



KNEPH

THE LIGHT OF EGYPTIAN MASONRY



SPRING 2025

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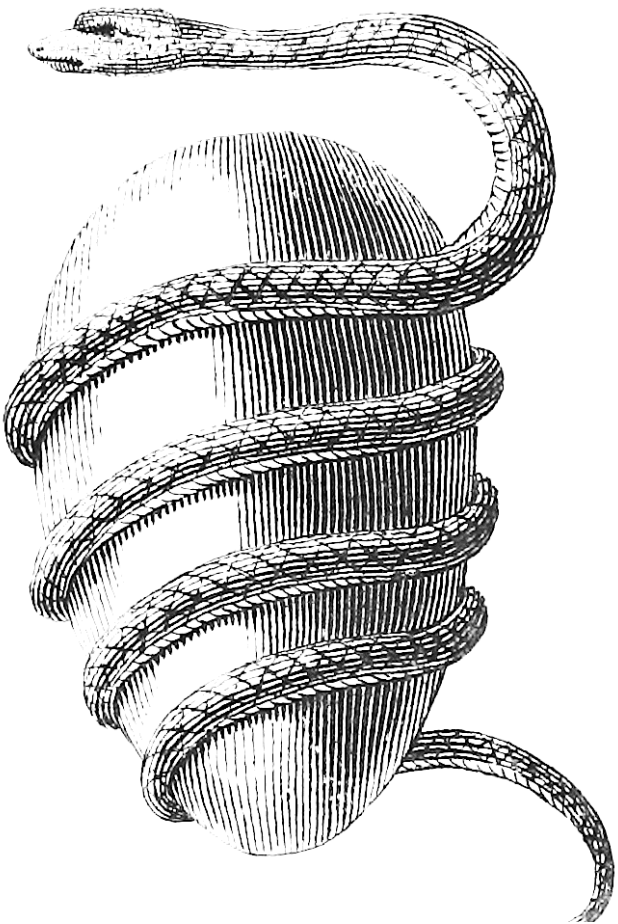
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THE RITE OF AWAKENING



The Equinox according to the Egyptian Rite.

Pg. 6

HIGHER & LOWER PSYCHISM



The Order's approach to the issue of psychism.

Pg. 9

THE SIXTH MANSION



Introducing the Sixth Mansion of the Pyramid of Memphis.

Pg. 11



Kneph: Spring 2025

Grand Officers, EMO UK



Dear Friends,

We greet you well!

The time of the Vernal Equinox is a cosmic moment of transformation. The cold months of Winter are over in the Northern Hemisphere, and the Spring has officially begun. For some cultures, this is the New Year, and for Egyptian Masons and Rosicrucians, the Equinoxes and Solstices hold unique and magical significance. The Spring

Tide is a chance to begin again; to renew our Vows and Oaths, to commence new projects and activities, or to make amends and begin afresh in our professional or personal relationships. In the symbolism of the Spring Equinox, and of *Easter* its associated festival, we are reminded of youth, innocence and rejuvenation. Despite whatever physical age we have reach, we are always Neophytes in the Mysteries, forever presented with a new Doorway. We are all still children.

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.

The social turmoil in various parts of the Western world should remind us of the extreme need for balance and equipoise. Anger over issues is natural, but when it spills over into fury and wrath, and worst of all hate, there can be no balance, and only the misery of Consequence can be expected. Desire for peace and quiet is also natural, but when this becomes passivity, denial, and avoidance of accountability, and worst of all enabling evil, we are equally fallen into the Vice of Excess and Deficit of character.

There is Natural Justice, which is the mechanism of balance and equilibrium in any given biosphere; a natural check and balance which ensures harmony in the wild. There is Moral Justice, which concerns our personal choices, but it can only work as far as we are informed about every aspect of a situation. There is Legal Justice, which is how our societies agree to maintain ethical

boundaries and ensure they are adhered to by all members of that society. Let us never forget that there is also Divine Justice, which is the Balance of Ma'at. It works exceedingly slow, but it is both thorough and absolute. Once it executes Its Judgement, there is no escape.

At this Spring Equinox of 2025, let us renew our commitment to fairness, equity, justice and inclusion – the world belongs to all of us, and we are all Children of Nature – so that we can realign ourselves with what is True and Just in the sight of the GAOTU, and in accordance with the Egyptian Wisdom of Ma'at.

We may have fooled ourselves up to now; we may have been closeminded, selfish, prejudiced, fearful.

This is a chance, a clean blank page, on which we can write a newer, better story for our own humanity, and all Humanity. The possibility is there. We must each be brave enough to pick up the Pen.

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,

How are you doing? Are you keeping strong and healthy? Or is life proving difficult at the moment? Are you in a good place, or a low place?

Whatever the answer, we in the Order wish you peace, solace, comfort, health and joy. Life is formed from waves, what we term the ‘ups and downs’, but for many of us, there seem to be more downs than ups. We urge you never to give in: never succumb to despair, or to hopelessness, nor to fear. These emotions (which is all they are in the end) can be highly compelling and painful. However, Life is still a Gift, once we learn how to unlock its lessons and gather its secrets.

Everything can turn around in a moment – and in a good way too! This we MUST continue to believe. The Universe is in fluid motion every minute of every

hour. Sudden instances of good fortune, sudden remissions of illness, sudden improvements of circumstance, even newer and better relationships, happen to people all the time, everywhere. So, they can happen to and for you as well.

What is the secret for you to effect a change? You will see many people on social media and elsewhere teaching the various methods of positive thought, manifestation techniques, raising vibrations, the conscious use of paradigm shifts, and so forth – these can all be very effective tools.

What makes any of these work, however, is not necessarily the tools themselves, but the Will and Faith with which they are

used. In all instances, we must see ourselves as we wish to be and see what we want *as if it is already ours and we are remembering it*. It must be fully present within our energy field – this sets up both a magnetic change in what we can attract, as well as a psychological change in what we notice, focus upon, and give our mental energy to as a pursuit.

This is the Key to changing everything in our lives for the better. When we combine these techniques with Persistence, Courage and Wise Labour, operating in an Environment and Social Group in sympathy with us, we are *invincible*.

Everything is within our reach. May you be healthy, happy and fulfilled. ♀





Masonic Mentor

Guidance From A Well-Informed Mason



PURPOSE

It's the age-old question isn't it, what is my purpose? I don't mean our family roles, or jobs; I'm referring to the existential question of purpose!

So, when you ask yourself "what is my purpose?" you may start looking for it in your daily activities, your work, or relationships, or even hobbies — sort of in the right area but not quite on target!

When you go deeper and start to

examine, and review, you may find your life to be busy, flowing along but seemingly empty; opportunities may arrive, but there's a feeling of going nowhere.

Have faith that you were born with a purpose, and your Higher Self knows your purpose. Just because you don't see it at this moment, doesn't mean it's not there.

"Absence of evidence is not evidence of absence" - Carl Sagan 1997

When I was talking to MIGM Darren Rose about this subject, he said to me: "You are a unique jigsaw puzzle piece; there is no other like you in the whole of creation. The GAOTU made you to fit in your particular place; you need to listen, and the Most High will guide you to that place."

How do you find your purpose if you doubt that you have one, or just can't seem to divine it? As I said previously, have faith that you have a purpose, and from there trust that you will determine it.

One method is meditation, going within and making contact with your Higher Self. Understand that there are many things that people hide from themselves, and these can obscure our internal vision.

Self-awareness of one's internal nature can show you that we all have the key to unlock our purpose, and to find that key we have to open up our inner temple; be frank, honest, resolute and kind to ourselves.

Throughout our lives, we change and grow — that's nature, biology and psychology.

We are not the same people we were 10 years ago, or when we were five years old. Our views and understanding of the world change over time as we learn and

experience new things. Events can affect how we see and feel about our purpose.

A person's purpose may simply be to be kind and caring, someone else's to bring laughter to others. A purpose may be periodic, or for one's whole lifetime.

But consider this — some of us have many purposes, that may run serially, or parallel to each other. So, at certain times in your life, you may find that you start to question what you thought was your purpose.

Sometimes internal or external forces can start to pull you away from your purpose, and instinctively you feel a need to fight back. At these times it's important to recognise how to deal with it.

If you feel overwhelmed, it's time to sit back and relax, and wait for it to pass. This is never about giving up, but rather about conserving your energy for another push forward. Proper pacing aids advancement.

Inevitably the resistance will fade away, and you will find your energy and willpower restored, allowing you to find your way forward more effectively.

Purpose is not the thread of life; sometimes it is found in the pattern of its weaving. ♀

♀ | The Rite of Awakening



The Egyptian Rite, as with other forms of Freemasonry, celebrates the cosmic events of the Solstices and Equinoxes. The principal ritual of these Four Great Rites is that of the *Rite of the Awakening of Nature*. It is popular in many forms of the Egyptian Rites of Memphis-Mizraim and holds a special pride of place in our own EMO UK Sanctuary.

Unlike other Orders, we only permit our Sanctuary Members (of the 4th Degree and above) to attend our Rite of Awakening, as our version is highly mystical and requires the higher knowledge of the 4th Degree at least to be able to comprehend the Mysteries it reveals, and to partake safely in the ritual.

The Rite of Awakening is used to mark the return of Spring, and the equalisation of Day and Night Forces both in the Cosmos and in our Esoteric Astrology. The correct time for the ritual is when the Sun enters 0' 0" of the Sign Aries. ➔

The Sign of Aries is the first Sign of Spring, and as a Cardinal Fire Sign ruled by Mars, it brings an intense and fiery energy to the atmosphere, reflecting the growing heat of the Sun, and encouraging the bursting forth of leaves, plants and flowers in the natural environment. The frost thaws, the nights become milder, and the daylight begins to lengthen in comparison to night.

For the Egyptian Mason, this is a most important Cosmic Tide. So much of our Rite is focussed on the forces of Regeneration and Rectification both in the Microcosm and the Macrocosm. The Vital Force of the Cosmos is in constant motion through many Cycles, the most dominant for our planet being that of the Sun, and this Force is

modulated by both the monthly cycles of the Moon, and the annual tilting of the pole of the Earth. At the Spring or Vernal Equinox, the Sun is drawing closer to us, and its warmth and vitalising power is more abundant. We see this reflected in the natural world, and as we are taught by the Alchemical Sages of the past, we must follow the dictates of Nature and learn how She performs her Magnificent Works.

We can easily determine that, as the Body of Nature is brought back to life, strength, verdure and beauty, so too must the Human Body and Soul receive the rejuvenating influence of the Spring Tide, which we can harness for a multitude of useful activities and inner works. ➔





The Rite of the Awakening of Nature is form of theurgical ritual. Theurgy has its origins in the philosophy and religious spirituality of Ancient and Hellenistic-period Egypt and classical Greece. It was popularised through the works of the Neoplatonists, continued by early Christian mystics and magicians, and survives as an internal practice in the Higher Degrees and Grades of our Order; we advocate and perpetuate its practices.

The occult purpose of the Rite of Awakening – and of all the Four Great Rites – is to aspire towards, to bring down, and to absorb Divine Radiations; that which we elsewhere call *the Masonic Light*, *the Hermetic Light*, *LVX*, *the Holy Spirit*, *Azoth*, and which

we believe stream forth through the Worlds and down into Nature, via all the celestial bodies, and the Sun and Moon in particular.

This Divine Radiance, modified by its descent through the Lower Waters of the Cosmos, what is elsewhere termed the *Lower Astral Plane*, brings a mysterious Vitality and increase of Virtue to every natural force, creature, and substance. This is the mechanism of the theurgical working: an inspiration *downwards* and *inwards*, which in turn allows us to aspire upwards. It is the completion of a cycle of vital continuity, a cycle in which all of Nature partakes and from which it derives great benefit.

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.

Egyptian Masonry, as an esoteric and mystical form of the practice, takes this several stage further. We also seek to awaken, evolve, and regenerate the threefold Human Constitution - the Body, Soul (or Mind) and Spirit - and thereby encourage spiritual enlightenment, psychic evolution, and the transmutation from a lower to a higher form of Consciousness. We assert that our inclusion of Alchemy, Theurgy and Astrology (subjects which have always been the private study of Masons for centuries) is essential to give our Members to correct Tools and Techniques for this Great Work.

In the Spring, we all renew our connection to the Divine Light, which is expressed through the Unconquerable Sun, the Light of the World, and which has given Humanity the primary impetus for the unfolding of all religious and spiritual traditions, and all images of the Redemptive Force as It is understood by

different cultures, in different ages.

As we work and strive to reach upwards with our Consciousness, slowly transcending the apparent limitations of Matter and material awareness, we embrace the Cosmic Life in gradual steps, symbolised by our Degrees, and find that we are not abandoning the World, but learning its beauty, sanctity and worth – no longer enslaved by its mechanisms, we become empowered to transform it and renovate it in the Image of *Heaven*.

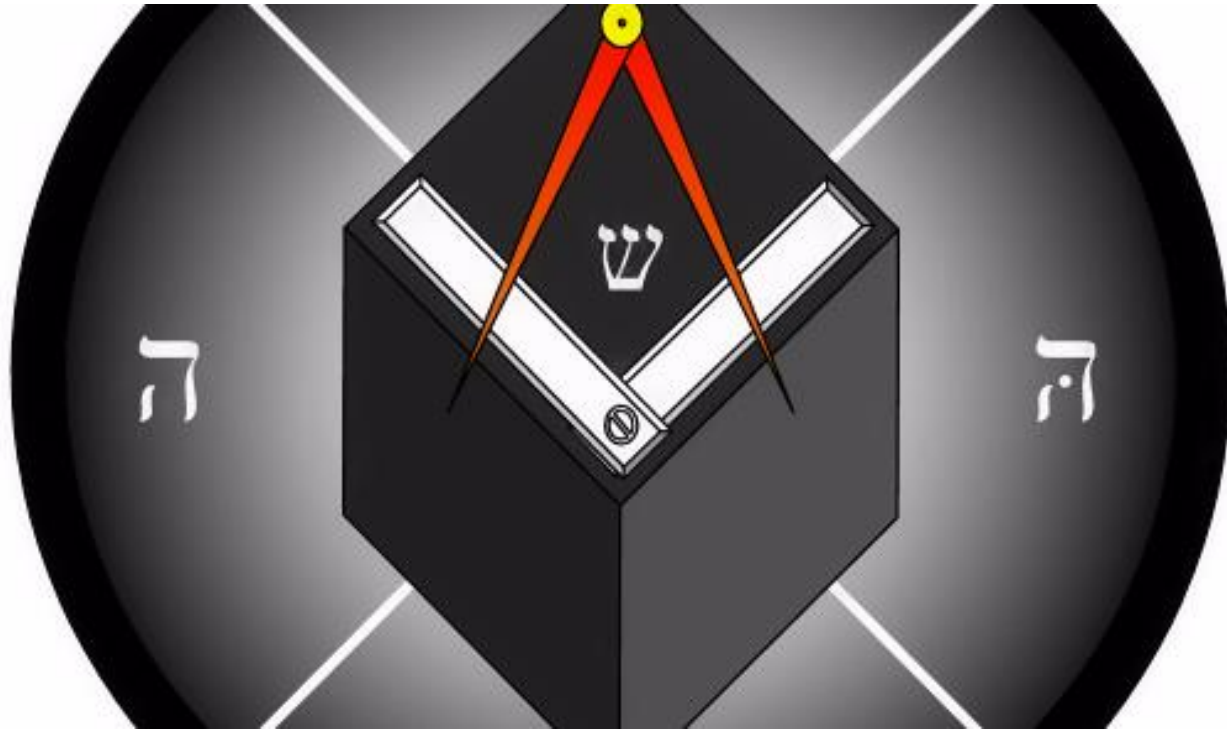
Through the fulfilment of the purpose of Egyptian Masonry, it is hoped that a greater goal may be attained; that of the healing and restoration of Humanity and Nature as a whole, and their full reintegration with their original Divine Perfection. The Spring Equinox is an annual reminder that the GAOTU is a Most Generous Being, granting us multiple chances every hour of every day, and especially at this time of year, to let go of the past, forgive ourselves and each other for our mistakes, review our Path, and begin again.

Be joyous, dear friends. In the Northern Hemisphere, Spring has sprung, and the lambs and flowers are in the fields. ♀



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. Testimonials may be found here:

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

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



Higher & Lower Psychism

Grand Master



The EMO UK is highly restrictive when it comes to revealing anything about our Lesser, Greater or Supreme Mysteries to the public. We are the Guardians of the Rites, and as such, we are not permitted to place the Sacred Items outside of the doorway of the Temple. This would make them Profane, from the Latin phrase *pro fanum*, or *before the Temple*. All those yet to be initiated into the Mysteries have also traditionally been termed *the Profane* – this is not a derogatory term, but merely one of spiritual location.

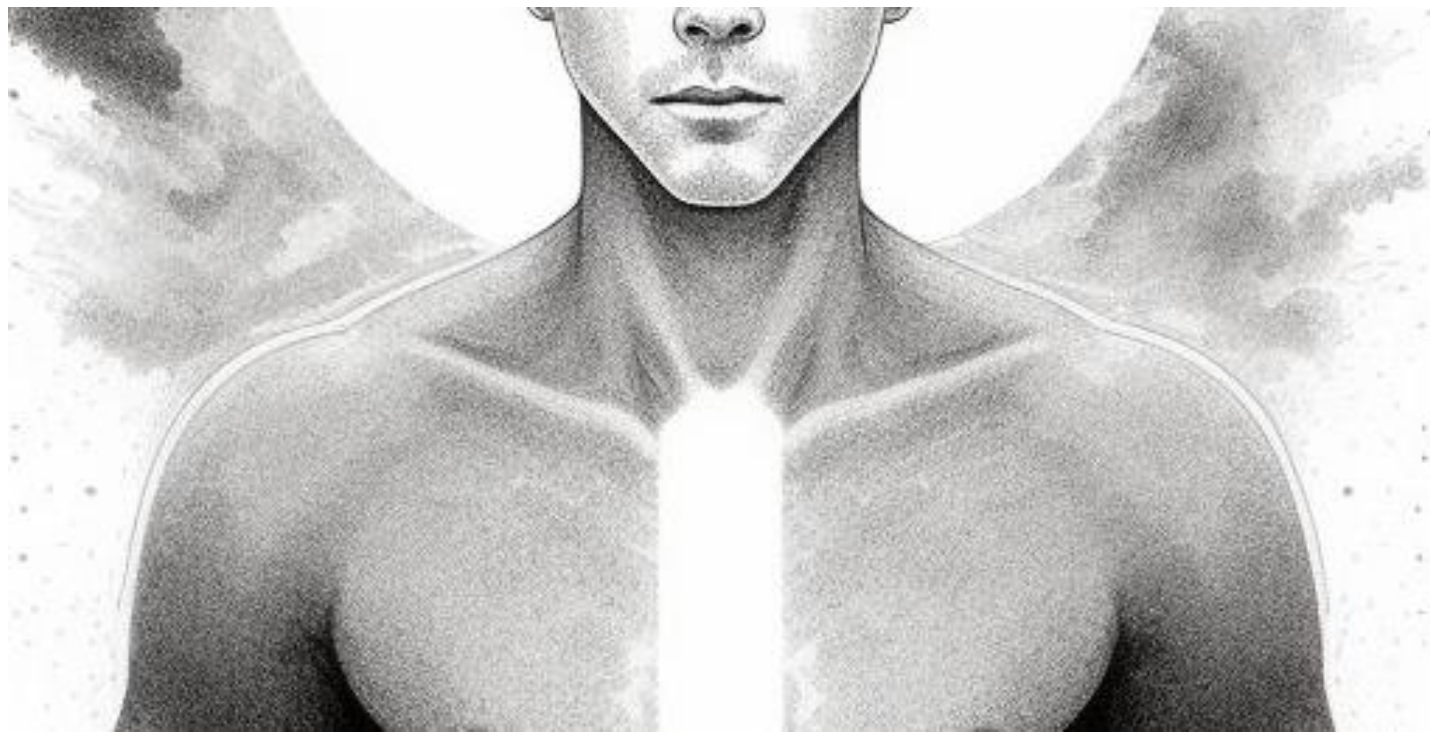
What we *can* reveal to you is that each of our Candidates must endure, among other things, a series of Purifications. These Purifications are both physical and spiritual, and they are necessary before Candidates are considered to be in a proper state of *ritual purity* and may safely approach our Sanctum. This commences their Path into the Egyptian Mysteries, which may be broadly divided into sections which illustrate a gradual progression from the outer wastelands of the Profane World, through the sacred precincts and avenues of the Great Temple, and through the first Gates into the hieratic complex of the Deep Mysteries. It is a Sacred Journey from which there can be no return.

Upon this Journey through our Egyptian Rite, we can reveal another aspect to our Works, which is less well known in the metamodern world of occulture; that is, the Higher and Lower forms of Psychism.

In common parlance, the term *psychism* is always confused with the people and practices by which it is (rather unpredictably) demonstrated, but this is merely a superficial and cliched comprehension of a subject which has an impenetrable depth of meaning and revelation, when properly taught and understood aright.

The Victorian practice of table tapping, Ouija boards, floating cones and spectral manifestations forming from ectoplasm are images from the *juvenilia* of the modern occult revival. Spiritualism, a noble religion in itself, has suffered gravely from an unsympathetic media attention to the more lurid expressions of those sublime mysteries of the afterlife and the psychic constitution. ➔

*“These Purifications are both
physical and spiritual...”*



For the Egyptian Rite, the Higher and Lower forms of Psychism are vast, wide-ranging but essential subjects to study, contemplate and eventually master.

The Lower Psychism is a term we use for the vast majority of what uninitiated persons associate with the paranormal and high strangeness. This includes all the usual psychical abilities such as telepathy, clairvoyance, auric reading, psychometry, divination, mediumship, channeling, telekinesis, and so forth, as well as the psychic phenomena such as hauntings, poltergeist activity, apparitions, entities, other dimensions, time shifts, UAPs, cryptids, orbs, etc.

We do not use the term *lower* in a derogatory or dismissive sense – although our Initiates are taught to consider the psychic powers and phenomena as a natural but auxiliary product of proper Spiritual Evolution, which is of infinitely greater import – but rather because we understand the *Lower* Psychism to operate in the lower levels of the Unseen World, which some have termed the Sublunary Plane, or *Spirit World*. It is a most important subject to master, but the potential powers it produces are incidental to the Higher Calling of the Egyptian Mason.

This is understood as an early part of their training and education, which is the main focus of the College Degrees.

The Higher Psychism is a very difficult subject to explain to those who have not yet attained a certain level of elevated Consciousness coupled with an initiated understanding of the Mysteries and their external subjects.

The Higher Psychism, intrinsic to the Higher Degrees, concerns the operations and functions of Human Consciousness on a level and threshold much higher than those ordinarily experienced. It is the psychic mechanics of the Visionary, the Mage, the Hierophant, the Priestess, the Creative, and the Genius. It begins with the power to See Light within Light, and Darkness within darkness; to perceive the Higher Dimensions – popularly termed “5D” in the metamodern conversation – to such an extent, and with such clarity, that the Consciousness is able to stabilize thereon and explore therein.

There are many who have feigned having access to this level of the Light, but its effects and products in the Psyche, and in the works, words and actions of the Initiate who has stabilised thereupon, are unmistakable. The access to the Higher Psychism, even in the earliest stages, is productive of certain key effects and ‘signs’ in the energy of the individual. We cannot

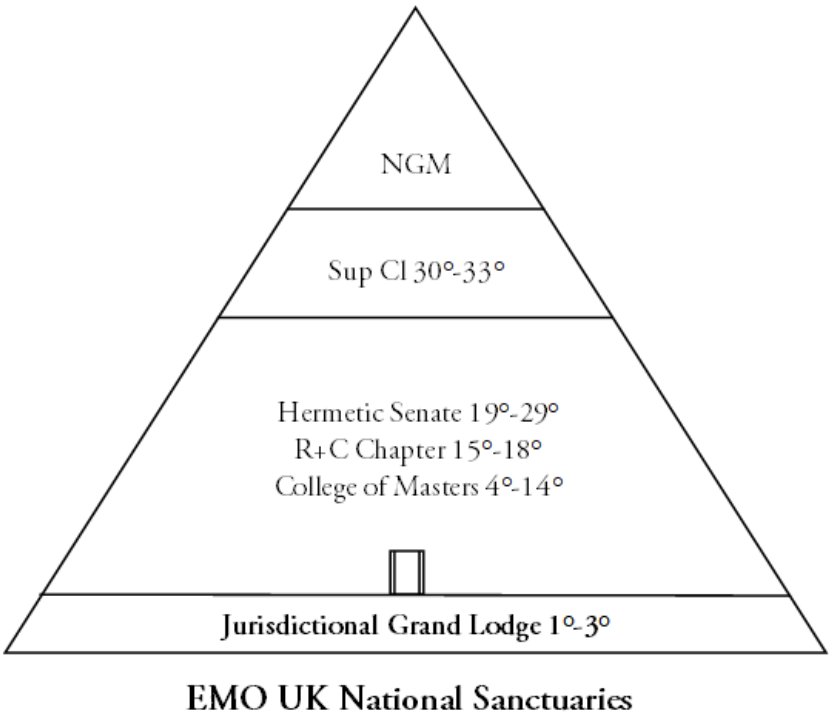
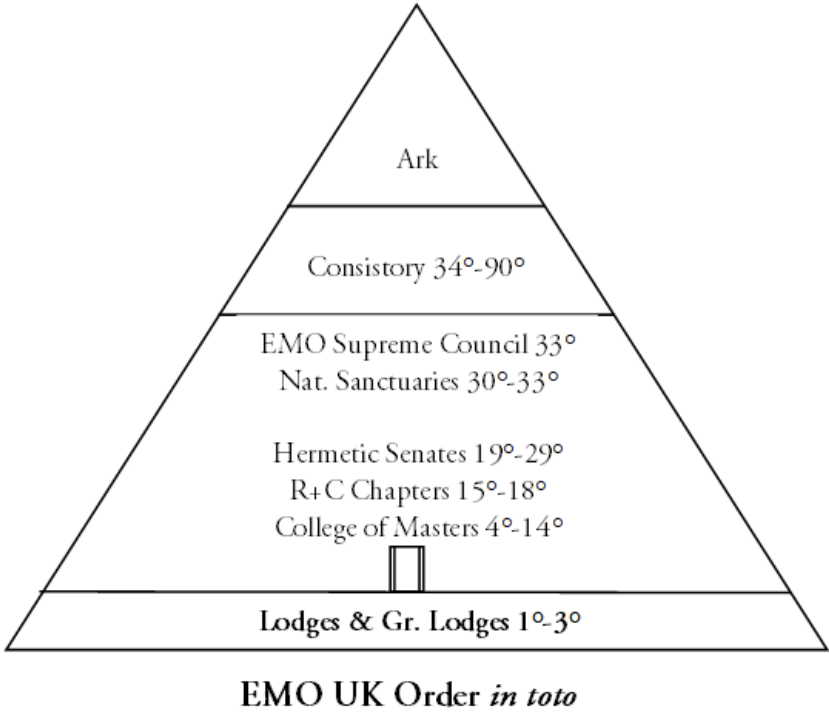
reveal these here, but the Order pays special attention to the energetic and spiritual progress of each of its Members.

For the Egyptian Mason, Lower and Higher Psychism are just divisions of the Path of the Mysteries into the Lower and Higher Degrees; each Degree opens up a new level of knowledge and practice, which in turn allows the Egyptian Mason to grasp the subject matter and master it at their own pace. These different forms of Psychism – Lower *and* Higher - are taught in the Works and Transmissions of the Egyptian Masonic Order UK, and an increasing access to them is inevitable for anyone who persists through the Degrees of our Rites.

The true difference between the Lower Psychism and the Higher is the quality, intensity and nature of the Light. In the Lower Psychism, the Light is like that of the *Moon*: inconstant, fluctuating, unstable, but regulated in tides and waves, given to moments of lucid brightness and intense shadow. The Light of the Higher Psychism is like that of the *Sun*, then of the Endless *Stars*: constant, dazzling, vitalizing, simultaneously occulted and revelatory.

These, then, are our Sacred Mysteries. If you would partake of them, join us. ♀

PYRAMIDS OF THE ORDER



Pyramid of Memphis: The Sixth 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.

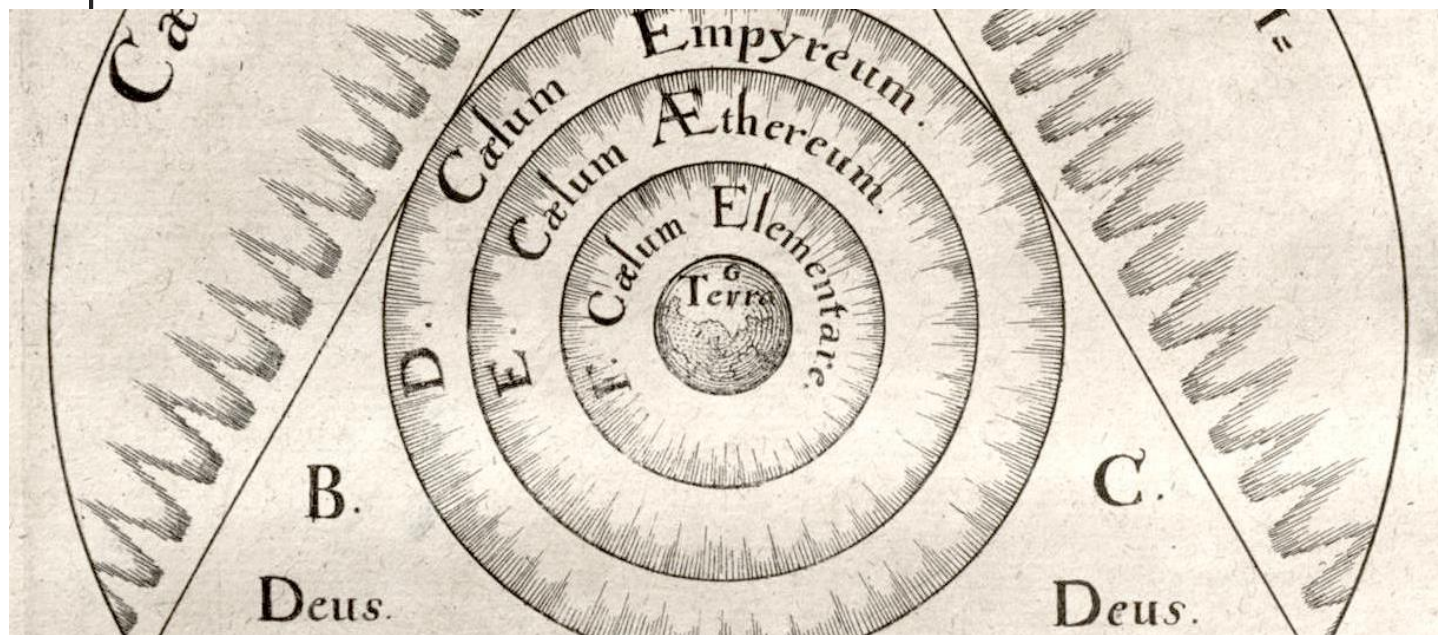
The **SIXTH** Mansion of the EMO UK is the **Supreme Council**, or **Sovereign Grand Inspectors**.

The Supreme Council is run by those Principal Officers having attained the 33rd Degree and above. They are collectively termed *Sovereign Grand Inspectors*.

The Supreme Council is the crown of the Lesser Mysteries. The Council operates as an independent body, under the Jurisdiction of the National Sanctuary. It recommends Brethren for elevation to the Consistory.

The Council – which is dedicated to the advanced works of alchemy - opens in Four Degrees and conveys four mandatory Initiations of the 30th , 31st , 32nd and 33rd. These are the Key Degrees of the Supreme Council, ending with the entrance into the Triangle of the 33rd Degree.

Every Jurisdiction of the EMO UK must open a Grand Lodge, College, Chapter and Senate before they are permitted to open a Supreme Council, as the Higher Degrees may only be conveyed by Illustrious Brethren. ➔



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

30° Knight Kadosh

31° Grand Inspector Inquisitor Commander

32° Sublime Prince of the Royal Secret

33° Sovereign Grand Inspector General

The Supreme Council Degrees from the 30th to the 33rd concern the advanced alchemical and theurgical practices of the Lesser Mysteries, and the mastery of the works of Alchemy, Theurgy and Thaumaturgy.

This includes the performance of specific external and internal alchemical operations of the Lesser Mysteries of our Order, as well as a consummate study of Ancient Egyptian Mysticism, Gnosticism, Hermeticism, and Rosicrucianism. The Members of the Supreme Council also commence a full training in the Magical Arts and the meaning of Sigils and Symbols in all aspects of the Egyptian and Western traditions. They become the administrative rulers of the various Mansions below: the 30th Degree over the Lodge, the 31st Degree over the College, the 32nd Degree over the Chapter, and the 33rd Degree over the Senate. The Triangle of the 33rd are the most senior and run the Council itself.

In the Supreme Council, we also introduce the Sacred Cosmology and Astro-Theology of the Egyptian Rite, which is part of the set of tools and methods used to encourage and enhance the awakening of the subtle senses to the Higher Psychism.

As the Egyptian Mason progresses through these Degrees, which have certain modes of separation from each other, their Consciousness is strengthened and expanded greatly, allowing them to open up to the Higher Dimensions which lead to true Masonic Adepthood.

The accompanying Curriculum given in our Order supports this practical work by giving the Knight Mason a revealing *Constellation* of esoteric wisdom, allowing them to realise their inherent power and strength, and the Innermost Essence which is their Divine Nature; only through the realisation of this alchemical *Seed of Gold* can they attain Conscious Immortality.

Additionally, we open up the higher aspects of several of the Inner Orders, the higher Grades of which are only accessible to those who have attained the Supreme Council, which confirms a certain expertise and the spiritual maturity necessary for a safe continuation of the hidden works.

These Degrees also commence the hieratic training of our Knight Masons to prepare them for the Consecration and Care of the Temples and Sanctuaries of our Order, as well as qualifying them to advise the Colleges, Chapters and Senates of our Order in general, regardless of the Jurisdiction in which they are situated. Greater responsibility is given to the *Illustrious* of the Lesser Mysteries, who are relied upon to execute the works recommended by the Supreme Council and to ensure that all Members are carrying them out with faith and diligence.

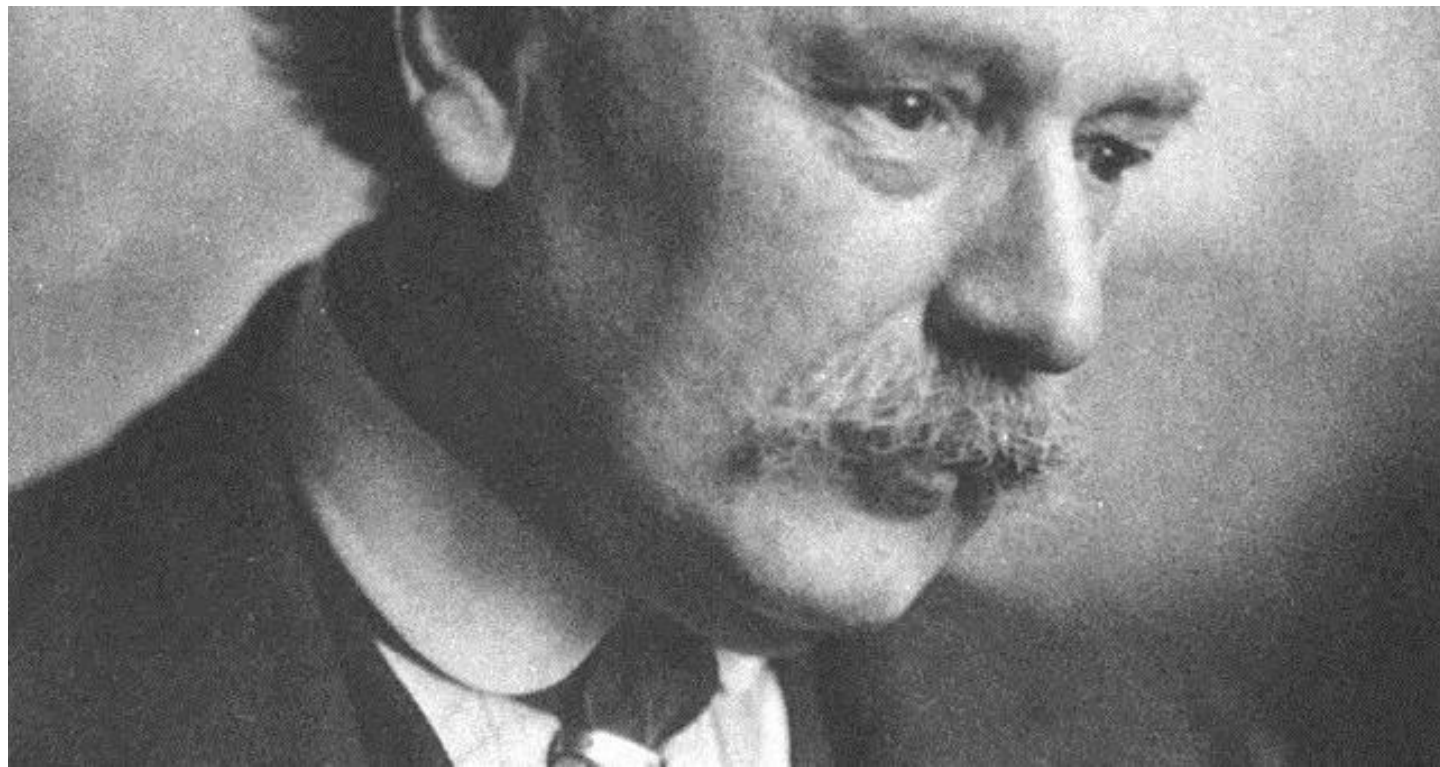
The Qabalistic nature of these Degrees derives from the practical pursuit of the Holy Qabalah and the expert use of the *Sephiroth* in every aspect. The Holy Presence of the +GAOTU+ is invoked in each of these Degrees and that Presence is actively sought out.

The Supreme Council is not only a completion of the training received in the Lesser Mysteries of our Order, and a realisation of their power, but also a preparation for the more spiritual Degrees of the Consistory, where the Gateway to the Greater Mysteries is opened and the Clear Light of the Supernals spills forth to illuminate all things. ♀



“Past Masters”

A. E. Waite (1857-1942), poet, researcher & mystic



Our quoted Past Master in this issue is Arthur Edward Waite, a poet and mystic whose works on Tarot, Alchemy and Magic influenced subsequent generations.

“EVERY branch of the occult or secret sciences maybe included under the word Magic, with the sole exception of astrology, which, important and interesting as it is, can hardly be termed a branch of arcane wisdom, as it depends solely on abstruse astronomical calculations, and on the appreciation of the value of those influences which are supposed to be diffused by the planets and the starry heavens over the lives of nations and individuals. But the doctrines concerning the nature and power of angels, ghosts, and spirits ; the methods of evoking and controlling the shades of the dead, elementary spirits, and demons ; the composition of talismans ; the manufacture of gold by alchemy ; all forms of divination, including clairvoyance in the crystal, and all the mysterious calculations which make up kabbalistic science, are all parts of magic. It is necessary to make this statement at the outset to prevent misconception, because in an elementary

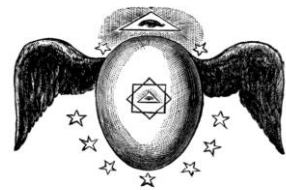
“

...the occult or secret sciences...

”

hand-book it would be clearly a source of confusion to include subjects so apparently distinct under a single generic title ; and we have therefore determined to make a few introductory remarks upon magic viewed as a whole, and then to treat each of its branches under special titles which will be readily intelligible to those who are seeking for the first time an acquaintance with the mysteries of the esoteric sciences. The popular significance attached to the term magic diverges widely from the interpretations which are offered by its students. By the term magic, according to the common opinion, there is generally implied one of two things—either that it is the art of producing effects by the operation of causes which are apparently inadequate to their production, and are therefore in apparent defiance of the known order of nature ', or that it is the art of evoking spirits,* and of forcing them to perform the bidding of the operator.”

- *The Occult Sciences: A Compendium of Transcendental Doctrine and Experiment* [excerpt]



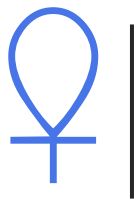
Our Occulture section will include excerpts from some of the best of lesser-known works of occultism and mysticism. This work is by the famous Antoine-Joseph Pernety, Benedictine monk and master of alchemy. His works are highly influential in certain Masonic Rites.

TREATISE ON THE GREAT ART by PERNETY:

“THE FIRST MATTER.

“Some Philosophers have supposed a Matter existing before the elements;²¹ as they did not understand it, they have spoken of it in a very obscure manner. Aristotle, who appears to have believed the World eternal, speaks of a universal First Matter, yet, without daring to entangle himself in the dark windings of the ideas which he had of it, he has expressed himself in regard to it in a very ambiguous manner. He regarded it as the principle of all sensible things, and seems to wish to imply that the elements were formed of a kind of antipathy, or repugnance, which was found between the parts of this Matter, (de Ortu et Interitu BII, Chap. 1-2). He would have reasoned better, if he had seen only sympathy and perfect harmony; since one sees no oppositions in the elements themselves, although one usually thinks that fire is opposed to water. One would not be mistaken, if he noticed that this pretended opposition comes only from the aim of their qualities and the difference of subtlety of their parts, since there is no water without fire. Thales, Heraclitus, Hesiod, have regarded water as the First Matter of things. Moses appears, (Genesis, Chap. 1), to favor this idea by giving the names Abyss and Water to this First Matter; not that he understood water as the element which we drink, but as a kind of smoke, a humid vapor, thick and dark, which is condensed, more or less, according to the greater or less density of the things which has pleased the Creator to form from it. This mist, this immense vapor, was condensed or rarefied into a universal chaotic Water, which thus became the principle of all for the present and for the future, (Cosmop. Tract 4). In its beginning this Water was volatile, as a mist; condensation made of it a matter more or less fixed. But whatsoever may have been this Matter, the first principle of things, it was created in shadows too thick for the human mind to see clearly. Only the Author of Nature knows it, and in vain would theologians and philosophers wish to determine what it was; yet, it is very probable that this dark abyss, this chaos, was an aqueous, or humid, matter, since it would be more easily rarefied and condensed, and consequently

more suitable, because of these qualities, for the construction of the heaven and earth. The Sacred Scripture calls this unformed mass sometimes Empty Earth and sometimes Water, although it was actually neither one nor the other, but only in potentiality. It would, then, be permissible to conjecture that it could have been almost like fumes, or a thick vapor, stupid and inert, torpid by a kind of cold, and without action, until the same Word which created this vapor, infused in it a vivifying spirit, which became visible and palpable by the effects which it produced. The separation of the waters above the firmament from the waters below, of which mention is made in Genesis, seems to have been made by a kind of sublimation of the more subtle and more tenuous parts, from those which were less so, almost as in a distillation, where the spirits rise and separate from the heavier, more terrestrial parts, and occupy the upper part of the vase, while the grosser ones Remain at the bottom. This operation could have been made only by the aid of that luminous spirit which was infused in the mass. For light is an igneous spirit, which by acting on this vapor, and in it, rendered some parts heavier by condensation, and opaque by their closer adhesion; this spirit drove them toward the inferior region, where they kept the shadows in which they were first buried.²² The parts more tenuous, and which had become more and more homogeneous by uniformity of their tenuity and purity, were elevated and pressed towards the upper region where, being less condensed, they permitted a freer passage to Light, which was manifested in all its splendour. That which proves that the dark Abyss, the Chaos, or the World's First Matter, was an aqueous and humid mass, is that, besides the reasons which we have brought forward, we have a palpable instance under our eyes. The property of water is to run, to flow, so long as heat animates and holds it in its fluid state. The continuity of bodies, the adhesion of their parts, is due to the aqueous humour. It is the ciment which unites and binds the elementary parts of bodies. So long as it is not separated from them entirely, they preserve the solidity of their mass. But if fire warms these bodies beyond the degree necessary for their preservation in their state of actual being, it drives away, rarefies this humour, makes it evaporate, and the body is reduced to powder, because the bond which united its parts no longer exists. Heat is the instrument which fire employs in its operations; it even produces by this means two effects, opposite in appearance, but conformable to the laws of Nature, and representing to us that which has taken place in the disentanglement of chaos. In separating the most tenuous, the most humid part from the most terrestrial, heat rarefies the first and condenses the second. Thus, by the separation of the heterogeneous, is made the union of the homogeneous. Indeed, we see in the world only water, more or less condensed. Between the heavens and the earth, all is smoke, mist, vapors, pressed from the center, the interior of the earth, and elevated above its circumference in the part which we call air. The weakness of the organs of ➔



our senses does not permit us to see the subtle vapors, or emanations of celestial bodies, which we call influences, and which mingle with the vapors sublimating from sub-lunar bodies. The eyes of the mind must aid the weakness of the eyes of the body. At all times bodies exhale a subtle vapor, which is manifested more clearly in summer. The warm air sublimates the waters into vapors, and attracts them to itself. When, after a rain, the rays of the sun beam upon the earth, one sees it smoke and exhale itself in vapor. These vapors hover in the air in the form of fogs, when they do not rise far above the surface of the earth: but when they mount to the middle region, one sees them float, here and there, in the form of clouds. Then they are resolved into rain, snow, hail, etc., and fall to return to their origin. The workman feels this to his great inconvenience, when he works vigorously. Even the idle man feels it in great heat. The body perspires always, and the transpiration which often runs from the brow manifests this sufficiently. Those who have accepted the fantastical ideas of the rabbis, have believed that there existed, before this First Matter, a certain principle, more ancient than it, to which they have very improperly given the name of Hyle. It was less a body than an immense shadow; less a thing, than a very obscure image of a thing, which one could rather call a gloomy phantom of being, a very black night and the retreat or center of shadows, finally, a thing which exists only in potentiality, and which the human mind could imagine only in a dream. But even the imagination could represent it to us, only as a man born blind represents to himself the light of the sun. These votaries of the rabbis have seen fit to say that God drew from the First Principle a gloomy, formless abyss as the matter from which would be derived the elements and the world. But finally, everything announces to us that Water was the first principle of things. The Spirit of God which moved upon the waters, (Gen., ch. I), was the instrument which the Supreme Architect used, to give form to the Universe. It diffused Light instantly, reduced from latent into actual existence the germs of things, up to this time confused in chaos, and, by a constant alternation of coagulations and resolutions, it maintains all individuals scattered through all the mass; it animates each part of it, and by a continual and secret operation, it gives movement to each individual, according to the genius and species to which it has appointed it. It is, properly speaking, the soul of the world; and he who ignores or denies it, ignores the laws of the Universe.

OF NATURE

To this First Motive or principle of generation and transformation is joined a

second material one, to which we give the name of Nature. The eye of God, always attentive to His work, is, properly speaking, Nature herself, and the laws which He has placed for her preservation, are the causes of all that which takes place in the Universe. The Nature which we have just called a second material motive, is a secondary nature, a faithful servant who obeys exactly the order of her Master, (Cosmopol. Tract. 2), or an instrument guided by the hand of a Workman, incapable of making a mistake. This nature, or Second Cause, is a Universal Spirit, which has a vivifying and fertilizing property of the Light created in the beginning and communicated to all parts of the Macrocosm. Zoroaster and Heraclitus have called it an igneous Spirit, an invisible Fire, and “the Soul of the World.” It is of it that Virgil speaks when he says, (Eneid. I. 6): from the beginning, a certain igneous spirit was infused into the heaven, the earth and sea, the moon and the Titanian, or terrestrial bodies - that is to say, the minerals and metals, to which one has given the names of planets. This Spirit gives them life and preserves them. The Soul, diffused through every body, gives movement to all the mass and to each of its parts. Whence have come all kinds of living beings, quadrupeds, birds, fishes. This igneous Spirit is the principle of their vigor; its origin is celestial, and it is communicated to them through the germ which produces them. The order which reigns in the Universe is only a consequence of the eternal laws. All the movements of the different parts of its mass depend upon them. Nature forms, alters, and disintegrates continually, and her moderator, everywhere present, repairs continually the transformations of the work. One may divide the World into three regions²⁴, the superior, the middle, and the inferior. The Hermetic Philosophers give to the First the name of INTELLIGIBLE, and say that it is spiritual, immortal or unalterable; it is the most perfect region. The Middle is called CELESTIAL: it encloses bodies less perfect and a quantity of spirits. It is necessary to notice that the Philosophers do not understand by these spirits, immaterial or angelic spirits, but simply physical spirits, such as the igneous spirit scattered throughout the Universe; such is also the spirituality of their superior region. This region being in the middle, participates in the character of both the superior and inferior. It serves as the means to unite these two extremes, and as the canal by which the vivifying spirits which animate all the parts of the inferior region are communicated to it. It is subject only to periodical changes. The Inferior or ELEMENTARY, contains all sublunary bodies. It receives from the two others vivifying spirits only to return them. This is why all is changed, all is corrupted, all dies; there is no generation which is not preceded by corruption; and no birth which is not followed by death. Each region is subject to and dependent upon the one superior to it, but they act in concert. The Creator alone has the power of annihilating beings, as He alone has had the power of drawing them from nothingness. The laws of Nature do not permit that that which bears the character of being, or substance, should be subjected to annihilation; which has caused Hermès to say, (Pymand.), that nothing dies in this world, but that all passes from one state of being to another.” ♀



To The Non-Mason

Grand Sanctuary, EMO UK



To the Non-Mason, the world of Masonry can seem very forbidding: the image of older men in dark suits carrying briefcases has become a stereotype with which we are all familiar. There is also historical persecution of Masons by the authorities, and the contemporary suspicions levelled at Masonry today by conspiracy theorists who associate Freemasonry with the Illuminati, the New World Order and various other fringe phenomena. What the Non-Mason must understand is that Freemasonry is a *tradition* and a *practice* – although it has a common symbolism, it has many varieties, and many observances. Freemasonry is *not* a single institution, nor a single Order. The most popular obedience is that of the United Grand Lodge of England (UGLE) which promotes Anglo-Masonry, but there are other forms of Masonry such as the Scottish Rite, the French Rite, the Swedish Rite, and our own Memphis-Mizraim. Each of these Rites is perpetuated in its own Grand Lodge and Order, with its own members and rules of practice.

The EMO UK believes that the original Freemasonry – the *ancient* and *primitive* form – was always intended to be a spiritual and metaphysical tradition, providing an inroad to the higher mysteries of Alchemy and Hermeticism through the analogical myths and symbols of the Masonic Lodge and King Solomon's Temple. These analogical myths and symbols were used to teach esoteric principles to the Members, who were trained as Builders of the Mystic Temple. In addition to this, the Egyptian Rite includes highly mystical and kemetic symbols in the Degrees, which unfold the tradition even further. We continue this approach to Masonry; rather than perpetuating a Masonic culture

dominated by a particular demographic, or destabilised by political or economic ambitions, we are committed to creating an inclusive, progressive, harmonious and spiritual community; an Order in which the Degrees of the Rite are used to promote both individual and collective evolution. We urge the Non-Mason to consider our perspective, and to approach us without fear. For those seeking a dining or social club, those types of Masonic Order exist. For those seeking a spiritual and esoteric Masonic Order which values community, equity, spiritual growth and potent initiation, the EMO UK is an excellent choice. The Gate of Initiation seldom appears in life – take the opportunity! ♀





Recommended Titles



Three curious
alchemical writings

Three Curious Alchemical Writings

By Adam Maclean (translator)

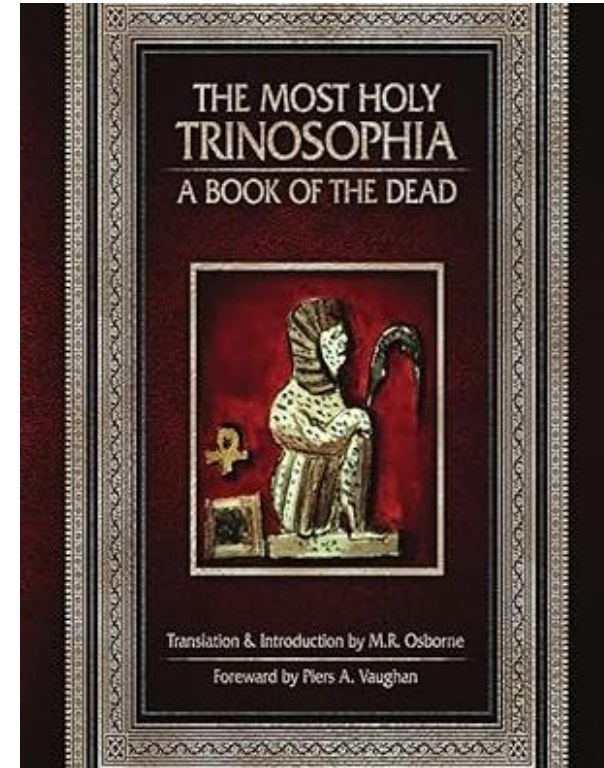
Adam Maclean needs no introduction – his contributions to the study of Alchemy have been invaluable over the years. We recommend not only this title, but any title from his wonderful series of translated works.

Publisher : Independently published (13 Mar. 2025)

Language : English

Paperback : 35 pages

ISBN-13 : 979-8313995298



The Most Holy Trinosophia: A Book of the Dead

By M R Osborne (translator)

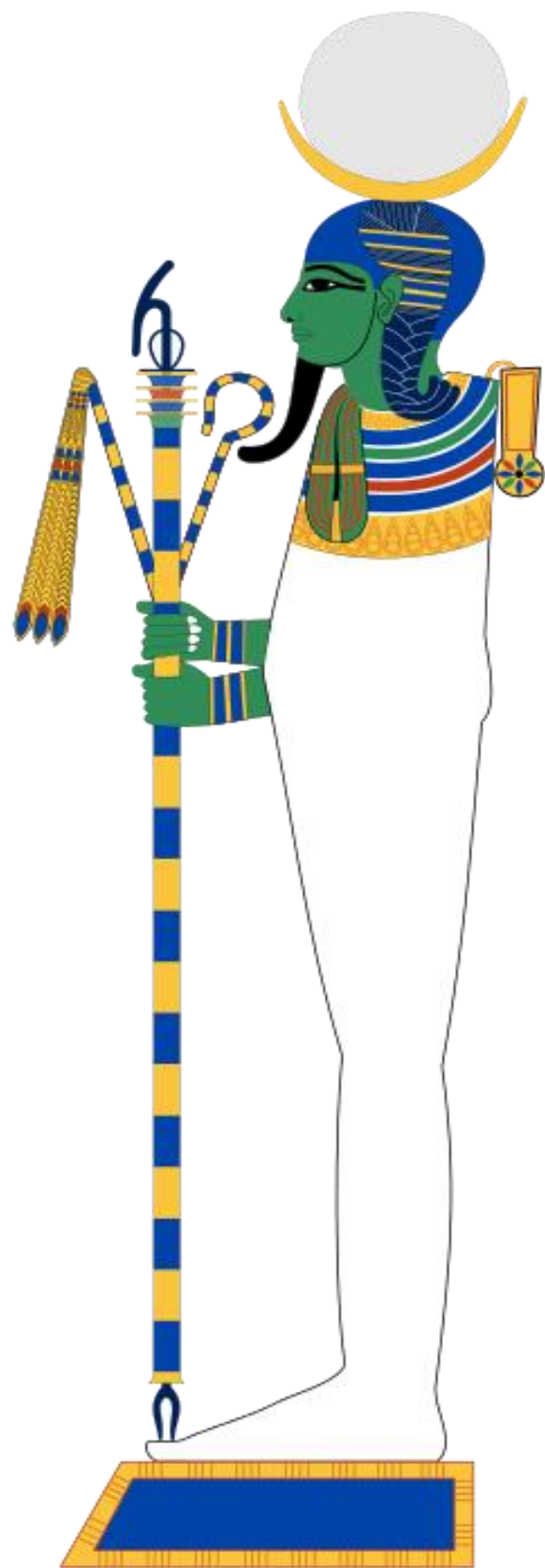
This work, first translated by Manly P Hall in the 1930s, is an important piece of occult cryptography. M R Osborne delivers a beautifully presented translation of the decipherable parts of the text, with additional commentary of value.

Publisher : Rose Circle Publications (24 Nov. 2023)

Language : English

Paperback : 226 pages

ISBN-13 : 979-8892694131



Khonsou, or KHONSW



The Neteru: KHONSOU

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 KHONSOU is the Great Traveller. As one of the divine personifications of the Moon, along with the Gods *Thoth* and *Iah*, Khonsou gives his protection to all those who travel during the nocturnal hours. This mysterious protection also extends to the Dream State, when the Astral Body has exited the physical body and is wandering abroad during slumber. In this state, the God Khonsou represents the Passive Psychic Protection surrounding the extruded Astral Form, sealing it off against psychic contagion and harm.

Khonsou is shown holding all of the accoutrements of the Great God Osiris – the Crook, the Flail and the Phoenix Wand – and he is also green-skinned, all of which associate him with the power of the Pharaoh and the regenerative qualities of Osiris. The Moon undergoes the phases and is an ever-changing presence in the heavens; Khonsou is a transformational deity, whose alternating and cyclic influence emits a magnetism which affects the tides of the sea, and plant life. We can associate Khonsou with the phenomenon of biorhythms and ➔

the mysterious cycles of the Humours in the Body. In the EMO UK, the God Khonsou holds pride of place in the Grand Lodge of Egypt, and he is also invoked to bring protection and guidance to the Brethren during any difficult period of passage or travel, either physical or psychological. The God Khonsou may also be said to rule over the Lower Astral Plane, or the Dreamworld, which is the misty twilit realm of imaginal vagaries and phantasms, where illusions and hallucinations can rise and fall, and where we experience the occasional flashes of True Vision.

Khonsou bears the titles Embracer, Pathfinder, Defender, and Healer. His influence is said to aid in conception in all natural beings, and to freshen the air and atmosphere. In a similar way to Diana of the Moon, Khonsou protects against wild animals, as well as having a command over the punitive current in the Underworld and the post-mortem process, under his title Wepwety. During the New Kingdom in Egypt, the prominence of Khonsou increased; he was a Creator God, who fertilized the Cosmic Egg in the form of a Mysterious Serpent, emulating His Father Amun – in this regard, he is connected to the symbol of the Serpent and the Egg used in the Orphic Mysteries, and in our own Ancient and Primitive Rites of Memphis-Mizraim.

As Khonsou-pa-Khared he is shown as a Youth, sometimes with two faces, to show the changeable and renewable nature of the Moon and its phases. As Khonsou-Neferhotep, he is an embalmed Judge of the Dead like Osiris, as well as a Moon God, and in the form of Khonsou-Thoth, he is merged with the God Thoth as Lord of both the Moon and Timekeeping. As the son of Amun and Mut, Khonsou has an archetypal origin by Egyptian standards – he is a deity of long worship.

As we gaze upwards at the ever-changing moon in the sky, we must realise that it was not *always* seen as a purely female deity, despite its fertilizing and feminine energy. The Egyptians saw the Moon as a male deity, a celestial youth, passing along his continuous Path on the Ecliptic, illuminating the night sky over the Nile. Even today, within our Egyptian Rite, the God Khonsou the Traveller is honoured as the symbol of that gentle light of our dreams, which helps to illuminate our interior journey into the psyche, the heart and the eternal Self ♀





Message From The Grand Master



Dear Friends,

Let me first of all, give my prayers and empathy to all those who are labouring under extreme stress and difficulty this year. From the various socio-political troubles and cruel rise in bigotry, to the terrible natural disasters from which some countries are struggling to emerge long after the news reports have ceased – this year has begun as a brutal challenge for many. For the innocent and

vulnerable suffering under oppression or attack at this time, our Thoughts and Will are with you every moment. For those who have caused, or continue to cause, gratuitous harm to others – our Curse is upon you.

We can see 2025 as a year when the influence of Ma'at begins to reveal itself. Everything from our past has consequences. Some of these are obvious, some not so much.

After a while, upon the Spiritual Path, one starts to see life and its effects from more than an external perspective. One realizes that the Mysterious Tides and Cycles of the Cosmos can be felt and detected *behind* everything, and sometimes their movements can be perceived *before* they unfold. There are mechanical forces and unseen dynamics in the world which constantly shift the balance of events, dynamics, and even power. These forces can seem to influence the decisions and reactions of individuals, groups, or even nations. Sometimes we are on the right side of these transpersonal motions, and sometimes we are in their way.

Within our Grand Lodge, we have a moment at the end of every Meeting called the *Chain of Union*. To perform this, we gather around the Masonic Altar, linking arm in arm, and we focus our collective energy on the Healing, Protection and Good Fortune of every Member of the Order, and all people in the world. During this time, when the collective energy raised by the Lodge is centred and focused by the Chain, it is possible to pray for those individuals, groups or nations who appear to need a current of Positive Energy and Good-Will.

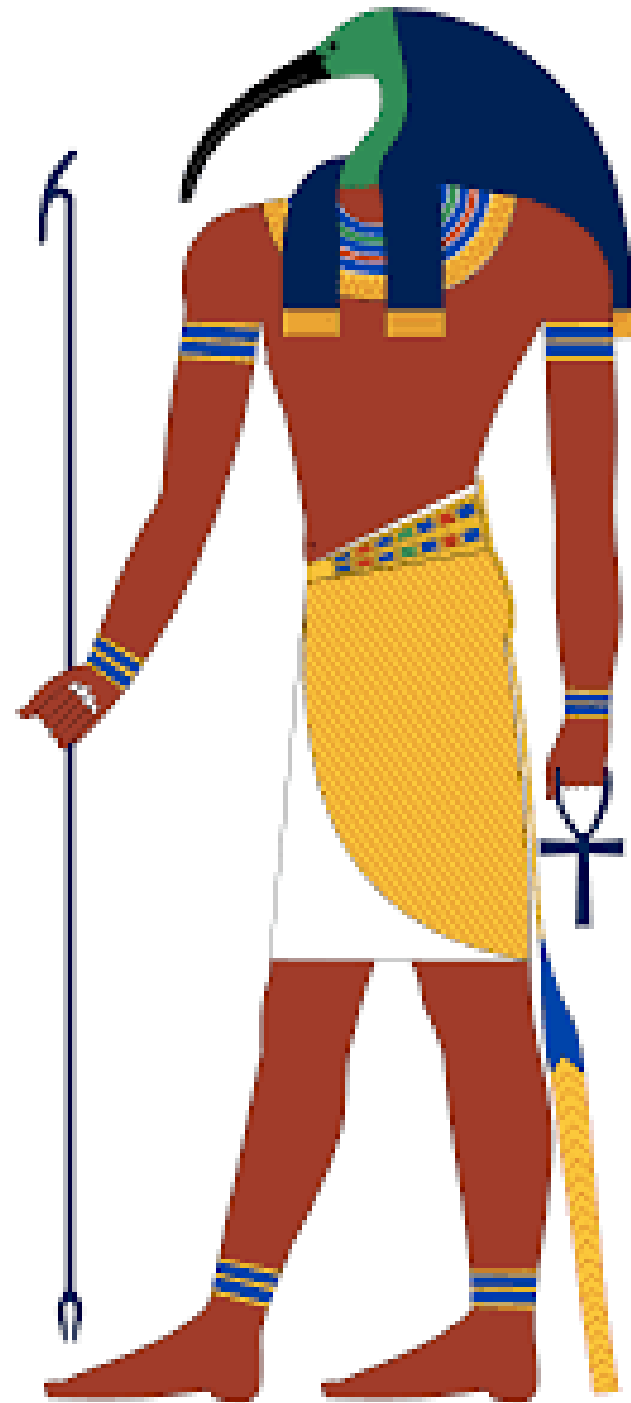
I share this information simply to point out

that there are good, kind, loving people in the world. They exist. There are good people sending as much helpful mental energy and good-will as they can muster to each person who needs it, whether they are aware of this or not. There are also good people helping their families, friends and neighbours in practical ways. Do not despair. Do not give in. Do not give up.

When we finally dissolve the Chain of Union, we disperse the positive energy outwards into the Universe, hoping that it will be sent to whomsoever is most in need of it.

I will not make predictions about the remainder of 2025 – there are many heavy Karmic situations which the previous years' *activities* (and *decisions*, and *avoidances*) have built up to a fever pitch in some places. The natural environment is as reactive as ever, and we must listen to our instincts in every moment if we are to avoid dangers and catastrophes.

I will only give these words of comfort: that all crises come to end; all terrors are finally defeated; all storms pass; all nights break and give way to dawn. We must keep moving forward in the best and wisest ways we can, until our Dawn breaks. ♀



*“Praising Thoth in the course of every day:
O gods who are in heaven, O gods who are
in earth, easterners, come, that you may
see Thoth crowned with his uraeus, when
the Two-Lords are established for him in
Hermopolis, that he may govern the
people! Rejoice in the Hall of Geb at what
he has done! Praise him, extol him, give
him hymns! — this god is the lord of kind-
heartedness, the governor of entire
multitudes. Now every god and every
goddess, who shall give praises to Thoth
on this day — he shall found their seats,
and their offices in their temples in the
Island of Fire!”*

- Writing Tablet, Thebes, 18th Dynasty

About **KNEPH**

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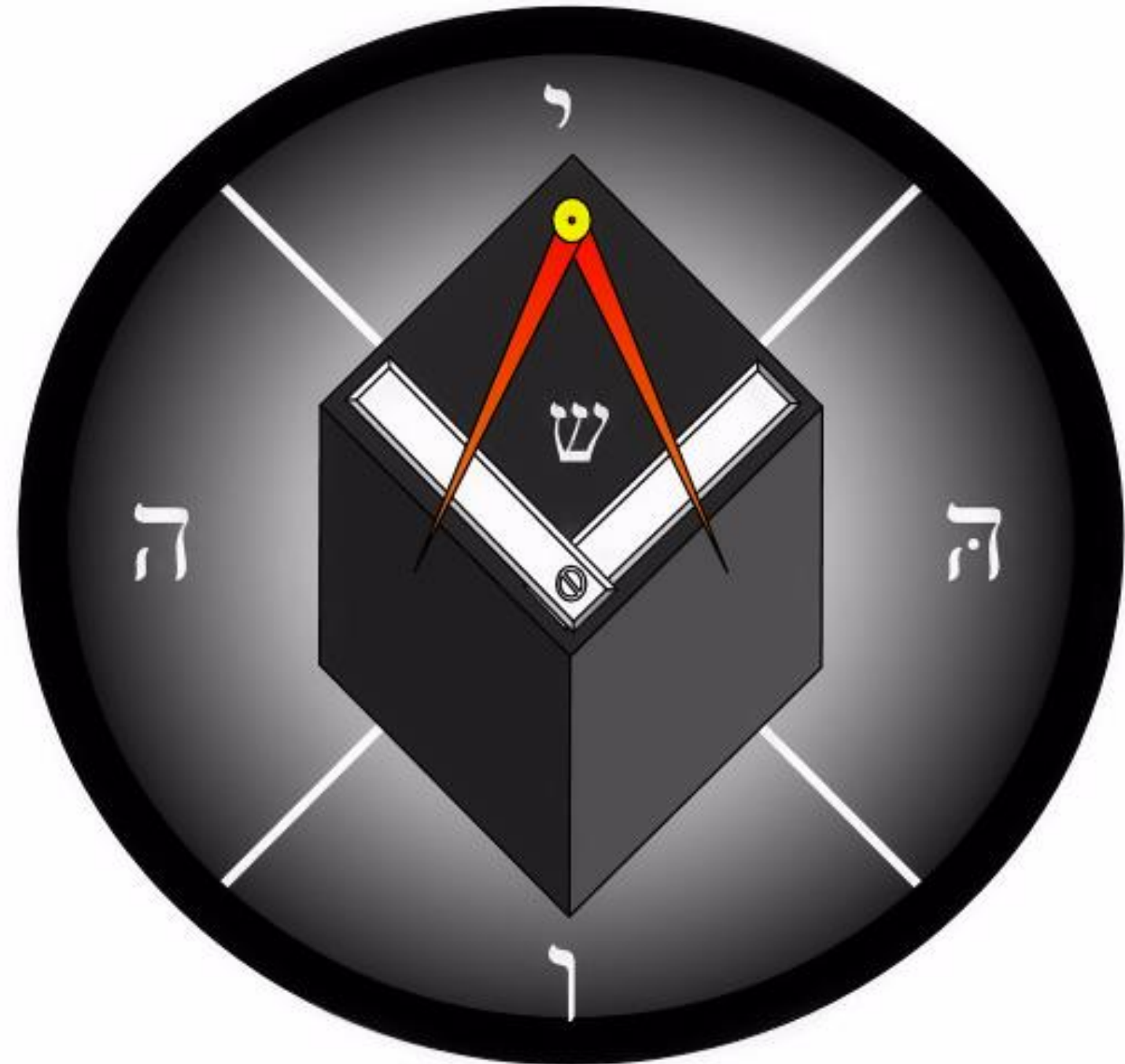
KNEPH is a topical journal issued by the EMO UK, for various short articles and commentaries on Egyptian Masonry, Esoteric Masonry, mysticism, occultism, hermeticism, qabalah, and related subjects. Egyptian Freemasonry is a fraternal and sororal society with esoteric, secular and spiritual aims. Egyptian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

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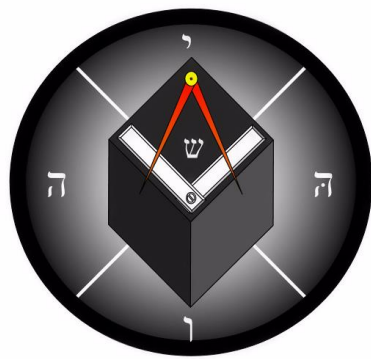
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KNEPH

THE LIGHT OF EGYPTIAN MASONRY



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