anesthesia), even unto paralysis and catalepsy. Thus the

fluid sometimes appears to combine with the forces of the living body, then at other times to neutralise then by a contrary action. Hence has it been likened to the nervous current-this is particularly the opinion of Barely, ‘who calls it "*Force Neurique*." This action upon life is not limited to the human body; the horse is a very easy subject; we have known Lafontaine cause lions to sleep; at the Royal Institution in London last year M. Langley produced, at one of his Friday night lectures, a hypnotised alligator. Even plants are sensible to the Magnetic Fluid. Everybody will be benefited in repeating the charming experiments by which M. Picard, from St Quentin, stimulated, either by magnetised water, or by direct passes, the blossoming of his roses, and the ripening of his espaliers. The most inferior organisms appear to be particularly influenced, for it is well known that magnetised water is preserved infinitely longer any other, and this implies that the organisms, which alone cause the corruption of the water, are at least cataleptised for a long time. Another very important notice, the act of magnetisation is Anaphrodisiacal; Magnetisers are agreed in acknowledging that it blunts venereal desires, and that, on the other hand, the act of reproduction hinders magnetic power. Thus between the Magnetic Fluid and the Vital Force entrusted to the spermatozoids, which are especially commissioned for its transmission, there exists such an intimate bond, that if the one is lost the other disappears. Therefore we should not be astonished because most authors consider the Magnetic Fluid to be the cause of Vital Force itself. We shall be better convinced of the above by the account of Dr. Lancessant's devotion, by which he lost his life, almost immediately after having revived, by magnetising a young girl who had been asphyxiated by submersion (*Cours de Magnetisme par Crepieux*, p.134). As the latter regained strength, the Doctor lost his own, nor could the cares of his patient snatch him from death : it seemed as if life had passed from one body to the other. The loss, therefore, of the Magnetic Fluid, which we shall now call the Vital Fluid, occasions death, just as its abundance and normal distribution give life and health. Hence the curative effect of magnetism; it restores a broken equilibrium. It animates the Astral Body and the Physical Body, and the latter by the former. We can go even further in trying to discover how the Vital Fluid acts upon the human being. Let us notice, in the first place, that it does not mingle with the Astral Body, and to that which has been shown previously, with reference to the inertia, which is natural to the latter, might be added a direct observation which is most remarkable. It refers to a materialisation obtained in full light at a spirit.seance, as published in "Light" (28th Feby. last).

In the first place the Astral Body was seen to proceed slowly from the left side of the medium, it showed animation only after it had resumed its ordinary form, and it is at this moment only that the medium gets weaker. After this remark let us return to facts that are known.➔



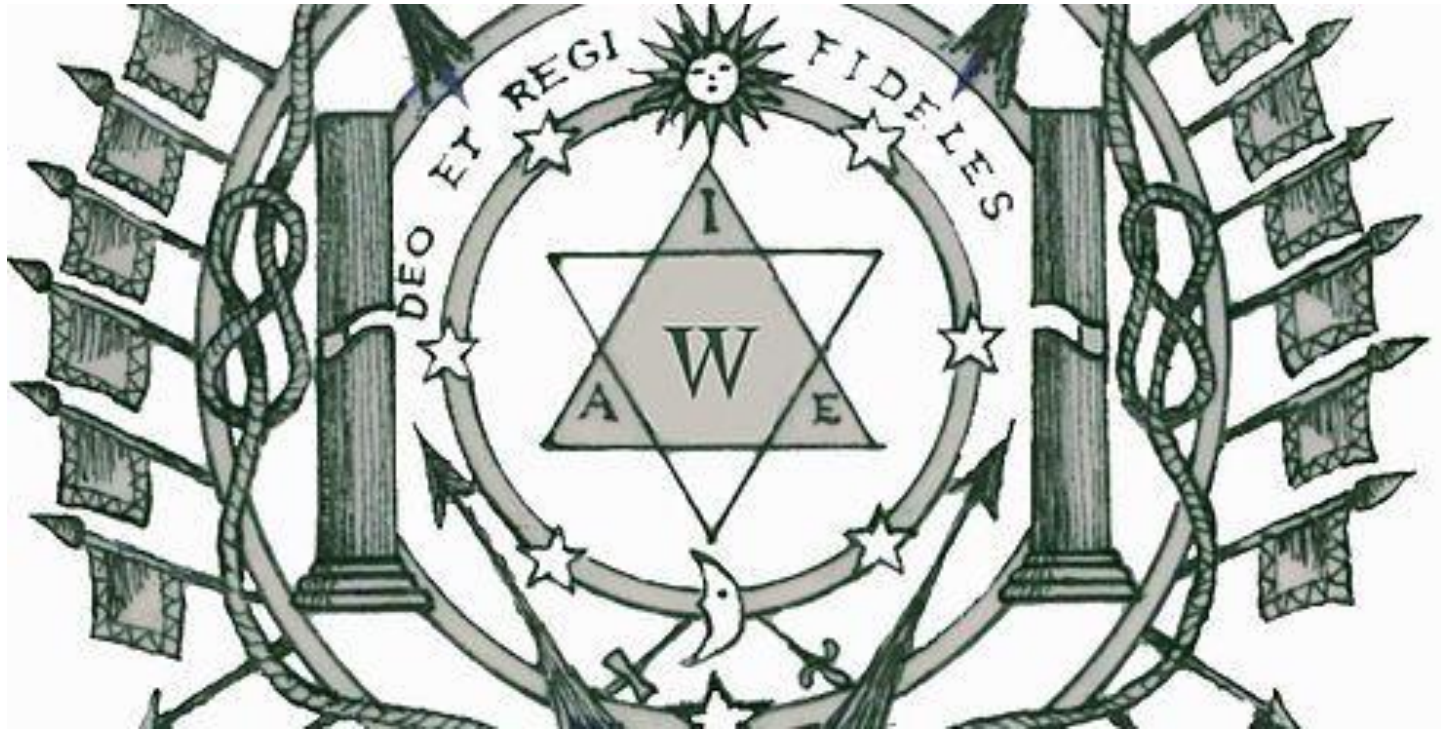
By Magnetism the physical senses are annulled, and the will disappears, as does that of an animal deprived of its brain (see the experiments of Flourens); but at the same time, the inner sense acquires a sensibility to which it is foreign in the normal state. It seems, therefore, that the Vital Fluid is then driven, at least partly, from the physical body upon the Astral, while ordinarily it would appear to be distributed, and as it were in equilibrium with both. It appears, notwithstanding, to have its source in the Physical body, as a visible bond continues to unite it with the Astral body, as it has been particularly noted in the foregoing materialisation. (*Hence the extreme danger a medium incurs of losing his life; the least physical accident may produce sudden death; imprudent investigators cannot be too forcibly reminded of this.) Hence we must draw the following conclusion. In taking into account the law that the smallest action, by virtue of which Nature produces everywhere the maximum of effect by the minimum of effort, it is plausible to suppose that the Vital Fluid, issuing from the Physical body, acts directly upon the Astral body; for the Astral body is that state of the ether which is most approximate to that which constitutes the Vital Fluid. Being subject to the Will, it is its organ of transmission. Let us complete the characterising of the Vital Fluid by a particularity, the consequences of which it will be useful to point out just now. The Vital Fluid is entirely subject to the Will. It can thereby be projected from oneself, concentrated upon another, even at a great distance, or even directed into one's own body. An experiment which you will also verify with advantage is that which consists in annulling a sensation by the force of the Will only; by this method one often succeeds in healing oneself of many diseases, in the same manner as we heal others by magnetising them. For this purpose, it is necessary to concentrate one's mind upon the locality of the disease, as long and as often as it will be necessary, and this with perfect calm. Let us now remember what relates to the transmission of thought. Is it not evident that, between the magnetiser and the subject, this takes place by means of the Vital Force controlled by the operator's Will? It impresses the Astral body of the subject, and through it the Physical body, if required. Let us advance a step further and imagine the subject and the magnetiser combined into the same person, we shall then witness the transformation of the idea into action, in the normal state. The idea, being a material vibration, may be received passively (as in the case of a sleeping subject), or it can be set in motion by the Will (as in the case of the magnetiser); in either case the Vital Fluid will be required for its transmission unto the Astral body, and through it unto the Physical body, which translates it

materially, either by word or by motion. Here we find the law of lesser action. It being seldom the case that the magnetiser has a complete control over his ideas, there are always a few transmitted by him unconsciously. All manner of magnetisation is therefore more or less mingled with suggestion, and a suggestion of ideas of an inferior order, which are generally the most difficult to repress. Moral purity, therefore, is one of the chief qualities required of the magnetiser, even if his only object is to produce certain results, on account of the disorder occasioned among the vibrations of the Astral Fluid by an evil thought. This assertion, of which experimental proof abounds, cannot be called to mind too often. SUMMARY: In short, the Magnetic Fluid is a particular state of Astral Light, from which proceeds the Vital Force, which animates the Physical body, and also the Astral body, and probably the organ of transmission whereby the Will is transferred into action. "The affinity of the Vital Fluid for matter and its coarsest state is such," says M. Sinnett ("Esoteric Buddhism," p.22) "that it cannot be separated from any mass, or any particle of the latter, without instantaneously passing another mass, or another particle." When a man dies, having been forsaken by those superior elements, whereby he was made a living reality, the second element, or Vital Fluid, which in itself is not a unity, but which is still inherent to the particles of bodies in decomposition, attaches itself to other organisms, to which the process of decomposition gives birth. Bury the body, and the vital principle will attach itself to the vegetation which covers it. Burn the body, and the indestructible Vital Fluid returns instantaneously into the bulk of the planet itself, from which it was originally borrowed, and there it re-enters into some other combination according to its affinity. CONCLUSION: Constitution of the inferior part of the human being. All general conclusions hitherto acquired demonstrate, that that part of the human being ordinarily called the body, is composed of three material elements. 1st. The Physical Body, inert matter, the most condensed state of the ether; 2nd. The Astral Body, more nearly related to the substance; 3rd. The Vital Fluid which quickens the two above noted, is a third form of the Astral Light. Experiments that are recommended. In the next article, we shall proceed to an inquiry into the superior elements of the human being. We will not conclude this one without recalling as usual the simple experiments which we have noted therein. 1st. To recognise amongst others an empty phial previously magnetised. 2nd. To place the subject upon a blanket stretched over an iron bedstead, and to magnetise him while in this position, to ascertain that the force of the fluid is thereby increased. 3rd. To quicken and develop flowers and fruits by magnetisation. 4th. To verify the preservation of the properties of magnetised water, in spite of ebullition, or of time. 5th. To verify the incorruptibility of magnetised water, and to measure its duration. 6th. To verify the reflection and the refraction of the Magnetic Fluid. 7th. To verify the curative action of the patient's own will, by the concentration of his own mind upon the seat of the disease. These are experiments which all may try, and which we recommend to our readers." ♀



The Inner Orders

Grand Sanctuary, EMO UK



Within the sacred confines of the Grand Sanctuary, of Traditional and Esoteric Rites, we are chartered to run several Theurgical, Rosicrucian, Magical and Alchemical *Inner Orders*, alongside the Higher Degrees of Egyptian Masonry; our Inner Orders are concealed from the public, and the gaze of commercial and public occultism. We consider the first Three Symbolic Degrees of Masonry as the *Gateway* to the Mysteries.

Our Inner Orders focus on the attainment of a deeper understanding of the Lesser and Greater Mysteries and developing practical skills in the Hermetic Sciences. They are practised traditionally, in private surroundings, applying the rule of secrecy even more strictly, with all Membership being concealed. It is true that much formerly occulted material has been published, but correct techniques, energetic initiations, and the unwritten guidance of oral tradition can only be passed in person, in Lodge or Temple, from the most spiritually experienced.

CHIVALRIC ORDERS: Preserving the Chivalric heritage of the West, as exemplified by bodies such as the *KBHC (CBCS)*, *Rectified Scottish Rite*, and the *Knights Templar*.

MARTINISM & ELUS COENS: Teaching the Esoteric Christian heritage of the West, as exemplified by *Martinism* and *Elus Coens* - the Hidden Mysteries of Mystical Christianity, the WORD and the Way of the Heart.

THEURGICAL GUILDS: Close-working groups, chartered by the Grand Sanctuary, concentrating on specific primary works of *Theurgy*, *Thaumaturgy*, *Magic*, and the *Grimoire* tradition.

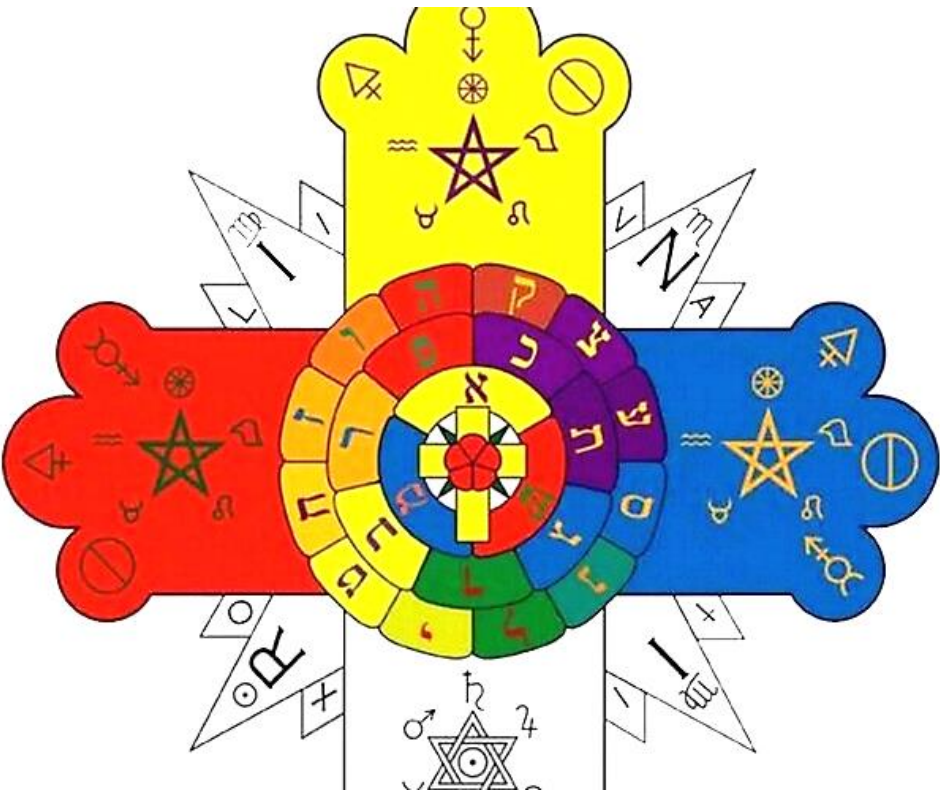
HERMETIC ORDERS: Conveying the Outer & Inner Grades of the Hermetic Tradition of the

HOGD, RR et AC, AO, etc.- including Telluric, Celestial, Hermetic, Theurgical, Gnostic, Qabalistic and Alchemical practices.

ROSICRUCIANISM: Conveying the Sacred Grades of the Rosicrucian Tradition from *Zelator* onwards - including Astrological, Celestial, Hermetic, Theurgical, Gnostic, Qabalistic and Alchemical study and research.

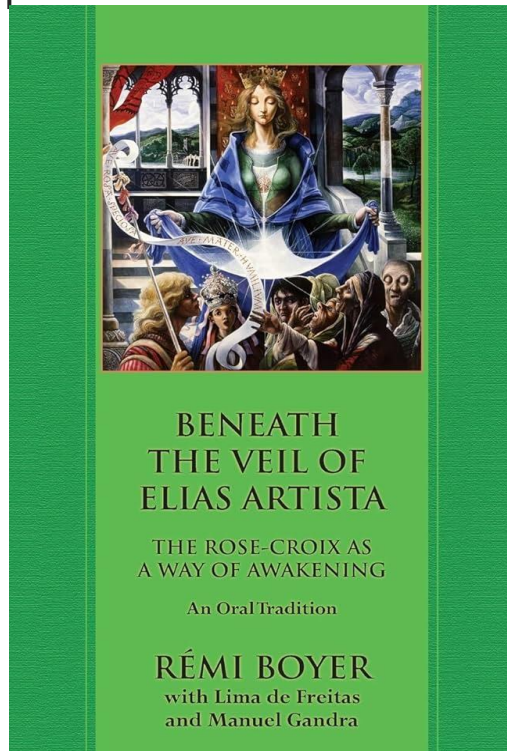
EGYPTIAN TRADITION: Teaching the Sacred Kemetic Rites of the *Neteru*, from the 7 Degrees of *Crata Repoa*, through the *Iseum*, *Serapeum* and *Mammisi*, to the *Ordo Aegypticus*.

The Inner Orders are only accessible to our EMO UK Master Masons and are invitation only. ♀





Recommended Titles



Beneath the Veil of Elias Artista

By Remi Boyer

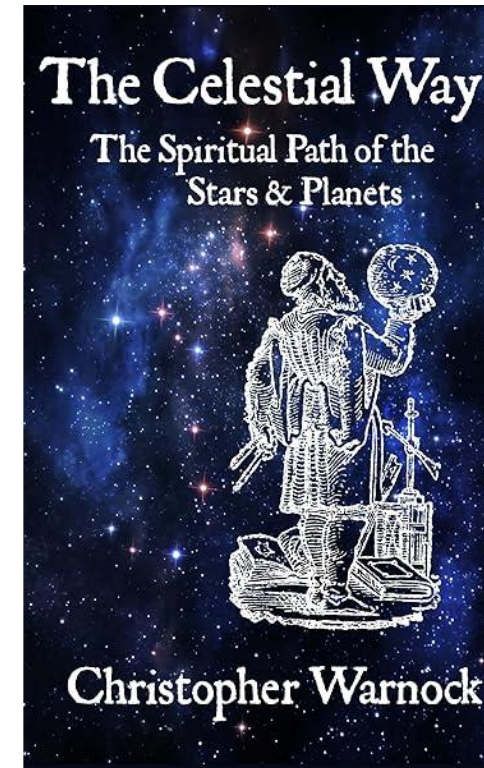
The book by this highly distinguished mason and author explores the symbolism of the Rose-Croix and its complex Mediterranean origins, focussing on the enduring figure of Elias Artista. Highly recommended.

Publisher : Rose Circle Publications (November 1, 2021)

Language : English

Paperback : 176 pages

ISBN-13 : 978-1947907171



The Celestial Way: The Spiritual path of the Stars and Planets

By Christopher Warnock

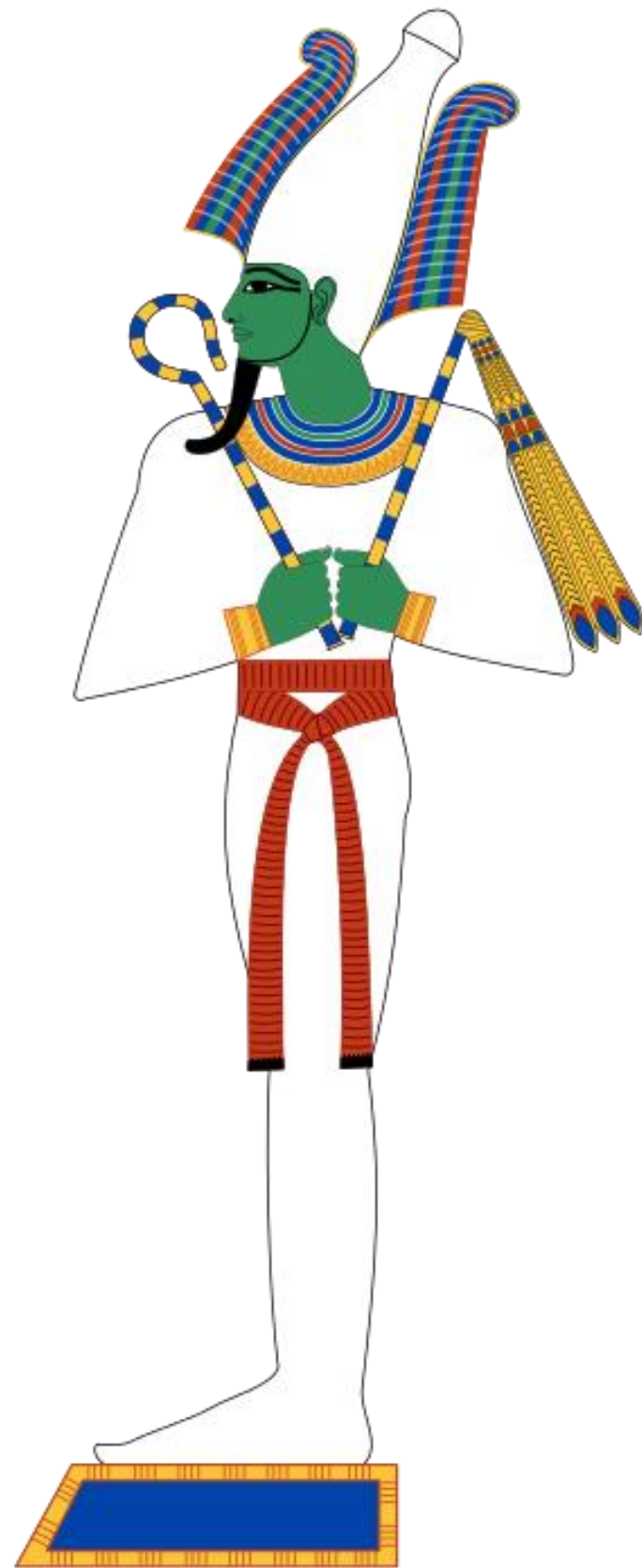
This work is a great introduction to practical astrological magic, working with the Classical Planets, and comprehending the magical worldview, authored by an experienced and honoured master of classical and renaissance Astrology.

Publisher : Lulu.com (August 24, 2022)

Language : English

Paperback : 136 pages

ISBN-13 : 978-1387663460



Osiris, or AUSER



The Neteru: OSIRIS

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

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

The God of Regeneration, OSIRIS, pronounced AUSER in its original Egyptian form, began as a mysterious deity of Busiris, who later evolved into a type of Dying God, and Divine King. The later, popular version of the myth was recorded by Plutarch, in which Osiris was destroyed and dismembered by Set, but all fourteen pieces of his Body were sought out, gathered together, and magically reconstituted by the Goddess Isis, reviving the Divine Life of Osiris who then ceased to be a King of the Land of Egypt alone, but instead became the ruler of the Netherworld, and a Judge of the Dead. In our Egyptian Rite, the deity

Osiris is understood as the original archetype and model for the later legendary figure of *Hiram Abiff*, and when we perform the ritual of the Third Degree, the dynamics of the Osirian Myth play an important part in the analysis of our symbols. For Masons of Egypt, Osiris is the Perfect Pharaoh, as well as the Ideal Adept, whose power, grace and humility allowed his entire Being to be revived by the Powers of Nature, even after the forces of Death and Destruction disposed of him. We seek to emulate this Perfect Mason whose personal Temple was resurrected anew. ➔

Due to his famed resurrection, Osiris became a form of Vegetation God, like an Egyptian version of the British *Green Man*. His regenerative powers were said to cause the sprouting of greenery during the annual flood of the Nile. Although a God of the Pharaohs, eventually people of all classes began to identify with Osiris, whose worship and veneration assured them a place in the Blessed Afterlife.

This veneration was also an emulation, as the Soul of the Departed was ritually identified with the deity in a process known as *Osirification*. In this sense, the struggles of the Human Soul were ennobled through an occult identification with the Divine Hero.

Such was the popularity and religious importance of Osiris that He absorbed several other gods, such as *Khenti-Imentiu* "Foremost of the Westerners", the God of the Dead in Abydos, *Banebdjed* the Lord of the Pillar, and *Apis*, the Sacred Bull of Heaven. In the Memphite Theology - which connects Osiris with *Ptah*, the Creator God of Memphis, as well as the deities *Set* and *Horus* - we may find one of the primary sources of the mythography used in our Egyptian Rite. This is combined with the ancient triadic theogony of *Osiris*, *Isis* and *Horus* as the Holy Father, Mother and Son of the Cosmos, the Divine Family of Egypt.

Osiris is traditionally said to be the son of *Geb*, the Earth, and *Nut*, the Sky, which allows us to understand Osiris as a union between Verticality and Horizontality, or Heaven and Earth. For the Egyptian Rite, we understand Osiris as the synthesis and union of the Mortal and the Divine, whose nobility and sacrifice exemplify the resurgent potential which is dormant within every human being.

A life well-lived can activate this divine potential, as can the process of Initiation, and the figure of AUSER provides a model for this.

We must die to our old selves, every night, taking the best parts of us into the new day, when we are symbolically resurrected by the Goddess of Nature every morning, and given the chance to start afresh, and apply the rule of MAAT to our ways, works and actions, even as Osiris rules through the seasons of the Earth. ♀





Message From The Grand Master



Dear Friends,

As the season of Spring begins in the northern hemisphere, I am guided to speak about the essential importance of Light in the works of the Lodge of Egypt. This Light is conceived as RA, the Egyptian Sun God, but as the Rite progresses through various levels of symbolism, the representation of that ubiquitous Light changes, even as our perception changes on reaching a new Masonic Degree.

The Lodge of Egypt, according to its symbolic ritual, cannot be declared open until the Sun is at its meridian.

“When the sun was at its highest over the sands of Memphis, when it was high noon, and shadows were at their shortest, then the Masons of Egypt opened their Works” [1st Degree]

Naturally, this is not the *physical* timing of the Meeting, but a *spiritual* timing of the Cosmos.

The Light is invoked upon the Lodge and every Member therein, which is not only an act of empowerment and protection, but also a confident affirmation that the Works of Egyptian Masonry are just, perfect and regular in the Sight of the GAOTU.

All forms of Masonry preserve this reverence for the noonday sun as a natural symbol of that supernatural Light of the Creator. Egyptian Masonry explores the occult nature and attributes of this Light and its analogues in greater detail.

Our form of Masonry is derived from the Greco-Egyptian tradition as it survived in the Mediterranean, and therefore the mysterious figure of Thoth-Hermes becomes the natural tutelary Master of the Rite. For this reason, It may justifiably be called Hermetic Masonry.

“Light shines forth at the zenith of our Temple, and as Hermes, our Master, said, it is from Light and Life that Humanity is born.” [2nd Degree]

I would like to urge our readers to contemplate the vital significance of Light as a perfect symbol, synthesising the wisdom of *science* (we are made of stars), *religion* (G-D as radiant spirit) and *philosophy* (all is vibration). To bathe in the

sunlight, or to visualise a brilliant Sun shining high above one’s head, is not primitive sun worship. It is the most sublime of all meditations, flooding the Inner World with peace and promise, wherever that subtle *Light of Mind* can reach. Its presence will intensify shadows, but they will be made shorter, and their range of influence reduced. In such a State of Grace, the Great Work – which we term as Masonry, but which has other Names – may be continued in safety and peace.

It is certain that we must face our Darkness, for it is nothing more than the Unseen part of Self, where both horrors and treasures may lie concealed. But the Light is the origin of our Spirit, and the destination of our wandering Souls.

“The sun shines forth at the Zenith of our Temple, between the two Sycamores which bound the Horizons; the Morning Star, behind which it rises each day, slows to salute it once more, and in the Field of Reeds the Glorified Ones rejoice” [3rd Degree]

Every part of Nature exults in Light, whether of the sun, moon and stars, or the bioluminescence of plants and animals. We too radiate a low level of Light. Let us add Light to Light. ♀



“I tremble before thee, O Anubis, lord of the dead. Thy power is great, and thy wrath is fearsome.”

“Spare me, O lord of the underworld, and let me pass safely through thy domain.”

- Book of the Dead

About **KNEPH**

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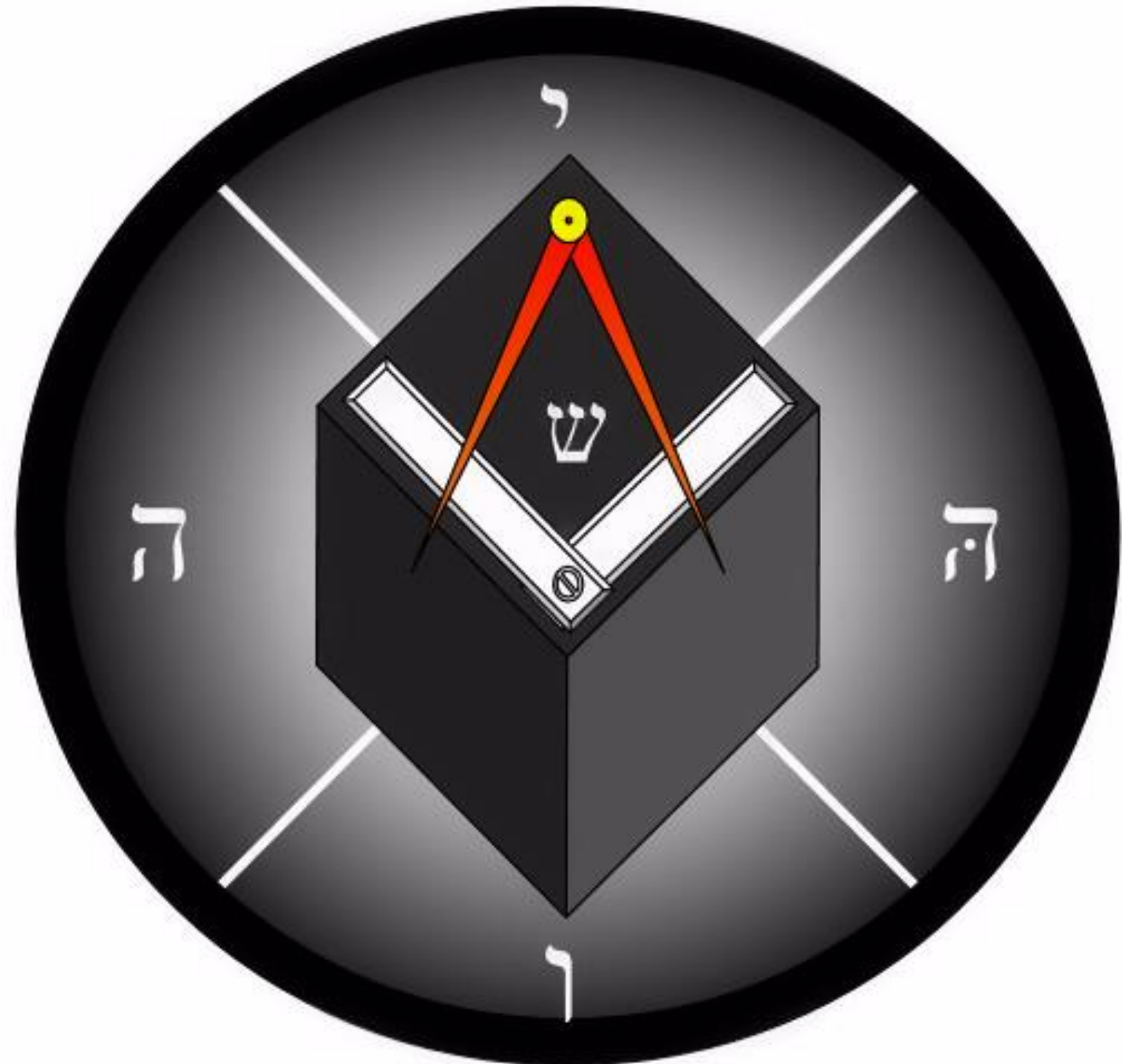
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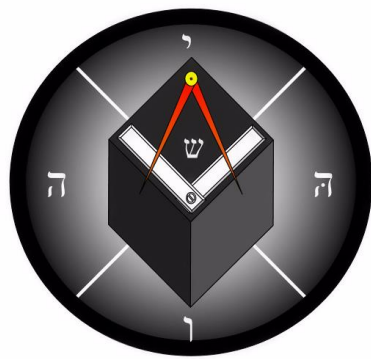
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KNEPH

THE LIGHT OF EGYPTIAN MASONRY



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