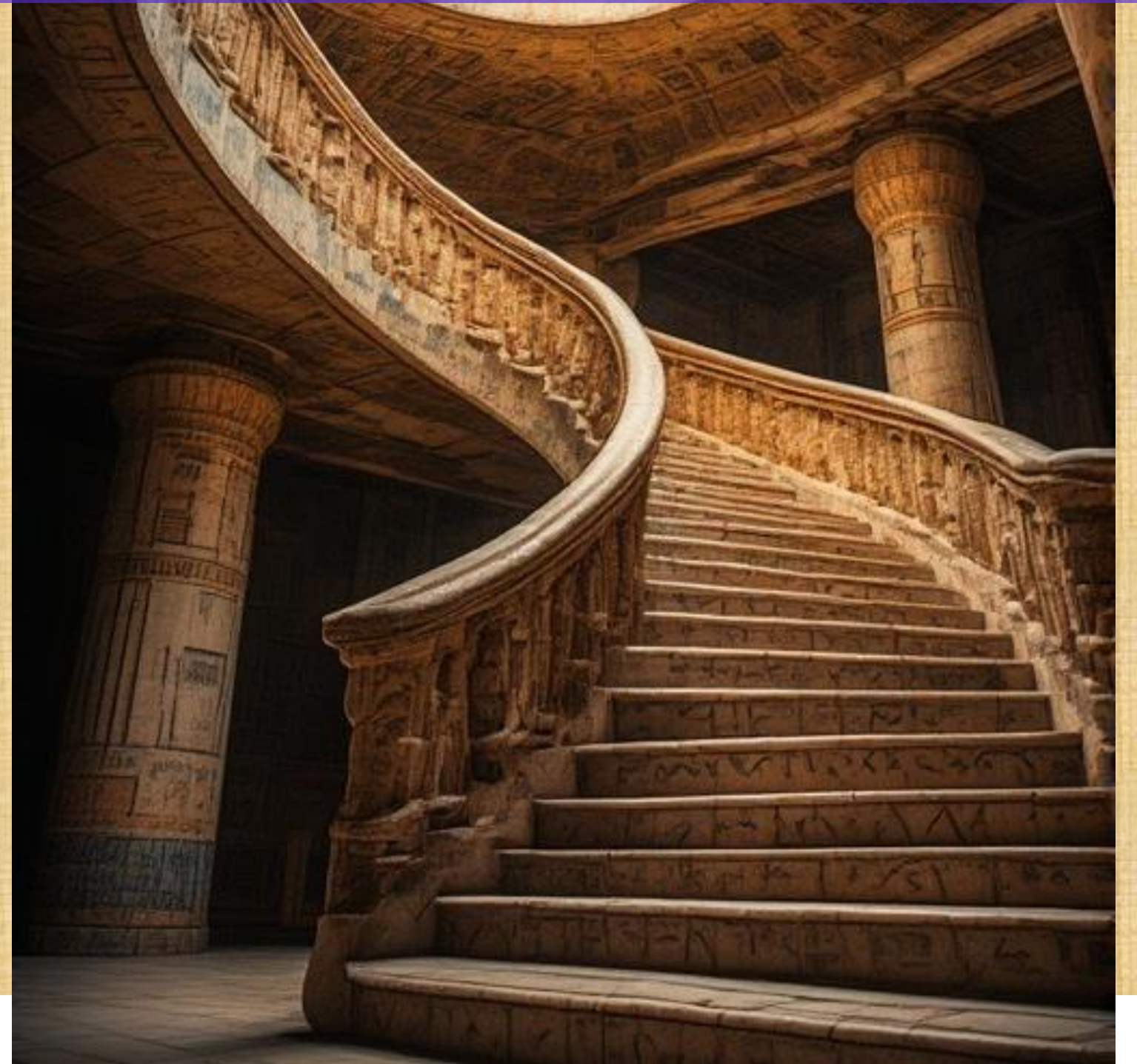




KNEPH

THE LIGHT OF EGYPTIAN MASONRY



SPRING 2026

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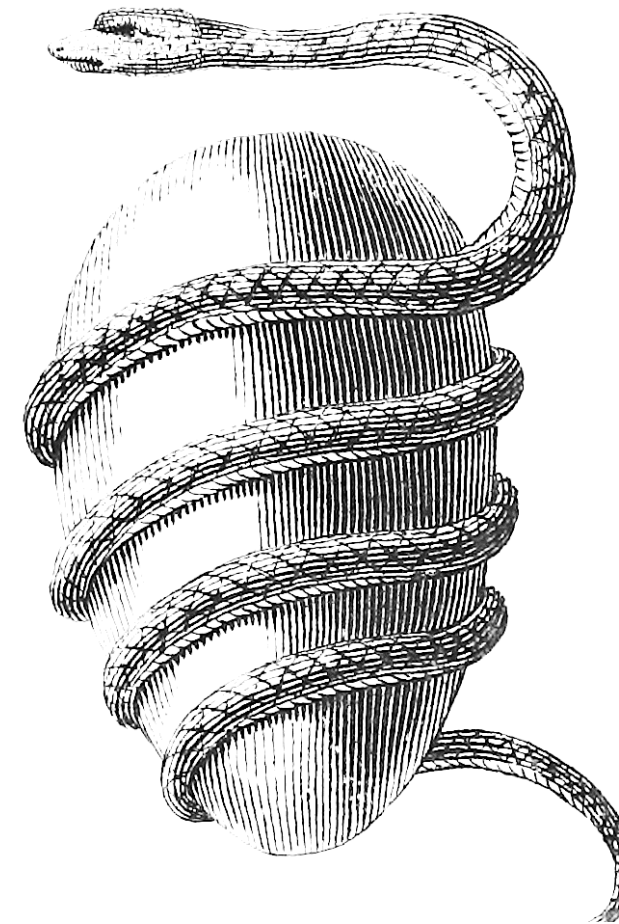
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SHADOW WORK

Facing the Shadow in the
Egyptian Masonic Rite.

Pg. 6



HERMETICISM

The roots of the tradition.

Pg. 9



THE PELICAN

The Sacrificial Bird of our
Mysteries.

Pg. 18





Kneph: Spring 2026

Grand Officers, EMO UK



Dear Friends,

We greet you well!

There is a great deal of chaos coming into the lives of people as 2026 continues into Spring – adverse energies are finding expression in the tumult of precipitous expansionism and the systemic avoidance of accountability for the worst extremes of cruelty, corruption and abuse the world has ever had the displeasure to

discover. There are highly effective commentators on these dreadful issues, and we commend their efforts to represent the Truth, and to the Providential Hands of Justice we commit the rest.

However, our Order has been created and consecrated for those who are committed to the Paths of Love and Wisdom, and who are holding on to the flickering flame of Hope for a newer and better global condition than we

are currently enduring, despite the gusting winds of chaos that seek constantly to extinguish that Flame with their foul breath. It shall not gutter, nor shall it be snuffed out, for its source of ignition is not of this world, and its fire is of the Divine Nature.

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.

There has perhaps never been a time where we are more in need of these regenerative and revitalising forces than during this current period. Simply the act of *surviving* is taking such an incredible toll on so many innocent and ordinary people. When bread and shelter are scarce, comfort and kindness must come even more to the fore. When too much is taken from us, we must learn to share with each other. There's no other way to get through it.

The greatest gift of the Mysteries is their constant reminder that everything changes; nothing lasts forever. or continues unchecked. Every evil must find an end in justice and retribution. Every sin and vice must succumb to the punitive current.

Tyranny must, like all idols of vanity and hubris, fall smashed into the dust, to be trampled by the dancing feet of the triumphantly good. The long night will always dissolve in the Dawn.

We know it can seem that these truths are impossible, and that there just seems to be more and more unhappy news everyday. We must cling more closely to the good, the hopeful, the galvanizing, and the judicious. Despair and helplessness is a weapon in the hands of our enemies, as are unreasoned anger and mindless reactivity.

One does not have to become like the thing one loathes to defeat it; but one must understand it, and sometimes accept there is *little to understand* – sometimes people are just wicked. Let us not succumb to wickedness – let us transform everything by stoking the Fires of Good, adapting to our conditions with efficiency, looking out for our family, friends and neighbours, and enduring with faith, hope, and charitable good-will. May this prove enough!

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,

Light from the Sanctuary is happy to declare the fourth year of our e-magazine KNEPH. We have sought to bring you all the information you need concerning our beloved Order, and we have been happy to share the excellent work of the past masters of the Tradition, as well as those of our current Brethren of the Lodges. We have explained the structure of our Rites and some of the symbolism which we use in the exploration of our Mysteries. We have covered some of the important topics which concern the Masonic Initiate, as well as other more obscure subject matter which we hoped would be of interest to general students of the esoteric. We have also explored some of the significant deities of the Ancient Egyptians and explained how we view these sublime figures in the Egyptian Rite. We have laboured alongside the many works of the Order itself.

And there is still so much more to cover, and to explore! We look forward to the magazine continuing to grow and develop in the years to come.

The essence of the Spiritual is ultimately simple, and in the end, despite the various complexities of the systems, geometries and patterns we explore, the Path ascends towards this divine simplicity. Everything vibrates. Spirit and Matter are extreme states of One Field and One Essence. Consciousness is eternal and has a quantum component. Energy is never destroyed, only transmuted. The Universe is alive. Divinity speaks through patterns, letters and numbers. Mind is sovereign over Matter. Mind is the true nature of Reality.

Love is the highest expression of Being. The Divine is not separate from Nature, nor God from Humanity, but the latter has fallen in Vibration from its original State of “Grace”. Only the raising of Human Vibration can correct this disharmony, the cause of the illusion of separation and mortality, which in turn are the cause of evil and suffering. The raising of this Vibration is accomplished through the Mysteries, through Experience and its lessons, through inspiration, and through love.

It is our sincere hope that KNEPH has helped you to raise your vibrations.

May joy attend all your works. ♀





Spirituality in Egyptian Masonry

V. I. Bro. Garry Jenner



People who are looking for something deeply spiritual, seeking sympathetic company without the dogma of religion, can find this in Egyptian Freemasonry. At the EMO UK, spirituality is a great part of Egyptian Freemasonry; our rituals and practices are based upon occult truths, and our curriculum around esoteric studies. We offer a place where seekers can make connections with like-minded people, and where men and women can perform the ritual together, in the Lodge of Egypt, to discover the deeper symbolic meaning of Freemasonry.

The Ancient and Primitive Rite of Memphis Misraïm is our main practice. It is favoured by the Order as it is explicitly Hermetic and spiritual in nature.

Spirituality and religion are not mutually inclusive – it is said that the Mysteries have the *aim* of religion, but the *method* of science, meaning that we use the sacred symbolism of all relatable cultures in an effort to see beyond the

the apparent differences and find a deep bedrock underlying the human experience of Spirit – a perennial and global sense of the Sacred which inspires all Religions and Spiritual practices the world over. Our Rite is spiritual in the sense of acknowledging and actively working with the spiritual aspects of human consciousness, which has a fundamental root that is unchanging. For this reason, we require all our Members to believe in a Higher Power or Intelligence, however they may conceive of It from their own personal religious or spiritual perspectives.

At the EMO UK, we believe that the esoteric heritage of Freemasonry is as fundamental as its moral and symbolic aspects. Masons and aspirants who join our Order will find that open discussion of Hermetic and esoteric matters is encouraged in our Lodges, and at our Festive Boards. Memphis Misraïm is an openly mystical Rite from the First Degree onwards; our Egyptian Masonic Rituals are an elaborate expression of the spiritual journey.

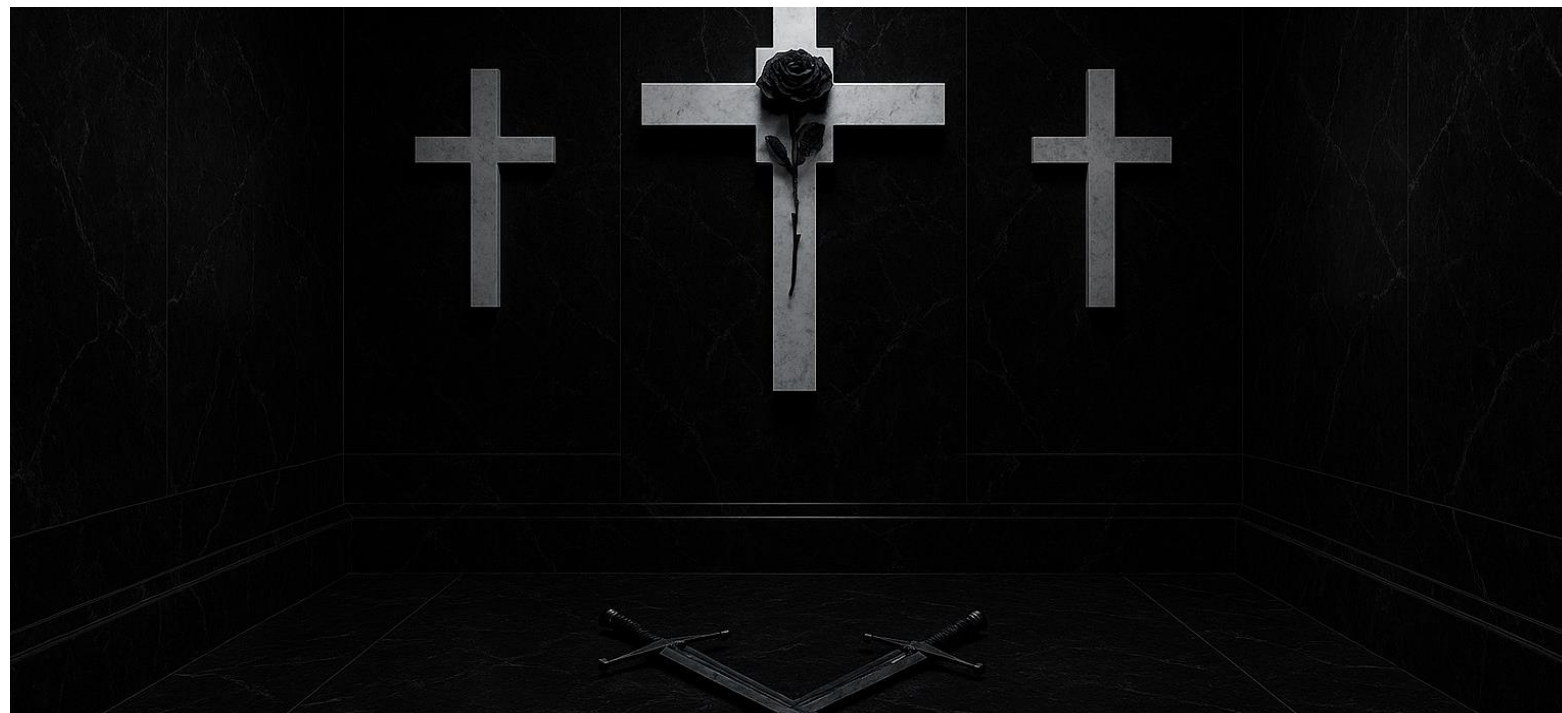
For this reason, we believe that each of the first Three Degrees of “Craft” Masonry should be conferred separately, with a reasonable period of time between them. This is to allow the energetic and spiritual qualities to permeate the subtle bodies, and for the new Mason to better understand the teachings of each Degree. Hidden Wisdom, uncovered through the rituals of Initiation, Passing, and Raising, could be missed if rushed through too quickly. It is important to exercise discipline, and to study with diligence.

I feel it is important to avoid any misunderstanding about the esoteric and spiritual nature of Egyptian Freemasonry, and clearly state it is *not* a religious practice. Religion is unfolded from a specific culture and usually requires a holy text. We admit all holy texts as valid upon our Altar for those who believe in them, as well as the more abstract symbol of the Masonic Rule, representing general Universal Law. We do not perform acts of worship. An act of worship is to show reverence and adoration for a particular Deity, whereas in Egyptian Freemasonry, we show veneration towards the *universal conception* of Deity Itself, which is to regard the Universal Intelligence with great respect.

During our ritual, which is culturally Egyptian and Hermetic, certain ancient Egyptian deities may be referenced in acts of veneration, where we are working to emulate the qualities that they express. We conceive of them as archetypes and aspirational models, Divine in origin, but not religiously exclusive. Being a member of the EMO UK allows a person the opportunity to practice spirituality without the dogma of religion or sacrificing the religion they already have. ♀



Shadow Work



We of the Egyptian Rites have no fear of Darkness. The Darkness of the Cosmos, the Darkness of Nature, the Darkness of the Unconscious – all of these are spaces traversed by the Brethren of the Columns of our Lodge of Egypt. In facing the Shadow aspect of our lives, our inner selves and outer realities, we are not merely developing courage or demonstrating bravery, although these two Virtues will most certainly come into play. The Darkness is a concealing Veil, beyond which lies so much more than our fears, traumas and the so-named “monsters of the Id”. Every mythological cycle of the world speaks of a descent into the Underworld, often depicted as a cave, cavern or subterranean space, where the dread lords of the region and their monsters must be faced and overcome with a combination of courage, humility and respect.

In the Descent of the Goddess Inanna, we have an exchange between Her and Her Dark Sister Erishkigal which is a form of contract and revelation – we come to understand that Erishkigal is the equal of Her more celebrated Sister Inanna in the World Beneath, and is as worthy of respect and consideration, despite the severity of Her role and aspect. In the Descent of Orpheus into Hades to fetch back Eurydice, we see that even the Divine Olympians bend the knee to the sanctity of Love, but the price of Life and Death cannot be

exempted. In the Descent of King Arthur and his Warriors into the dread circles of *Annwfn*, the Deep Place, we see a noble aspiration which seeks the Root of Awen, the Divine Inspiration, which is symbolised by a Fabulous Cauldron in the Depths, warmed by the Breath of Nine Mysterious Maidens; along with Taliesin the Chief Bard, we in the College of Masters know to Whom these Nine Maidens refer, and what it is they represent. In the Descent of Kore, captured by the craven hands of Hades Himself, we see the misery →





caused to the bereaved by the unstoppable onslaught of Death, and the horror caused by the loss of Innocence; Demeter, the Goddess of the Earth, sought in sorrow for Her lost daughter, but even on Her travels across the wintry landscape, She bestowed blessings, and immortality in the cold and the silence of Her profound grief. When Kore is restored in Spring, She is no longer a Maiden, but the Dread Persephone, Queen of the Shadows; yet the Maiden within Her returns with the joy and love

of reunion; a Love which transcends Death, and affirms the perpetual nature of Life, and the promise of the Life Eternal which the Gods themselves embody for us. In the Descent of Psyche into the Underworld, on one of Her many bitter tasks which Aphrodite, the Goddess of Love Itself, demands Psyche complete, it has all been for the sake of Eros, who is the Action of Love in Nature, to which Psyche the Human Soul must be wedded honourably – for to see the Divine Love directly and before readiness

is to expose the Soul to the vicissitudes of its own imperfections; unseen qualities of potential Vice to which the Powers of Love are inimical, and for which They will demand expiation, purgation, and courageous self-sacrifice. How many of us have felt those Fires of Love, and gladly burned within them for the sake of the Beloved?

For the Masters of our Egyptian Rite, who remember all these ancient tales, and honour them with all due reverence and clarity of understanding, they are all living ciphers of the Great Journey; not just of our own Souls as we grow through the challenges of human life, but the very Soul of Nature, and of the Cosmos, rolling ever onwards towards their own Ultimate Perfection.

Our Ancient and Primitive Rites of Memphis-Mizraim have several Degrees which specifically concern the Darkness and the Shadow Work which is so important to complete. In

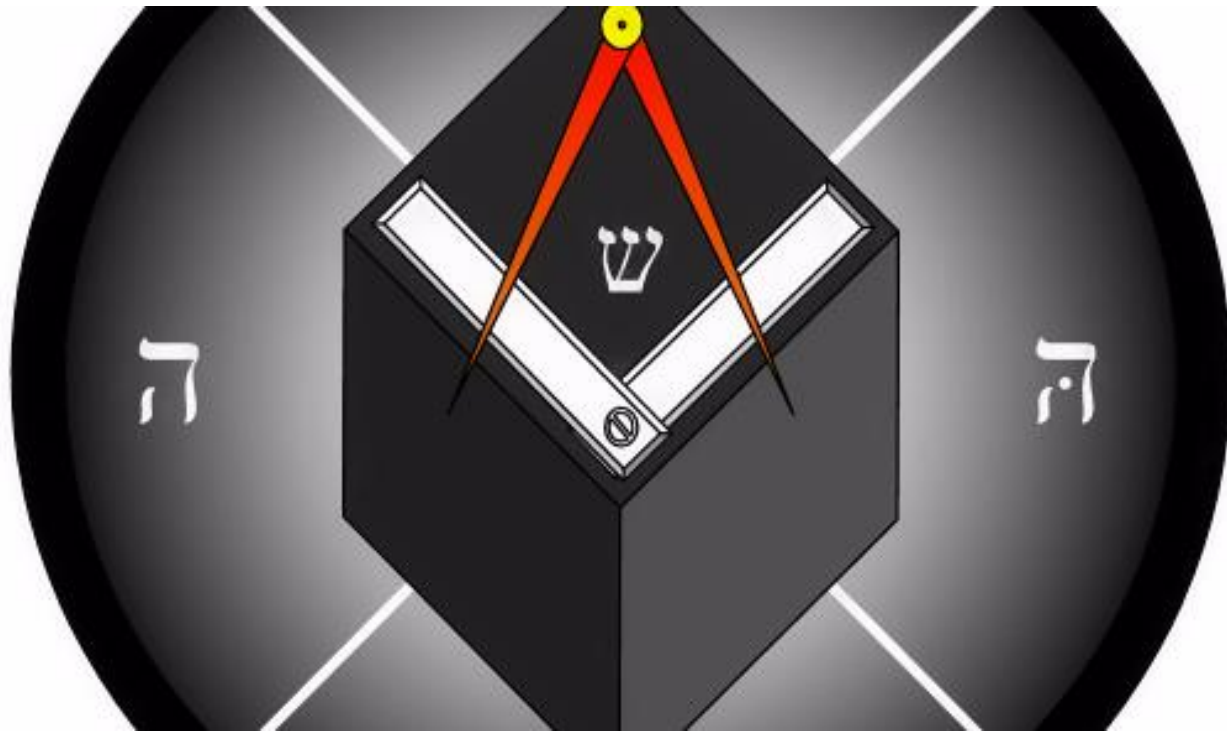
Shadow Work, we are not facing monsters alone – we are healing our buried and repressed traumas and re-educating our psychology that the mechanisms we created for our own protection are no longer needed. We *can* reach safety as we parent ourselves, gradually disabling the triggers which keep us in *fight, flight* or *freeze*, or which cause our brain to relive suffering which it cannot recognise as being *from the past*, for the human brain does not register the passage of time by the clock, nor the nature of reality by the current senses alone.

Our nervous system heals by the Egyptian Rites we practice. The Darkness holds our superpowers, and our wholeness too, if we are able to integrate it into our Being. This is the Union of the Sun and the Moon, the Day and the Night. It is the closing of a great inner circle. But to accomplish this, we must be courageous enough to know ourselves, our vices, virtues, strengths and weaknesses all. ♀



About the EMO UK

www.emo.org.uk



The **Egyptian Masonic Order UK** – practising the *Ancient and Primitive Rites of Memphis-Mizraim* 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 **Misraim 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



The Egyptian Rite & Hermeticism

V. Bro. M C



This is not because the Rite embraces the modern trend of packaging fast-food *pastiches*, but because it inherits (via initiatic, cultural, and spiritual lineage) the syncretistic attitude of Hellenism, filtered by Hermeticism and by the Renaissance idea of *Prisca theologia* and *Philosophia perennis*: that there is a common universal wisdom being discovered, veiled and rediscovered throughout history. This article tries to unpack part of this journey.

Hellenism

After the conquests of Alexander the Great (4th century BC), the Mediterranean (and beyond) had a common language available (the *koine* Greek, a Greek dialect) and a common cultural outlook, that of the Greek culture and religion, although blended with local cultures, languages and deities. The city named after Alexander, where →

Intro

Many people, both in the profane and masonic worlds, might be puzzled by the attribution of “Egyptian” to a masonic rite. Is not Freemasonry a product of the English early Enlightenment? How “Egyptian” can a legitimate masonic system be?

The Egyptian Rites came to formation between the late 1700s and the early 1800s in France and Italy. These rites inherited the idea that it was important, in a changing world, to preserve and keep available traditions and transmissions that otherwise risked being lost or simply forgotten by most. They were not the only ones: various groups of initiates had been doing the same for ages, a late example being the group of the *Philalethes*. The Egyptian Rites are a *conservatory* of the initiatic, esoteric and occult traditions, and not only of ancient Egypt. Egyptian lore and myths constitute the *kemetic* (literally, *Egyptian*) part of the system, but there are Mediterranean, Norse, Gnostic and other esoteric traditions represented in the Egyptian Rite. →

“Magic is, so to speak, a consequence of (not a means for) spiritual ascension.”



he was buried - Alexandria in Egypt - became a centre of culture like few others in ancient history. Egypt became “hellenised” under the Ptolemaic dynasty (from Alexander’s general Ptolemy). In this same period, the power of Rome was rising (Greece became a Roman province in 146 BC). The first Roman Emperors visited the tomb of Alexander, as a blend of Egyptian, Greek and Roman cultures became the dominant worldview of much of the Mediterranean world.

For this reason, modern historians call the period between the death of Alexander the Great (323 BC) and the Roman conquest of Egypt in 31 BC “Hellenistic” – in the times of Cleopatra, descendant of Alexander’s general Ptolemy. However, many historians extend the length of this period, under the name of “Greek-Roman Hellenism”, up to when Rome became Christian and Emperor Justinian closed the last Platonic academy in 529 AD (notice that, strictly speaking, the Western Roman Empire had already fallen by then!). This date marks the end of antiquity, of “paganism”, and the start of a new era. Now, imagine the time of Cleopatra, just few decades BC, when Egypt became Roman. If we think about it, more centuries separate Cleopatra from the start of the Old Kingdom of Egypt (about 3000 years!)

than Cleopatra from us (2000 years). In her times, very few could still understand hieroglyphs – a scripture that remained in obscurity from those times until their modern re-deciphering in 1822. This is not to say that ancient Egyptian religion and lore remain unknown: it continued to exercise the same influence and fascination it still has today – only, the ancient knowledge started moving through history without the reassuring anchor of first-hand texts.

However, dates are just convenient placeholders. We can notice how the syncretic tendency of blending attributes of different deities was already present in Old, pre-Alexandrian Egypt. Egyptian deities have expressed their multi-faceted complexity for millennia since the Old Kingdom of 3000 years BC. Furthermore, many deities in Africa and the Mediterranean have been travelling with their peoples for thousands of years: the Phoenician deity *Melqart* of Tyre (identified later with Herakles) travelled and mutated just like his people, through Greece and North Africa, to then arrive in what is now France to found Massalia, the current Marseille.

Ancient peoples were aware of their mutual influences: classical Greeks (Herodotus) had cultivated the idea of being culturally and even ethnically descendant from the Egyptians. In our age, the extent of this idea has been stressed by some scholars and criticised by others, but Plato tells of his journeys to Egypt’s sages, as Pythagoras is said to have been initiated in the Orient. Scholars have also noticed how some Greek myths have more ancient Egyptian counterparts, reaffirming the hypothesis once more.

If we consider the other side of the Hellenistic times, not before, but after, we find the same tendencies of cultural mixing at work. Just like Imperial Rome had the political wisdom of absorbing the religious customs of its conquered provinces (through the *Interpretatio*), Christian Rome continued to do so, even if less and less openly. The Christian Church did the same, although by that point, in secret. In fact, one of the reasons why Christianity managed to impose itself as State religion was because the pagan religion had slowly become a veiled monotheism already, through the import of (a modified version of) Oriental Mithraism.

Hermetic texts and their influence: Anatomy of the Hermetica

As we said, at some point the Roman empire (by then Eastern empire) not only embraced →



Christianity, but imposed it as state religion (380 AD), in fact banishing paganism. Institutionalised Church gradually fixed its dogmas in a number of *ecumenical councils*. However, much pagan-derived literature and transmissions from the Hellenistic times (and before) survived. Christian commentators even incidentally kept ancient doctrines from disappearing by discussing them to refute them. It is in and around the first centuries after Christ that the *Hermetica* were composed – hence during Greek-Roman Hellenism. By “Hermetica” today’s historians mean a corpus of “technical” hermetic texts (such as the *Greek Magical Papyri* and other astrological, alchemical, and magical texts, mostly Greek and Arabic – Hermes being interpreted as Idris/Enoch by Arabs). The most famous hermetic text, the *Tabula Smaragdina* (the Emerald Tablet) came into the Latin world from Arabic in the 12th century – the Arabic oldest version dates around the 9th century; also, religio-philosophical texts, the main one being the *Corpus Hermeticum* (a collection of about 18 books, depending on conventions): the famous *Poimandres* and *Asclepius* are in here.

The “Hermes” mentioned here (*Hermes Trismegistus*) is not the classical Hermes, but a reinterpretation of its archetype via the Egyptian Thoth, who was said to be “three

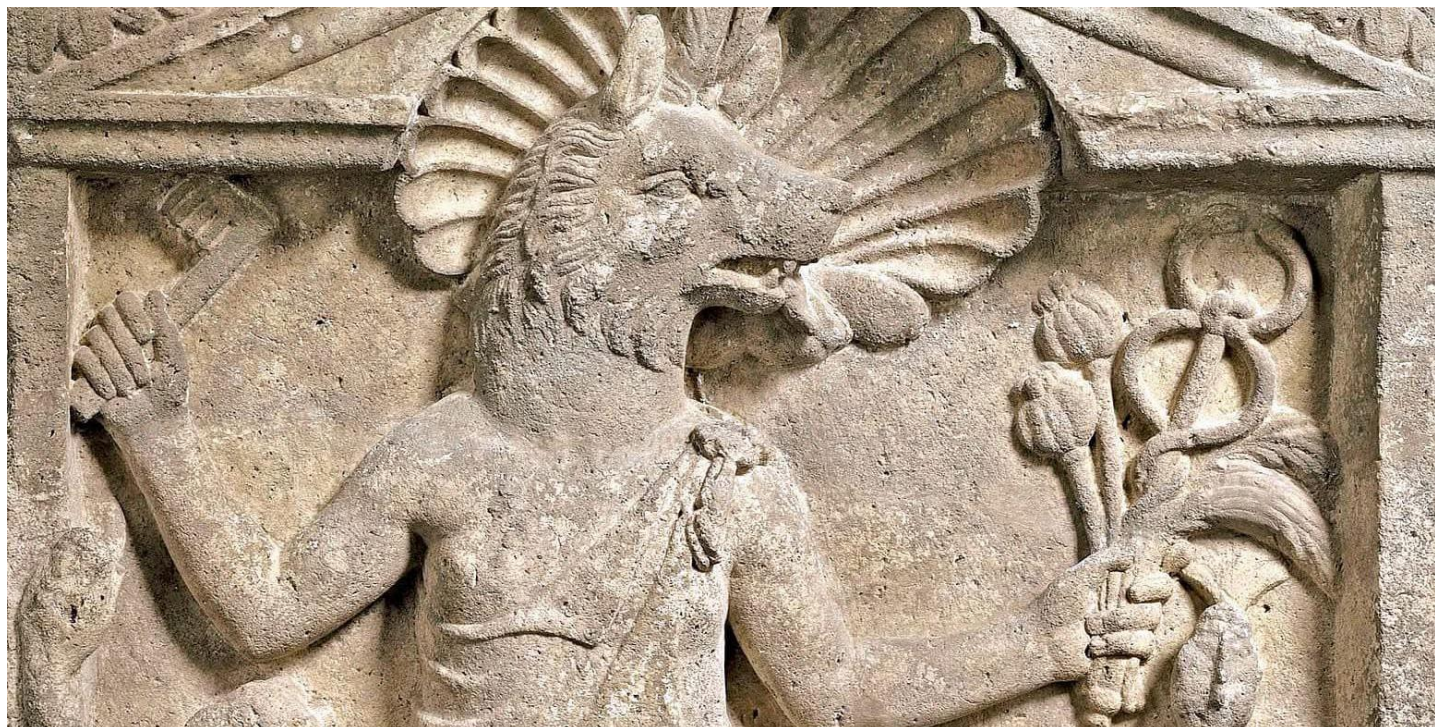
times great”. Hermes Trismegistus is then to be seen (possibly) as a pseudonym or even a collective name, just like Homer.

The story of the Hermetica corpus is fascinating. Much of it remained subterranean and unknown in the West across the Middle-Ages, until, via Muslim scholars (whose contribution to this story is less known but cannot be overestimated) and the Eastern (Byzantine) Roman Empire, the Corpus Hermeticum arrived in Italy, where Marsilio Ficino and Lodovico Lazzarelli translated it in Latin (from Greek) in the 1460s. In fact, the copies that got to Italy were assembled and filtered by Byzantine scholars, who were trying to “save” Christian literature from the military expansion of the Ottomans in the East. So, it is probable that the Hermetica that we still have are the ones that were reputed somehow more compatible with the Christian outlook of the times.

Reception of the Hermetica

This process of “Hermetic revival” was contemporary to the broader “pagan”, or “classical”, revival, which gave a boost to the Renaissance and Humanism in Europe, propelling the Arts and Sciences, and even new ethical outlooks, towards the future periods.

The most “magical” book of the *Corpus Hermeticum*, the *Asclepius*, was already known in the West in Latin. Others were new, and they were not immediately understood. They looked similar to the style of Plato’s philosophical dialogues (although in an Egyptian context), however their content was more spiritual than philosophical. Another misunderstanding is that, at the time, they were thought to be way more ancient than they were, attributed to a mythical Egyptian or early Biblical time, until Isaac Casaubon proved, in 1614, that, given their neo-Platonic language and content, they must have been a product of late Hellenism (first centuries AD) – although many had already doubted the antiquity of the texts before. However, another plot twist to the story happened in 1945 with the discovery of the Nag Hammadi texts, that contained a previously unknown text to be added to the Corpus, “On the Ogdoad and Ennead”, giving further clues to the impression that, even if the redaction of the texts was Hellenistic, some of their core doctrines were truly ancient Egyptian in nature. There is even a (still speculative) hypothesis that traces the birth of Hermeticism to the →



funerary complex of Petosiris, a 4th century BC high priest of Thoth. This tomb had, quite surprisingly, Greek elements in a time (4th century BC) and area (Hermopolis) where we would not expect them. The content of the inscriptions points to a form of Hermeticism, and Petosiris was revered in Hellenistic times as great sage, and astrological literature was attributed to him.

What is the philosophical/religious doctrine of the Corpus Hermeticum? In extreme simplification, the core tenet is that through spiritual knowledge (*gnosis*) we can elevate ourselves to gain true knowledge of the Divine, Reality, and Our Self. This without the mediation of a Church, but by direct experience alone, guided by the science of Spirit. Only universal Mind (*Nous*) is real, while common reality is a delusion. This doctrine has some points of contact with some forms of Gnosticism (of which there are many versions!). But contrary to Gnosticism, common reality and Matter are not to be “escaped” in Hermeticism, but rather we should contact the Spiritual without abandoning this world, transforming it towards the Divine (or, channelling the Divine into it). Hermeticism also stresses the *sympathy* between all created things, and of course the principle of “as above, so below” – the

correspondence between *macrocosm* and *microcosm* – and hence the idea of humanity participating in the divine nature – an idea later picked up by Pico della Mirandola, who launched a Christianised form of Kabbalah in the same period of Ficino. *Sympatheia*, the old Stoic idea that everything in the Universe is linked on various planes of existence, and therefore things respond in sympathy with one another, is maintained in Hermeticism, and remains in medieval magic through the idea of *signatures*, or correspondences. The *Trivium Hermeticum* (Alchemy, Theurgy, Astrology) is a set of tools and models that lets us understand this *sympatheia* at work, and helps us climb the Ladder to re-establish our Divinity.

When, in the 1400s, Ficino and others re-introduced (or rather, received) the Hermetic texts in Europe, publishers (movable-type press and “pocket” books had just been introduced!) started to compose them in bundles, putting them together with texts of late-antiquity Neoplatonists (like Plotinus, Porphyry, Proclus, Plutarch and Iamblichus) and with texts of magic. These bundles shaped the perception of Hermeticism. The 1400s to early 1700s were a period of incredible intellectual ferment in Europe, made hard by the contrast of orthodoxy, and yet we see the flourishing of the Republic of Letters (a loose concept to define the dense epistolary correspondence between intellectuals), proto-scientific Academies (studying what was first “natural magic”), and initiatic groups preserving or reconstructing ancient transmissions.

As a curiosity, the first to call himself an “Hermeticist” *explicitly* was Lodovico Lazzarelli, who translated part of the Corpus Hermeticum during the same period of Ficino.

Contemporary reception

Even if the pagan revival has always been acknowledged by historians, the Hermetic aspect of the revival would have remained relatively obscure, dismissed as “pre-modern”, if it was not for the phenomenal success of the 1964 book by the English historian Frances Yates *Giordano Bruno and the Hermetic Tradition*. Yates’ purpose was to show how much the Hermetic line had influenced Western culture and the birth of the scientific revolution. After all, Hermetic *magi* were after an active, independent, “scientific” approach to the Spiritual, →



and had an optimistic outlook on the possibility of reforming the world (as the Rosicrucian manifestos show).

Later, Yates' interpretation and the links between Hermeticism and modern Scientific thought were largely downsized by other scholars, who got interested in rediscovering authentic Hermeticism. However, these scholars recognise Yates' merit of re-launching and making popular a field of study that was up to then limited to few specialists in the world. In their view, Hermeticism is not so much linked to magic as Yates posited; Giordano Bruno and Agrippa are not major Hermeticists in the pure sense, while for example Lazzarelli is. Keep in mind that some of these authors (certainly Pico, Lazzarelli, even Agrippa) were interpreting Hermeticism in a Christian context, while Bruno did not. In fact, the link with the modern scientific approach can only go so far: as Agrippa states, it is through regeneration and communion with Divinity, not through *magic*, that one can acquire powers. Magic is, so to speak, a *consequence* of (not a means of) spiritual ascension.

We think these scholarly disagreements depend on different scopes given to the concept of Hermeticism.

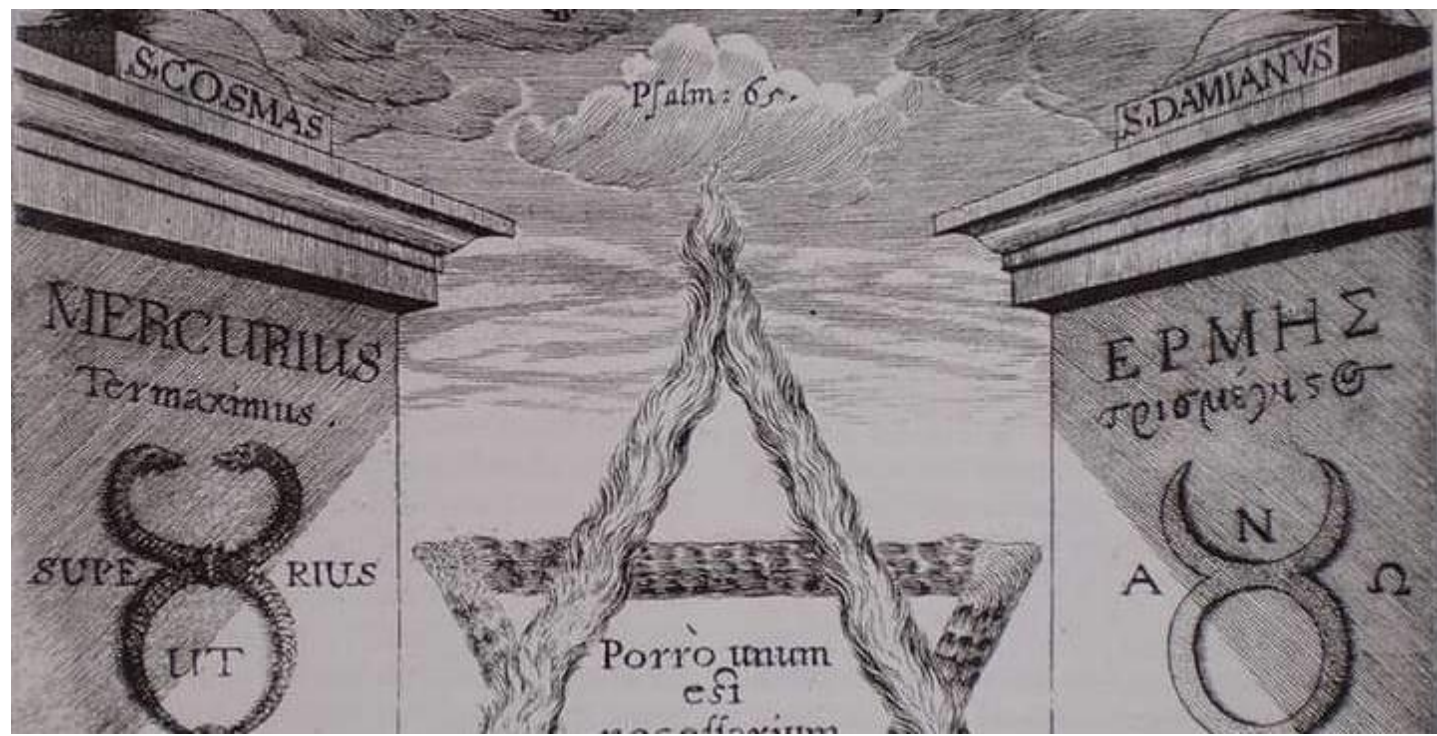
The Hermetic doctrine is not a monolith, and it does present variants and contradictions, possibly explained by the texts targeting different audiences and different levels of Initiation. It involves forms of theurgy, putting the Hermetica in common not only with Iamblichus and alike “philosophers”, but also with the medieval and modern occult tradition.

The Egyptian Rite as a conservatory

With these premises, what does the Egyptian Rite preserve? We could say that, zooming out from historical details, we can think of various lines that survived because they have been preserved, either by actual initiatic lineage or by spiritual communion between generations of adepts and scholars:

- the initiatic mysteries of archaic and then classical Greece (Dionysus, the Cabeiri of Samothrace, the Eleusinian Mysteries);
- the initiatic mysteries that arrived in Rome from the Orient (Mithraism);
- the mysteries and traditions of the European continental pre-Roman peoples (Celtic, Italic, ...);
- the Egyptian (Kemetic) religion and mysteries, from the ancient Kingdoms to the Alexandrian/Hellenistic period, with their contaminations and filters;
- the successive Hermetic tradition in its two periods: late antiquity and then rediscovery in the early modern period;
- Alchemy, which again has a long history, and at some point, influenced the birth of 1600/1700s initiatic groups;
- several modern initiatic lineages stemming from the previous groups and traditions.

Each of these traditions came to be blended, filtered and renewed by others. Some transmissions →



remained intact, although *secretly*; other lines were broken, died, and then revived. Does this impact our perception of these traditions? It depends on what we are after. The paranoia of finding authenticity can only progress so far, for *contamination* is one of the mechanisms that permit the birth of traditions.

The “interpretatio” was a common attitude of ancient authors (Greek and then Roman) to use their own pantheon’s Names to refer to divinities and customs of other peoples. It was natural to them. Our judgemental system of values can hardly cope with these concepts: if on the one hand, *Interpretatio* hides a form of racism or cultural appropriation, on the other hand it is also an attempt of open-mindedness, and not dissimilar to the modern field of Comparative Religion, that can help identify common traits, or even common historic events, joining peoples that too often focus on differences, causing unnecessary conflicts. Moreover, the energies that the culturally defined “gods” embody *are* multi-faceted, and a too-strict definition would inevitably miss some parts of them.

The history of humanity is way more interlinked than we often think. As an example, the first recorded journey of a Greek to the British Isles is of Pitea (a

Massalian, hence already a product of a migrant deity) in 330 BC. Europe (and beyond) was densely linked by both commerce and war for millennia.

What happened before the invention of writing, only archaeology and geneticists can tell, and they confirm exchanges were the norm since forever. The geographical extent of the megalithic culture is one of the many testaments to these widespread commonalities – whether they were direct exchanges or simply similar responses to common problems, they all testify that humanity *is one child of one Nous*. And this is one of the many reasons why we can say, with Publius Terencius, a Carthaginian, possibly of an Italic family made slave by the victories of Hannibal, and who then become one of the most known Roman playwrights, “Nothing that is human is alien to me”.

Notes:

1. See our article *The Philalèthes (and High Masonry in late 1700s Europe)*.
2. The two terms having slightly different connotations, but both were born in the same period and both point to the same idea. *Prisca theologia* is the ancient wisdom seen as being lost and in need of reconstruction. *Philosophia perennis* is the ancient wisdom retained by different peoples under their different cultural veils.
3. Here was the legendary library. Eratosthenes was its director when he measured the Earth’s circumference with just a pole and his brilliant mind.
4. See the works of Corinne Bonnet and Laurent Bricault.
5. See the debate around the book *Black Athena*.
6. Dr. Justin Sledge, *Esoterica* podcast.
7. The Greek word *Nous*, in this context, is hardly translatable. For some scholars (Hanegraff) it should be translated, or intended, as (universal, spiritual) Light.
8. See studies by Wouter Hanegraff. ♀



“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.

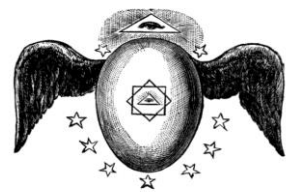
“FREEMASONRY is a fraternity within a fraternity--an outer organization concealing an inner brotherhood of the elect. Before it is possible to intelligently discuss the origin of the Craft, it is necessary, therefore, to establish the existence of these two separate yet interdependent orders, the one visible and the other invisible. The visible society is a splendid *camaraderie* of "free and accepted" men enjoined to devote themselves to ethical, educational, fraternal, patriotic, and humanitarian concerns. The invisible society is a secret and most august fraternity whose members are dedicated to the service of a mysterious *arcanum arcanorum*. Those Brethren who have essayed to write the history of their Craft have not included in their disquisitions the story of that truly secret inner society which is to the body Freemasonic what the heart is to the body →

“

...the spirit of Masonry walked with God...

”

human. In each generation only a few are accepted into the inner sanctuary of the Work, but these are veritable Princes of the Truth and their sainted names shall be remembered in future ages together with the seers and prophets of the elder world. Though the great initiate-philosophers of Freemasonry can be counted upon one's fingers, yet their power is not to be measured by the achievements of ordinary men. They are dwellers upon the Threshold of the Innermost, Masters of that secret doctrine which forms the invisible foundation of every great theological and rational institution. The outer history of the Masonic order is one of noble endeavor, altruism, and splendid enterprise; the inner history, one of silent conquest, persecution, and heroic martyrdom. The body of Masonry rose from the guilds of workmen who wandered the face of medieval Europe, but the spirit of Masonry walked with God before the universe was spread out or the scroll of the heavens unrolled...” - Manly P Hall, *Rosicrucian and Masonic Origins* [excerpt]



A SHORT CATECHISM ON ALCHEMY (Attributed to Baron Tshcoudy, 1766):

Q. What should receive the most careful attention of the Philosopher?

A. Assuredly, the end of Nature, and this is by no means to be looked for in the vulgar metals, because, these having issued already from the hands of the fashioner, it is no longer to be found therein.

Q. For what precise reason?

A. Because the vulgar metals, and chiefly gold, are absolutely dead, while ours, on the contrary, are absolutely living, and possess a soul.

Q. What is the life of metals?

A. It is no other substance than fire, when they are as yet imbedded in the mines.

Q. What is their death?

A. Their life and death are in reality one principle, for they die, as they live, by fire, but their death is from a fire of fusion.

Q. After what manner are metals conceived in the womb of the earth?

A. When the four elements have developed their power or virtue in the centre of the earth, and have deposited their seed, the Archeus of Nature, in the course of a distillatory process, sublimes them superficially by the warmth and energy of the perpetual movement.

Q. Into what does the wind resolve itself when it is distilled through the pores of the earth?

A. It resolves itself into water, whence all things spring; in this state it is merely a humid vapour, out of which there is subsequently evolved the principiated principle of all substances, which also serves as the first matter of the Philosophers.

Q. What then is this principiated principle, which is made use of as the first matter by the Children of Knowledge in the philosophic achievement?

A. It is this identical matter, which, the moment it is conceived, receives a permanent and unchangeable form.

Q. Are Saturn, Jupiter, Mars, Venus, the Sun, the Moon, etc., separately endowed with individual seed?

A. One is common to them all; their differences are to be accounted for by the: locality from which they are derived, not to speak of the fact that Nature completes her work with far greater rapidity in the procreation of silver than in that of gold, and so of the other metals, each in its own proportion.

Q. How is gold formed in the bowels of the earth?

A. When this vapour, of which we have spoken, is sublimed in the centre of the earth, and when it has passed through warm and pure places, where a certain sulphureous grease adheres to the channels, then this vapour, which the Philosophers have denominated their Mercury, becomes adapted and joined to this grease, which it sublimes with itself; from such amalgamation there is produced a certain unctuousness, which, abandoning the vaporous form, assumes that of grease, and is sublimised in other places, which have been cleansed by this preceding vapour, and the earth whereof has consequently been rendered more subtle, pure, and humid; it fills the pores of this earth, is joined thereto, and gold is produced as a result.

Q. How is Saturn engendered?

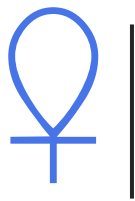
A. It occurs when the said unctuousness, or grease, passes through places which are totally impure and cold.

Q. How is Venus brought forth?

A. She is produced in localities where the earth itself is pure, but is mingled with impure sulphur.

Q. What power does the vapour, which we have recently mentioned, possess in the centre of the earth?

A. By its continual progress it has the power of perpetually rarefying whatsoever is crude and impure, and of successively attracting to itself all that is pure around it..➔



Q. What is the seed of the first matter of all things?

A. The first matter of things, that is to say, the matter of principiating principles is begotten by Nature, without the assistance of any other seed; in other words, Nature receives the matter from the elements, whence it subsequently brings forth the seed.

Q. What, absolutely speaking, is therefore the seed of things?

A. The seed in a body is no other thing than a congealed air, or a humid vapour, which is useless except it be dissolved by a warm vapour.

Q. How is the generation of seed comprised in the metallic kingdom?

A. By the artifice of Archeus the four elements, in the first generation of Nature, distil a ponderous vapour of water into the centre of the earth; this is the seed of metals, and it is called Mercury, not on account of its essence, but because of its fluidity, and the facility with which it will adhere to each and every thing.

Q. Why is this vapour compared to sulphur?

A. Because of its internal heat.

Q. From what species of Mercury are we to conclude that the metals are composed?

A. The reference is exclusively to the Mercury of the Philosophers, and in no sense to the common or vulgar substance, which cannot become a seed, seeing that, like other metals, it already contains its own seed.

Q. What, therefore, must actually be accepted as the subject of our matter?

A. The seed alone, otherwise the fixed grain, and not the whole body, which is differ entiated into Sulphur, or living male, and into Mercury, or living female.

Q. What operation must be afterwards performed

A. They must be joined together, so that they may form a germ, after which they

. will proceed to the procreation of a fruit which is conformed to their nature.

Q. What is the part of the artist in this operation?

A. The artist must do nothing but separate that which is subtle from that which is gross.

Q. To what, therefore, is the whole philosophic combination reduced?

A. The development of one into two, and the reduction of two into one, and nothing further.

Q. Whither must we turn for the seed and life of meals and minerals?

A. The seed of minerals is properly the water which exists in the centre and the heart of the minerals.

Q. How does Nature operate by the help of Art?

A. Every seed, whatsoever its kind, is useless, unless by Nature or Art it is placed in a suitable matrix, where it receives its life by the coction of the germ! and by the congelation of the pure particle, or fixed grain.

Q. How is the seed subsequently nourished and preserved?

A. By the warmth of its body.

Q. What is therefore performed by the artist in the mineral kingdom?

A. He finishes what cannot be finished by Nature on account of the crudity of the air, which has permeated the pores of all bodies by its violence, but on the surface and not in the bowels of the earth.

Excerpt.



The Pelican: The Sacrificial Bird

V. Bro. M F



“Pie Pelicane, Jesu Domine, Me immundum munda tuo sanguine: Cujus una stilla salvum facere. Totum mundum quit ab omni scelere.” - Thomas Aquinas

(Translation: "O loving Pelican, Jesus Lord, Cleanse me the unclean with thy Blood: One drop of which is able to save All the world from every sin.)

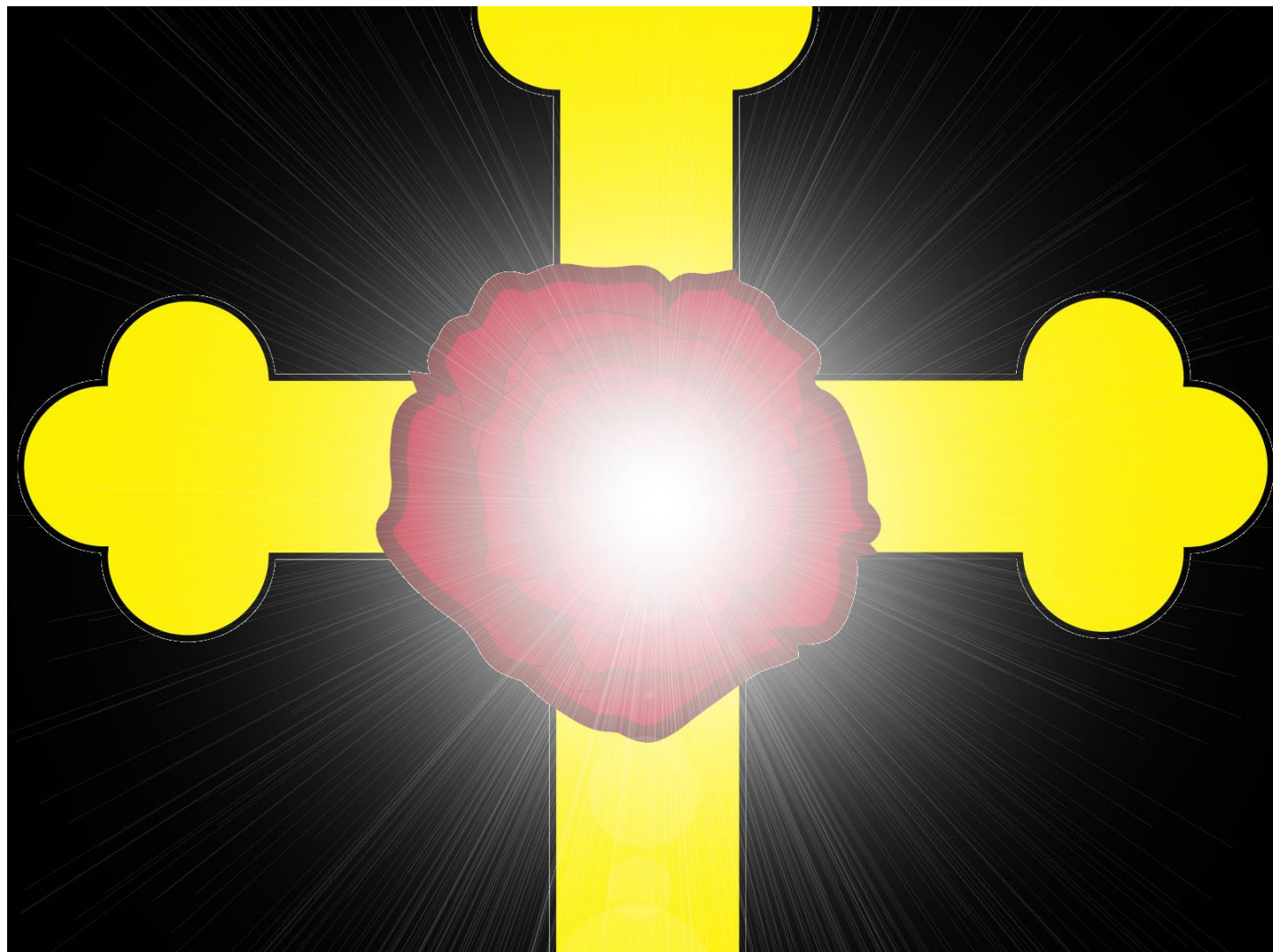
The image of the mother pelican, dramatically piercing her own breast to feed her young with her lifeblood, is one of the most poignant and spiritually charged symbols in Freemasonry. Far from being a mere decorative emblem, the “Pelican in Her Piety” serves as the

pre-eminent symbol of the Eighteenth Degree (Knight of the Rose Croix) of the Ancient and Accepted Scottish Rite. Its profound esoteric significance is rooted in ancient Christian allegory, symbolising the cardinal virtues of charity, self-sacrifice, and, most importantly, the spiritual resurrection central to the lessons of the degree. The legend of the pelican, which predates both Christianity and Freemasonry, held that during times of famine, the mother bird would draw blood from herself to sustain her starving young. Early Christian mystics adopted this image, seeing in the bird a perfect analogy for Jesus Christ, who offered his own blood and life for the salvation and sustenance of humankind. Freemasonry, drawing heavily from these historical and religious allegories, adopted the pelican to represent the ultimate expression of devotedness and philanthropy. The bird teaches the Mason that true service requires

giving not merely from one’s surplus, but from the very essence of one's being, even to the point of personal suffering or cost.

“... it is said that the pelican so loves her young that she puts them to death with her claws. But on the third day for grief, she wounds herself, and letting the blood from her body drip upon the fledglings she raises them from the dead. The pelican signifies the Lord who so loved the world that he gave his only begotten son whom on the third day he raised up, victor over death.” - Carl Jung

The roots of this regenerative symbolism stretch back even further with the afterlife, into esoteric traditions. In ancient Egypt, the pelican (Henet) was a protective funerary symbol associated with the afterlife, believed to ensure safe travel →



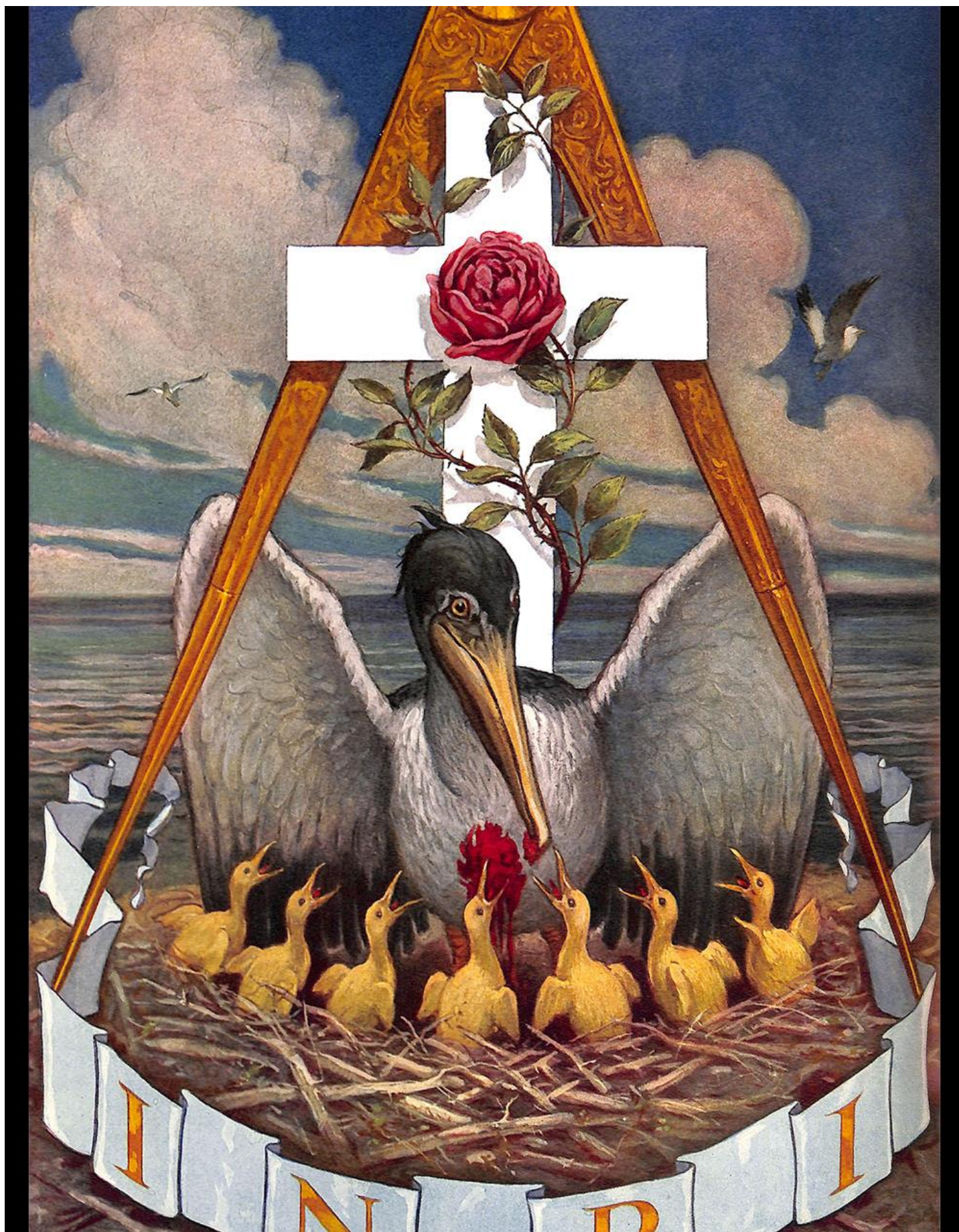
for the deceased through the Underworld. Furthermore, the pelican became a crucial emblem in Hermeticism and Alchemy, traditions that heavily influenced Masonic and Rosicrucian thought. Alchemists named a specialised circulatory vessel the "Pelican retort," a sign of the transformative process of distillation and sublimation. Here, the "Pelican in Her Piety" represented the alchemical stage of *Rubedo* (Reddening), symbolising the ultimate purification and the transformation of base matter into the spiritual gold of the Philosopher's Stone through its own self-sacrificial action—the blood representing the mysterious, life-giving tincture.

“The pelican feeding its young from a self-inflicted wound in its own breast is accepted as an appropriate symbol of both sacrifice and resurrection. To the Christian mystic, the pelican signifies Christ, who saved humanity through the sacrifice of His own blood. To the alchemists, it represented one of the vessels in which the experiments of alchemy are performed and its blood that mysterious tincture [the Philosopher’s Stone] by which the base metals are transmuted.”

- Manly P. Hall

However, the symbolism extends beyond simple sustenance to the metaphysical theme of resurrection. According to an older, more complex version of the legend found in medieval bestiaries, the male pelican sometimes kills its young in a fit of aggression, only for the mother to return three days later, wound herself, and revive the dead chicks with her blood. In this context, Masonic scholars, such as Albert Mackey, emphasised the pelican not just as an emblem of sacrifice, but specifically as an emblem of the spiritual rebirth of humanity. The pelican mother, reviving her dead children on the third day, perfectly mirrors the doctrine of resurrection, which is a central theme explored in the Rose Croix degree.

Within the Scottish Rite, the pelican is invariably depicted alongside the Rose and the Cross, forming a unified symbolic triad. The Cross represents the trials and sacrifices of life; the Rose symbolizes the unfolding beauty and mystery of the Soul; and the Pelican represents the transformative, life-giving power of Love (Charity) that binds and gives meaning to the others. The ritual teachings urge the candidate to internalise the pelican’s lesson: to become a



source of strength, knowledge, and moral fortitude for others, willingly giving of one's intellect and resources to lift the collective human family.

The pelican in Freemasonry instructs the candidate on the essence of the “New Law” of Love and its redemptive power. It is an enduring visual mandate for Masons to practice altruistic self-denial and to commit to the spiritual work of raising their own moral and intellectual faculties, thereby giving true light and life—their own spiritual blood—to the world around them.

It is a powerful reminder that spiritual light is not hoarded but shared through devoted sacrifice. ♀

“Remember, in this life the thorns of difficulty

Surround the Mystic Rose of Knowledge.

Our ancient masters, to exercise the intellects of their initiates,

Displayed to them the symbols,

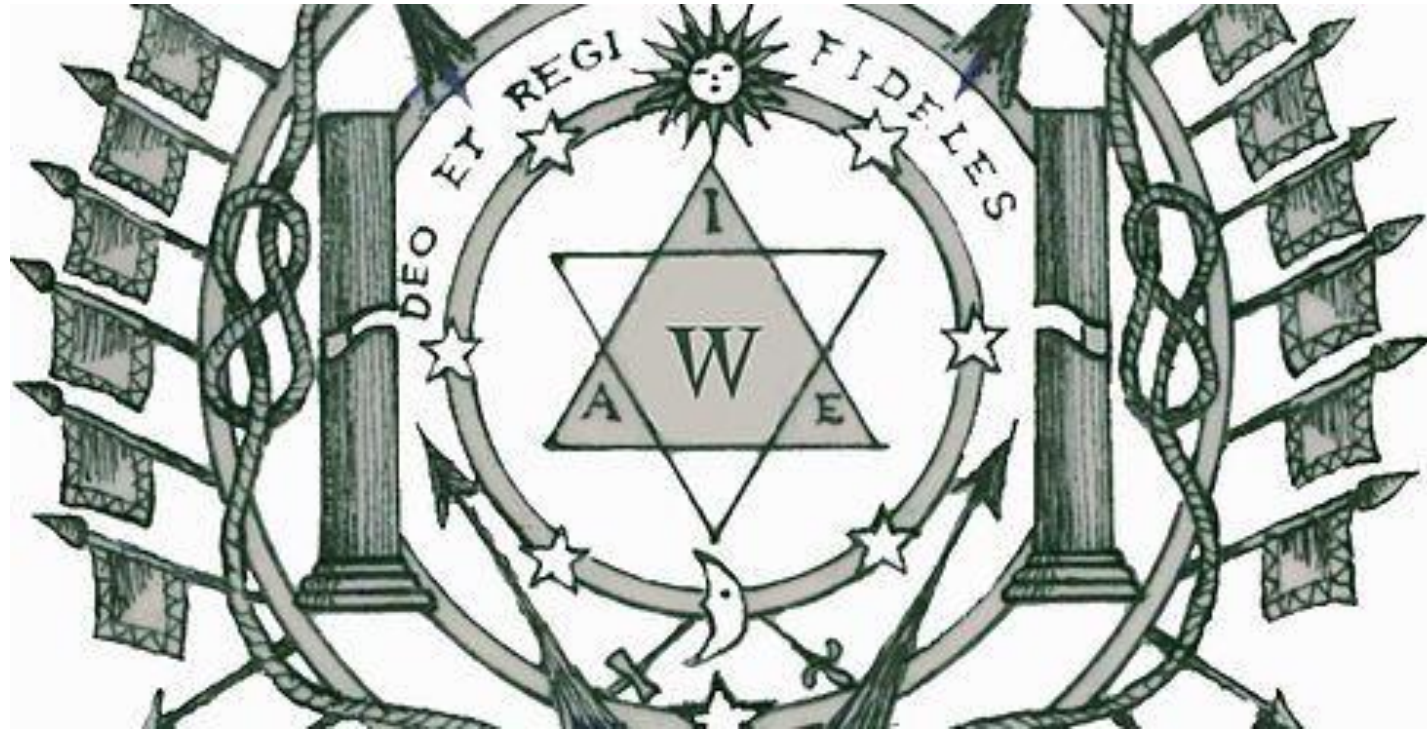
But left it to them to discover their meaning.”

Brethren of the Rose-Cross



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.

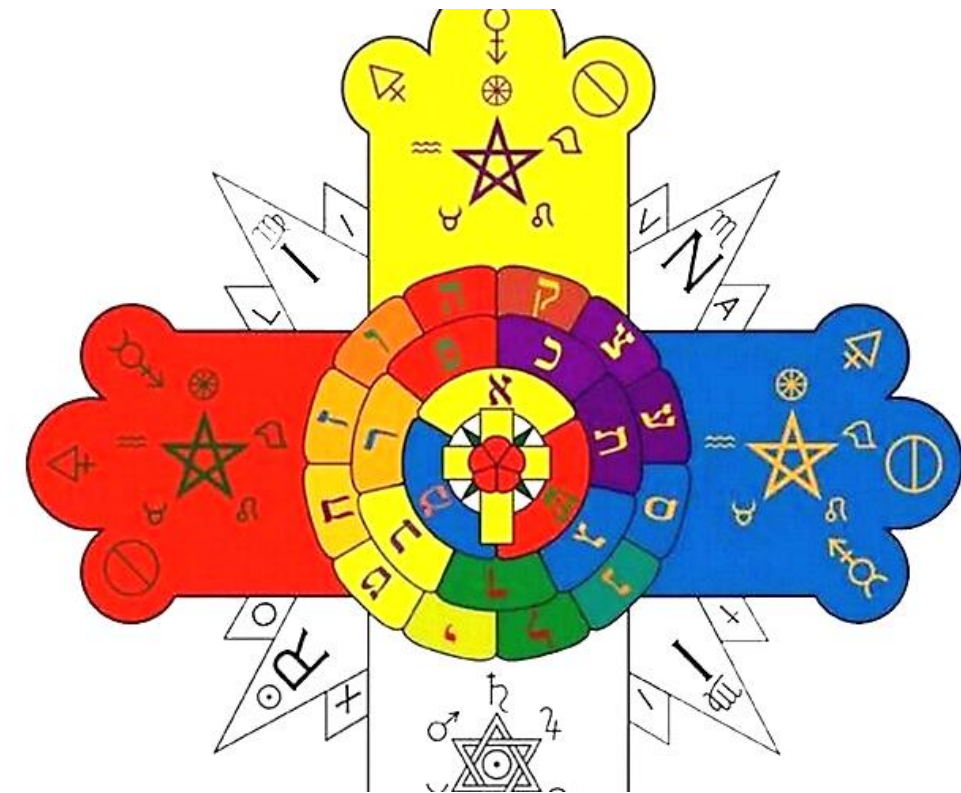
HERMETIC ORDERS: Conveying the Outer & Inner Grades of the Hermetic Tradition of the

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

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

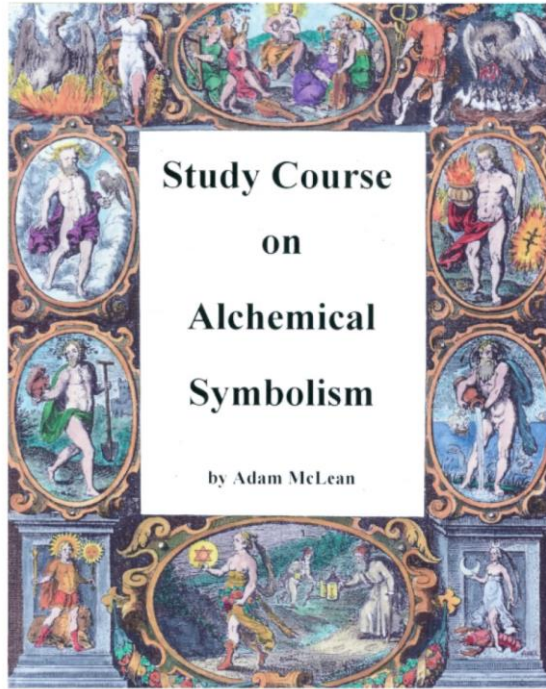
EGYPTIAN TRADITION: Teaching the Sacred Kemetic Rites of the *Neteru*, from the 7 Degrees of *Crata Repoa*, through the *Iseum*, *Serapeum* and *Mammisi*, to the *Ordo Aegypticus*.

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





Recommended Titles



Study Course on Alchemical Symbolism

By Adam McLean

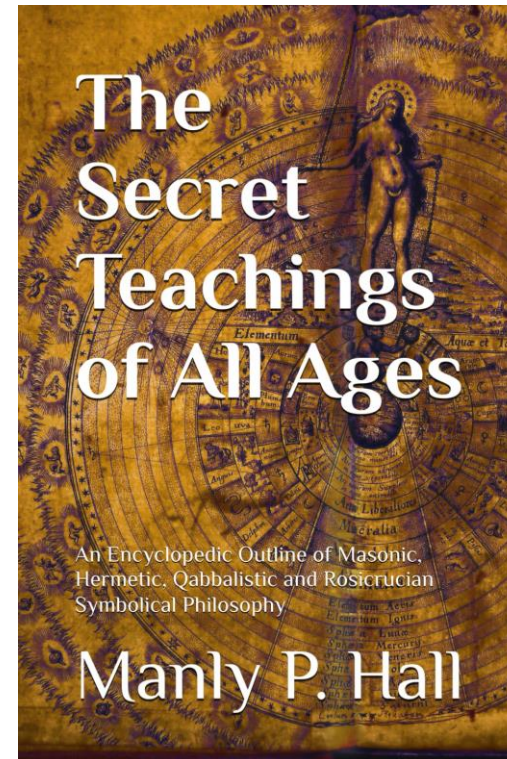
A wonderful introduction to the esoteric symbolism of the Royal Art by the most distinguished expert in the field. Highly recommended.

Publisher : Independently published

Language : English

Paperback : 149 pages

ISBN-13 : 979-8773566755



The Secret Teachings of All Ages

By Manly P Hall

A classic work of esoteric and occult analysis, which should be on the bookshelf of every serious student of the Mysteries. Highly influential.

Publisher : Independently published

Language : English

Paperback : 496 pages

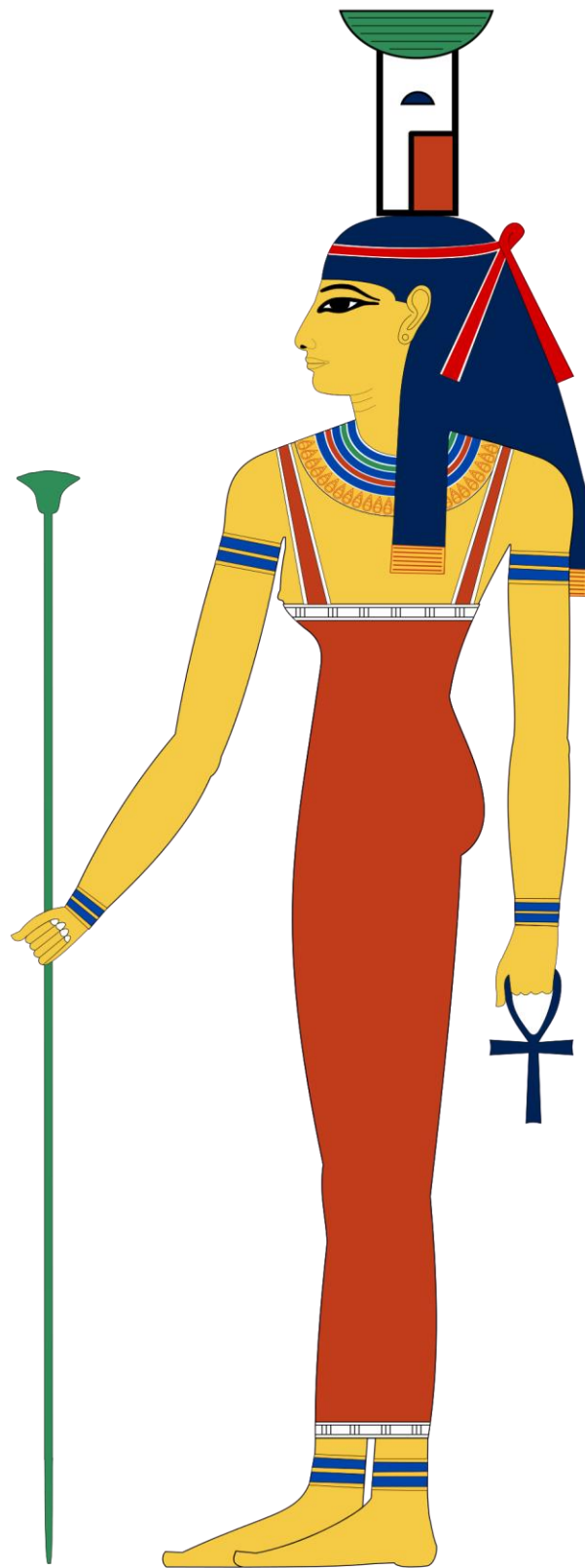
ISBN-13 : 979-8247207153



The Neteru: NEPHTHYS

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.



Nephthys, or NEBET-HET

The Goddess of Night, NEPHTHYS, pronounced NEBET-HET in its original Egyptian form, is the shadowy sister of Isis. The Goddess Nephthys is the Excellent Lady of the House, and Protector of the Temple, House, and Sacred Enclosure. Nephthys, as the goddess of night, was said to travel in the mysterious Night-bark which descends into darkness and vanishes when the Day-bark makes its appearance. She is also the Goddess of Death and of mourning; the mother of Anubis, the Washer and Embalmer of the Dead, Nephthys was named “Queen of the Embalmer’s Shop”. Yet

she is famously generous and well-inclined towards mortals, and was frequently invoked and propitiated for Magical Protection and Healing, the Egyptians believing Nephthys to be the equal in Magical Prowess to Her sister Isis. The powers of Nephthys, despite Her funerary rulership, were regenerative, and the Canopic Jar of Hapi, the Son of Horus who is Protector of the Lungs, was placed under Her divine care. Alongside Isis, Nephthys is said to represent one of the two Pylons at the Gate of the Temple of the Gods, a belief continued in the Egyptian Rites today. →

For the Brethren of the EMO UK, Nephthys or Nebet-Het is the Priestess of the Black Veil, the Goddess who rules over the division which exists between the Seen and the Unseen, the Mortal and the Immortal, the Terrestrial and the Cosmic, the Temporal and the Eternal. The entire Symbolic Lodge of Egypt is veiled under Her Protection, which conceals the hidden aspects of our Masonic Works, and keeps negative forces and psychic intrusions at bay.

Nebet-Het is the Goddess of the Sacred Enclosure, the Preserver of Temples and Lodges whose Blessing conveys the dispensation of opening the Hidden Portals through which the Sanctity of the Gods may flow forth into the Mortal World. According to Ancient Kemetic tradition, She is crowned with the Sacred House and the Basket of Abundance.

Nebet-Het is also the Goddess of the nocturnal current, Her Veil representing the shadows of the falling night. As the Lady of Death, She rules the safe transition to the post-mortem state for the dead, and the journey through the post-conscious Netherworld for the living. Along with her son Anubis, she watches over the Soul as it both enters and leaves the realm of incarnation, guiding it through the darkness of the Lower Regions.

Wedded to Set, the dread god of the Desert of the Kingdom of Upper Egypt, the mythical enemy of Osiris, we can see a certain chthonic and shadowy aspect to Nephthys, which is to be expected from the Lady of Shadows. Nonetheless, just as Set had benefic aspects to His Divine Character, especially for the peoples of his Kingdom, the Most Excellent Lady of the Sacred Enclosure places a hand of blessing and providence upon her chosen subjects, and all those who faithfully serve the Mysteries of Kemet and Kush. For this reason, one of our Respectable Lodges is named in honour of Nephthys, for we consider ourselves most blessed and fortunate to labour together under the Egyptian Palm. ♀





Message From The Grand Master



Dear Friends,

As the season of Spring begins in the northern hemisphere, I am coming out of a season of intense focus. The Order has become a *living hive*, exciting and expansive, yet managing to retain the wonderful intimacy that we have created in the Lodges of our Order. Initiations are potent. Ritual flows. Time stands still. People laugh, cry, share both speech and deep silence. The

Elements respond in mysterious ways to our movements. Souls are cleansed. Minds are inspired. Hearts are comforted. It seems to me that the Work is proceeding as the Gods intended, and all who have stayed within our Hallowed Sanctuary are so very glad they did, me included!

And yet, I feel my gaze turning always towards the next rising of the Sun. the next job, the next labour, the next implementation. Make no

mistake, I have thoroughly enjoyed myself within this Order, and I take my joys where they are found – and with great gusto! Nothing gives me greater pleasure than to see the Light and Joy in the eyes of my Brethren. It’s the exact reason for the whole thing.

However, although I serve my Brethren to the best of my ability, there are Those with Whom I have laboured far longer, and One Whom I serve in every moment.

Sometimes, that means turning away from the crowd, the Temple, and even the Initiates, to gaze once more on the Crystalline Fountain which gave birth to all things, and renews them continually.

It reminds me: you too are an Initiate. You too are a Seeker. You too stand as a Neophyte at every new Doorway, and must always remember to bow your head on entrance. I do so, and gladly.

I have witnessed a sea change in Masonry across the world – many Orders have begun to make so much more of an effort, to advertise, to share, and to inspire the public to approach our Mysteries and learn about our Royal Art without fear, propagandized assumption, or paranoia. The Elites may do whatsoever they do in their condition of privilege, but this has

nothing to do with True Masonry, and never did. It never will. You see, the Great Temple is raised and consecrated *only* in the Body of Divinised Humanity; a process impossible for the wicked, the corrupt, the vain, and the prideful. We endure the conditions created for us, but we are only accountable for the conditions *created by us*. We can complain and become bitter, entrapped by fear and despair. Or we can labour for better.

I always choose the latter. I prefer it. I’ve worn despair, bitterness and fear before. It was like a pair of soaking wet jeans – clingy, cold, heavy, and something to avoid! Once I decided that I was done with it, I also wanted to avoid the headstrong route of ambition and self-driven acquisition. I realized this was just the opposite Vice, so I remained still. I did the work in front of me, and waited on the GAOTU to show me where, when, how, and why. They did.

I still do the work in front of me. The difference is, it is my own work, and I enjoy it very, very much. I wish that all of you find that deep joy in your own perfect labour, whatever it may be, and that it gives you unending comfort. For we have been told, labour alone is an absolute Virtue, even as persistence is omnipotent. ♀



*“Mother of the gods, the One, the Only,
Mistress of the crowns, thou rulest all;
Sekhmet is thy name when thou art
wrathful,
Bast, beloved, when thy people call.*

*Daughter of the Sun, with flame and fury
Flashing from the prow upon the foe;*

*Safely sails the Boat with thy protection
Passing scatheless where thy fires glow.”*

**- Book of the Dead, Chapt 164
(Transcription by M A Murray)**

About **KNEPH**

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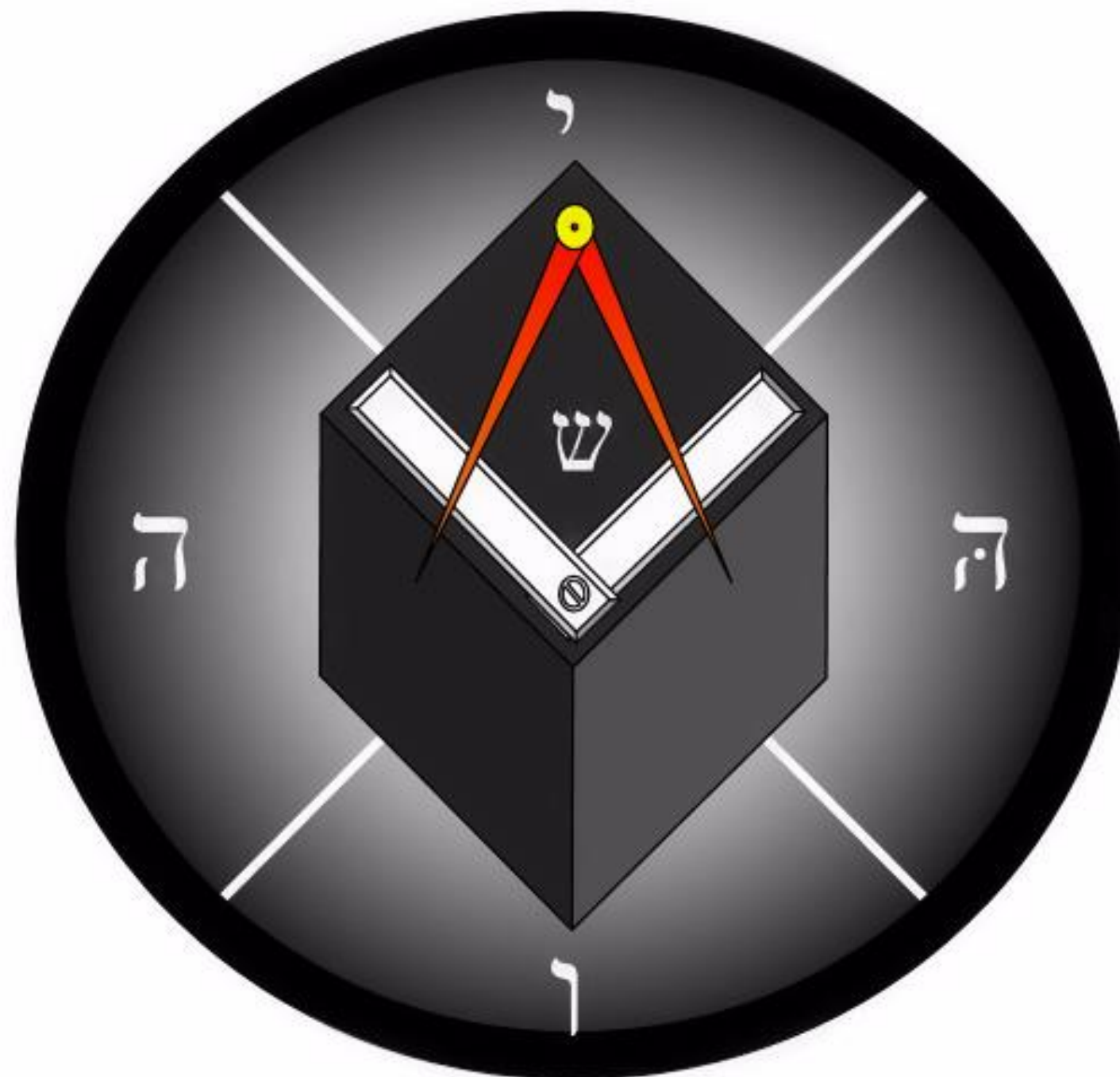
KNEPH is a topical journal issued by the EMO UK, for various short articles and commentaries on Egyptian Masonry, Esoteric Masonry, mysticism, occultism, hermeticism, qabalah, and related subjects. Egyptian Freemasonry is a fraternal and sororal society with esoteric, secular and spiritual aims. Egyptian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

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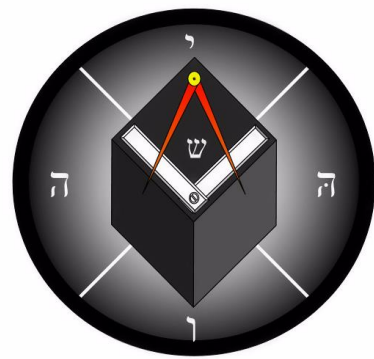
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KNEPH

THE LIGHT OF EGYPTIAN MASONRY



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