

EGYPTIAN MYSTERIES · BOOK ONE

Egyptian Mysteries — Book One: The Story of One Path

History · Mysteries · Isfet · Defense and the Bridge

Telim Maat

HOUSE OF MAAT'S TRANSFORMED

2026

EGYPTIAN MYSTERIES — Book One The Story of One Path · Mysteries · Isfet · Defense and the Bridge

By Telim Maat House of the Transformed Ma'at 2026

English translation, 2026 — close-to-text style preserving the author's voice

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For those whose life crashed off the production server, and there aren't even logs to figure out the cause. For those who decided to step into esoterics and don't know which malware comes bundled with the free guides. For those who are building a business and thinking of calling in a witch for help — but don't understand what kind of price tag will fly in later. For those who are tormented by the dead and other entities. For those who want to work as a priest — yes, remote counts.

HOUSE OF THE TRANSFORMED MA'AT

BOOK ONE

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PART I.
— THE STORY OF ONE PATH



INTRODUCTION

Hi, everyone.

This is the life story of an ordinary man. Probably worth telling a bit about myself. My name is Telim — it's a pseudonym. I'm 38 right now. I have a son. I live across two cities — St. Petersburg and Moscow — by turns.

I'm a former business owner. For ten years I built a business in the field of information technology, in the gray zone of the internet. I won't go into details — I'll only say that it was an environment where the line between the permissible and the impermissible was erased daily. Three times I built the same thing, three times I lost it, and only on the third time did I understand that the problem wasn't with the business. The problem was with me.

In parallel with all this — since I was twenty-two — things were happening to me that didn't fit into any rational picture of the world. Dreams that came true. Sensations that warned of danger before the brain had time to process the information. Meetings with people that couldn't have been accidental. And one day — an event after which I could no longer pretend that the world is arranged simply.

So... I was twenty-two. Moscow, the Novogireevo district. My friends and I were drinking — like everyone at that age. Nothing unusual. But one day an acquaintance brought me into a company new to me. These guys were consuming not only alcohol — so-called light substances were also in play. I spent a couple of days with them. Just a couple of days. I'm not going to preach morals to You on this subject, everyone makes their own choice daily. I'd rather tell You what I saw.

After consuming, my acquaintances changed. Not in the sense in which a tipsy person changes — looser, louder, dumber. No. They became different people. Literally. The gaze changed, the manner of speech changed, the logic changed. The same bodies — but behind them stood someone else. And this "someone" wasn't simply present — it acted. They would start discussing things they didn't discuss sober. Made plans. Worked out strategies. As if a meeting was being conducted through them, one they themselves had nothing to do with.

I observed this not once or twice. Regularly. And every time the inner voice said one thing: it's not them. It's something that uses them as conduits.

And then this "something" turned its attention to me.

One evening — winter, a building entrance, the usual company, an altered state — I realized the conversation was about me. Not in the usual sense, not gossip. They were discussing me the way they discuss a candidate at an interview. Needed or not needed. Suits or doesn't suit. What can be done with him. How he might be useful. Familiar mouths were speaking — but the logic, the manner, the very tone of the discussion had nothing to do with my acquaintances. It was a meeting. And the agenda was me.

At some point — a decision was made. I was offered to become part of this structure. Not with the words "do you want to join our club" — no, nothing so primitive. It felt different: like pressure, like being pulled in, like a field thickening around you and waiting for consent. What happened next most resembled an initiation — a ritual of inclusion into the system. They smoked, talked, looked at me — and I felt something rearranging inside. Not by my will.

An acquaintance who was watching this from the side — one of the few who was at that moment in a relatively sober state — later said a phrase I remembered for life: "Damn, they flashed your firmware good."

He saw from outside what I felt from inside. Something had hooked in. Something had gotten access. As if a program had been installed in the system that I hadn't downloaded and hadn't launched — but it was already running.

But I didn't become part of that structure.

I can't say it was a conscious decision — rather, a deep one. Something inside refused. Not the mind — at that moment it was barely thinking. Some more ancient mechanism, below logic, below fear. Just — no. Not mine. I stopped communicating with them. No scandal, no explanations — just cut off contact. And they, characteristically, didn't insist. As if the system received a refusal and switched to other tasks.

But the "firmware flash" had already happened. The refusal to participate didn't cancel out what was done that evening in the building entrance. Consequences remained — concrete and immediate. A chronic leak of energy — as if someone had left a tap open and energy was flowing out constantly, in the background, regardless of what I was doing. The sense of someone else's presence — not voices, not visions, but precisely a sensation: someone's there, someone's watching, someone's listening through you. Problems with self-identification — "who am I?" became a question not philosophical but literal. Where do I end — and where does what's moved in begin?

To somehow cope with what was happening, I decided to be alone for a while. I rented an apartment in Kazan and left — far from Moscow, from these people, from this place. Not on anyone's advice — on the inner sense that the only thing I could do right now was physically tear open the distance.

In Kazan, in the rented apartment — thank god I had a computer and internet — I started looking for the causes of my condition. I shoveled through mountains of esoteric literature, trying to find at least some description of what had happened to me. Asked questions on forums. Started, very little by little, practicing some energy exercises in the mornings — without fanaticism, carefully, by feel. And gradually a world started opening before me that, as it turned out, had always been near. I had simply ignored it. Twenty-two years — ignored it.

Around the same time I met a girl online. She — without unnecessary words, without long explanations — simply saw what was wrong with me. And did what needed to be done: helped me restore my energy, conducted a comprehensive restoration. Without textbooks, without certificates — on knowledge she'd had from birth. That help, in essence, is what saved me.

Much later I found out that what I went through has a name. In anthropology it's called a shamanic illness — a crisis that breaks a person, throws him out of his usual life and forces him to look for answers where he hadn't looked before. Uninvited contact with something beyond ordinary perception, isolation, destruction of the previous picture of the world, meeting with someone who can help — and returning as another person. The structure is the same in dozens of cultures at different ends of the earth. I went through it at twenty-two — knowing neither the term, nor the map, nor that the road I'd been pushed onto leads somewhere.

Since then sixteen years have passed. During this time I walked a path I didn't plan, didn't choose, and couldn't have foreseen. It brought me to understanding things I'll tell about in the second part of this book. But before telling about the map — you have to prepare the one who's going to look at it.

This book is written by a liminal and for liminals. Liminal — from the Latin "limen," threshold — is a person who lives on the border. Between ordinary life and something bigger. Between what everyone sees and what only he feels. Between light and darkness — not because he can't choose, but because he sees both sides. In esoteric circles such people are usually called "gray." But gray doesn't mean indifferent. It means: has been on both sides of the border and knows how it's arranged there, and there.

If you're reading these lines and feel this is about you — you can no longer pretend the world is arranged simply, but you still don't know how it's actually arranged — welcome. You're among your own.

A liminal has one fundamental property: he doesn't take things on faith. Not the church, not a guru, not a book. He believes only what he's lived through himself. That's exactly why this book is structured the way it is: first — experience, then — a name for that experience. I won't ask you to believe in anything. I'll ask you

to try — and to notice what happens.

One warning. In the first part of this book I deliberately don't use esoteric terminology. No chakras, auras, astrals, karmas and other words that have, over centuries, been worn down to a total loss of meaning. I'll speak in plain language. Techie, where it's needed. Conversational, where it's allowed. Terminology will appear in the second part — when you'll already know what stands behind it. Not earlier.

Because a term without experience is just noise. And there's enough noise in your life already. That's where we'll begin.

CHAPTER 1: INFORMATION — THE BASIS OF EVERYTHING

I'm a person with a technical mindset and so was, at one time, far from esoterics. But certain events in my youth gave me to understand that life on planet Earth is somewhat different from our usual worldly conception of it.

Not to walk in circles, I'll say directly: I'm referring to hidden knowledge. Information and instruments that allow you to manage your life at a deeper level than is commonly considered possible. You'll agree, there is information that is, one way or another, hidden from us. And it can be divided into two categories:

1. Information that is known to people, but was hidden by people themselves to restrict use. 2. Information that is NOT known to people, since it has not been opened.

This includes scientific knowledge and sacred knowledge that we have yet to discover.

The first category is what I encountered daily at work. Closed databases, non-public protocols, information access to which determines who makes decisions and who obeys. Nothing mystical — pure mechanics of power. Whoever owns the information — controls the process.

The second category is more interesting. This is knowledge that wasn't hidden deliberately. It simply wasn't opened — or was opened, but the language it's written in is lost. Like the source code of a program written in a language whose compiler is lost. The code exists. The program works. But to read it directly — impossible. You have to reverse-engineer — restore the logic from the behavior of the system.

That's exactly what I've been doing for the last sixteen years. Not consciously at first — but from a certain moment quite purposefully.

The essence is this. A human is a receiver with a recording device. The brain continuously records everything that comes in through the sense organs. Everything you see, hear, feel — gets recorded. And each such recording becomes part of your experience, on the basis of which you then make decisions.

If you've worked with databases — you understand what happens when, for years, everything is written into a base without validation: junk records, duplicates, corrupted rows. At some point queries start returning nonsense. Not because the DB engine broke — but because the data it's working on is dirty. Garbage in — garbage out. Classic.

The same thing happens with human consciousness.

A person acts based on accumulated experience. Negative experience teaches by contrast — through mistakes. Positive gives the opportunity to step up to the next level and confront a new task. Both are equally valuable — provided it's real experience, and not a junk record.

When an action leads to an error — there arises a chance to reconsider the choice and act differently. Life returns you to the decision point: "how to act?" If you chose correctly — the task closes, the next one opens. If you erred again — the task returns. And will keep returning until it's solved. I saw this in my own life three times: three times I built the same business, three times I got the same lesson. Two times I didn't get it. On the third — it sank in.

So, life is a continuous cycle: get information, apply it, get a result — and again choose how to act next.

The question is, what quality of information is coming in at the input. Because the quality of all decisions at the output depends on it.

Imagine a navigator into which a ten-year-old map has been loaded. It honestly plots a route — but the roads it's showing haven't been there for a long time. You drive by its directions and end up in a dead end. The navigator isn't broken. The map is outdated. The problem is — in the data.

Most people live with outdated, corrupted, or someone else's maps in their heads. And they're surprised they constantly end up in dead ends.

The first step isn't to look for the right map. The first step is to stop loading garbage into yourself.

CHAPTER 2: THE FIVE SENSORS OF THE SPACESUIT

A human has five sense organs: sight, hearing, smell, touch, taste. Let's call them sensors that our spacesuit — the physical body — is equipped with.

It's precisely through these sensors that we receive information about the world.

The analogy with a spacesuit isn't just a metaphor. Think: when a cosmonaut goes out into open space, he perceives the environment not directly, but through the instruments of the suit. Sensors for temperature, pressure, radiation. Everything he knows about space at that moment is what the instruments show him. If a

sensor is broken — the cosmonaut receives false data. If a sensor is dirty — the data is inaccurate. Space itself hasn't changed. What's changed is what the cosmonaut knows about it.

With our five sensors — it's the same thing. The world exists as it is. And we know about it exactly as much as our sensors let through. And the quality of these sensors is a variable, not a constant.

Each day a huge stream passes through them: — Conversations with people — Texts you read — Everything you see — from your interlocutor's face to the newsfeed — The food you consume (the body reacts to it the same way consciousness reacts to words — the state changes, the energy, the ability to think) — Everything you sense with the body — temperature, touches, pain, comfort

This is incoming traffic. Gigabytes of data every day. And unlike a computer, which has a firewall, antivirus and access policy, with most people incoming traffic isn't filtered at all. Whatever flies in — gets recorded. Spam, viruses, useful data — all into one heap, into one base, without tagging and without the possibility of later distinguishing one from another.

I'll give an example. You walk into an unfamiliar room — and immediately feel uncomfortable. Nobody said anything, nothing visible happened, but the body tensed up, the mood dropped, you want to leave. Or the opposite: you went out into nature, inhaled the air after the rain — and something inside let go, thoughts became clearer, anxiety left. Nobody told you this in words. The body itself received the signal and changed your state.

What happened? The five sensors didn't register anything concrete. The eyes didn't see a threat. The ears didn't hear a scream. But you reacted. Which means the information came through some other channel.

This isn't mysticism. This is a fact each of you has lived through dozens of times. We just got used to ignoring it, because there's no commonly accepted explanation for it. No explanation — means "it just seemed so." A convenient plug allowing you not to think about what doesn't fit into the usual picture.

But "it just seemed so" isn't an answer. It's a refusal of an answer.

Everything around us is, for us, various kinds of information, and we are receivers. Five sensors — the main channels of reception. But not the only ones.

Now an important moment. Being born, a person isn't capable of fully using his sensors — there's no instruction set. A newborn sees, but doesn't understand what he sees. Hears, but doesn't distinguish words. It's like a new computer without an operating system: the hardware works, but without software it's useless.

The first few years our parents lay down in us a base founded on their experience — so that we can act independently. They — our first programmers. They install the operating system, the basic applications, the default settings. "This is hot — don't touch." "This is dangerous — don't go." "Doing it this way is bad." "Doing it this way is good."

But their experience isn't only their own. In it there is also what they got from their parents. And those — from theirs. And so on.

It's like a codebase passed from developer to developer. Each adds his own code, but the foundation is from the previous one. Great-grandpa's bugs still live in your code. You didn't write them. You don't know about them. But they influence the behavior of the system.

Such information can be called ancestral memory. The history of your ancestors goes deep into the past. And since you're alive and reading my scribbles — it means your kin was doing something right over the centuries. This isn't a compliment. It's a statement of fact: your codebase is functional. The system didn't crash. You are functioning.

But to function and to live consciously are not the same. The operating system installed by parents is a minimum for survival. Not a maximum for understanding.

To understand more — you have to go beyond what's recorded by default. And start distinguishing: where there's data — and where there's noise.

CHAPTER 3: ENERGY LEVELS

Besides the physical body, a human possesses a subtle structure — let's call it the energy body. This doesn't require faith — it's enough to recall your own experience. You've surely noticed: — Near some people you feel calm, near others — anxious, although they haven't said a word. — Entering one room, you feel lightness; in another — an inexplicable heaviness. — There have been moments when you knew for sure that a specific person was about to call — and he called. — You thought of someone — and he wrote in messenger that same minute. — You sensed that "something is off" — and an hour later found out that a close person had had trouble.

The five physical sensors don't explain this. Something else is at work here. And this "something" isn't a figure of speech. It's a concrete part of your construction that receives and transmits information at frequencies inaccessible to the ordinary five channels.

If the physical body is the hardware of a computer, then the energy body is the network it's connected to. Wi-Fi, if you like. You don't see it, but it works. Data flows. And the quality of the connection depends on how clean the channel is and how powerful your receiver is.

This subtle structure reacts to the quality of information you consume. Imagine a scale: — In a calm state of mind, you are in the middle. This is your baseline setting. Zero on the thermometer. Not good, not bad — neutral. — Quality information (a deep conversation, beautiful music, silence in nature, an honest deed, physical work that brings satisfaction) raises you higher on the scale. At high levels it's easier to think,

to make decisions, to feel whole. Decisions made in this state almost always turn out to be correct. Intuition works clearly. The body is relaxed. Dreams are clear and memorable. — Low-quality information (a scandal, swearing, frightening news, a toxic conversation, alcohol, drugs) drops you lower. At low levels you're vulnerable, irritable, anxious and make bad decisions. The very decisions you later regret: "why did I say that?", "why did I go there?", "why did I sign that?"

Notice: the scale works not through the content of information, but through its quality. You can read a heavy book about war — and rise, because the book is written honestly and with depth. And you can watch a "positive" video clip online — and drop, because behind the upbeat editing stands manipulation of your attention for views. It's not about the topic. It's about what the information does to your state.

This is easy to verify. Recall the last time you spent an hour scrolling the newsfeed. How did you feel afterward? And now recall the last time you spent an hour walking in silence. Compare.

The body knows. It always knows. We just unlearned how to listen to it.

At low levels something else happens. And here begins territory that is usually kept silent about.

You've surely heard how alcoholics or people in deep depression describe the sensation of "someone else's presence," obsessive thoughts that are perceived as not their own, "voices" saying nasty things. Psychiatry writes this off as brain chemistry. And in part this is true — brain chemistry actually does change. But this is a consequence, not a cause.

It's not madness. When your energy level drops low enough, you end up in a zone inhabited by structures that feed precisely on such energy — fear, anger, despair. Like a fish that swam too deep meets predators that weren't on the surface. You didn't call them. You just ended up in their territory.

I'm not asking you to believe this. I'm asking you to remember.

Remember the state after a hard drinking session. Not the hangover — but what follows it. Anxiety without cause. The sensation that someone is watching. Thoughts you would never have thought in a sober state: "everything is meaningless," "nobody needs me," "better not to have woken up." Are these your thoughts? Did you choose them? Or did they come on their own — and leave when you came back to yourself?

If they came on their own and left on their own — it wasn't your program. It was foreign code that got access to your system at the moment when defense was off.

Alcohol is the most reliable way to switch off defense. That's exactly why it's so deeply embedded in culture. Not because people enjoy poisoning themselves. But because in the state of open borders a person becomes a conduit — and certain structures receive through him what they need. Fear, rage, despair, aggression — all this is energy. And someone needs it.

More about this — in the second part of the book. For now it's enough to remember one thing: the scale exists. You are on it — right now. And your position on it is determined by what you consume.

Not only by mouth. By eyes, ears, skin, attention.

Attention is your main resource. Where you direct it — that's where you move on the scale. Up or down.

The choice is yours. It always was yours. They just didn't tell you about it.

CHAPTER 4: ONE DAY OF YOUR LIFE

And now let's honestly analyze an ordinary day.

MORNING. You woke up. The first movement — hand to the phone. Not because you decided to check the news. But because the hand reached out itself. It's a reflex worked out over years: woke up — grabbed the screen. Like Pavlov's dog: bell — saliva. Only here the alarm — salivation in the direction of the information stream.

You started the day with the news. Probably it's no secret to anyone that world news isn't rich in positive events. Reports about murders, explosions, terror and disasters instantly lower your energy level. You haven't even gotten out of bed — and you've already dropped on the scale.

And here's what's important: the news doesn't concern you. An explosion on the other end of the planet isn't a threat to you personally. But the brain doesn't distinguish: for it, information about a threat and a real threat are one and the same. It launches the stress response. Cortisol. Adrenaline. Muscle tension. You're still in pajamas — and the body is already in survival mode.

THE COMMUTE. After drinking coffee (another stimulant masking fatigue rather than removing it), you ride to work, along the way leafing through the feed on a social network, absorbing the same kind of content, diluted with photos and endless scrolling.

Scrolling is a separate topic. Notice: you don't choose what to look at. The algorithm chooses for you. It knows where your gaze lingers longer — and feeds you more of that. If you once lingered on news about a catastrophe — you'll be shown ten more catastrophes. If you lingered on a scandal — there'll be more scandals. The algorithm isn't interested in your well-being. It's interested in your attention. And attention is best captured by fear, indignation and anxiety.

You literally hand over control of your state to an algorithm written by a twenty-year-old programmer in Silicon Valley, whose KPI is the time you spent on the platform. Not your health. Not your consciousness. Your time.

WORK. You enter into communication with colleagues and discuss those same news. Several people, daily exchanging the same type of information, form a common field — let's call it an egregore.

Egregore is not a mystical concept. It's a quite practical thing. Walk into an office where people have been complaining to each other about life for years — and you'll physically feel the heaviness. Walk into a team that's doing something they believe in — and you'll feel the lift. This is not magic. This is a collective field, created by the totality of daily information exchanges. An independent energy structure that influences not only those who created it, but also those who happened to be nearby.

CONFLICT. The boss snaps at you over deadlines — with shouting and swearing. This instantly damages the energy state of all participants. Each, after such a conversation, feels broken — and this isn't simply "bad mood." This is a concrete lowering of the level.

Notice the physics: after the boss shouts, you feel pressure in the chest, a lump in the throat, tension in the shoulders. This isn't a metaphor — this is the body registering damage. Just like a bruise appears from a fist's blow — internal contraction appears from the blow of a word. The difference is only that the bruise is visible, and the contraction — isn't.

EVENING. Arriving home in such a state, you consume not the best food (when the level is low — the body demands fast carbs, sugar, fat; this is an attempt to raise energy by the most primitive method) and before sleep again absorb questionable content — a series, a talk show, the newsfeed.

SLEEP. You fall asleep. Sleep is the transition to the border between worlds. It's precisely here, on the threshold, that you are most open and most vulnerable. If all day your level was lowering — you enter sleep in a weakened state. Heavy, murky dreams are had. Or nothing is dreamed — which is even worse, because it means: the channel is so clogged that the signal isn't passing through.

MORNING. Everything repeats. And on Friday — the bar and alcohol as a "reset." A method tested for centuries, but it doesn't solve the problem — it only deepens it. Because alcohol doesn't raise you on the scale. It temporarily switches off the awareness that you're at the bottom. The difference — is fundamental. It's like taping over the red light on the dashboard: the signal is gone, but the problem remains.

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The most important thing in all this: you make this choice every day. Most often — without noticing that you're choosing. The hand reaches for the phone itself. The feed opens itself. The news pours into the ears itself. It seems this is just life. But it's a choice. And it can be made differently.

And now imagine an alternative day.

MORNING. You woke up. The phone is in another room. The first thing you do is get up, open the window, breathe. Drink water. The body wakes up in its own rhythm, without external stimulus. Five minutes of silence. You notice that the morning is bright. That outside the window there are trees. That the body is alive. Simple things you usually don't notice, because in the first seconds you flood consciousness with someone else's content.

THE COMMUTE. You don't leaf through the feed. You look out the window. Or listen to music you chose yourself — not an algorithm. Or don't listen to anything at all. You just ride and notice the city around.

WORK. You don't discuss the news with colleagues. Not because you've become a snob — but because you have nothing to say in this register. You notice that conversations that previously seemed normal now feel like a waste of time and energy.

EVENING. You have dinner calmly. Maybe go for a walk. Maybe read something you chose consciously. An hour before sleep the screens are off.

SLEEP. You fall asleep in silence. And you dream. Vivid. Memorable. Possibly — important.

Two days. The same life. The same apartment, work, family. The difference — is only in what you decided to consume. And where you directed your attention.

The choice — is yours.

CHAPTER 5: WRITE WITHOUT DATA PROTECTION

The long-term prospect of what's described above is sad. Not letting anything quality into life, you will gradually forget that it can be otherwise. A person is inclined to forget. Several years will pass — the old neural connections will weaken, and the new ones (built on destructive content) will get stronger. It will seem to you it was always so. And changing anything will become significantly harder.

This is called neuroplasticity — and it works in both directions. The brain strengthens those connections that are used often, and weakens those that aren't used. If every day you train anxiety — the brain becomes an expert in anxiety. If every day you train attentiveness — the brain becomes an expert in attentiveness. There is no good or bad neuroplasticity. There is the direction in which you turn it.

Here it's worth stopping on one important property of our brain.

When we find ourselves in an unfamiliar situation, the brain searches for an appropriate scenario in memory. And it doesn't care where this scenario is from — from real life, from a film, or from a post on a social network written by some unknown teenager. For the brain all this is — recorded experience.

An experiment that confirms this: a group of people was shown a video of a basketball throw. Another group actually threw the ball. A third — mentally imagined the throw. After a month, the results of the mental group were comparable to the results of those who threw for real. The brain doesn't distinguish the imagined and the real — for it, this is the same neural activity. It records everything as experience.

And here you are already, when in a dark alley a bandit threatens you with a knife, going through in your head the crime series you've watched, in order to answer this villain by all the rules of the criminal world. Or at an interview telling about yourself as if Steve Jobs were sitting before the interviewer — because yesterday you watched a documentary about Apple.

The brain counts experience received through any content as its own.

Of course, after you, instead of a crowd of fleeing villains, get a punch in the eye — the experience will be overwritten. But up to that moment it worked as the real thing. And you made decisions on its basis.

You know the catchy melody from the ad that plays in your head all day? You didn't want to remember it. You didn't take it "on faith." But it got recorded. Exactly the same way everything gets recorded: other people's opinions, other people's fears, other people's behavior models. Without your consent. Without critical filtering.

Let's call it — write without data protection.

Here's an analogy from IT for you. There are two types of systems:

First — with authentication and access control. Before something is written into the base, the system checks: who is writing? Does he have the right? Is the data valid? Does it conform to the format? If not — the write is rejected.

Second — an open system without authorization. Write what you want, from where you want, in any format. No verification.

Human consciousness by default works like the second type. An open port. No firewall. No validation. Any incoming packet is accepted and recorded.

Children under seven — generally without any defense at all. Everything a parent, a teacher, the TV says — gets recorded directly, bypassing the critical filter the child doesn't yet have. It's like root access to the system: everything recorded with this level of privilege is then practically impossible to delete by ordinary means.

The phrase "your hands are growing from the wrong place," said by a father to a five-year-old son, is a write with root privileges. It will work for thirty years. The person has long grown up, has long known this isn't true, has long proven the opposite — but at the moment of failure this phrase surfaces first. Because it's recorded deeper than all subsequent refutations.

That's exactly why the first step isn't to "download the right information into yourself." The first step is to put up a firewall. To learn to distinguish: what I decided to record, and what got recorded by itself.

The question is: who decides what gets recorded? You — or the stream that carries you?

If you read up to this point and honestly answered "the stream" — congratulations. You just took the first step. To see the problem — is already half the solution. The second half — is in the seventh chapter.

CHAPTER 6: WORD AS PROGRAM

Each word has a certain impact. Not only a semantic one — an energetic one. Some words calm, others wound, a third pass by. You know this from experience: the same news, told in a calm tone and with hysteria — affects you completely differently, although the content is the same.

This means that in a word there are two layers: content and frequency.

Content is meaning. What's written in the dictionary. Frequency — is how the word is uttered. With what energy. With what intention. In what state the speaker was.

The same set of sounds "I love you" can be a confession that changes life — and can be a manipulation after which you want to take a shower. The content is the same. The frequency — is different.

In fact, speech is a means of programming. You speak — and thereby record information into the consciousness of the listener. And he — into yours. Every conversation is an exchange of programs.

And here — is the key thing.

The recording happens regardless of whether you take what was said on faith. Remember the catchy ad melody? You didn't believe the ad. But the melody got recorded. With words — it's the same.

You know the phrase someone repeated to you in childhood? "Your hands are growing from the wrong place," "you never finish anything," "normal people don't do that." You've long grown up. You know this isn't true. But at the moment of failure — this phrase surfaces first. Because it was recorded. Long ago. Deeply. Without your consent.

Now scale this. Each day you hear thousands of words. From colleagues, from a partner, from the news, from podcasts, from random conversations on the metro. Each word — a record. You don't control this stream. It just goes through you.

Recall a colleague with whom you discuss with interest content from social networks. Whether you believe this content — isn't that important. While you're discussing, you stimulate each other with a certain set of frequencies that the energy body of both reacts to.

Swearing is a separate story. I'm not a moralist, and in daily life I can express myself strongly. But here's what I noticed from my own experience: after a long period when swearing is used constantly — as a background language of communication — a characteristic heaviness settles inside. Not guilt — heaviness. As if something got dirty and isn't getting cleaned. When I stopped using swearing as a working language — the heaviness left. Not at once. After several weeks. But it noticeably left.

You can verify on yourself. A week without swearing — and look at what changes. Not in the moral sense — in physical well-being.

A word is a weapon. When the boss shouts at you with swearing, it isn't just unpleasant. It's a concrete impact on your state. You feel it with the body: contraction in the chest, lump in the throat, heat in the face. These aren't "hurt feelings." This is a physical reaction to energetic damage.

And now consider: if a word can destroy — then a word can also build. And defend. And cleanse.

This is important. Remember it. In the second part of the book we'll return to this principle. And it will turn out to be one of the most powerful instruments that exist at all. Ancient civilizations knew about this. They built entire systems on this. But we got ahead of ourselves.

For now one thing is enough: to realize that a word isn't simply a vibration of the air. It's code. And code can be a virus, or can be an antivirus. Depends on who writes it and with what intention.

CHAPTER 7: WHAT TO DO ABOUT IT · PRACTICAL GUIDE TO CLEANSING CONSCIOUSNESS

I've described the problem. Now — the solution. Not theory, but concrete actions you can start today. Each step is meant for one week. Don't hurry. Hurry works against you here.

Why a week? Because the brain needs time to accept a new pattern of behavior as "its own." If you change everything at once — the brain perceives this as a threat and switches on resistance. And one small change a week passes under the radar. In six weeks you'll discover that your life has changed — and you didn't notice the moment of transition. This is the right tempo.

STEP 1: INFORMATION SILENCE (first week)

The simplest and most powerful change you can introduce into your life right now:

Morning without news. The first 30–60 minutes after waking up — don't open the phone, don't read the feed, don't turn on the TV. Evening without screens. The last hour before sleep — without phone, without laptop, without TV.

This isn't forever. This is for a week. Just try and notice the difference.

Your morning state determines the tone of the whole day. If the first thing that gets into the brain is catastrophes and scandals, you start the day in the minus. If the first thing you do is simply get up, breathe, drink water — you start from zero. And zero is better than minus.

The evening shutdown of screens works on sleep. A screen before sleep keeps the brain in consumption mode — it processes the incoming stream and can't switch into the mode of processing its own experience. Without the screen the brain starts switching to another mode — and sleep becomes deeper, and the morning easier.

What you'll notice by the end of the week: — Mornings will become calmer — You'll start noticing how the hand reaches for the phone (this is a reflex, not a need — and just this one observation is valuable) — Possibly, dreams will start being remembered better

Typical difficulties of the first week:

"I'm bored in the morning without the phone." — Boredom is the withdrawal syndrome of information addiction. It will pass in 3–4 days. Endure. What comes in place of boredom is worth the wait.

"I'll miss something important." — In 30–60 minutes nothing irreparable will happen. If it does — they'll call you. Everything else will wait. It always waited — you just didn't let yourself notice it.

"I can't fall asleep without a screen." — The first two-three evenings will be unusual. The body got used to falling asleep under the stream of information. Without it — silence, and in the silence surface the thoughts you were muffling all day. This is normal. Don't fight them. Just notice. They will pass. Sleep will come. And will be deeper than usual.

STEP 2: AUDIT OF SOURCES (second week)

Take a sheet of paper or open a note. Write down:

Where do I get information every day?

List everything: news sites, telegram channels, podcasts, YouTube, social networks, conversations with specific people, work chats. Be honest. Include also what you don't want to include.

Now mark next to each source: how do I feel after contact with it?

[+] — better, calmer, clearer in the head [-] — worse, more anxious, more irritated [0] — no way, an empty waste of time

Look at the resulting list. Usually the picture looks like this: two-three sources with a plus, ten-fifteen — with a minus or zero.

Remove one source with the mark [-]. One. Not all at once. Unsubscribe from one channel. Block one app for a week. Stop discussing the news with one specific colleague.

One change a week. By the end of the month — four sources of garbage have been removed. This is already a noticeable difference.

An important nuance: sources with the mark [0] — "no way, an empty waste of time" — are often more dangerous than sources with a minus. A minus you at least feel. A zero is an unnoticed leak of attention. An hour of scrolling, after which you can't recall what you watched. This is time that could have been silence. And became — nothing.

STEP 3: SILENCE — 15 MINUTES A DAY (third week)

Fifteen minutes a day. Without phone, without music, without conversations, without book, without podcast. Just you and silence.

This isn't meditation. You don't need to sit in lotus pose, you don't need to "clear the mind," you don't need to visualize anything. Just sit or lie down in a quiet place. And listen to what happens inside.

The first thing you'll discover: it's not quiet inside. There's a constant stream of thoughts there. Snatches of conversations, plans, anxieties, melodies, memories — an endless radio station that never switches off.

Don't try to switch it off. Just observe. Notice: what's being thought about? Where is this thought from? Did I decide to think about this — or did it itself?

This is the most important exercise in the whole book. Because it's precisely here that distinguishing begins: where is your voice, and where — is the background noise recorded from outside.

Why fifteen minutes? Because this is the minimal threshold after which the brain begins switching from the mode of reacting to the mode of observing. The first five minutes — fuss. From the fifth to the tenth — thoughts start slowing down. After the tenth — pauses appear. In the pauses — silence. In the silence — you.

When? Any time of day. But if to choose — best of all works the morning (before the day picked up speed) or the evening (after the speed has been lowered by switching off the screen). Before sleep silence transitions into the practice of falling asleep, about which — in step six.

What to do with the hands? Nothing. Place them where it's comfortable. The body itself will find the position, if you don't interfere.

What to do if thoughts don't stop? Nothing. They aren't supposed to stop. Your task is not to stop, but to observe. The difference — is fundamental. To stop is fight. To observe is presence. Fighting tires. Presence frees.

STEP 4: DISTINGUISHING THE VOICES (fourth week)

After a week of silence you'll start noticing that thoughts come in different kinds. Not by content — by quality.

There are thoughts that come from the depth. They are calm. They don't shout. They simply know. Many people feel them in the chest area — as a quiet certainty. When in life you made the right decision "on intuition," not being able to explain why — it was this voice.

Characteristics of this voice: — Calm, without pressure — Doesn't repeat — said once and waits — Doesn't argue — simply knows — Often contradicts "logic" and turns out right — Felt bodily: warmth in the chest, expansion, lightness

And there are thoughts that come from the head. They are loud, intrusive, repetitive. They often sound in someone else's phrases: "you must," "people don't do that," "and what will they think," "you won't make it." This isn't your voice. These are recordings — from parents, from society, from informational noise, from egregores in which you participate.

Characteristics of someone else's recordings: — Loud, persistent — Repeat in a circle — Press: "have to," "must," "otherwise it'll be bad" — Often contain an assessment: "you are such," "you are not such" — Felt bodily: contraction in the head, tension in the shoulders, anxiety

A simple test. When a thought comes, ask yourself:

"Am I thinking this — or is it being thought by itself?"

If you consciously decided to think about this — it's you. If it just arose and circles around — it's a program. It was recorded sometime and is being played back by inertia.

One more test. Ask yourself:

"In whose voice does this thought sound?"

You'll be surprised how often the answer is — "mom's," "dad's," "the third-grade teacher's." A thought that seemed yours turns out to be a recording thirty years old. It's been working all these years. You made decisions on its basis. And didn't even know about it.

Your task this week: just notice. Don't fight. Don't try to shut up someone else's voices. Just see: this — is mine, and this — is someone else's. Just the distinguishing alone already changes the balance. What you see — loses power over you.

This works so: as long as a program is invisible — it manages. As soon as you saw it — it becomes simply information. Not a command, but data. You can choose: execute or not. Up to that moment there was no choice — the program was launched automatically.

STEP 5: DREAM JOURNAL (starting from the fifth week)

By this moment your informational background has become cleaner, you've learned to be in silence and started distinguishing your thoughts from someone else's. Time to turn attention to dreams.

Place a notebook and pen next to the bed. Every morning, immediately after waking up — without opening the phone — write down everything you remember from the dream. Even fragments. Even one word or image.

Rules: — Write right away. In 5 minutes you'll already forget. A dream is like a fish: if you didn't catch it in the first seconds — it swam away forever. — Don't interpret. Just record. Interpretation is the work of the daytime mind, and it's inclined to fit to the familiar. Write it as is. The meaning will manifest itself — often through days or weeks. — Don't evaluate ("stupid dream," "nonsense"). Record everything. The most "stupid" dreams often turn out to be the most important. — Record not only the plot, but also the sensations. "I was scared," "there was a feeling of recognition," "woke up with warmth in the chest" — this is no less important than the plot itself.

In 2–3 weeks of daily entries, patterns will start manifesting. Repeating images, places, people, situations. You'll notice that dreams aren't random — there's structure in them.

My own experience began precisely like that. The first two weeks of entries — fragments, garbage, nonsense. In the third week the first coherent dream appeared that I remembered fully. In it were images that at that moment meant nothing to me. In half a year I understood what it was about. In a year — understood it was an exact map of what would happen to me.

Dreams are a channel of communication. Not with "the cosmos" in an abstract sense, but with that part of you that knows more than your daytime consciousness. It's trying to get through to you every night. But if you go to bed after three hours of scrolling the feed — the signal drowns in the noise.

Cleanse the channel — and the signal will appear by itself.

Typical questions:

"I don't have dreams at all." — You do. Every person, every night. You just don't remember. This is normal at first — the channel is clogged. As cleansing progresses (steps 1–4), the ability to remember dreams is restored. Give yourself time.

"Dreams happen, but meaningless." — They seem meaningless because you're trying to understand them with daytime logic. A dream speaks another language — the language of images, sensations, associations. It's like trying to read a Chinese text knowing only Russian: there are letters, but the meaning isn't read off. The language will come. Continue to write.

"Nightmares happen." — This may be a good sign. When the channel begins to be cleansed, the first thing that comes out is garbage. Like when cleaning a pipe: first dirty water will go. Nightmares at this stage are often old fears that finally got the chance to come out. Write them down. Don't fight. They will pass.

STEP 6: THE THRESHOLD — observation of hypnagogia (when dreams are stable)

This is a step for those who have gone through the previous five and have been writing dreams for at least three weeks.

The moment of falling asleep is a threshold. The border between daytime consciousness and something significantly bigger. Each night you pass through this border — but usually you pass without awareness, like a passenger who fell asleep on the train.

The task: to learn to notice this transition.

Lying in bed, having relaxed, just observe what starts happening on the border of sleep. Don't interfere. Don't try to control. Just notice: — Are images appearing? (Flashes, faces, landscapes, abstractions) — Are sounds heard? (Voices, music, snatches of phrases) — Are there sensations in the body? (Swaying, vibration, heaviness, sensation of falling, rising)

This state is called hypnagogia. In it the brain is still awake, but the body has already started falling asleep. This is a window. Through it you can see what is usually hidden behind the daytime noise.

Here's what's important: don't try to hold this state. Don't cling to images. Don't analyze in the process — analysis switches on the daytime mind, and the window closes. Just be. Observe. Allow.

Don't expect results in the first days. The threshold will open when you stop storming it.

What may happen in a few weeks of practice: — You'll start being aware of the moment of transition: "here, I'm falling asleep" — Images will become clearer and longer — Sensations may appear that you hadn't experienced before — Dreams will become significantly more vivid and memorable — Possibly, you'll start receiving in dreams information you can't explain by usual means

When this happens — you'll be ready for the second part of the book.

GENERAL REMARK ON THE SIX STEPS

Don't skip steps. Don't start with the fifth because "I'm interested in dreams." Each step prepares the ground for the next. Without information silence (step 1) the audit is meaningless — you won't notice the difference. Without the audit (step 2) silence (step 3) will be clogged with incoming noise. Without silence

the distinguishing of voices (step 4) is impossible — everything merges into one stream. Without the distinguishing the dream journal (step 5) will give garbage entries. Without a stable journal the threshold (step 6) won't open.

This is a sequence. It's been tested. It works.

Six weeks. One change a week. That's all I ask.

CHAPTER 8: WHY ALL THIS

You may ask: and what then? Suppose I've cleansed the informational space, learned to distinguish my thoughts from someone else's, started writing down dreams and noticing the threshold of falling asleep. What next?

Next — the real thing begins.

When the channel is clean — through it begins to come information you couldn't have received by any other means. Not from books, not from the internet, not from other people. Information that belongs personally to you. Your own deep part begins to speak — and you can finally hear it.

Some people will see in dreams the map of their life. Others will get answers to questions that tormented them for years. A third will discover that the world is arranged significantly more complex and more interesting than they assumed.

I walked this path myself. Not theoretically. I began with the same thing I propose you begin with — with cleansing the informational space. Then came dreams. Then — something I hadn't expected.

First I dreamed of ancient Egyptian pyramids. I was standing at their base — the stones under my feet were warm, and the sun was warming for real. Not like in a dream — like in life. In the same dream I found the place of my burial. Not far from the pyramids was buried that me — several thousand years ago. And with the heart — not with the mind, not with logic, but precisely with the heart — I understood that life isn't limited to one episode.

Then I dreamed of a man with a feather who offered wealth in exchange for life-time. Then — a flight over boundless expanses of water, and I saw our world from above: beautiful and small.

Then there were other dreams. I wrote them down — at first mechanically, not understanding why. But at a certain moment they began arranging themselves into a picture, like a puzzle. Each dream turned out to be not the fantasy of a tired brain, but a fragment of a map — a map of what was happening to me and what was supposed to happen. I didn't understand this at once. It took years. But when I understood — the picture came together.

About this — in the second part.

But for the second part to have meaning, the first is needed. A clean vessel — before the contents.

That's why I didn't begin this book with pyramids, with gods, with subtle planes and other words at which a normal person's internal filter triggers "this is rubbish for crazy people." This filter — is one of those alien voices you learned to distinguish in the fourth chapter. It was recorded without your consent. And it honestly does its job: not let through anything that doesn't fit into the usual picture.

The problem is that the usual picture is incomplete. Not false — just incomplete. Like a map on which only ten percent of the territory is drawn. You can walk by it — but only along familiar roads. All the rest on this map is marked as "nothing here." But "nothing here" — isn't a fact. It's the border of the map.

I was on the other side of the border. Several times. And what I saw there, I described in the second part — with the precision I am capable of.

If you've gone through the six steps — your channel is clean enough to accept this information not as faith, but as data for verification. You're not obliged to believe me. You're obliged — only to yourself — to try and see.

If you try — you will see, and from that side they will see you.

There is one thing I'll tell about in detail in the second part, but mention here — so that you know what to prepare for. When the channel becomes clean, you start being noticed. Not by people — but by what stands behind the visible world. Forces that in different cultures were called Gods, spirits, principles. They don't need your faith. They don't need your prayers. But a clean channel in a world clogged with noise is a rarity. And it attracts attention.

When the Gods turn their attention to you — your real path will begin.

A clean vessel — before the contents. The channel is open. Now — the map.

END OF PART I

PART II.

— CHAPTER 1. BLOOD AND INFRASTRUCTURE



In the second part of this book I will start giving names to what you have already felt in practice — if you went through the six steps from the first part. Terms will appear. A map will appear. But before unfolding the map — you need to deal with one thing, without which the map will be read with interference.

With your kin.

WHAT IS THE KIN

Kin is not a photo album. Not a set of stories around the holiday table. Not a genealogical tree you can hang on the wall and admire.

Kin is infrastructure. The network through which you are connected to something significantly bigger than yourself. Each ancestor is a node in this network. Through each node a signal passes. And each node makes its corrections: adds the useful, distorts with the harmful.

If we return to the language of the first part: kin is your antenna. In the first part we were cleaning the receiver — your consciousness. We removed the informational noise, learned to distinguish your voice from someone else's, prepared the channel. But the receiver is only the end point. The signal comes to it through the antenna. And the antenna — is the kin.

A clean receiver + a dirty antenna = a distorted signal.

The six steps from the first part work. If you've gone through them — you already hear better than before. The channel opened, dreams came, the threshold became palpable. This is not canceled. This is the foundation, without which to go further is impossible.

But over time you'll notice: some interference doesn't go away. There are reactions that aren't explained by your personal experience. There are patterns that repeat, although you understand everything about them. There is anxiety that has no cause in your life — but it's there. Where from?

From there. From the kin. From the antenna along which the signal goes to the receiver. The receiver is clean — and the antenna introduces its distortions. Great-grandfather's fear, grandmother's trauma, the kin pattern you didn't choose.

The six steps gave you a clean receiver. Kin work will give you a clean antenna. One doesn't replace the other — one supplements the other. And the second, unlike the first, takes not six weeks, but years. I lived this fifteen years.

TWO LINES

Every person has two kin lines: the paternal and the maternal. Two branches, two cables, two streams — converging at one point: in you.

Through the paternal line goes one thing. Through the maternal — another. They carry different qualities, different patterns, different damages. And to deal with the kin — you have to work with both. Not with one. Not by choice. With both.

My paternal line came from Leninogorsk — a small town in Tatarstan. The kin was saturated with alcoholism. Not at the level of "an uncle drank on holidays" — at the level of systemic damage. People drank. People died from it. This was not the choice of individual people — this was the kin pattern, passed from generation to generation like a virus, written into the common codebase.

My father did the only thing he could: he left. Physically broke out of Leninogorsk, started life from scratch. Personally barely drank. But — a detail I realized significantly later — got a job at a wine-and-vodka factory. Through friends, by chance, not by plan. Didn't drink himself — but every day was immersed in the field of alcohol: the smell, the production, the people around.

He ran away from the pattern — and the pattern found him through another door.

This is important to understand: kin programs don't let go just like that. You can leave for the ends of the earth — the program will go with you. You can not drink a drop — the program will find a way to be near. It's written not in your behavior, but deeper — in the very structure of your energy body. You inherited it at birth, like eye color.

The cousin of the father — let's call her K. — drank until her very death. Her son — let's call him A. — after his mother's death went into drugs and also died young. Two generations — the same pattern — two corpses. And not one of them chose his fate consciously. The program chose for them.

The maternal line carried another thing. Not alcoholism — but its own damages. Closedness. The impossibility of expressing what you feel. The pattern in which the closest people don't find a common language — not from anger, but from inability. Like two computers connected to the same network, but working on different protocols: the signal goes, but isn't decoded.

And also — the pattern of self-sacrifice. The grandmother on the maternal line was a woman who all her life mended other people's houses. Helped everyone. Carried on herself what others couldn't or didn't want to carry. But at the same time — didn't take care of herself. Her body was last on the list of priorities. She died of cancer. A Capricorn: "they can't manage without me, I have to stay." This same pattern manifested in the following generations — in different forms, but with one and the same root.

Two lines. Two sets of damages. And both flowed through me — to my son.

THE DEAD ON THE LINE

When I started doing energy practices — first cautiously, by books, then deeper — dreams started appearing. And among them were dreams about those who are no longer alive.

K. and A. — those same relatives on the paternal line, who died of alcohol and drugs. They started appearing in dreams. Not as memories, not as symbols. As concrete presences that wanted something.

A. came with keys — on that very night when I first conducted the practice of severing from the paternal kin line. Summer 2025. A coincidence? No. The reaction of the system. I started disconnecting from the kin — and the kin immediately sent a messenger.

He stood and held a bunch of keys. Was offering. It looked like help: "here, take it, it's for you, it's yours, it's from the family." Inside I felt the same thing I once felt in the Novogireevo building entrance — pressure, an offer to become part of something. I refused. Not with words — with state. No. Not mine. Not taking.

And then something happened that convinced me finally: kin patterns aren't a metaphor.

Before the severing ritual I drank. Not in binges, not critically — but systemically. Every couple of weeks — an obligatory ritual: Friday, bar, alcohol. It felt like a need, like a part of life, like "normal, everyone does it." I didn't consider myself dependent. Just — it was so.

After the ritual — it stopped being desired. Not gradually, not through a fight with myself. Just — the desire disappeared. As if someone yanked the plug out of the socket. The program that had worked for years stopped launching. Now I can drink — but I get almost no pleasure from it. And the hangover syndrome finally beats off the desire to repeat.

Think about it: I didn't fight with alcoholism. Didn't go to groups. Didn't make promises to myself. I severed the channel along which the kin pattern was going — and the pattern stopped working. Because it wasn't my program. It was the program of the kin from Leninogorsk, written in the line by generations. When the line was severed — the program had nowhere to launch from.

This is, perhaps, the most graphic proof that kin patterns are real. Not symbolically, not psychologically — energetically. They work through you, while the channel is open. Close the channel — and they will stop.

K. acted differently. She didn't offer — she tried to get close. Not through me — through my son. A child. A clean channel. Without defense, without understanding, without experience. The ideal entry point.

When I understood this — inside switched on what switches on in any father when his child is threatened. But this was a threat that can't be dealt with with fists. Other instruments were needed.

In March 2026 I conducted a repeat severing ritual. Named them by name. Pronounced aloud: you are not my kin defense. You never were. You have no access to me. You have no access to my son. The channel is closed.

They disappeared. For several months.

And then K. returned.

I dreamed of my father's apartment. I was standing with my back to the room — relaxed, in a familiar space, without awareness. And she came in from behind. Several times struck me in the back. Not painfully — but tangibly. As if checking: is the channel open? Can one connect again?

She came in from the rear. Studied my habits. Knew that in my father's apartment I relax, that I don't expect attack. And struck precisely there — in the back, in the blind zone.

I understood several things from this dream:

First — the previous ritual worked, but not fully. We closed the direct channel "them — me." But the channel "them — father's space — me" remained. Father was part of the same kin field. His apartment — the entry point of this field into the physical world. Through it K. returned.

Second — the dead learn. These aren't static records in a database. They observe, adapt, look for new paths. K. didn't repeat the previous approach. She waited out several months, found a roundabout route and struck when I wasn't expecting.

Third — familiar space doesn't mean safe. Father's apartment felt like "one's own." But it was precisely this feeling that was the vulnerability. I relaxed — and got hit.

A different level of work was required. Not simply to name and close — but a full-fledged transfer under the jurisdiction of a Force that is competent to resolve such questions. About this — later in this book. For now what's important is something else: the dead on the line are not a metaphor. These are concrete structures that are bound to the kin and feed through the living. Not because they're evil. Because they're stuck. And because the living are the only source of energy they know.

GRANDMOTHER'S HOUSE

The maternal line showed itself differently. Not through dead people knocking on the door — but through a dream in which I saw the root.

I dreamed of grandmother's house — that same village one. By that moment grandmother had been dead of cancer for several years. But in the dream she walked around the house — appeared and disappeared, appeared and disappeared. At some point I understood: this is a ghost. She is still here. Still walking around the house. Still trying to do something.

In the yard, at the bottom of the stairs, lay crushed cats. A kitten and an adult cat. Grandmother kicked the dead kitten — carelessly, without anger, just nudged it aside with her foot. On the roof of the garage next to the house sat about a hundred living cats. One of them started drinking from the puddle left from the crushed kitten. Grandmother stopped him.

I climbed up onto the roof. The cats went after me. One sick cat tried to bite. I took a hose with water and drove the cats off. The garage and grandmother's house became clean.

This dream didn't decode at once. But when it decoded — I saw the whole line entirely.

Grandmother — the root. She was a woman who carried everyone on herself — but didn't take care of herself. Her pattern: "they can't manage without me." To help others at the cost of one's own body. This same pattern manifested in my sister. And the same pattern I again and again recognized in women who later ended up in my field. Generation after generation — the same sign, Capricorn. The same program, different bodies.

The crushed cats below — these are the defense of the line that was destroyed. A hundred living cats above — these are the chaotic, unmanageable elements that multiplied because the defense wasn't working. The sick cat that drinks from the puddle of the dead — an infected pattern that feeds on destruction.

And I — came and cleansed with water. In the tradition I'll describe further in this book, water is Wab, cleansing. That very principle to which the whole first part was dedicated. Only now — not at the level of personal consciousness, but at the level of the kin.

The dream showed: the root — is not in the sister and not in those who later ended up nearby. The root — is in the grandmother. Cleanse the root — and the pattern will stop being reproduced.

FIFTEEN YEARS

I described two episodes from kin work — the paternal line and the maternal. But these weren't two events. These were two fragments of a process that lasted fifteen years.

Fifteen years, step by step, both lines were worked through. Node by node. Ancestor by ancestor. Pattern by pattern.

It wasn't linear. Nobody sat down one evening and drew up a plan: "first the paternal, then the maternal, point one, point two." This unfolded gradually, as dreams came, as situations manifested, as strength and understanding accumulated.

Dreams were the map. Life situations — the confirmation. The practice — the instrument.

In parallel with kin work everything else was happening: understanding of the subtle world was growing, contact with the Forces was strengthening, life was changing. One didn't follow the other — one happened inside the other. Kin work was the background against which the whole path was unfolding.

And this is important to understand: kin is not a chapter in a book. Not a stage you pass through and close. It's a process that goes for years — in parallel with everything else. You cleanse the kin — and the channel becomes cleaner. The channel is cleaner — dreams are more precise. Dreams more precise — understanding is deeper. Understanding deeper — you see the next node in the kin. And so along the spiral. Year after year.

For me this spiral went fifteen years. For you it may be faster or slower. Speed doesn't matter. What matters — is that you started.

WHY DO THIS

You may ask: well alright, the kin is dirty, patterns are there, the dead are knocking. But why specifically should I do this? Lived somehow for thirty years without this.

You lived. Like a computer with a virus: works, but slowly, glitches, sometimes hangs for incomprehensible reasons. You got used to the glitches. You consider them the norm. "Everyone has it." But everyone has it — doesn't mean this is normal. It means everyone has a virus.

Here are concrete reasons:

First — interference. Everything I described in the first part about informational noise — was the noise of your level. Your phone, your feed, your colleagues. But there's noise a level deeper — kin noise. Great-grandfather's fear, grandmother's trauma, grandfather's pattern of submission, parental scenarios. This noise isn't heard directly — it manifests as "inexplicable" reactions. A flash of anger you can't explain. Anxiety that isn't attached to anything concrete. Repeating life situations from which you can't get out. These aren't your programs. These are the kin's programs, working through you.

Second — leaks. Unworked-through ancestors are open taps in your energy system. Through them strength leaks out — constantly, in the background, unnoticed. You do practice, accumulate energy, feel the lift — and an hour later again empty. Where did it go? There. Into the kin channels, to those who hang on them.

Third — children. Everything you don't work through — your child will inherit. Not genetically — energetically. Your patterns will become his starting settings. He will fight your demons and the demons of the kin, not even knowing their names. If you have children or are planning to have them — kin work stops being "self-development" and becomes responsibility.

Fourth — and this reason will become clear as you read this book. What I call "Forces" or "principles" — and in the Egyptian tradition are called Neteru — doesn't connect to you directly. It connects through the whole structure, which includes the kin. If the structure is damaged — the connection is unstable. If the structure is clean — the connection is clean. Want to hear clearly — fix the antenna.

YOU CAN'T JUST CUT IT OFF

The first thought that arises: can't you just sever? Just take and cut off — the whole kin, all lines, all patterns. A clean slate. Start from scratch. The net is full of rituals on this topic, and on forums they often advise precisely this with problematic kins.

No. You can't. And here's why.

A line severed without working through doesn't disappear. It becomes a torn live wire. It sparks, attracts, creates holes in the defense. You think you've solved the problem — and in fact you've created a new one. Through the break crawls what previously couldn't break through, because at least some structure stood.

Besides: in each ancestor — not only garbage. There is also strength. Endurance, persistence, intuition, the ability to survive — all this too is recorded in the kin line. If you just sever — you lose both the bad and the good. You remain empty. And emptiness is a magnet for everything that's looking for a body without an owner.

The right sequence:

1. To see — what specifically is going along the line. Which patterns, which damages, who is stuck.
2. To name — pronounce aloud, precisely, without excuses. "This I received. This — is useful. This — is harmful." Naming is one of the most powerful instruments that exist. What is named — loses hidden power.

3. To take the useful — consciously, with gratitude. This is your inheritance. It was earned by generations. Don't refuse it.

4. To close the harmful — to name and complete. "This pattern doesn't flow through me. Won't reach my children."

5. To free the stuck — the dead on the line also need help. Not your energy — a conduit. To direct them where they were supposed to go, but couldn't.

6. And only then — to close the line. Cleanly, without breaks, without debts.

This isn't a fast process. For me it took fifteen years. But every step gave a concrete result: less interference, more strength, clearer dreams, more stable contact.

WHAT THE PRACTITIONER WITH CLEAN LINES GETS

When both lines are worked through — everything changes. Not at once, not in one day, but irreversibly.

First — phantom reactions go away. Those very inexplicable flashes of anger, anxiety without cause, repeating scenarios from which it's impossible to get out. When the kin pattern is switched off — the program stops launching. You remain with what is actually yours. And discover that yours is significantly less than it seemed. The big part of what you considered yourself — was the kin.

Second — energy stops leaking. Those open taps through which strength was going to those stuck on the line — are closed. You'll feel this physically: more endurance, less unprovoked tiredness, a more even state through the day.

Third — dreams become different. Cleaner, more precise, deeper. The kin noise no longer clogs the channel. What comes in the dream — is actually addressed to you, and isn't an echo of someone's unlive life.

Fourth — contact with the Forces becomes stable. The signal goes through a clean antenna without distortions. You begin to distinguish who is addressing you, and to trust what you hear.

Fifth — and this is perhaps the main thing — your children inherit clean lines. Not great-grandfather's alcoholism, not grandmother's trauma, not the kin's fear. A clean channel. What you did — remains. The chain is broken. Up to you — patterns. After you — freedom.

In my case the path went further: after full cleansing I went through initiation and onto the kin lines stood Forces — those principles I will describe in the next chapters. But this — is my path. It doesn't have to be yours, although if you're reading this book, you're probably ready to become an adept of the Forces.

But for a start, it's enough that your kin lines will be clean. The rest will come when you're ready for it. Or won't come — and this is also normal. A clean kin is already a result. A huge, concrete, measurable result for you and your descendants.

This is the meaning of kin work. Not "self-development." Not "working through trauma." Not "forgiving ancestors." But a concrete restructuring of the infrastructure — so that a clean signal can pass through it. And so that your children don't have to fight with what you fought with.

THE BRIDGE

In this chapter I deliberately didn't give names to the Forces that stood on the lines. Didn't name the tradition, didn't use terminology. Because the principle of this book remains the same: first experience — then the name.

You now know: kin is infrastructure, not history. Kin patterns aren't fate, but programs that can be rewritten. The dead on the line aren't deceased relatives, but concrete structures that need either to be freed, or to be severed. And when the line is clean — onto it comes something bigger.

In the following chapters I will give the map. Names. Structure. You will find out how reality is arranged — not from someone's books, but through the prism of what I saw and lived through myself.

But remember: everything described further was happening in parallel with kin work. Fifteen years — simultaneously. Dreams, contact, initiations — all this was unfolding against the background of the unceasing cleansing of the kin. One without the other doesn't work. A channel without an antenna doesn't catch. An antenna without a channel is useless.

Now — the map.

END OF CHAPTER

PART II.
— CHAPTERS 2–8. MYSTERIES



CHAPTER 2: THE MAP OF REALITY

In the first part of this book you learned to notice what you didn't notice before. Silence became not empty, but filled. Dreams stopped being garbage and started talking. At the threshold of falling asleep you saw images you didn't summon. Possibly, you felt a presence — not human, not familiar, but also not hostile.

All this — is data. Not hallucinations, not fantasies, not "it just seemed." Data, coming from a space nobody told you about. Time to give this space a name.

THREE LAYERS

Reality is arranged not as a plane, but as a layered cake. We live in one layer — the densest, the slowest, the most obvious. It can be touched, measured, photographed. The ancient Egyptians called it Ta — the Earth.

But Ta isn't the only layer. Under it (or behind it, or through it — spatial metaphors here are conditional) lies a space the Egyptians called Duat. This isn't the "afterworld" in the everyday understanding — not a place where you go after death. This is the space of transitions. The place where forms haven't yet frozen. Where thought has weight, and intention — has form. Where Forces dwell, which in the dense world manifest as laws of nature, archetypes, "coincidences."

You've already been in Duat. Every night, falling asleep, you cross the border of Ta and end up there. Your dreams — are Duat. Not symbolically. Literally. When the body falls asleep and the daytime mind switches off, the part of you that's capable of moving (the Egyptians called it Ba — we'll get to that) goes out into Duat and moves through it.

Recall your entries from the dream journal. The places you ended up in — you didn't make them up. You were visiting them.

And there's a third layer — the deepest. The Egyptians called it Nun — the primordial waters. This is the space of pure potentiality. Out of Nun came everything — and into Nun everything returns. Nun has no form. Nun — is that out of which forms are created. If Ta is a solid body, and Duat — a liquid, then Nun — is vapor. Or not even vapor — but the possibility of vapor, water and ice simultaneously.

Three layers: Nun — potentiality, raw material, the source of everything Duat — the space of transitions, forms and Forces Ta — the dense world we live in

They aren't separated by walls. They permeate each other. Ta is shot through with Duat, Duat is shot through with Nun. As water permeates a sponge — you don't see the water, but the sponge is wet.

The Hermetic principle "as above — so below" describes precisely this: laws acting in Nun manifest in Duat, and from Duat are projected into Ta. What we call "physical laws" — are the shadow of structures existing in Duat. And the structures of Duat — are manifestations of the potentiality of Nun.

THE THRESHOLD

Remember the sixth step from the first part — the observation of hypnagogia? The moment of falling asleep, when images and sounds appear?

This is the threshold between Ta and Duat. The Egyptians called it Akhet — the horizon. The place where the sun sets in the visible world and rises in the invisible. Each evening you pass through the Akhet — from Ta to Duat. Each morning — you return.

The difference between an ordinary person and a practitioner — is in one thing: the practitioner passes this threshold consciously. He notices the transition. He remembers what he saw on the other side. And over time — learns to act there, and not just observe.

Everything described further in this book — is the map of Duat. The map of that space you enter every night. Up to now you've been walking through it blindly. Now you will have a map.

WHY A MAP

You can walk through a forest without a map. If you're lucky — you'll come out. If you're not lucky — you'll get lost. Or meet someone you'd better not have met.

In Duat — it's the same. There are Forces there that help. There are Forces that teach through pain and transformation (Isfet-forces). There are structures that simply absorb. Without a map you won't distinguish one from the other. With a map — you'll be able to.

A map doesn't replace experience. It doesn't make the path safe. But it allows you to understand where you are, what's happening and where to move further.

Let's start with what you yourself consist of.

CHAPTER 3: ANATOMY OF THE SOUL

In the first part I deliberately spoke in simple language: "energy body," "deep voice," "someone else's recordings," "your own voice." Now — names. Not to complicate, but so you can precisely describe what you're going through. Because precision of description is precision of understanding. And precision of understanding is precision of action.

A human is not a monolith. He consists of several components, each of which performs its own function. The Egyptians distinguished six main ones.

KA: LIFE FORCE

Remember the third chapter of the first part — energy levels? The scale along which you move up and down depending on what you consume? This scale isn't a metaphor. It describes the state of your Ka.

Ka — is life force. The energy that keeps the body alive and functioning. While Ka is present — the body breathes, the heart beats, the cells divide. When Ka leaves — the body dies.

But Ka isn't just a "battery." It is a double. An energetic copy of your physical body, exactly repeating its form. Ka carries within itself the hereditary trace of ancestors — what in the first part I called "kin memory," and in the chapter about the kin — "infrastructure." Your Ka contains the records of the kin: patterns, talents, damages, programs. Everything passed along the line — is passed through Ka.

When in the first chapter of the second part I described kin work — severing channels, cleansing lines — this was work with Ka. The pattern of alcoholism went along the Ka-line. The dead who knocked into my dreams — were clinging to my Ka through the kin channels.

Ka reacts to the information you consume. Quality information — Ka strengthens. Garbage — Ka weakens. Swearing, scandals, alcohol — Ka is damaged. Silence, nature, an honest conversation — Ka is restored. The whole first part of the book, in essence, was a guide to caring for Ka — I just didn't call it that.

Now I'm calling it.

BA: MOBILE CONSCIOUSNESS

Ba is the part of you that travels. In dreams, in meditation, on the threshold of falling asleep. When the body is lying in bed, and you're flying over water, seeing pyramids, talking with someone you never met awake — this is Ba.

The Egyptians depicted Ba as a bird with a human head. The metaphor is precise: Ba is mobile, free, capable of moving between the layers of reality. By day Ba is tied to the body (to Ka). At night, when Ka falls asleep — Ba is freed and goes out into Duat.

Your dream journal — is the chronicle of Ba's travels. Each recorded dream — is a report on where Ba was that night, what it saw, with whom it met.

Ba carries your individuality. Not the kin one (that's Ka), but the personal one. Your unique set of qualities, talents, inclinations — what makes you precisely you, and not a copy of your parents. If Ka is the hardware of a computer (inherited from the producer), then Ba is the user who sits at it. The hardware can be the same on a thousand machines. The user — is always unique.

An important moment: Ba existed before your birth and will exist after the body's death. Ka is mortal (it's tied to a concrete body and a concrete kin). Ba — isn't. It's the part that crosses from incarnation to incarnation, accumulating experience.

When I dreamed of the pyramids and found the place of my burial — it was Ba that remembered. Not the brain, not fantasy — Ba. It was there. Thousands of years ago. In another body, with another Ka, in another kin. But Ba — is the same. And with the heart I felt this.

IB: HEART

Here we've come to the heart — and I mean not only the muscular pump in the chest.

Ib — is your true consciousness. The recording device that fixes every choice, every action, every thought. Not the brain — the brain processes information. Ib — keeps the truth about you.

Remember the fourth step from the first part — distinguishing the voices? That quiet voice from the depth that doesn't shout, doesn't repeat, but simply knows? That's felt in the chest as warmth and quiet certainty?

This — is Ib. Your heart, in the Egyptian sense.

Ib can't be deceived. The brain can be — it works with what's been slipped to it (remember the chapter about write without data protection?). Ib — no. It knows the truth. Always. Even when you don't want to hear it.

In the Egyptian tradition there is a key image: the weighing of the heart. After death Ib is placed on the scales opposite the feather of Ma'at — the feather of truth. If the heart is heavier than the feather — it is weighted down with lies, the unlive, dishonesty. If it's lighter or equal — the person lived rightly.

But this isn't a posthumous judgment in the Christian sense. The weighing doesn't happen once after death. It happens constantly — every day, with every choice. Every time you decide: to tell the truth or stay silent, to act honestly or to be cunning, to listen to the deep voice or to muffle it — your Ib becomes a bit lighter or a bit heavier.

REN: NAME

Remember the sixth chapter of the first part — "Word as program"? I said: a word is code. A word can create and destroy. Ancient civilizations built entire systems on this.

Here's that system. It's called Ren — the Name.

Ren is not just what they call you. It is your identity. Essence. What makes you — you. To know someone's Ren — means to know his essence. To name something by name — means to obtain power over it.

That's why in the fourth step of the practice I asked you to ask: "In whose voice does this thought sound?" To name the source — means to deprive it of hidden power. As long as a program is nameless — it manages. As soon as you've named it — it becomes data, not a command.

This works in the reverse direction too. The loss of Ren — is the loss of self. A person who doesn't know who he is — is vulnerable to everything. Anyone can write into him whatever they want. Any entity can call him its own. That's exactly why the first part of the book began with cleansing — so that you could feel yourself under the layers of someone else's recordings. And this is the beginning of Ren: not a concrete name, but the sense of one's own essence — what remains when all the accretions are removed. The name may come later — or may not come. But the sensation "this is me, and this — isn't me" — is already Ren in action.

In kin work, naming played a key role. When I pronounced aloud the names of those I was severing from the kin — it was an act of Ren. I named them — and by this defined their place: not in my line, not next to my son, but under the jurisdiction of Forces that are competent to resolve such questions. Naming — is one of the most powerful instruments that exist. More — in the fourth book.

SHUIT: SHADOW

Every person has a shadow. Not only physical — energetic. Shuit — is your shadow side. What you don't want to see. What you hide from yourself and from others. The unlive, the unacknowledged, the suppressed.

Shuit — is not an enemy. It is a part of you. But a part you need to handle carefully. When Shuit isn't acknowledged — it acts from the shadow: you do things you don't understand, react in ways that surprise even yourself, attract situations you "didn't choose."

Jung called this the Shadow and considered its integration the key stage of individuation — becoming a whole personality. The Egyptians knew this thousands of years before Jung. Shuit must be seen, named (Ren!) and accepted — not as an enemy, but as a part of yourself that carries important information.

In Duat Shuit can act independently. This is important to know: in dreams you may meet your own shadow — and not recognize it. It may look like an enemy, like a pursuer, like a monster. But if you ask: "Who are you?" — and get an answer — this is Shuit. It was waiting for you to finally pay attention.

AKH: SHINING SPIRIT

Akh — is what you become when all parts are integrated. Ka cleansed, Ba free, Ib clean, Ren known, Shuit accepted. When all this is gathered together — Akh arises: a shining, whole spirit.

Akh is not a given. It's the result of work. Not every person becomes Akh. Most live a life without ever gathering themselves into a whole. The parts exist separately: Ka reacts to kin programs, Ba wanders in dreams without awareness, Ib is muffled by noise, Ren is lost in someone else's recordings, Shuit is suppressed.

To become Akh — means to gather all this. To realize each part. To give each a name. To cleanse. To integrate. This is the path described by this book — and the whole series.

The Egyptians depicted Akh as an ibis with a crest of light. Light — because a whole spirit shines. Not metaphorically. Practitioners who work with subtle vision describe Akh as a glow — bright, even, stable. As opposed to the flickering, ragged glow of one who is not gathered.

SUMMARY

Ka — life force, double. Carries kin memory. Mortal (tied to the body). Care of Ka = purity of information + kin work.

Ba — mobile consciousness, bird-soul. Travels in Duat. Immortal (passes between incarnations). Development of Ba = awareness in dreams + contact with Forces.

Ib — heart. True consciousness, recording every choice. The deep voice that always knows the truth.
Purity of Ib = honesty + right decisions.

Ren — name, identity, essence. Instrument of power and defense. To know Ren = to know the essence.
To name = to acquire power.

Shuit — shadow. The unacknowledged part of oneself. To ignore = to let it manage from the shadow.
To acknowledge = to integrate and become stronger.

Akh — shining spirit. The result of integration of all parts. Not a given — an achievement. The goal of
the path.

Now you know what you consist of. Next — the law by which all this works.

CHAPTER 4: MA'AT AND CHAOS

If the six components are anatomy, then Ma'at — is physiology. The law by which everything functions.
Not a moral law, not commandments, not rules of behavior. Law in the same sense in which gravity is law.
It acts regardless of whether you know about it or not. Whether you believe in it or not.

MA'AT: THE STRUCTURE OF THE COSMOS

Ma'at — is order. Truth. Rightness. What holds the world from falling apart. When things are in their
places — this is Ma'at. When cause leads to effect — this is Ma'at. When you speak the truth — this is
Ma'at. When the heart is no heavier than the feather — this is Ma'at.

Ma'at — is not morality. Morality says: "this is good, and that is bad." Ma'at says: "this is how it's
arranged." The difference — is fundamental. Morality can be violated and you can remain unpunished (if
nobody saw). Ma'at cannot be violated — you can only step out of it. And consequences come not because
someone punishes, but because outside Ma'at the structure doesn't hold. Like a building without a
foundation: nobody destroys it — it destroys itself.

In the first part I asked you to notice: how do you feel after an honest deed? And after a dishonest one?
Lightness after the first and heaviness after the second — this isn't conscience in the moral sense. This is
Ma'at. Your Ib becomes lighter when you act in accordance with the structure. And heavier — when you
step out of it.

CHAOS: THE RAW MATERIAL OF CREATION

Ma'at is order. But order can't exist without that which it orders. This "that" — is Chaos.

Chaos — is not evil. Such an idea of Chaos is a misunderstanding brought in by Christianity, where chaos = devil = absolute evil. In the Egyptian system chaos — is raw material. Nun — the primordial waters — is Chaos in its purest form. Out of Nun came everything. Including Ma'at.

Without Chaos there is no movement, no creation, no change. A world in which there's only Ma'at and zero Chaos — is a dead world. Ideally ordered and absolutely motionless. Like a crystal: beautiful, perfect — and dead.

The Egyptians didn't see this as a balance of two equal forces. Ma'at — is the right state of the world. Chaos — is what threatens it. The task of a human is to maintain Ma'at. Daily. Without days off.

But the fact remains a fact: the world came out of Nun — out of Chaos. Set — the force of chaos — stands at the prow of the solar barque and defends Ra. The destruction of Osiris led to the birth of Horus. The Egyptians didn't call this "balance" — but they acknowledged: without destruction there is no renewal. Without Nun there is no creation. Without Set there's nobody to fight Apep.

TWO FACES OF CHAOS

And here — is the key distinction that isn't found in most religions and esoteric systems. The Egyptians distinguished two fundamentally different manifestations of Chaos:

ISFET — conscious chaos. Destruction with meaning. When in your life there collapses what should collapse — so that in place of the rotten the durable can grow — this is Isfet. Painful? Yes. Destructive? Yes. But after Isfet there is always a lesson, always a choice, always the possibility to build again.

Recall my experience: Moscow, Novogireevo — this was an Isfet-situation. It broke my previous life. But it was precisely from this breaking that grew the entire subsequent path.

APEP — unconscious chaos. Pure entropy. Gangrene that devours because it devours. Apep has no goal, no lesson, no meaning. Only absorption. After Isfet you can recover and become stronger. After Apep — there's nothing to recover.

How to distinguish? Simple.

After Isfet you feel: pain, anger, tears, rage — but you feel. You're alive. You have a reaction.

After Apep — nothing. Emptiness. "Whatever." It doesn't hurt you — it doesn't anything you. This is the main marker: if you feel "whatever" — this isn't calm. This is Apep.

In detail about Isfet and Apep — in the second book. There will be full mechanics, classification, defense protocols. Here it's enough to know one thing: Isfet — is the enemy. But the enemy after which you transform and become stronger. Apep — is also the enemy. But after him there's nothing to recover. The

difference — is in what remains after the meeting.

CHAPTER 5: DUAT — THE SPACE OF TRANSITION

In Chapter 2 I already named this word. Said that Duat — is the second of the three layers of reality, that you visit there every night and that this whole book — is a map of Duat. That's enough to start. But not enough to go.

Now — in detail. What Duat is, how it's arranged, why it's not the "afterworld" and not the "astral" in the usual sense, what happens there after death, what happens there during life and how the path you've just begun ends.

DUAT — PRECISELY

The most frequent misconception: Duat — is "what's after death." A place where the dead go. Something like the pagan hell or paradise.

This isn't right.

Duat — is the second layer of one and the same reality. Not another universe, not a parallel world, not "another dimension." The very same world in which you are now sitting and reading this page, just from the other side.

A metaphor that works precisely: the Earth. The Earth has a day side and a night side. These aren't two planets — this is one planet in two modes. When you have day, the antipodes have night. They exist simultaneously, always, without exceptions. It's just that from any one point you at each moment see only one side.

With reality — it's the same. Ta — is its day side, dense, visible, material. Duat — its night side, subtle, invisible, causal. They aren't separated — they permeate each other. Right here, in the room where you're reading, there is Duat. You just don't see it, because by day your perception is tuned to Ta.

When you fall asleep, perception switches. The body stays in Ta, and Ba (mobile consciousness, which we discussed in Chapter 3) goes out into Duat and moves through it. In the morning it returns. This happens to you every night — regardless of whether you believe in Duat or not, whether you remember your dreams or not, whether you have a practice or not.

The difference between an ordinary person and a practitioner — is in one thing: the ordinary goes there blind and without memory. The practitioner — with light and with a map.

WHAT DUAT CONSISTS OF

Duat — is not a homogeneous "subtle space" in which everything floats. It has structure. Rigid, concrete, described. The Egyptian priests for a thousand years composed maps of Duat — these are the "Book of Amduat," the "Book of Gates," the "Book of Caverns," the "Book of the Earth." Not artistic texts. Technical diagrams.

In the most detailed of them — Amduat — Duat is divided into twelve regions, by the number of hours of night. Through all twelve the barque of Ra passes every night. Each region has its own name, its own main Force, its own inhabitants, its own dangers and its own task.

You don't need to memorize the names right now. It's enough to understand the principle: — Duat is structured, not amorphous. — It has directions, routes and borders. — It has Forces, each of which has a name, a function and a way of being addressed. — It has beings with whom one can negotiate. — And there are beings with whom one can't — one can only walk past or defend oneself.

This is a map of a city, not the open sea. By a map one can walk. By the open sea — one can only drift.

DUAT AND THE "ASTRAL": WHERE THE SIMILARITY IS, WHERE THE DIFFERENCE

The modern reader has already heard something about "the astral." From theosophy, from Monroe's works, from esoteric channels on YouTube, from lucid dreaming practices. The word "astral" is now used for everything at once — from night dreams to magical out-of-body exits. Therefore one can't do without a footnote: otherwise Duat will merge with the astral in the reader's head — and all the precision of the Egyptian system will be lost.

Similarities — exist. Real ones.

What modern esoterics calls "astral exit" — may quite well be an exit into Duat. Dreams, lucid dreams, near-death experiences, visions on the threshold of falling asleep, states of deep meditation — all this touches one and the same space the Egyptians called Duat. If you've practiced astral exits according to Monroe — you've already been in Duat. Just without a map and without names.

Differences — also exist, and they are fundamental.

The first difference — is in structure. The "astral" in modern descriptions is usually presented as a homogeneous "subtle space": you can fly wherever you want, you can meet anyone, you can create forms by force of will. Duat — is structured territory with regions, hours, gates, routes and checkpoints. This is the difference between "an ocean, swim wherever you want" and "a continent with roads, cities and customs offices."

The second difference — is in the inhabitants. In modern descriptions of the astral — "entities," "egregores," "guests," "informational fields." In Duat — named Forces (Neteru), souls of the departed (Akh), dark principles (Apep, Ammit), guardians of regions. Each has a name, a function, an iconography, a way of address. Not "some entity" — but Anubis, guide of the western regions, and with him a concrete protocol of work.

The third difference — is in the purpose of the journey. People go into the astral, by today's descriptions, most often for experience: "to fly out," "to look," "to find out." The Egyptian tradition goes into Duat on business: to lead the departed through, to take back what's yours, to negotiate with an ancestor, to restore damaged Ka, to defend the home, to obtain knowledge for a concrete task. This is work, not tourism.

The fourth difference — is in defense. In modern descriptions of the astral, defense is often reduced to "think of white light." In the Egyptian system defense — is engineering: which texts are pronounced, in what order, which Neteru are called as escort, which borders are set, how the channel is closed after the return. About this — Part IV.

There's no hierarchy "what's higher, what's lower" here. Someone comes to Duat through astral practices and later finds structure in it. Someone comes through the Egyptian tradition and later understands that many phenomena which Western practitioners call astral — are quite concrete phenomena of Duat. These are two maps of one territory. It's just that one — has many names, verified over millennia. The second — is without names and to a significant degree gathered over the last hundred years.

This book — is about the map with names.

DUAT AFTER DEATH

Now — that for which, essentially, the whole Egyptian funerary literature exists.

What happens at the moment of death. The body stops holding life force — Ka separates. Ba, the mobile part of consciousness, leaves the body and no longer returns. Ib — the heart in which the whole sum of life is recorded — separates together with Ba and goes with it. Shuit, the shadow, remains at the body while the body exists. If the body is destroyed carelessly — Shuit is disoriented, and this complicates the passage.

Where Ba goes. To the west. Not in the geographical sense — in the Duat metric. The west — is the side of the sun's setting, the side to which Ra goes every evening. There the deceased also goes. In Egyptian images of the deceased it's written exactly so: "the one who has departed to the west." This is a technical term, not a metaphor.

The passing through the twelve hours. Duat is passed by the same route as Ra at night. Twelve regions, twelve hours, twelve gates. At each gate — guardians. At each gate — a formula that opens the passage. These formulas are Heka in its funerary application. The spells from the Book of the Dead — are passes. The priest pronounced them over the body before burial, so that the deceased could pronounce them on the other side automatically.

The Hall of Two Truths. After the passing of the regions — the hall of judgment. Forty-two judges, each answering for one of the principles of Ma'at. Before each, the deceased pronounces a "confession of negation" — not "I was good," but "I did not commit such-and-such violation." This is not a moral evaluation. This is a technical inventory: which of the forty-two structural violations have been committed, which have not.

The scales. In the center of the hall — the scales. On one pan — Ib, the heart of the deceased. On the other — the feather of Ma'at. Anubis adjusts the scales. Thoth records the result. Osiris — is the judge.

Three outcomes — and here one needs to be very precise.

First. Ib is lighter than the feather or equal to it. This means: the records of the heart coincide with the structure of Ma'at. The deceased has passed — and becomes Akh. A being of light, capable of moving alongside Ra, helping the living, influencing the manifest world. This is the best outcome.

Second. Ib is heavier than the feather, but not hopelessly. Damage has accumulated, debts aren't closed, there's the unfinished. Then Ba returns into a new incarnation — one more attempt, one more possibility, one more life. Reincarnation in the Egyptian system — is not "spiritual progress," but a second attempt to pass through the same hall.

Third. Ib is fully saturated with Isfet — conscious, accumulated, uncanceled. Then — Ammit. A creature with the head of a crocodile, the body of a lion and the hindquarters of a hippopotamus. "The Devourer." Ib is destroyed. This is the second death. After it — nothing. No reincarnation, no Akh. The final dissolution of what was a personality.

This isn't "hell" and isn't "punishment." This is the result of a measurement. The scales don't get angry. Thoth doesn't take revenge. Osiris doesn't hate. Simply a structure that doesn't withstand its own weight collapses. Like a bridge overloaded with cargo collapses not because the engineer is a bad person, but because of materials mechanics.

42 JUDGES AND THE "CONFESSION OF NEGATION"

Here we need to stop and make an important clarification, without which all the mechanics of the scales don't add up.

Ib isn't simply "placed on the pan and weighed." Before the scales the deceased passes through a hall in which sit forty-two judges. Each of them answers for one structural principle of Ma'at. Before each the deceased pronounces a short formula — a "confession of negation."

This isn't "confession" in the Christian sense. Not "forgive me, Lord, for I have sinned." The form is strictly different: "I did not commit such-and-such violation." Not repentance — a report. Not "have mercy" — but "here's what I did not do."

To the modern ear this sounds unusual. But the logic is impeccable: forgiveness — is negotiations, it implies that one can come to an agreement. A report — is an inventory: either so, or not so. Ma'at doesn't bargain.

Why exactly forty-two. By the number of nomes — administrative regions of Ancient Egypt. Each judge "represents the territory," his nome, his principle. Together they cover the whole map of the country and the whole map of human behavior. Before each — a concrete formula, tied to this nome and this principle.

What exactly they check. Not "sins" in the moral sense. Structural principles on which the world rests: truth against lie, purity against defilement, careful treatment of others' property, others' wives, others' lives, others' words, of water, of fire, of the temple, of the word given to another. Each principle — is a working condition under which the structure of the world holds. You violated it — the structure at this point is weaker. Forty violations at forty points — the structure doesn't hold the weight of the heart. Ib gets heavier not "from guilt," but from the quantity of damages in the framework.

And here — the main thing. The forty-two judges are checked not once after death. They are checked every night in sleep — partially, by those principles you touched during the day. And they are checked fully at large passages: at every Saturn transit, at every large crisis, at every serious turning point. Life — is a series of preliminary hearings before the final session. Each hearing — is the possibility to make corrections.

Therefore we return to the final point. To become Akh during life — is not "to attain an exalted state." This is concretely: to come to the moment when by forty-two structural criteria — you are clean. Not ideal, not holy, not sinless — but in Ma'at. By each point you can honestly pronounce "did not do." And you know that this is true.

The full list of the forty-two principles, with explanations of each and analysis of how exactly to work on oneself by each of them — is Appendix G. There also — a format for self-check, which is convenient to use once a month or after large situations. Here, in Chapter 5, it's important to fix one thing: the criteria of the final point are concrete, verifiable and accessible already now. Not foggy. Not "in the future." Forty-two points, by which you can go through this evening — and see where it holds with you, and where it doesn't.

DUAT DURING LIFE — FOUR WAYS TO ENTER

And here — the most important thing, which is usually lost in popular retellings. Duat — is not "that which will be after." Duat — is what is now. And you can enter it already today. In four ways.

The first way — sleep. Every night, six-eight hours, your Ba goes out and moves through Duat. This happens with every person on Earth, always. Most — blindly and without memory. In the morning only a residue remains: "dreamed something strange." The dream journal I asked you to keep in the first part — is the first instrument to make these night journeys visible. Over time you'll start recognizing places. Remembering routes. Noticing who comes to meet you and why.

The second way — crisis. This is the most unobvious and the most important. Any large loss in life — loss of a close one, bankruptcy, severe illness, divorce, destruction of professional identity — is a small passage through Duat during life. The same mechanics: descent, darkness, meeting with what usually hides, weighing of what remains, exit. One who has gone through this comes out different. Not because he "received a lesson" — but because he passed through a real, not metaphorical part of Duat, and returned.

The shamanic illness that hit me at twenty-two — was my first controlled, or, more precisely, uncontrolled, passage through Duat. The collapse of the business, described in Part III — the second. Each time — descent, darkness, meetings, weighing, exit. I didn't know these words then. Now I know.

The third way — practice. This is a controlled entry. The evening Heka, meditation, ritual, a targeted dream with a set question. A controlled amount, a known goal, a clear exit. In detail — in Part IV. Here one thing is important: this way — is the only one in which you yourself choose when to go, why and how deep. In the first two ways you don't choose.

The fourth way — the threshold. Hypnagogia (the moment of falling asleep), hypnopompia (the moment of waking), deep flow in work, the state of "not I do — it does itself." These aren't full entries — they are short touches. But precisely through them most often come the first confirmations that Duat — is reality. An image you didn't call. A voice that told you a name. A picture of a place you've never been.

WHEN THE GATES OPEN: THE RHYTHM OF SATURN AND THE RHYTHM OF ANUBIS

And here — a short digression. The attentive reader has already noticed a contradiction: I say that in the second way of entry (crisis) "you don't choose." But if you don't choose — then who does? And why precisely at this moment?

There is an answer, and it is precise. Crises don't come at random. They have a schedule.

In the astrological tradition this schedule is set by Saturn — the planet of border, time, trial and maturity. Saturn — is the one who checks what is built solidly, and what isn't. When he touches certain points of your natal chart, life brings a situation in which structures that don't withstand the weight collapse. And those that withstand — become stronger.

In the Egyptian tradition this function is performed by Anubis. The guardian of the threshold. The one who stands at the entrance to Duat and lets through only those who have gone through the weighing. The same measurer. The same conductor across the border. The same cold, not evil, not kind check.

Saturn and Anubis — these aren't "one and the same deity in different cultures." These are two names of one cosmic function: the guardian who opens and closes the gates between the layers. In the Greek tradition — Chronos, time. In the Roman — Saturn, harvest. In Kabbalah — the sefirah Binah, the border of form. Everywhere one principle: that which measures, separates and lets through.

And therefore the transits of Saturn through the natal chart are, in essence, the schedule of Anubis's visits. When he approaches and touches the gates — the gates open a crack. You can go out. You can come in. You can meet the one who is usually unseen.

The main points of the schedule are individual for each person, but there are universal ones:

— First square of Saturn — around 7 years. The first collision with the fact that the world doesn't obey your will. For many — the first distinct memory.

— Opposition of Saturn — around 14–15 years. The adolescent crisis everyone has. The first Duat-initiation under the public anesthesia of "the transitional age."

— Second square — around 21–22 years. The very age at which the shamanic illness hit me. I didn't know then about Saturn or about Anubis. Anubis knew.

— Saturn return — around 29–30 years. The strongest passage of the first half of life. After it the person either finally becomes an adult in the real sense of the word, or gets stuck in the adolescent forever.

— First square of the second cycle — around 36–37 years. The most often missed transit. Saturn returns to check what you've built after your return: business, family, home, choice. If it's built on "I must" — it starts cracking. If on "mine" — it passes softly and leaves clarity. For me at this point — in May 2025, at 37 — the business that for seven years prior had held on one external channel began to fall apart. I didn't know then about Saturn or about the schedule. Saturn didn't ask. And exactly at this same point, at the tail of the transit, outward went what had been ripening inside for many years. This book — is one of its fruits. So it often happens at 36–37: with one hand it breaks what was "not mine," with the other hand it lets out what was "mine" but had no form.

— Opposition of the second cycle — around 44–45 years. "Mid-life crisis" — is not a literary cliché, but the next large passage. Restructuring of everything: body, relationships, work.

— Second square of the second cycle — around 51–52 years. Often — the collapse or radical reorganization of work built in the second cycle. If the previous passages (36–37, 44–45) were passed consciously — here goes a planned readjustment. If, however, the person stubbornly carried through all his adult life what was "not his" — at 51–52 this is removed from him already without options.

— Second Saturn return — around 58–60 years. The point of summing up. After it — either wisdom, or embitterment. There is no middle path.

I'll specially note one thing. The points 29–30, 36–37 and 44–45 are connected with each other — these are not three separate transits, but a triad that constitutes "the great restructuring of adult life." 29–30 lays the foundation. 36–37 shows of what quality it is. 44–45 finishes what the previous passage didn't finish.

And here there's an important nuance. 36–37 behaves differently depending on what was laid down at 29–30. If the foundation was authentic — Saturn really softly checks: a light shake, corrections, clarity. If, however, the foundation was "not mine" — Saturn at 36–37 no longer checks, but immediately breaks. Without postponement until 44–45. For me it was exactly so: at 29–30 I didn't reassemble anything essentially, continued to build a business on the same foundation on which I stood before the return of Saturn — and at 37 it collapsed at once, not waiting for the next large passage. This isn't an exception, this is the rule: the further the foundation from the authentic, the earlier and harder comes the check.

If, however, a person at 29–30 didn't reassemble anything, and Saturn at 36–37 was relatively soft — this doesn't mean things worked out. This means the bill has been postponed to 44–45, and then everything accumulated leaves at once. Therefore 36–37 is either the point of conscious course correction, or the point of forced breaking. There usually isn't a third.

And one more important connection with the previous chapter. These three points — 29–30, 36–37, 44–45 — this is the very "middle life" in which usually happens the work with the kin, the shadow and Isfet, which is described in Part II Chapter 1 and in Part III. Not by chance. Saturn opens the gates — and through them rises what lay below. For some — the kin rises. For some — one's own shadow. For some — the consequences of long-ago compromises. This is precisely Duat, dropping by to visit you on schedule, without invitation.

This isn't astrological fatalism. Nobody is "doomed" to a crisis in these years. It means something else: in these periods the gates between Ta and Duat open a crack — for everyone, without exceptions. Through them different things may come. To someone — illness. To someone — a meeting. To someone — sudden clarity regarding one's own life. To someone — the end of a career. To someone — its beginning.

What to do with this practically. Know your schedule. Calculate when your next key Saturn point is (any astrologer does this in half an hour, and simple tables are also in open access). And six months to a year before it — enter the mode of heightened attention. Not to "be afraid," not to "prepare for the worst." On the contrary — to meet consciously. Strengthen sleep. Strengthen the journal. Strengthen the evening Heka. Put in order what needed to be put in order anyway. Because what doesn't withstand weight will, during a Saturn transit, fall apart all the same. It's better if you managed to take it apart yourself, before Anubis came up with the scales.

The most frequent conversation right now should be with those who are 28–30, 36–38 or 44–46. They come with one and the same phrase: "Everything's falling apart with me, and I don't understand why." And the first thing that needs to be done — is to look at their chart. In nine cases out of ten — precisely a Saturn transit. Not because of astrology, but because Anubis works by the schedule.

HOW THE TRANSFORMATION ENDS

Once there's a path — it should have a final point. Otherwise it's unclear where to go.

First — how it is described in the tradition.

The final point of the Egyptian path is not "enlightenment," not "nirvana," not "liberation from the wheel of rebirths," not "personal success," not "merging with God." The final point — is to become Akh. A being of light. The one who passed the hall of the forty-two judges not because he "earned it" or "pleased them," but because by each of the forty-two points of the confession of negation, he is — clean. And the scales therefore stand even: Ib is no heavier than the feather, because there are no damages in the framework.

The main subtlety, about which they usually stay silent: you can become Akh while still alive. Not after death. Now. This is the final point. When by all forty-two structural criteria with you it's really clean, and not "almost." When night excursions into Duat become not exhausting, but work. Crises become not catastrophes, but passages. Death, when it comes, becomes not the end, but the next technical step. Not frightening. Not catastrophic. Simply — a transition for which you are ready.

Signs that the movement is going correctly are described in Egyptian texts approximately so: — Sleep has become even. Night battles, nightmares, horror upon awakening — have disappeared. — The heart after actions — is more often light than heavy. Before it was the opposite. — Fear of death — isn't "overcome by heroic effort," but has simply gone away, the way a child's fear of darkness goes away when the light is switched on in the room. — The ability has appeared to be next to those who are leaving — without panic, without turning the eyes away, without "I'm scared." With clarity. — Silence has stopped being a sorrow. Has become filled.

Now — a short personal note.

I am not Akh. There's no need to attribute to me what isn't there. I am only going. But from this list five signs out of five are present with me as of today. Not because I am special. Because I daily do simple things described in this and the following chapters, already for a long time. And they work precisely as described. Not fast. Not at once. Not in esoteric rapture. Technically.

The full completion of the path — is material for the second and third books of the series, and I don't write about what I haven't yet passed through myself. Here it's important to know one thing: the path has a finale. The finale — isn't frightening. And one can move toward it starting from this evening.

The map you now hold in your hands. Next — the Forces inhabiting this map.

CHAPTER 6: NETERU — PRINCIPLES OF REALITY

Now — about those who in different cultures were called Gods.

I deliberately avoided this word up to this moment. Because "god" in the consciousness of a modern person — is either a bearded grandpa on a cloud, or a pagan idol, or an abstract force in which "they believe or don't believe."

Neteru — are not gods in this sense. Neteru — are principles. Fundamental forces of which reality is composed. As in physics there is gravity, electromagnetism, the strong and weak interaction — four forces of which the material world is built — so in Duat there are Neteru, of which the whole space is built.

The difference is that Neteru — are conscious. They don't just act — they are aware. They have Ib. With them one can interact.

And — this is important — the connection works in both directions. Neteru need people the same way as people need Neteru. They — are principles, but for manifestation in Ta (in the dense world) they need a conduit. A person with a clean channel — is a point through which Force can act here. That's exactly why they notice those who notice them.

Below — the main Neteru. Not all — there are significantly more of them. But those without understanding of which the map of Duat is unreadable.

THE SOURCE

RA — the solar principle. The source. Consciousness that illuminates. Ra — is not the "god of the sun" in the primitive sense. Ra — is the very principle of awareness. Light, which allows seeing. When you become aware of something — this is Ra in you. When understanding comes like a flash — "illumination"

— this is literally: the light of Ra. Ra each night passes through Duat — through all twelve hours of darkness — and each morning is reborn. This isn't a myth. This is a description of what happens with consciousness: it submerges into darkness (sleep, crisis, the unknown) and comes out renewed.

ATUM — completeness, potentiality, self-emergence. Atum — the first who came out of Nun. The first consciousness that became aware of itself. "I am" — is Atum. He contains within himself everything that will be unfolded. As a seed contains a tree.

COSMIC STRUCTURE

SHU — air, space, separation. The principle of distance. Shu separated the sky and the earth — created the space in which life is possible. Without Shu — everything sticks together into one. When you establish a border — this is Shu.

TEFNUT — moisture, order, justice. The paired force to Shu. Where Shu separates — Tefnut binds. The balance between separation and connection.

GEB — earth, materiality, foundation. Geb — is Ta in its pure form. Solid, stable, reliable. When you need ground under your feet — this is Geb. Geb — your physical anchor. Without it the practitioner flies off into Duat and doesn't return.

NUT — sky, infinity, the space of possibilities. Nut each evening swallows Ra (the sun sets) and each morning gives birth to it anew (the sun rises). This is the principle of eternal renewal. Nut — the space in which everything is possible. I dreamed of a flight over boundless expanses of water — that was Nun, seen from the space of Nut.

THE OSIRIAN CYCLE

OSIRIS — death and rebirth. The principle of transformation through destruction. Osiris was killed, dismembered — and became something bigger than he was in life. This is the central myth of Egypt and the central principle of the path: to become new — you have to let the old die. Every crisis in your life after which you became stronger — is an Osiris-experience.

ISIS — gathering, restoration, magic. Isis found every fragment of the destroyed Osiris and gathered him together again. The principle: after destruction restoration is possible, if there is love, knowledge and persistence. After Novogireevo I was gathered precisely according to this principle — fragment by fragment, without textbooks and certificates. The archetype of Isis is recognized not by name, but by handwriting.

NEPHTHYS — the hidden, the shadowed, defense of the rear. Sister of Isis. If Isis — light and visible restoration, then Nephthys — invisible support. She stands behind the back. She sees what is hidden. Remember the dream about K., who struck in the back? The formula of the Pyramid Texts: "Isis in front of you, Nephthys behind you." K. came in from Nephthys's side — from the rear. Because the rear wasn't covered.

HORUS — heir, restored force. Son of Osiris and Isis. Horus — is the one who is born after the cycle of death and rebirth. New consciousness, grown out of destruction and restoration. Your children, inheriting clean lines — are Horus. They start not from ruins, but from a foundation.

SET — disturber, destroyer, the force of chaos. Set killed Osiris. But Set — isn't a villain. He — is that force which breaks the frozen. Without Set there wouldn't have been the transformation of Osiris. There wouldn't have been the birth of Horus. Set is dangerous — but necessary. He stands at the prow of the solar barque and with his spear drives off Apep. The very Chaos that could have absorbed everything — is held back by Set. Chaos against Chaos. The fire with which fire is put out.

GUIDES AND KEEPERS

ANUBIS — guardian of the threshold, guide through Duat. Psychopomp. Anubis stands on the border between the worlds. He leads through the darkness those who can't pass on their own. He embalms — preserves what should be preserved, and separates what should leave. My path led me precisely to him. The shamanic illness, the isolation in Kazan, the search, the restoration — in all this was the handwriting of Anubis. He didn't cause the crisis. He came when the crisis happened, and led through the darkness.

THOTH — knowledge, record, precision. Scribe of the Gods. Thoth records everything. Every word, every action, every choice. Thoth gave people writing, counting, the calendar. The principle of Thoth: what is recorded — exists. What is not recorded — may be lost. Your dream journal — is work by the principle of Thoth.

MA'AT — truth, order, the feather on the scales. Daughter of Ra. Ma'at is simultaneously both a law and a Neter. A principle that can be invoked. The feather with which Ib is weighed. When you speak the truth — Ma'at is near. When you name things by their names — Ma'at is near. When you live so that the heart is no heavier than the feather — Ma'at is near.

HEALERS AND DEFENDERS

HATHOR — joy, beauty, vibration. Mother. Hathor fed the pharaohs with milk from her breast. She opens the mouth — gives the ability to speak, to sing, to pronounce words of power. The principle of Hathor: the world is not only frightening and complex. The world is also beautiful. And beauty — is not decoration, but a force.

SEKHMET — destroyer and healer. The Eye of Ra. Lioness. Sekhmet — the surgeon among the Neteru. She destroys illness, burns out the infected, sweeps away the rotten. Her intervention is painful, but precise. After Sekhmet — it's clean. When I was asking "burn out of me the kin infection" — I was addressing Sekhmet.

PTAH — architect, creator, master. The one who creates by thought and word. Ptah conceived the world in his Ib and pronounced it with the tongue. The principle of Ptah: a word pronounced with intention creates reality. The whole sixth chapter of the first part — "Word as program" — was about the principle of Ptah. Only without the name.

HOW TO RECOGNIZE YOUR OWN

Out of all the Neteru several will be "yours." Not because you will choose them — because they will recognize you. Or more precisely: because you resonate with certain principles more strongly than with others.

How to recognize?

— Bodily reactions. Goosebumps when reading about a certain Neter. Warmth in the chest. Tears without cause. The body knows earlier than the mind.

— Dreams. Who comes? Which images repeat? Animals (jackal — Anubis, ibis — Thoth, lioness — Sekhmet, falcon — Horus). Symbols (feather — Ma'at, ankh — life, eye — Ra/Horus).

— Life situations. If your life — is an endless cycle of death and rebirth — you are on the path of Osiris. If you always end up being a guide for others — Anubis. If you are a healer who doesn't spare — Sekhmet. If you gather the broken — Isis.

— Don't hurry. Neteru don't demand an immediate answer. They are patient. They have waited for thousands of years. They will wait some more.

CHAPTER 7: MY PATH — A PERSONAL CHRONICLE

I promised that this book would be built on personal experience. Not on others' texts, not on retellings of myths, but on what I lived through myself. Now, when you have a map, an anatomy, a law and principles — I can tell my story in a language that you now understand.

But I want you to understand one thing in advance.

The path — is not a straight line from the point "ignorance" to the point "enlightenment." The path — is dirt, gray zones, deals with the dark, witches, dead people, hexes, debts and sleepless nights. And simultaneously — dreams of pyramids, contact with Forces, the birth of a son. One didn't exclude the other. One happened inside the other. Sixteen years.

Here is how it was.

NOVOGIREEVO: DISMEMBERMENT

About this I already told in the first part. Twenty-two years old, a building entrance, the firmware flash, the shamanic illness, the flight to Kazan, the help that gathered me by pieces. I won't repeat.

I'll only add one thing: significantly later I discovered that Novogireevo coincided with the waning square of Saturn — the first serious adult transit, which falls on 21–22 years. I wouldn't have given this any importance, if not for one detail: every crisis moment of transformation in my life — every one, without exceptions — later coincided with astrologically significant aspects of the natal and transit Saturn. Saturn — the Guardian of the Threshold. In the Egyptian system this function is performed by Anubis. Different traditions — one mechanic. When Saturn makes an aspect — wait for a transformation. And prepare for the fact that the old will die.

DREAMS

From twenty-two years on dreams started coming.

Not everyday ones. Not garbage ones. Not the ones in which you're late for an exam or walking naked down the street. Other ones. With a different density, with a different weight, with the sensation that you aren't sleeping, but you are somewhere.

The first of those I remembered forever: pyramids. I was standing at their base. The stones under my feet were warm — heated by a real sun, which burned the shoulders. The air was dry and hot. I looked around — and found the place of my burial. There, not far from the pyramids. I knew that this is me. Not with the head — with something deeper. With the heart. That me, buried here several thousand years ago. And this knowledge didn't frighten — it calmed. Life isn't limited to one episode.

Then — flight. Boundless expanses of water below me, and somewhere down there — our world. Beautiful. And small.

And then — significantly later, when the business had already started to be destroyed and I had started to feel it — a dream came that I remembered down to the details.

For several nights in a row I dreamed of underground passages. I was going somewhere — didn't know where, but knew that one had to go. Passages, corridors, dark spaces in which it's hard to orient oneself. For several days I made my way to the goal.

At the end of the path — a hall. And in it — a man. Calm, confident, not hurrying anywhere. With a feather in his hand. I didn't know then that the feather is a symbol of Ma'at and Thoth. I thought then: this is the devil himself.

I said to him: "I'm ready to pay the debts."

He thought. Briefly. Nodded: "Alright. Let's do it."

And then added: "By the way, I have a present for you. Here — a chocolate bar. Bite off as much from it as you want to be rich in life."

Next to me in the underground was someone else — some guy. He leaned over and said quietly: "However many years you bite off — that's how many years he'll take from your life."

I looked at the chocolate bar. Put it on the table. And left.

This dream I understood significantly later.

The underground passages through which I was going for several nights — Duat. The man with the feather — not Thoth and not the devil. The feather in his hand was the feather of Ma'at — the very one they place on the scales opposite the heart. He wasn't trading and wasn't deceiving. He was weighing. Offered a choice and waited: which was heavier for me — the desire for wealth or the value of life? The chocolate bar was tied to the business that fed on Isfet. "Bite off" — and you remain in the gray zone for as many more years as you bit off. You'll pay with years of life for the continuation of what was already rotting.

I put the chocolate bar on the table. And the business was destroyed. This looked like a loss. But it was a pass. My Ib turned out lighter than the feather. Without this — there wouldn't have been anything of what happened next. Neither the exit from the Land of Sokar, nor the initiation, nor the Dynasty. Neteru don't stand on the lines of one who has bitten off.

And the guy next to me, who prompted the truth — that voice which at a critical moment says exactly what needs to be heard.

There were other dreams too. I wrote them down, not understanding. It took years — many years — before they arranged themselves into a picture, like a puzzle. Each one turned out not to be a fantasy of a tired brain, but a precise description of what was happening to me — and what was supposed to happen.

THE DEBT PIT

In 2014 my father and I decided to take up business. For me this coincided with the first Saturn return — a full cycle, twenty-nine years. Saturn returned to the natal position and asked its question, which it asks each: who are you now? What are you capable of? What will you withstand?

We borrowed money from a female acquaintance of my father. Took her son as a partner. Everything looked like an opportunity.

In the Egyptian myth there is an episode: Set arranged a feast for Osiris. Carried out a beautiful chest, inlaid with gold, and announced: "Whoever fits — to him it'll go." Everyone tried — none fit. Osiris lay down — perfectly. As if the chest had been made for him. Osiris smiled. The lid slammed shut. Set sealed the chest and threw it into the Nile.

Our business was such a chest. It lay perfectly. The lid slammed. The money ran out fast. We ended up in a debt pit — and what happened next I didn't expect.

The female acquaintance of father — the very one whose money we had borrowed — got scared and resolved the question in her own way. Turned to a practitioner. Not to a psychologist, not to a lawyer — but to one who can make hurt at a distance.

I didn't know then what this is called. I simply started suffocating.

Every morning — as if after a fight. The throat tightens in the middle of the day without cause. The breathing breaks in flat ground. The sensation that someone is sitting on the chest — not figuratively, but physically, with a concrete weight. A whole year. Every day. "To strangle the business, to cut off the air" — and this worked literally: throat, lungs, breathing.

The money we did, in the end, return — not at once, but in full. But the suffocation didn't stop. The debt is closed, and the throat all the same tightened every morning. So the matter wasn't only in the debt. Something remained on me — and it wasn't planning to leave on its own.

It was then that I first turned to an Isfet-practitioner. Found her on a black magic forum — I was at that time studying everything in a row, and I was interested not only in the "white," but in the "dark." It pulled in both directions. Not because I couldn't choose — because I felt: both there and there is something real. Both there and there — there are working mechanisms.

This tormented me for almost twenty years. Who am I? Why am I pulled to both light and dark? Why can't I simply choose a side, like all normal people? In the Christian picture of the world in which my generation grew up, the answer was one: if you are pulled to the dark — you are bad. Choose the light, refuse the dark, and all will be well.

But with me it didn't work like that. Not one system I studied gave an answer that wouldn't have required me to cut off half of myself.

The answer came only in 2025, when I got acquainted with ancient Egyptian priesthood. And then everything fell into place.

The Egyptians didn't divide the world into "good" and "evil." They had no devil. Set — the killer of Osiris — stood at the prow of the solar barque and defended Ra from Apep. Isfet — destruction — served transformation. The priest of Anubis worked with the dead not because he "went over to the dark side," but because someone had to stand on the border between the worlds. Without dualism. Without division into the clean and the unclean.

In this system a liminal — one who is pulled in both directions — is not defective and not "gray." He is the one who sees both sides of the border. And precisely for that reason can walk along it. This isn't a bug — this is a qualification.

For twenty years I was searching for a system that wouldn't demand from me to choose one half of myself and kill the other. Egypt turned out to be the only one where this choice isn't needed.

But in 2018 I didn't yet know this. I simply found a practitioner on a black magic forum. She looked — and saw the dead one. A concrete entity that had attached during the attack and remained to feed when the cause disappeared. She cleaned me.

In reality this looked like this: a year of going to doctors ended with me finally meeting a competent doctor — a manual therapist — who put me back on my feet. I came out from him and took a full breath. For the first time in a year. The subtle plane and the physical worked simultaneously — she removed the entity, he removed the block in the body. One without the other, possibly, wouldn't have worked.

Curiously, but then I didn't ask myself any moral questions. Not one. A year of daily suffocation — when every morning you don't know whether you'll be able to inhale normally — does a certain thing with a person. He stops believing in rules. He stops believing that someone has the right to dictate to him how to act. A situation in which you are practically dying and nobody can help — neither doctors, nor friends, nor common sense — grows inside one thing: I will do everything that is needed to survive. And nobody has the right to instruct me.

Therefore when I asked her to set up affairs in the business — this was natural. Self-evident. She literally saved my life — took off what I had been suffocating from for a year. Of course I trusted her. Of course I didn't ask exactly how she works. She conducted rituals, set up defense, created an amulet. And things went up. Not gradually, not little by little — in geometric progression. For the next seven years.

I didn't ask questions about the price. It was good with me. It was convenient with me not to ask questions.

But from this experience I took out something more important than the financial lesson: the world I had been guessing about the existence of since I was twenty-two — is absolutely real. In it you can hit so that the body feels it. And in it you can find the one who will take this hit off. The question is only — at what price.

Runes, defensive practices, energy work — all this stopped being an interesting hobby and became a question of survival. I started practicing seriously. Not out of curiosity — out of necessity. Runes, rites, defensive techniques — I used magic constantly, myself, with my own hands. This was daily work, background and unceasing.

To outside practitioners I turned only when total hell came and I couldn't manage on my own. This is important to understand: everything I tell further about the Isfet-practitioner, about the witch with the icon, about any external appeals — these were extreme measures. The main work I conducted myself. Always.

THE GRAY ZONE

And then I committed an act, the consequences of which I sorted out for several years.

I started building my own business. In IT. In the gray zone of the internet — that part of it where clients come not for quality, but to be left alone. Not the black zone — the gray. The line between the permissible and the impermissible is erased every day. Legal laws don't operate there — they're worked around. There's no control from the state. The rules are written by those who work in this zone. Ma'at here — a blurred spot on the horizon.

In the Egyptian cosmology there is a place that describes this with frightening precision. The Land of Sokar — Hours 4 and 5 of the Amduat. The darkest place of Duat. The only one where there's no water — the barque of Ra is taken off the river and crawls along the sand in the form of a snake. Light hardly penetrates here — only from below, barely, through the thickness of the earth. Paths wind and lead to dead ends. The inhabitants — are those who got stuck: not because they wanted to stay, but because they didn't find the exit.

For ten years I lived in this place. Literally: constant uncertainty, change of schemes, winding paths, the sensation of movement with a full absence of progress. It was making noise — but the noise didn't add up into a clear voice. Conscience didn't switch off — but didn't illuminate either. It was smoldering somewhere in the background, like an indicator lamp you stop paying attention to.

And I walked in a circle.

First business — built from scratch, sold voluntarily in 2019. Came out with money, with freedom, with a clean slate. After two weeks came back. Because I didn't know what else to do. Because there it was clear. Because of fear: what if without this — there's nothing?

The second — sold in November 2021. To another person, another structure. Came out. Exhaled. After several days found out that soon I'd have a son. And in the head instantly the calculation switched on: the money from the sale will last for a year, maybe two, and then? A child, responsibility — and not a single idea on what to live further. After two weeks I was sitting at the same computer and lifting up the same business. The third time.

Three circles. Three incarnations of the same. The Land of Sokar holds not with chains. It holds with a question: "And what will you do without this?" And as long as you don't have an answer — you return.

SEVEN YEARS OF SILENCE

Later I learned that the Isfet-practitioner had placed onto the defense of the business guard entities — the dead, tied by perimeter, who watched over it on the subtle plane. Not Anubis stood at the guard — captured souls, deprived of the path forward and tied like guard dogs. A living fence of the dead.

In Haitian Vodou for such practitioners there is a precise term: Bokor. Houngan — a priest who serves the spirits, leads the dead through, heals the community. Bokor — the one who creates zombies, sells curses and exploits those who should have long ago left.

Through a t-shirt with my DNA, the densest of possible attachments was created — a Ka-connection. A constant channel between me and those Forces through which she worked. For seven years this channel functioned. Something from me leaked along it — and in response went a material stream.

At that time I suddenly gained fifteen kilograms. Without changes in nutrition, without causes the doctor could explain. Through me went different energies — so the business would work, so everyone would be satisfied, so the money wouldn't stop. The body took on itself what didn't fit into the subtle structures, and answered with the only way it knew — with weight.

For seven years I considered I had paid for a service. For seven years I was a commodity.

The business worked excellently from 2017 through 2023 inclusive. Seven full years. Money went. Clients multiplied. Everything functioned.

In the summer of 2022 my son was born — actually, for whom the third incarnation of the business was started. For his sake I returned, when I learned about his soon appearance. For his sake I built anew. And the first year with the child passed calmly — the business held, money was there, life went.

And then, in September 2023, something else came.

BATTLE WITH APEP

Every night became a place of battle.

I'm not selecting words for beauty — it was literally so. From September 2023 — every night. You fall asleep — and it begins. Entities. Many. Different. Some tried to get close unnoticed — like thieves checking whether the door is locked. Others acted directly — bit, pressed, drained Ka. With some I led battles until morning — real, exhausting, after which I woke up as if I had been unloading railroad cars all night.

In the morning — emptiness. Squeezed like a lemon. And ahead — a workday, child, obligations. And at night — again.

This continued for months. I didn't understand where this was from. The business worked, money was there, nothing visible had changed. But something had broken on a level I couldn't then diagnose.

Subsequently, when in May 2025 I turned to the Isfet-practitioner, she reported: one of the women who worked for me in the business was offended — and placed a hex. A hex. Directed. Professional. From September 2023.

This is how my battle with Apep began. It lasted until January 2026.

THE WITCH WITH THE ICON

When the night battles became unbearable, we found a practitioner — for help through wax pourings. Ordinary work: cleansing, removal of negativity, defense.

During the second session something happened that nobody planned.

The practitioner was working remotely. I was lying at home. In a ritual between the practitioner and the client a channel opens — this is standard mechanics: to work with a person, one needs to connect to him. But by that moment I was no longer an ordinary client. Years of practice, kin work, growing sensitivity — I

felt the flows. Saw on the subtle plane.

And when she started the work, I traced the channel in the reverse direction. From me — to her. And further — to what stood behind her.

I saw a swamp. A house on the swamp. And inside — a witch.

She was tied to an icon. Physically tied — like a creature grown into an object. The icon was her anchor in this world. They pray to it — therefore energy flows. They don't throw it away — therefore the anchor is eternal. It passes from generation to generation — therefore access to new people is ensured. An ideal solution for one who refused to leave after death.

The witch was managing a dead boy — a servant. She had killed many people. The energy of the dwelling was like a predator's: cold, calculating, patient. Not malice — hunger. Not hatred — function.

I asked the practitioner: "Isn't this your grandma?" She answered: "No, not mine."

Maybe not the grandmother literally — someone further in the kin. Maybe she didn't know — thought that the "gift" was her own. And the "gift" belonged to a creature tied to the icon. The practitioner was an intermediary. The hands through which the witch reached out to the living.

But here's what I didn't understand then: conducting her cleansings, this practitioner was removing not only "negativity." She was removing the guard entities placed by the Isfet-practitioner on the business. Those same dead-guards who for seven years had watched over the perimeter. Cleansing after cleansing — the fence thinned. The practitioner thought she was helping. In reality — she was dismantling the defense, not understanding exactly what she was dismantling.

The business began falling apart faster.

Having learned that on the other side of the channel was an icon with a tied entity, there wasn't much to think and discuss.

That same night, in a dream — on the subtle plane — it was possible to send the whole house down the river. Together with the witch and the icon. Running water tears the attachment — any grandma in the village knows this. By that moment I had been working with the subtle plane for years and exactly understood what I was doing.

THE COURTS

The person to whom I had sold the second business existed in the space of the darknet and major criminal interests. When things went wrong — he hid abroad. My partners filed against him in court. Sessions began — long, exhausting. And before each — a wave. Like surf: the pressure builds up a day or

two before court, reaches its peak in the night before the session, retreats afterwards. Behind such people stand structures — not only legal. Egregores, attachments, entities. An astral infrastructure that defends "its own" and attacks those who interfere.

Each court session was a small analog of the Hall of Two Truths — the place where the heart is weighed. And each time before entering this hall the Isfet-forces tried to weaken me. So that in the hall I would be not myself — but a shadow of myself.

The hex from the offended employee, the attacks from the buyer of the business, the removal of guard entities by the "healer" with a witch on an icon — everything came together simultaneously. The business turned out between three forces, each of which destroyed it in its own way. By January 2026 fragments remained of it.

To this was added pressure from outside — not from our court and not from the hex. From the western side rolled in complaints and blacklists: international organizations that maintain global registries of "dirty" traffic and don't ask how hard it is for you — to them you're simply a subnet number. And one more line — from abroad, from that side where to such an environment they relate not as to commerce: indirectly, through chains of signals, leakages and attention of those who are not from business, but from another system. It pressed from several sides at once, and not all of them were "ours."

THE CONTRACT

In May 2025, when the business was already in agony, I again turned to the Isfet-practitioner. To the very same. For help. She conducted diagnostics, determined the hex, started the rituals.

And that same night — while she was working — they came to me.

Before sleep I felt presence. Not something — someone. This someone, apparently, was the Isfet-practitioner: drawing symbols on my left arm — the receiving, receptive side. His hand was warm. Marking. A mark. Like a seal on a document, placed before the document is signed.

Then I fell asleep.

In the dream — a feast. A table, food, a few people. A familiar face at the table — one of those that arouses neither love nor rejection. Just a mask to lower vigilance. I offered food. They introduced me to the "parents" — the real negotiators.

To the question "what do you want?" out of me popped out: "Four Bentleys." I was myself surprised — this wasn't my desire. This was processing. The mark on the arm, placed before sleep, was already working: a light wind in the direction they needed.

They showed me the contract. Fifteen — twenty points. I ran my eyes over. "Sale of the Soul" — expected. Everyone fears this point, everyone fixates on it. Therefore it's not placed first. A distraction.

Further — "Suppression of Will." This was more serious. Sale of the soul — they get something after death. Suppression of the will — they manage you during life. The difference is fundamental.

And the last point — in red large letters — SILENCE.

Not the soul was their main interest. Silence. So that I would stop calling things by their names. So that I would stop seeing the mechanisms and pronouncing what was seen aloud.

I refused. Because of "Suppression of Will" — that was the point at which Ib screamed "no" instantly. Like with the chocolate bar — only louder. This was a contract for all remaining life, and my heart didn't give me a single second to think.

After the refusal — they tried to take by force. To forcibly lock in. The soul started thrashing — literally, I felt something rushing inside, seeking the exit. The body pulled me out through waking. I woke up with the sensation of dirt on the skin — as if I had been dipped into something sticky and not fully pulled out.

This wasn't the first time they tried to recruit me. Novogireevo. The chocolate bar. Now — a formal contract with points. Each time — more complex. Each time — more serious. And each time — refusal.

SILENCE

For ten years the business held on an unwritten contract with Isfet: you work here — you stay silent. Don't call things by their names. In the spring of 2025 they offered me to make this silence official. Paper. Signature. Dream. Material reward.

I refused instantly.

Silence — is not a neutral position. Silence — is a voluntary refusal of the right to call things by their names. Refusal of Ren. And Ren — is essence. Give up the right to naming — you'll give up yourself. The red letters from the dream and the paper on the table in waking — one and the same contract, come from two sides simultaneously.

As long as you stay silent — the gray zone lives. You said "no" — the foundation begins crumbling. So it happened.

And the Isfet-practitioner at our last meeting said a thing that surprised me with its honesty: "I was told — the business will die anyway. One can only squeeze out the last juices, snatch the last big payoff." Her sources saw that the business is completed in time. What did she retransmit to me under the guise of help?

Advice to extract maximum from the dying in the remaining window.

But in one of her phrases there was more truth than in all her previous work: "The dead must die." She called a thing by its name. And by this — for a second — she became closer to Ma'at than for all the years while she placed the dead on the perimeter of someone else's business.

In January 2026 we returned from St. Petersburg to Moscow. The business by that moment — fragments of former greatness. And I made a decision: not to return anymore. Not "wait and see," not "maybe it'll still work out" — no. That's it. The third time — the last.

Think about it: the first two times I came out voluntarily. With money, with freedom of choice. And both times fear used this freedom — and drove me back after two weeks. The third exit was conscious. Nothing remained. But even if something had remained — I wouldn't have returned. The chocolate bar lay on the table. The contract was rejected. The silence was broken.

THE WHISPER

So that you understand how Apep works from within — I'll tell about one evening. Already after the decision.

The business is dead. There's no money. Ahead — courts, debts, the unknown. I'm tired. I'm sitting at home, in front of the computer, and suddenly — a thought. Quiet, warm, familiar.

"And what if I returned?"

Not a shout. Not an order. A whisper. "After all, you know how to do this. After all, you know how it's done. Call, agree, lift it up again. There everything is clear. There you know the rules. There — it's safe."

The thought smelled of coziness. Nostalgia. A familiar chair in a familiar office.

This was Apep.

Not a horned demon with a pitchfork. Not a monster from the abyss. A quiet voice that offers to return to where it's clear. Its main weapon — is not pain and not fear. Its weapon — is nostalgia for the familiar. "Return. There it was good. There it was clear. Why do you need this new, incomprehensible, frightening? Return to where you know who you are."

I caught this thought at the moment when it hadn't yet managed to become a decision. Pulled myself up. Conducted a cleansing — a method that by that time I already mastered. By morning fifteen percent of the charge remained from the thought, and by the evening of the next day those also left.

Apep always strengthens in the night before the threshold. The closer the light — the more strongly it pulls back into the familiar darkness. The darkest moment of night is right before dawn. This isn't poetry. This is mechanics.

THE BACKGROUND

All this time — Novogireevo, Kazan, dreams, debt pit, gray zone, the dead one, the Isfet-practitioner, the witch with the icon, four years of hex — in parallel went the kin work. The very one I told about in the first chapter of this part.

Fifteen years. Step by step. Node by node. I cleansed the kin — and dreams came. Dreams came — and contact with Neteru strengthened. Contact strengthened — and force appeared for the next level of cleansing. And so along the spiral. Fifteen coils.

Spiritual growth and the gray zone — simultaneously. Purification of the kin and a contract with darkness — simultaneously. Contact with Neteru and the guard dead from the Isfet-practitioner — simultaneously.

Life doesn't wait until you become a saint to start teaching you.

THE EXIT

January 2026: the business is dead. March 2026: the ritual of founding the Dynasty.

At night someone with a shuffling gait came up to me from behind and placed his hands on my shoulders. Osiris? For a moment I saw before me numbers — an identification code for access to new information of my life.

At night Isis and Nephthys came to me and put a cloak on me.

Between these points — two months in which the old died. Not "closed," not "restructured," not "transformed." Died. That person who for ten years crawled along the sand of the Land of Sokar in the form of a snake — he is no more.

And from this death was born another. After the initiation information went. A sea of information. Dreams more informative than before. A thought came that I — an initiated priest of Anubis — must conduct a ritual of founding my own dynasty.

I pronounced the ritual of founding. Named twelve Neteru — by name, aloud, at full voice. Acknowledged what was received from both kins — both the useful and the harmful. Named every violation of Ma'at I committed in these years — without excuses, without softening, by their names. Closed

the channels to those who hung on them. Released the ancestors with gratitude.

And announced: the new line begins here.

The Dynasty Per-Maat-Heperu — House of the Transformed Ma'at.

On the kin lines stood the Neteru. The signal became direct.

My son was born in 2022 — in the first year of the hex, at the beginning of the darkest period. He was growing while I was going through the hardest years. But he is born in the morning — at ten o'clock, when the sun has already risen. On the other side of the threshold through which his father was only making his way.

The father went through Duat. The son was waiting outside, in the morning light. And now he inherits not ruins — but a clean channel.

WHY I'M TELLING THIS

Not to impress. And not to frighten.

I'm telling this so that you know: the path — is not incense in a quiet room. The path — is the dead one who suffocates you at nights for a year, and the doctors say "the tests are normal." This is a witch grown into an icon in a swamp. This is a practitioner who for seven years pumps energy through you and calls this help. This is a hex which for four years methodically grinds down everything you've built. This is Apep, who at a tired evening whispers: "And what if I returned?"

And simultaneously with this — dreams of pyramids and warm stones under the feet. Contact with the Forces, which lead through the darkness — not instead of you, but next to you. The ability over and over to gather oneself by pieces — because otherwise it's not possible, because there's nobody else. The kin work, which year after year cleans the antenna — so that one day a clean signal would pass through it. And in the end — the day when you stand and aloud pronounce the names of twelve Neteru. And found the Dynasty.

A priest who doesn't know the Land of Sokar from inside — is not a priest, but a theorist. I know its winding paths. I know its inhabitants. I know what it is — to walk in a circle for ten years and each time return, because you don't know what else to do. And I know how to come out.

This knowledge now works for me, not against.

This — is the end of my path to this point. And the beginning of the next.

CHAPTER 8: PARALLELS — ONE PRINCIPLE, DIFFERENT CLOTHES

Everything I described above — is not unique to Egypt. The same principles exist in dozens of traditions. The names, symbols, rituals differ — but the mechanics are one.

I bring parallels not to say "it's all the same." It isn't. Every tradition has its own specifics, its own strong sides and its own blind zones. I bring parallels so that you see: the principle — is universal. The cultural clothes — are local. And where the traditions diverge — is no less interesting than where they coincide.

THE MAP OF REALITY

Egypt: Nun → Duat → Ta (three layers) Kabbalah: Ein Sof → World of Atzilut → Beriah → Yetzirah → Assiah (five worlds, but the principle is the same: from potentiality to density) Hermeticism: "As above — so below" (Emerald Tablet). A direct description of multilayeredness. Vedanta: Brahman → Causal → Subtle → Gross world. Four layers, but the structure is identical. Tibetan Buddhism: Dharmakaya → Sambhogakaya → Nirmanakaya. Three bodies of the Buddha = three levels of reality. Shamanism: Upper world → Middle world → Lower world. But the axis is vertical, not nested. A difference. Gnosticism: Pleroma → Archontic spheres → Matter. Pleroma = Nun. Archons ≈ guardians of Duat.

Where they diverge: Christianity reduced everything to two levels — "this world" and "that world" (paradise/hell). The intermediate space (Duat, Bardo, the astral) was crossed out. This is a critical loss: without intermediate space conscious navigation is impossible. A person is either "here" or "there" — and the transition is fully outside his control.

ANATOMY OF THE SOUL

Egypt: Ka, Ba, Ib, Ren, Shuit, Akh (six components) Kabbalah: Nefesh, Ruach, Neshamah, Chayah, Yechidah (five levels of the soul). Nefesh ≈ Ka, Ruach ≈ Ba, Neshamah ≈ Akh. But Ren and Shuit don't have direct analogs — this is the specificity of the Egyptian system. Vedanta: Annamaya-kosha (physical), Pranamaya (energy), Manomaya (mind), Vijnanamaya (wisdom), Anandamaya (bliss). Five sheaths. Pranamaya ≈ Ka. Vijnanamaya ≈ Ib. Tibetan Buddhism: Body, speech, mind. Three aspects. A more coarse division, but "speech" as a separate component overlaps with Ren. Vodou: Gros Bon Ange ≈ Ba (the big good angel, individual soul). Ti Bon Ange ≈ Ka (the small good angel, life force). An amazingly precise coincidence. Jung: Ego, Shadow, Self, Anima/Animus. Shadow = Shuit (direct parallel). Self = Akh (the goal of individuation = integration).

Where they diverge: Christianity knows only the "soul" — one component. This is like describing a computer with the word "machine." Technically correct — but useless for diagnostics. If everything is "the soul," then it's impossible to understand which exact part is damaged. The Egyptian and Kabbalistic systems give precise anatomy.

DEATH AND REBIRTH

Egypt: The Osirian cycle (dismemberment → Duat → restoration by Isis → birth of Horus) Shamanism: Shamanic illness (dismemberment → isolation → restoration by mentor → new abilities). Practically an identical structure. Christianity: Crucifixion → descent into hell → resurrection. The same cycle, but attributed to one person (Christ), and not to a universal principle. Alchemy: Nigredo → Albedo → Rubedo. Blackening (death) → cleansing → completion. Jung: Night sea journey (Nekyia). Descent into the unconscious, meeting with the Shadow, integration, return. Jung directly referenced Egyptian material. Tibetan Buddhism: Bardo Thödol: the intermediate state between death and new birth. Bardo = Duat. An instruction for navigation in the intermediate space. Mysteries of Greece: Eleusinian mysteries: symbolic death → staying in darkness → rebirth with new knowledge. A direct borrowing from Egypt (by the testimony of Herodotus and Plutarch).

Where they diverge: in Hinduism the cycle of death-birth (samsara) — is a problem one needs to free oneself from. In Egypt — this is a mechanism of transformation that needs to be mastered. A fundamental difference in attitude: Hinduism strives to exit the cycle, Egypt strives to pass through it consciously.

MA'AT AND WORLD ORDER

Egypt: Ma'at — cosmic order and truth Vedanta: Rita (Vedic period) → Dharma. Rita = Ma'at (cosmic order). Dharma — a later, ethicized form. Daoism: Dao. "The Dao that can be named, is not the true Dao." Dao ≈ Ma'at, but with an emphasis on inexpressibility. Ma'at can be named and weighed. Dao — cannot. Zoroastrianism: Asha (truth, order) vs Druj (lie, chaos). A precise parallel of Ma'at/Isfet. But in Zoroastrianism this is a binary opposition (good vs evil), and in Egypt — a more complex model (Isfet can serve Ma'at). Kabbalah: Tiferet as the principle of harmony and balance. The closest analog, but less cosmological. Stoics: Logos — the rational principle permeating the cosmos. Logos ≈ Ma'at. The Stoics, possibly, borrowed through Alexandria.

NETERU AND DIVINE PRINCIPLES

Egypt: Neteru — conscious principles of reality Kabbalah: Sefirot — ten aspects of the divine. Keter ≈ Atum, Tiferet ≈ Ra, Binah ≈ Nut, Gevurah ≈ Sekhmet, Chesed ≈ Hathor, Yesod ≈ Anubis (connection of the worlds). Platonism: Ideas (eidos) — eternal principles projecting into the material world. Plato studied in Egypt. Vedanta: Devas — conscious cosmic forces. Functionally ≈ Neteru, but in Hinduism they are built into a hierarchy with a single Brahman at the top. In Egypt — Neteru are more autonomous. Vodou: Loa — spirit-principles, manifesting through people. The mechanics of mounting (possession by a Loa) ≈ contact

with Neteru, but in Vodou — through the body (Loa "sits" on a person). In the Egyptian system contact is subtler. Jung: Archetypes of the collective unconscious. Jung effectively described Neteru in secular language. The archetype of the Mother = Isis/Hathor. The archetype of the Shadow = Set/Shuit. The archetype of the Self = Akh.

Where they diverge: monotheism (Christianity, Islam) fundamentally rejects the multiplicity of divine principles. "God is one." This is a simplification that makes the system understandable — but deprives it of precision. Like reducing the whole periodic table to one element: simple, but useless for chemistry.

WORD AS CREATIVE FORCE

Egypt: Heka — creative word. Ptah created the world by the thought of Ib and by the word of the tongue. Kabbalah: "God said — and it became." The world is created by speech. 22 letters as the building blocks of reality (Sefer Yetzirah). Christianity: "In the beginning was the Word" (John 1:1). Logos = Heka. But in Christianity this is attributed to God and taken away from the human. In Egypt — Heka is accessible to everyone who knows how to pronounce. Vedanta: Mantra — a sound creating reality. Om as the primal sound. A direct parallel with Heka. Sufism: Zikr — repetition of the names of God as a practice of transformation. 99 names of Allah ≈ 99 aspects of one principle. Naming = connection.

Where they diverge: in Western occultism (Crowley and others) word-as-force turned into "magical formulas" — technical constructs working independently of the state of the one pronouncing. In the Egyptian system — no. Heka works only with a clean Ka, a clean Ib and the sanction of Neteru. A word without purity — is an empty sound.

GENERAL CONCLUSION

One and the same principle — multilayered reality, a composite soul, a law of order, conscious Forces, a creative word — is found in every serious tradition on the planet. The names are different. The rituals are different. The cultural clothes — are different. But under the clothes — one and the same body.

The Egyptian system isn't "better" than others. But it — is one of the most ancient, one of the most detailed, and one of the few which gives practical instruments for work with every level. Not only describes — but also says: here's what to do.

About this — in the following books.

BRIDGE TO PART III

You received the map. Three layers of reality — Nun, Duat, Ta. Six components of your construction — Ka, Ba, Ib, Ren, Shuit, Akh. The law — Ma'at. Its opposite — Chaos in two faces. The principles — Neteru. A personal chronicle as illustration. And parallels, showing that this map — is not the invention of one culture, but a reflection of the structure of reality.

Now you know where you are. What you consist of. By what law everything works. Who else is here.

But there is a thing about which I spoke in passing — and about which it is now time to speak directly. Chaos. Its two faces. How to distinguish a surgeon from gangrene. How to pass through Isfet and become stronger. How not to be absorbed by Apep.

The third part — "Isfet" — is dedicated precisely to this.

Not every pain — is an enemy. Not every silence — is peace. To learn to distinguish — means to learn to survive.

END OF PART II

PART III.

— ISFET

CHAPTER 1: CHAOS WITH TWO FACES

In the second part you received the map. Three layers of reality. Six components of the construction. The law of Ma'at. Conscious Forces — Neteru. And at the very end I mentioned in passing its opposite — chaos. Said that it has two faces. And left this conversation for a separate book.

The book, as it turned out, wasn't needed. The conversation fits into one part — if you don't stretch it out and don't hide behind terminology. But this conversation — is obligatory. Because without it the map remains decorative: it shows where to go, but doesn't show who will be standing on the road.

Isfet — is the one standing on the road.

THE WORD

Isfet (translit. isfet, isfeh) — an Egyptian word. Usually translated as "chaos," "disorder," "lie," "unrighteousness." But the translation — as always — loses half.

Ma'at — is not "good." This is truth, order, balance, justice, the correspondence of things to their nature. The state in which the river flows, the grain grows, a person dies on time, the court delivers a just decision. Not a reward — a condition. That in which existence is in general possible.

Isfet — is not "evil." This is dissolution. Disintegration. Movement backwards, into a state where nothing is distinguishable, nothing is defined, nothing has weight. If Ma'at — is a crystal with clear facets, Isfet — is its melting back into an amorphous mass.

Not "bad" and "good." "Gathered" and "disintegrating."

That's the whole difference.

THREE CHAOSSES

The first thing to grasp: in the Egyptian system chaos — is not one thing. These are three different layers, and to confuse them — means to understand nothing.

Nun — primary chaos, potential. The state of before-everything. Not dark, not frightening — neutral. Out of Nun came everything, and into Nun everything returns. Atum became aware of himself in Nun — and the world appeared. Without Nun there's no creation. This is raw material.

Set — a conscious Neteru, wild untamed force. Desert, storm, the unpredictable, the destructive. But at the same time — Set stands at the prow of the barque of Ra every night and chops off Apep's head. Without Set — the world ceases. Set — is the immune cell of the universe.

Apep — pure negation. Entropy in active form. Not "who" — but "what." A blind force that wants to return everything into Nun. Not the known — simply the eaten. Attacks the barque every night. Gets clobbered on the head every night. Doesn't learn. Doesn't remember. Not a subject.

Isfet — is not all the listed at once. Isfet — is Apep and everything that works for him. Not Nun (he is neutral). Not Set (he is wild, but within the system).

Only Apep and what spreads out of Apep.

SET ≠ ISFET

This is important. I'll repeat once more, because in folk mythology everything has stuck into one lump: "dark = evil = Satan."

Set — is the brother of Osiris. Set killed Osiris. Set is depicted with the head of an incomprehensible animal (archaeologists still argue), red in color, wild. Cruel, jealous, unpredictable.

But: — Set stands at the prow of the barque of Ra and pierces Apep with the spear. The only one capable of this. — Without Set Ra wouldn't have risen. There wouldn't have been a sunrise. — After 80 years of the Ennead's trial — Set wasn't destroyed, but integrated. He was given a function. Put in his place — and remained in the system. — Betelgeuse, the red star in the constellation of Orion, is built into the body of Osiris in the sky. Set remained in the body of the brother he killed. This is built-in-ness.

Set — is destructive force in the service of order. A surgeon, not a maniac. A scalpel, not a murder.

Apep — is destruction without service. Entropy without a face. Gangrene, not a scalpel.

The confusion begins when a person sees destruction and immediately yells "Satan." Being fired from work — this is Set: painful, purposeful, but leads somewhere. The bankruptcy of my business in January 2026 — this is Set: concrete, understandable, who and for what. I know the names. I know the sums. After this blow I continued to live.

But the sensation that everything around is empty, that nothing has meaning, that you, too, in general, aren't there — this is already the touch of Apep. Without a name. Without a face. Without "for what."

WHY THIS DISTINCTION — IS THE BASIS

If you don't distinguish Set and Apep, you will:

1. Try to "overcome" destructive forces that actually work for you. Illness as a signal, loss as a cleansing, conflict as an opening of truth — all this is Set. To fight with him = to fight with your own immunity.

2. Not notice the real Apep. He doesn't shout, doesn't threaten, doesn't demand. He simply quietly switches you off from within. If you're waiting for a horned opponent with a pitchfork — you'll miss the real danger, which comes as "I just feel lazy," "and what for," "whatever."

3. Be frightened of everything dark — and give power over yourself to anyone who promises to "defend" you. This, by the way, is the favorite method of the Christian and esoteric industry: stir up the fear of darkness, sell light in the form of a candle for three hundred rubles.

Sia (translit. sia) — distinction, the ability to see the true nature of things. This isn't a philosophical abstraction. This is a working instrument, without which there's nothing to do in subtle reality.

The Zoroastrians divided the world into Asha (truth) and Druj (lie). A binary opposition. Good vs evil. A simple and understandable system — and precisely for that reason not working in precise situations. The Egyptians preferred precision to simplicity. Ma'at, Isfet, Nun, Set, Apep — five concepts instead of two. A little more complex. But with such a map you don't confuse a surgeon with gangrene.

THE MAIN THESIS OF THE PART

Further I'll tell how Isfet is arranged from within — what levels it has, how the beings of Isfet work, how they make offers (yes, they make offers — personally verified), why they sit on the money channel, why they attack precisely those who are going toward Ma'at, and what to do with this.

This will be unpleasant reading in places. In particular — the chapter on the contract. I'll describe my own dream in May 2025, when they showed me the document itself, and to tell this without shuddering doesn't work. But this is needed — because when such an offer comes to you (and in some form it comes to everyone who has started to move), you have to already know what it looks like. In advance. Before you end up in the room where they ask you: "what do you want?"

The right answer — is not "four Bentleys." The right answer — is to stand up and leave.

But to stand up and leave, you need to know that you are precisely in that room. And not at a business meeting, as it seems at first.

CHAPTER 2: THREE LEVELS OF BEINGS

When a person hears "unclean force," in the head surfaces a blurred picture: something with horns, something with hooves, something from films or from children's horror stories. All in one heap. All equally frightening and equally faceless.

This is approximately the same as saying "germs." Formally correct. Practically — useless. Between the flu virus, E. coli and a mold fungus — the difference is fundamental. And they are treated differently. And dangerous in different ways. And one must fight with them differently.

With the beings of Isfet — it's exactly the same story. There are three levels of them, and each requires its own approach.

LEVEL 1: MECHANICAL

This is Apep in pure form. Force without consciousness.

Imagine gravity. It has no intention. It has no offense. It doesn't decide "today I'll drop this glass." The glass falls because such is the nature of gravity: mass attracts mass. That's all.

Apep is arranged exactly the same way. He doesn't "want" to eat the barque of Ra — he is such that approaching him means to be absorbed. Like approaching a black hole. The black hole isn't waiting for you specifically. It is simply a black hole.

Practical signs of level 1: — No face. No name. No "for what." — Acts everywhere simultaneously and nowhere specifically. — Doesn't react to resistance personally — because it doesn't see you as a personality. — After its touch remains not pain, but emptiness.

With Apep one doesn't work directly. He is "defeated" every night anew — not because he disappears, but because this needs to be done every night. Priests in the temples of Ra daily performed the ritual of "felling Apep": molded a figurine from wax, wrote on it the name of the enemy (that is, the projection of Apep into a concrete guise), and burned. Not destruction as an event. Daily hygiene.

The point is not in "killing" entropy. The point is in every day re-creating order anew.

LEVEL 2: FRAGMENTARY

These are Muts, demons, the dead-ones, witches, working entities.

They were once conscious. Were people or beings with an integral structure. Something happened — death without a proper transition, long stuck-ness in one emotion, rupture of the soul's components — and from them remained shards. Will is there. Actions are there. But Sia — distinction — isn't there. There's no thought "I choose."

An analogy. A person with severe organic damage of the brain. Hunger is there. Fear is there. Aggression is there. But there's no one who could say "I am now frightened and therefore behaving inadequately." There's no reflection. Only a pattern — and the pattern repeats endlessly.

A Mut doesn't "want" harm to you in the sense in which a person wants harm to you. A Mut repeats what it became. If it froze in rage — it broadcasts rage to everything in the field. If it froze in hunger — it pulls energy from everything nearby. An automaton. Broken, but working.

A characteristic moment — my story with the Witch in the dream. I dreamed of a woman on the river, who methodically, businesslike, was doing something with my field. Without malice. Without hatred. Like a cleaning woman at work. She had simply been given a task, and she was performing it — by contract with the one who hired her. This is level 2. An instrument. A consumable.

Practical signs of level 2: — A repeating pattern, without development. — One and the same "type" of impact, easily described. — Reacts to naming — if you correctly identified what exactly this is — it weakens. — Often works as an instrument in someone else's hands.

The Egyptian technique of work with such — execration. To name correctly, to delineate the border, to disembody — to return into Nun. Without negotiations. There's no one to lead negotiations with — there's no interlocutor there. There's a pattern.

LEVEL 3: STRATEGIC

And here it gets interesting.

There are beings who plan. Use language. Build scenarios. Prepare legally formalized documents. Lead negotiations. Know your name. Know what you'll bite on.

These are Isfet-Akh — literally "light-bearing Isfet," or, if to translate more honestly, "the formerly conscious, who chose Isfet and preserved their intellect."

Where does Isfet get strategic intellect from? It's not his own. It's — borrowed.

When a person during life chooses the path of chaos — he contributes his consciousness into the stream of Isfet. After death the body disintegrates, but his intellect remains — and now works for Isfet. Plus, each one who interacts with Isfet-structures through contracts, fear, hatred — pours into them his living Heka

(creative force). The system temporarily "gets smarter" at the expense of human consciousness.

What you take for a "smart demon" — is not his intellect. This is the intellect of those whom he has already eaten. Gathered into a common pool.

Consciousness is there, but it's not its own. A mask. A very convincing mask — especially when they talk to you in your own language, know your weaknesses, call you by name. But behind the mask — a pattern. The same one as on the second level, only complicated.

HOW ISFET-AKH APPEARS IN NATURE

This isn't a separate category of beings who "simply exist." This is the final stage of a process that begins with a living person. The chain is this.

1. A living person at a crossroads. Before him a choice: the path of Ma'at (balance, exchange, giving) or the path of Isfet (consumption, control, accumulation through others). Up to a certain point this choice is reversible. Ib (the heart) still hears Ba (the double), the internal dissonance is alive. Most people live here all their life — making now light, now dark steps, not going to the extremes.

2. Consolidation of the choice. Not once — dozens, hundreds of decisions. Each decision in favor of Isfet compacts the inner construction. Ib is rebuilt around the new logic: "others — are material." Ba receives fuel through consumption — and starts depending on this fuel.

3. The point of integration. Ib and Ba converge into one system — but this system is built not around Ma'at, but around Isfet as the central principle. This is the moment when an ordinary bad person becomes an Isfet-practitioner during life. Still alive. Still walking, talking, doing business. But the construction is already cast in the needed form.

4. Physical death. Here a fork. With an ordinary person Ba after death softens, loses the rigid contour, goes into the Hall of Two Truths with an open heart — for weighing. With an Isfet-practitioner the opposite. Ba preserves a hard shell, because all prior-to-life work went on its compaction around the alien. It doesn't soften. It remains.

5. This is Isfet-Akh. The former living practitioner, continuing to exist in Duat with accumulated mass of captured alien energy and preserved intellect. Up to the judgment — acts. After the judgment (if Ib doesn't withstand the scales) — Ammit, the second death.

A large part of Isfet-Akh is in the phase "before the judgment." It can drag on for a long time — because Isfet-Akh actively avoids it. The deeper the path, the stronger the fear of the Hall of Two Truths. This isn't punishment from outside. This is its own logic: Ib, having built a system of excuses over decades, doesn't want to go where an independent law will weigh it.

And precisely in this phase — the phase of avoidance — Isfet-Akh performs the main work: catches the living, concludes contracts, replenishes the energy reserve. The more living got caught — the longer one can not go to the judgment.

After the judgment — two finales.

A black hole. Isfet-Akh preserves form, turns into a gravitational funnel: huge mass of captured alien energy, constant absorption without giving, no radiation. Exists — but isolated from the rest of the structure. This isn't freedom. This is a prison from one's own greed.

Dissolution in Nun. Isfet-Akh didn't hold form, the construction collapses. Ba disintegrates. Personality disappears. The accumulated energy returns into primary chaos — faceless and nameless. No Ren. No continuation.

A star and a black hole. Ma'at-Akh radiates — therefore remains among the stars (Akhemu Seku, "the indestructible"). Isfet-Akh absorbs — therefore either collapses into a black hole, or dissolves in Nun. One and the same movement of energy, just in different directions.

ABOVE ISFET-AKH: ISFET-NETERU

And there is the last level, about which one needs to say separately.

Isfet-Akh — are former living ones. The level of individuality, even if distorted. There's a mask, but behind the mask — a biography.

Above them — Isfet-Neteru. The embodied principle of Chaos. Not a being. A process. A regularity of the Universe — a counter-force which strives to turn everything structured back into Nun. Without malice. Without personality. Without plans. The gravity of disintegration.

This isn't "the devil." Not "the prince of darkness." Not the opponent of God. In the Egyptian system he is deprived of a name-like-a-deity's — he is simply called ISFET. The nameless principle against which all the rest of the structure is built.

Where does Isfet-Neteru come from? It doesn't "appear" at some moment. This is the eternal background. A principle symmetrical to Ma'at, existing from the instant when something first separated from primary chaos. If there's order — there's also a force pulling order back. This isn't a defect of creation. This is its condition.

But there is a process that Isfet-Neteru is fed by: every Isfet-Akh who dissolves in Nun, losing individuality — becomes part of this background. The Heka accumulated by him (creative force taken from the living) passes into the common pool. The principle becomes denser.

In this, by the way, is the deep logic of the "second death": absorption by Ammit — is not an execution. This is a remelting. The personality disappears, the material — what was gathered through victims — returns into the Isfet-Neteru system and is used further as a faceless resource.

Masks of the principle. Here a clarification needs to be made, otherwise there will be confusion.

The principle of Isfet-Neteru doesn't walk around the world in the form of a snake with fangs. When he comes into contact with human consciousness, he puts on a mask which the concrete culture (or the concrete practitioner) is able to recognize. The masks are different. The principle behind them — is one.

Egypt — Apep, the snake in Duat Sumer/Babylon — Tiamat, the primordial goddess of chaos Kabbalah (dark) — Lilith, Samael, sometimes Leviathan Christianity — Satan, Lucifer (in the evil reading) Hinduism — the dark aspect of Kali, Mahishasura Thelema of Crowley — Babalon, Choronzon, partly Aiwass Sumerian/Greek — Tkalpa, Typhon, Python

These aren't "different demons." This is one and the same background principle, manifesting through the cultural language of the one who addresses it. Therefore the Babalon ritual of Parsons (1946) — is not a calling of "another being than Apep." This is contact with the same principle, but through a mask understandable to Western ceremonial magic of the 20th century.

An important moment: at the level of the principle the mask is often beautiful. Ma'at-Neteru looks like Ma'at — truth and balance. Isfet-Neteru for a practitioner looks not like Apep with fangs, but like Babalon-the-Great Mother, like Aiwass-the-Holy Angel, like "the new aeon," like "the true Will." This is part of the mechanics: if the principle appeared in open form of destruction, nobody would have gone to it. It appears in the form of higher liberation. And works by its own law — of absorption.

Therefore when Crowley in 1904 in Cairo received the dictation of the "Book of the Law" from Aiwass — he sincerely considered it a holy revelation. From the point of view of Ma'at — this is contact with Isfet-Neteru through Aiwass's personal mask, framed as a "new aeon." What happened with Crowley and his close ones further — will be in Chapter 7. Parsons went along this same line, the ritual was — a continuation. The result — the same.

The channel into Nun opens the same way, regardless of what name you call. The principle of disintegration doesn't sort out iconography.

A summary by the two poles:

Ma'at-Neteru — order, exchange, symmetry, balance (personified as Ma'at, daughter of Ra)

Isfet-Neteru — disintegration, asymmetry, absorption (in Egypt — Apep; in other traditions — Tiamat, Lilith, Babalon, dark Kali, etc.)

Between them stretched out the whole fabric of the Universe. Every being, every event, every transaction — is somewhere on this scale. Closer to one pole or to the other. The pure poles are reached by no one: neither does a saint become Ma'at herself, nor does the darkest practitioner become the principle of Chaos itself.

Isfet-Akh — are people who went close to the pole of Isfet-Neteru. Close enough to lose the path back. But not the pole itself. The pole is faceless.

And when further in this book it simply says "Isfet" — what is meant most often is Isfet-Akh. That with which a person really collides in dream or in waking. With Isfet-Neteru an ordinary person doesn't have contact — too different a scale. With it only those work who specially open the channel. This is already another story, and it rarely ends well for the one who started it.

Practical signs of level 3: — Strategy: multi-step, with distant goals. — Language: professional, legally correct. — Individualization: "knows" you, addresses personally. — Deal: always offers an exchange, always with a price, always reads your desires. — Test: after a refusal — pressure, and not an attempt to understand.

Precisely with level 3 one needs to be especially careful. Because it looks like a "conversation." And with a being with whom you can "talk," you want to negotiate. Especially if it promises something beautiful. And precisely this — is the trap.

CANCER CELLS

The best analogy I know — is a tumor.

With a cancer cell one doesn't negotiate. One doesn't explain to it that it's wrong. One doesn't punish it. The organism does three things: 1. Recognizes — the immune system marks "not-self." 2. Isolates — cuts off from nutrition. 3. Dissolves — the molecules return into the common pool.

This is the whole Egyptian technique of work with Isfet beings. To name — to isolate — to dissolve. Without dramaturgy. Without dialogue. Without the great battle of good against evil.

Hygiene, not war.

LIVING OPERATORS

Now the unpleasant part. Not all Isfet beings — are dead. Part of them — are living people, working in sleep.

This is documented in different traditions under different names. The mangu sorcerer of the Sudanese Azande people, about whom anthropologist Evans-Pritchard wrote: the sorcerer sends his "soul-substance" at night to the victim. The body sleeps — the soul works. In the morning the victim wakes up sick. The practices of *désorcellement* in the French Bocage, described by Jeanne Favret-Saada in the 1970s: work in pairs, a significant part — through dreams. Tibetan dream yoga (milam): the practitioner acts consciously in the state of dream, including visiting other people and places. Western ceremonial magic: astral projection for the purpose of influence — a standard operation.

In Egyptian terms this is Ba. It travels every night with each of us anyway. A developed practitioner sets Ba a direction before falling asleep — "go to such-and-such." The body sleeps. Ba works. In the morning the practitioner gets up — the work is done.

Such people exist now. Of them there are no more and no fewer than a thousand years ago. It's just that they now have forums, chats, wholesale services and price lists. Industrialization has reached even here.

In the Haitian tradition they're called Bokor — the mirror reflection of the Houngan priest. The Houngan asks the loa — the Bokor exploits their territory. Both work in the same cemetery, with the same Baron Samedi. But one serves, and the other seizes.

The same structure exists everywhere. Among the Yoruba — Babalawo (priest of Ifa) vs Oso/Aje (sorcerer). In Tibet — ngakpa for liberation vs dark ngakpa for power. In Egypt — priest of Ma'at vs Hemeneter of Isfet. The same crossroads. Different sides of the road.

Personally I had to do with one such. I'll call her L. Through her I once received an amulet for the business — in 2018. Sent her a t-shirt ("for attachments" — as she said). She did the work. The business went up and held for seven years.

In 2025 — I'll already describe this in detail — it became clear that she's not just a "wise woman," she's a moderator of a black magic forum. The t-shirt — wasn't just "for attachments," it was a channel of Ka-connection. For seven years through this channel went two-way movement: a material stream — to me, something — from me. What exactly the "something" was, I learned only when they started trying to legalize the channel. And what this in the end led to — chapter four.

For now what's important is the very fact: beings of level 3 can wear a body. Sleep in the next apartment. Have a family, a profile on VK and a registration in a messenger. You they visit at night. Not because you personally offended them with something. But because you — are an order.

The contract was offered not by "demons." The contract was offered by living people working through Ba-projection. Somewhere in the physical world were sleeping two people — a man and a woman — whose Ba sat next to me and conducted the procedure.

This is organized activity, not a mystical attack.

And this, by the way, is good news. With organized activity one can work. To it the ordinary laws of cause and effect apply — only in a space where the laws are a little different.

About this — in the rest of the chapters.

CHAPTER 3: AN ECOSYSTEM, NOT A HIERARCHY

The Christian model has one hidden side effect that few people notice: it inspires the sensation that on that side — there's a structure. Boss, deputies, rank and file. Satan at the top, demons in the middle, witches at the bottom. A hierarchy with a plan, with a goal, with a headquarters. Against the good, which also has its own hierarchy: God at the top, angels, saints, the human at the bottom.

Two armies. A war is going on. You — are an infantryman of one of them, whether you want it or not.

A beautiful, simple, convincing picture.

And wrong.

APEP — IS NOT SATAN

In the "Book of Amduat," in the seventh hour, Apep doesn't "command" the dark forces. He — is the abyss into which everything flows down. A black hole doesn't "decide" to suck in light. It is simply such by its nature.

If you approach the dark side with Christian glasses, you start looking for a boss. You want to understand who is behind it all. You want to talk to him. Maybe even, briefly, sell the soul — because in the head a model "if there's an owner, with him one can bargain."

In the Egyptian model — there's no owner. There is a food chain.

THE FOOD CHAIN

Here's how it's actually arranged:

The principle of Isfet (Apep) — pure entropy ↑ fed by Large Isfet-entities — "old" forces, accumulated alien Sekhem ↑ fed by Isfet-Akh (dead practitioners, consciously stuck) ↑ fed by Living practitioners of black magic ↑ fed by Their clients (orderers of rituals) ↑ fed by The dead-ones (the working force, exploited by all above)

Each level thinks it USES the lower one. In reality — each level FEEDS the upper one.

This is the key thought of the whole part. Stop on it for half a minute.

L. thinks she is the master. That she summons the dead-ones, and they serve her. That she controls the entities. In reality — the entities through which she works feed on her herself. She ages faster than she could. Loses Sekhem. Becomes ever more dependent on techniques that require ever more resources. A classic drug curve: the dose grows, the effect falls.

Her client, who ordered the ritual, thinks she is using L. to solve her task. In reality — she pays the price she doesn't suspect: her Ib after the order is no longer what it was. Something inside has rebuilt itself. She "just once" — but "once" in this mechanic doesn't exist.

The dead-one whom L. "summoned for work in court" thinks he's doing something. He doesn't think anything — he's an instrument, his Ba is deprived of the path to the Hall of Two Truths, he is a consumable.

And at the very top — not a being, not a boss, not a dark council. A principle. Entropy. The tendency to spread out.

There's no architect in the sense of "a personality with a plan." There is architecture in the sense of "the way in which everything by itself arranges itself, if nobody resists."

FRANCHISE

If there is a Lucifer (according to Roerich — one of the Kumaras, who consciously chose the dark pole), then his function is not to "lead," but to create a template. A protocol. A franchise. By this template work the local operators — each in his own way, in his own culture, in his own language.

The same structure, different wrappers: — Faustian deal (Europe): conditions, term, signature in blood — Crossroads (Vodou): formal exchange, precise conditions — Side contract (Slavic tradition): give what you don't know at home — Isfet-contract (Egypt): will + sealing into a dome

One and the same scheme. Different names. Each culture experiences it in its own language and thinks that this is "its" mythology. This isn't its mythology. This is a basic template, adapted to the local fauna.

None of the local operators developed this template. They are all — users of the franchise. They think they have power. In reality — power has them.

This is the second key thought. Also stop.

THEY PAY

The system is arranged so that the performer of the dark role — pays for performance.

Set — a Neteru, the architect of the myth at his level. Killed Osiris. Played his role magnificently. And pays to this day: — Deprived of the throne (Horus wins) — Barren (the desert doesn't give birth) — Nephthys leaves for Osiris — Condemned by the council of the Ennead — His name was erased from temples in certain epochs

And this — is about Neteru. About the divine level. What's to say of the earthly operators.

S. (a former partner whom I mention in other chapters without details and without a name) — took someone else's, became a "leader of the niche," built an empire on the stolen. Now he hides abroad with a debt of 80+ million and a mother who remained under the blow.

L. — seven years of prosperity, then dependence, then ages faster than her age.

Bakeshin — an instrumental figure, a consumable, who played his role in someone else's game.

Everyone — by one and the same scenario. Because the scenario is one. And it is designed so that the cogs burn out. This isn't an error in the project. This is the function of the project.

THE PARADOX OF JUDAS

Here arises a temptation. I noticed it in myself, so I'm warning.

The logic is approximately this: — If the system of trials is designed — If without the dark role there's no scenario — If someone has to play Set or Judas — Then the one who plays performs a cosmic function — Means, his lb shouldn't be heavy

The logic seems iron. And precisely for that reason this is — a trap.

Ma'at doesn't ask "why." Ma'at asks "what." In the Hall of Two Truths — 42 assessors, and each asks a concrete question:

"I did not kill" "I did not steal" "I did not cause suffering" "I did not lie" "I did not oppress"

Not a single question "...but it was for a cosmic goal."

You caused suffering — lb is heavier. Period. Regardless of the cause. The scales don't listen to arguments. They simply show weight.

Moreover. The one who knows the full picture and still chooses Isfet — his lb is heavier than the one who does evil out of ignorance. Ignorance lightens. Knowledge that has been betrayed — never.

And the very phrase "I'm a cog, I have no responsibility" — is literally what the Isfet-contract requests in the point about suppression of will. The refusal of Ib. The transformation of oneself from subject into function. This isn't awareness — this is capitulation, masked as awareness.

Real awareness — is different: "I see that the system needs dark roles. And I choose NOT to play this role, because my Ib — is mine."

There's no cosmic loophole. This is important to remember. All "reasonable justifications" why "precisely I'm allowed" — this is Isfet manifesting through you its main trick: to take your intellect and put it onto its body.

COOPERATION AND PARASITISM

The last thing to understand about the architecture.

Ma'at works as cooperation. Each level supports the others. The priest — the people, the people — the ancestors, the ancestors — the descendants, the Neteru — the human, the human — the world, the world — the Neteru. Exchange in both directions. Symbiosis. A living network.

Isfet works as parasitism. Each level — eats the others. The bottom feeds the top, but the top doesn't feed the bottom. From above downward nothing goes. Only an appearance — "I'll help you," "I'll give you," "I'll defend you." In reality — a one-way stream to Apep.

Therefore Ma'at — grows. In scale, in number, in connectedness. The priest teaches students. The students — their own students. After a thousand years — thousands of people live in clarity.

Therefore Isfet — collapses. Each operator eats the lower ones, who are eaten by those above. After twenty, forty, eighty years — the operator burns out. The system gets a new shift. No succession. No cumulateness.

A candle burns and disperses darkness. Darkness absorbs light, but doesn't build up anything in the process. Nothing. Never.

This is not a moral statement. This is physics at a level which physics doesn't yet describe, but to which it (I'm almost sure of this) will sooner or later reach.

CHAPTER 4: THE DREAM-CONTRACT

This chapter — is the most personal in this part. I describe here a dream that came to me in May 2025. A dream so dense that after it remained physical dirt — in the sense that I woke up with the sensation that during the night someone unwashed had passed through me. It took me time for this sensation to pass, and years to understand what, properly speaking, had happened with me.

I'm telling — because in one form or another this happens with everyone who starts to move. Not always so vividly. Not always in the form of a contract on paper. But the offer comes. And one needs to know what it looks like.

THE PREHISTORY

By May 2025 my business had already for seven years held on one external channel. I described it in the previous chapter — L., black magic, the t-shirt with the DNA, the amulet. For seven years money went. I didn't think much about where from — I wrote it off to my own work, to connections, to the market, to luck. "Well, lucky."

In May 2025 the "luck" ended. The business started collapsing under external pressure. I went to L. — to order new "rituals for the business," as I had done before. During her work the dream came to me.

THE DREAM ITSELF

I'm in a space. A feast. Lots of food. There are few people, everything is intimate.

At the table — Anastasia Ivleeva. A familiar face, neutral. Not stellar, not frightening. The television has gradually nullified everything — you look at her and feel neither attraction nor rejection. A convenient face for lowering vigilance.

I offer her food.

(Here, by the way, is the first trap. I offered food — and already entered into an exchange. In Greek mythology Persephone ate six pomegranate seeds in Hades — and remained tied to the underworld. In any liminal tradition to accept food at someone else's table or to offer at someone else's table = to accept an obligation. I didn't know this in the dream. That's why I offered.)

Ivleeva introduces me to the "parents." The precise sensation — those who really have the power to give and take. Ivleeva was a costume. The "parents" — were the real negotiators.

They ask me: "What do you want?"

I hear how my own voice answers: "Four Bentleys."

(Important: this isn't me. This is something inside me answered. I would in life never have said "Bentley" — I had never driven such a car, it wouldn't have entered my head to want it. But something inside spat out precisely this. This means that I had already been somewhat prepared. There was a prologue to the dream, about which further.)

They show me the contract. Fifteen to twenty points. I didn't remember everything. But I remembered three.

"Sale of the soul" "Suppression of the will" "SILENCE" — in red large letters

I read. In the head something works clearly enough to evaluate. "Sale of the soul" — yes, sounds scary, but this is a known trap, everyone fears it, therefore it's placed first. "Suppression of the will" — now this is really bad. Sale of the soul — they will get something after death. Suppression of the will — they will manage me during life.

"SILENCE" in red letters — is the central point. Because silence — is what is needed by them more than anything. Not the soul. Not the will. Silence.

They don't fear the mage. They fear the one who names their mechanisms out loud.

I refuse. More precisely, I say — INTERNALLY, this isn't even a sound, but a decision — "no. Suppression of the will — no."

At this moment everything changes. The masks fall off. A forced seizure begins. Something tries to lock me into a "dome" — a separate space from which nothing outside will be heard. My Ba rushes inside, like a bird on which a sack has been thrown. For several instants — the sensation "it's already not fixable."

Then — a jerk. I tear out.

I wake up.

In the morning I feel ill. Not with a cold — precisely ill in a strange sense, as if for several hours they had been trying to digest me. By evening it had passed.

The sensation of dirt didn't pass by evening. It passed through months.

THE MARK ON THE LEFT HAND

Here a detail needs to be added that became clear later.

Before sleep, literally for several hours — when I was already falling asleep — I felt a presence in the room. Something was nearby. Not threateningly, rather businesslike. And I had the sensation that someone was drawing symbols on my left hand. The hand of this "someone" was warm. I touched — really warm. I

was surprised. Fell asleep.

Later I understood what it was.

The left hand in the Egyptian tradition — is the receptive, accepting side. The hand of Ka. The western side of the body — the entrance into Duat. A recording on the left hand = a recording into the Ka-matrix, that is, into that part of you through which all the subtle information passes.

I was marked BEFORE the negotiations.

Why the mark:

1. Marking of the right of claim. "This one — is our candidate." Like an illegal seal on a document.
2. A beacon of return. Now they can return without an intermediary. Neither L. nor an external channel is needed. A direct address.
3. Why the left. Because this is the receptive channel — precisely through it you perceive the subtle layers. The mark is built right into it: the point of perception becomes the point of influence.
4. Preparing the ground. Creates a background sensation of obligation. By the moment of "the conversation" you are already slightly worked-over. Hence the "four Bentleys" — the desire popped out not by chance.
5. A point of influence on decisions. Light pushes in the direction they need. Not management — a wind at the back.

Why the hand is warm. Because this isn't a dead Isfet-creature. This is a living practitioner working through Ba-projection — about this I wrote in chapter 2. His body sleeps in his apartment. His Ka gives warmth through the Ba-contact. Hence the living sensation.

In parallel with the procedure I heard the voices of two negotiators. Male: "The ritual doesn't quite fit." Female: "Nothing scary, you'll change it on the go." This was working communication between two operators — the man sat nearby, the woman coordinated.

They didn't expect that I would hear them. This means that my level of awareness during the procedure was higher than calculated. The ritual is designed for a person with a suppressed Ib. I turned out to be an atypical client.

THE DOME

When I refused the contract — didn't accept four Bentleys in exchange for suppression of will — they tried to close me into a "dome."

The dome — is not a defense and not a shield. It is a mechanism of isolation.

Imagine abusive relationships in their classical mechanic. The first step of the abuser — is to isolate the victim from friends, kin, colleagues, external contacts. "You don't need anyone except me. I'll take care of you." After isolation — all channels of incoming information are reduced to one. To him. And now everything the victim knows about reality — is what he tells her.

The dome — is the same mechanic, only at the level of the soul.

The complex Ib + Ba + Ka is cut off from all external channels: — Neteru (divine principles) — don't pass through — Ma'at — isn't heard — Anubis, Isis, Nephthys — are blocked — Other living practitioners — can't reach — Your own deep Ba-memory — is muffled

The only channel remaining open — is to the Isfet-operators.

The illusion: "they're defending me." The reality: "they've isolated me from everyone except the master."

A contract-bound one under the dome feels invulnerable. Everything works. The business grows. Competitors fall. Money flows. "Look what powerful defense."

This is because he doesn't hear the voice of Ib. The channel to Ma'at is blocked. He doesn't get warnings from Ba — it's muffled. The source of information and energy — is one. And this one — isn't interested in his prosperity. But in his dependence.

WHY THE DOME DIDN'T CLOSE

Three components worked in me like an immune system:

1. Ib (heart, moral center) read the point about suppression of the will — and refused. Not for a petty reason, but for a fundamental one. Simply: no. This is my will. My "I." The only thing I have. Without this I am — not I.

2. Ba reacted instantly. The sensation of "a bird in a sack" — this is Ba thrashing. The physical feeling of panic — isn't the fear of the mind, but the ancient signal of the most mobile part of consciousness.

3. Ka didn't accept the recording. The signs on the left hand weren't completed. The dome didn't close fully — a slit remained, through which I tore out.

In the morning I woke up ill. By evening the illness had passed. This was proof that the dome hadn't closed. If the sealing had succeeded, the effect wouldn't have passed in a day. The mark would have been recorded into Ka for years, like other imprints I carried for a long time. And here — the body itself erased it in a day.

The uncompleted signs — are like a draft in pencil on a sheet. Erased with an eraser — and they're gone.

WHAT THIS TAUGHT ME

The first and main thing: the offer comes at the moment of maximum pressure.

Not when everything is fine with you. Then you would have refused without looking. But when everything is bad with you, when you are vulnerable, when it seems to you that "the way out — is only a miracle" — that's when they offer you a "miracle." With reservations written in fine print on your own values.

Second: the key point in any such contract is not the "soul." The soul — is bait for fear. It's too big and too abstract — few understand what's being talked about. The key point — is "suppression of will" or "silence." Management of you during life. The promise that you won't tell. Because the system can't work as long as someone is naming it out loud.

Third: the test grows. The first offer, most likely, you have already passed — at twenty-two, at thirty, at thirty-five. In another form, with other heroes. You didn't recognize it — the test wasn't counted. Each next one — is more serious. This isn't "you are being persecuted." This is systematic recruitment: someone is fit for something.

Fourth: refusal — is not a question of morality. It's a question of geometry. If you accept such a contract — the dome will close, and you then for years won't be able to hear what mistake you made. If you don't accept — you'll remain in open space, where all the Forces are heard, and not only one.

And fifth: the mark is removable. The amulet is destroyable. The channel is closable. All these operations are done, without special dramaturgy. Like throwing out a spoiled contract with a phone operator. Nothing mystical. Just hygiene.

And this is, probably, the main feeling with which I came out of that night: not fear. But the certainty that with this one can work like with everything else.

It just requires accuracy. And distinction.

CHAPTER 5: ISFET ON THE MONEY CHANNEL

There is one myth I want to debunk at once, because it confuses more than any other.

The myth is this: money — is "dark." From business — "dirt." The rich — "sold out." To be "spiritual," one needs to be poor.

This is one of the most convenient manipulations for Isfet that I know. Because it diverts attention from the real mechanic.

Isfet doesn't control money. Isfet controls people who fear remaining without money.

Feel the difference. It's fundamental.

THE RIVER OF ABUNDANCE

Money — is crystallized energy of exchange. An instrument. By themselves they are neutral. Like a word. Like fire. Like steel. A knife can be in the hands of a surgeon — and in the hands of a murderer. The metal and the sharpening are the same. The direction of application — is different.

Imagine a river of abundance that always flows. In some places its bed is wide — the whole economy, the market, exchange. In others — narrow. Narrow places — are crisis, debt, fear of ruin, a personal financial dead end.

Isfet-entities didn't build this river and don't own it. But they very well know where the bed narrows. And in these narrow places they stand and offer:

"I can give you a quick passage. For a price."

The offer of four Bentleys from the previous chapter came not by chance. It came in May 2025, when the business was dying, money was running out, fear was growing. The ideal moment. "Do you want a way out? I want a way out." "How much?" "Four Bentleys." "Sign."

Refusal at this moment — is a precise decision not because "I am strong in spirit." But because the offer came at the moment of maximum pressure. This is by itself — a red flag. If something is offered precisely now, when it's bad with you — it's being offered to you not for your good.

MA'AT-MONEY AND ISFET-MONEY

One and the same money flow can be Ma'at-money or Isfet-money. The difference isn't in the sum and isn't in the source. The difference — is in five criteria.

You can take a credit at a bank at 20% per annum — and these can be Ma'at-money. If you take them for a real project, with a clear plan of return, without pressure and without promises that "it'll resolve itself somehow."

You can receive a million in inheritance — and these can be Isfet-money. If they come with the condition that you will be silent about something, will fulfill someone's will, will change your life under not-your reference points.

The sum — isn't the indicator. The process — is the indicator.

I lived for ten years in the gray zone of the internet. Earned decently. By external signs — a successful businessman. Internally — most of the time in a state of quiet panic. Of varying intensity, of varying color. But panic. Money came a lot, but always with the sensation of "need more," "need urgently," "what if tomorrow there won't be."

These weren't fully Isfet-money. These were gray money, a mixture. But an element of Isfet was in them — in the speed, in the fear, in the "more, more, immediately." Hence the sensation of eternal shortage with any sum. Because the key parameter of Isfet-money — is not their quantity. But that they don't bring freedom. They bring dependence.

Through twenty million I felt the same as through two hundred thousand ten years ago: anxiety. This is how Isfet-money differs. They don't close the fear. They feed it.

HOW ISFET ISSUES MONEY

When an Isfet entity "gives" you money, where does it come from?

Not from the air. Isfet — is not a creator. Isfet — is a broker.

There are four levels of mechanics, how this works. I'm describing not so you'd start using it — but so you'd recognize it when you see it.

LEVEL 1. THE HUMAN NETWORK.

Aware Isfet-Akh (people who consciously stood on this path) form networks across generations. Lawyers, judges, officials, businessmen, security forces, connected by a common principle: "the law for our own, chaos for others."

When a person accepts a contract — he is included in the network. A "necessary person" appears who calls first. A contract that was hanging closes. A judge takes the needed decision. A competitor unexpectedly leaves the market.

This isn't magic. This is coordination of people serving one principle. You see "luck." In reality — someone's hand has pushed a cog.

LEVEL 2. REDISTRIBUTION.

The money that comes through such a channel — is always someone's. Not from nowhere. It leaves someone.

From a competitor who went bankrupt. From a client who overpaid. From a partner with whom something "disappeared." Sometimes from close ones, who afterwards have to recover for years.

This is the principle of zero sum in the dark variant. Folk incantations "for money" work the same way, and in incantations there was always a formula-warning: "the money will come — somewhere it'll decrease." Healers who held at least a minimal connection with Ma'at pronounced this aloud. Modern operators of forums — already don't pronounce. But the mechanic hasn't changed.

LEVEL 3. MANAGEMENT OF PROBABILITY.

An entity that has accumulated enough Heka from previous contracts is capable of shifting the probability of events.

Not everything is random. But not everything is predetermined. There are zones of high uncertainty, where a small effort changes the outcome. Who calls first. What decision a person takes in a moment of doubt. Will the needed letter arrive at the needed moment.

The entity works precisely at these points. Minimum effort — maximum leverage. This isn't omnipotence — this is point intervention by accumulated force.

LEVEL 4. RESTRUCTURING INSIDE THE PERSON.

The most important thing. When you accept the offer, your Ib internally agrees with three things: — A quick result is more important than an honest path — Fear is stronger than my will — The price isn't that important, as long as you get something

This agreement restructures the inner hierarchy. Ib (the moral center) steps aside. Fear becomes the main advisor.

And after this you YOURSELF start acting in the logic of Isfet. To intercept clients. To break agreements. To press the weak. The entity doesn't do this for you. It simply opened the door — and you enter yourself, step by step.

This, by the way, is the answer to the question of why people who "sold the soul" don't become worse at once. They become worse gradually. And themselves don't notice this process. It seems to them that they are all the same, just "life turned out so."

WHY THIS ALWAYS COLLAPSES

Isfet-money works. Temporarily. The first time — magnificently. Then — ever worse.

Four reasons why the system always falls apart.

1. Appetite grows. The first offer is modest. Then the requests become larger. Then — impossible to fulfill. This isn't an error. This is purposeful increase of dependence.

2. The foundation is rotten. A business built on others' losses has no stability. It holds while the network pumps you up. The network stops pumping (or you refuse to pay the price) — and the construction folds like a card house.

3. Ma'at restores itself. This isn't punishment. This is physics. The crooked doesn't hold form. A system built on redistribution of someone else's, in the end, redistributes itself.

4. The entity isn't interested in your prosperity. It is interested in your dependence. A prosperous free person isn't needed by it. What's needed is a person who again and again comes and again pays.

My own example — is the best illustration. Seven years of the channel through L. — seven years of financial flourishing. I thought it was my genius, my connections, my work. Good that I thought so. After all, you have to work. But in May 2025 it was time to "expand the relations" — that is, to legalize what was informal. I refused. The channel closed.

The business collapsed in eight months — from May 2025 to January 2026. Collapsed fully. Fragments on the market.

This was the payment for exit. And precisely because I paid this payment, I am now writing this book. If I had stayed in the channel — I would have gotten a little more money, a little more success, a little more "everything's fine." But I would never have gotten outside.

THE PATH OF MA'AT

The alternative — exists. And it isn't in refusal of money. And not in poverty as a virtue. These are all artificial constructions which only confuse.

The path of Ma'at-money looks so:

— A person sees the fear. Calls it by its name. Not "I'm afraid of remaining without money." But "I am now in a zone where I can be taken advantage of, because I am in fear."

— Doesn't take the quick. If the offer came precisely at the moment when it's bad — this is a sign, not help.

— Builds slowly. From real value: work, skill, honest exchange.

— Honest exchange creates a stable stream. Not huge — stable. These are different indicators.

— Dependencies don't arise. There are relationships. There are clients. There are partners. Nobody can be "blackmailed by silence" — because there are no secrets of that kind.

— Freedom grows.

Stability — isn't slow. It's without strain.

And the last. If you are now in a narrow place of the bed — in a crisis, in debt, in fear of ruin — don't make quick movements. Right now, while you're reading this. No quick movements. No "miraculous offers" with a limited period of validity. No "last chances."

Ma'at doesn't hurry. Isfet — always hurries.

Remember this. This is one of the most practical rules I know.

CHAPTER 6: SET OR APEP — HOW TO RECOGNIZE

Everyone who lives at least somewhat attentively, at some point falls into a strip where everything breaks simultaneously. Relationships, work, money, health, parents, children. Everything simultaneously. The question arises: is someone punishing me? Is this "dark forces"? Is this me doing something wrong?

The correct first question — is different: what is this at all?

Because destruction is different from destruction. One — is a surgical operation. The other — is gangrene.

If you don't distinguish them, you will treat surgery as gangrene (try to stop it, when you need to let it finish the work) or gangrene as surgery (wait that it will pass on its own, when you need to cut).

SET: DESTRUCTION WITH A FACE

Set comes with a name and a motive.

A specific competitor lures away your employees. You know what he is called. You know what he wants. He has a plan. He has an interest. He has an address and a phone.

This is Set. Painful — yes. Destructive — yes. Personal — absolutely.

Or: suddenly a large contract has fallen through. You see the causes. You understand what you didn't do. You are angry — at yourself, at partners, at circumstances. The anger is alive. It gives energy. You start acting: reviewing, redoing, calling others.

This is Set. Through loss — to restructuring. Through pain — to a new view. Through falling — to standing up.

The key marker of Set: after the blow — something remained. The pain remained. The anger remained. The desire to act remained. Life painfully continued.

What Set does with a person: — Wakes. Through a blow — awakening. — Shows the weak place. Which you didn't notice. — Burns out the superfluous. Sometimes — together with what you considered "important." — Changes. Without permission. Without warning.

A forest fire. Centuries-old trees burn down. Animals flee. In a year on the place of the fire — the first shoots. On the ashes. What waited in the shadow under the canopy and couldn't grow — finally receives the sun. Species that grow only after fire — fill the space.

The fire didn't think about rebirth. It just burned. But its destruction was functional.

Set doesn't care about consequences. But the consequences exist, and they are alive.

APEP: ABSENCE WITHOUT A FACE

Apep comes without a name and without a motive.

There arises the sensation that everything is empty. Not bad — empty. Nothing has meaning. Not "this project has bored me" — but "all projects are pre-meaningless." Not "I'm tired" — but "why rest, if then again."

Most characteristic: the ability to desire disappears. It's not that desires change. They as if dissolve on the level of "what for."

I had an acquaintance. Lively, active, with plans. Started slowly fading. Not from illness. Not from a blow.

Stopped meeting friends. ("No mood.") Stopped working on projects. ("It won't work out anyway.") Stopped eating normally. ("What for.") Stopped going out of the house. ("Outside is the same thing.")

He didn't suffer the way one suffers from pain. He simply was emptying. Slowly and evenly.

When you spoke with him — nothing in the eyes. Not anger. Not fatigue. Just — nothing.

This is the touch of Apep. Not pain, but the absence of pain. Not darkness, but the disappearance of the very concept of light.

Apep doesn't attack. He absorbs. Quietly. Without a sound.

What Apep does with a person: — Doesn't strike. Removes the floor. — Doesn't frighten. Switches off the interest. — Doesn't create problems. Creates "whatever." — Doesn't leave traces. Because he himself — is absence.

This, by the way, is the real meaning of the word "depression" in its heavy form. Not sadness. Not melancholy. Depression — is when both sadness and melancholy seem too active emotions. Too fat. Too alive. In their place — even "what for."

Psychiatry writes this off to biochemistry. And in part is right — biochemistry actually changes. But this is a consequence, not a cause. Or, more precisely — these are two faces of one process.

THREE QUESTIONS

If you aren't sure what is happening with you, ask yourself three questions. They are simple and they work.

QUESTION 1. Does what's happening have a FACE and a MOTIVE?

If you can name the name, describe the interest, picture the scene — this is Set. Even if the face — is your own shadow that you were denying. Even if the motive — is your own unresolved task that behaves like an external blow. A face is there. A motive is there.

If the face is blurred, there's no motive, "it's just everywhere," "it just turned out so," "the world is such" — this is Apep.

QUESTION 2. What remained after the blow?

Set: pain, anger, shame, hope, angry energy, the desire to do something even if not clear what. All this — is alive. This is the reaction of a living person to a living situation. Uncomfortable — but alive.

Apep: emptiness, indifference, the disappearance of desires, a quiet thought that better "there be nothing more." Not fear of death, but indifference to death. Not the pain of loss, but the absence of the sensation that there was anything to lose.

QUESTION 3. Can one work with this?

With Set — one can. One can resist. One can negotiate (within oneself — with one's own shadow, for example, or externally — with a concrete person). One can rethink. One can use its pressure as fuel.

With Apep — one cannot work in the usual sense. There's no interlocutor. There's no enemy. There's no one to "defeat" or "bypass."

Here only one thing works: to name aloud. To restore Ren. "I am — Telim, I have a name, I have a will, I have a body, I exist right now." Not as an incantation. As a technique: to return to oneself one's own name, which for a time stopped sounding.

A PRACTICAL EXAMPLE

January 2026. The business died. Fully.

The first several days — anger, despair, desire to revenge, feverish attempts to save something. This was Set: living feelings, living pain. Pain — is a sign that you are still here. It says: you are.

Then — a pause. Several hours. I remember them to this day. Silence in which there are no plans. The sensation that the past was unreal. That there is no future. That you yourself, are also unreal.

That was already Apep. And I recognized him, because I was already ready for this recognition.

What I did. I got up, went out to the street, made several circles around the house. Pronounced aloud my name. Pronounced the name of the son. Named where I live. Named what I was about to do in the coming hour: "I'll now go to the store, buy bread, return home, brew tea."

This sounds funny. It wasn't funny.

After twenty minutes I was back inside Set. Painful. Anger. A plan. Living. Even with a hole.

Apep isn't defeated once. But he also doesn't need to be defeated. He needs to be named — and by this be shown the door. Every time when he comes.

THE TOTAL

Not every pain — is an enemy. Not every silence — is peace.

Pain that has an addressee — is usually Set. It's worth living through. Don't run from it. It is leading you somewhere.

Silence in which the very leader disappears — this is Apep. It cannot be "accepted" and "reconciled with." It needs to be interrupted. To name oneself. To return Ren. And to return into the living, even if the living — is again pain.

Between pain and emptiness always choose pain.

This is, probably, the most incomprehensible rule I know.

And the most reliable.

CHAPTER 7: FIVE AND FIVE

Everything I wrote above can be confirmed or refuted in one way: look at those who have already passed. In one direction and in the other.

This isn't foreign material, as may seem. I long buried myself in the biographies of practitioners who left a documentary trace after themselves. And discovered an interesting thing.

People who consciously stood on the path of Isfet — all left by one and the same formula. People who consciously stood on the path of Ma'at — also by one, mirror formula. The coincidence of details is so precise that it becomes uncomfortable.

I'll tell five biographies from each side. Briefly, without sentiments. So you yourself will see the pattern.

THE FORMULA OF ISFET-INITIATION

Step one: real gift. Talent, knowledge, access. Not "nobody."

Step two: conscious choice of the dark path. Usually — at a point where one could have gone otherwise. Not by mistake.

Step three: receipt of force. Real. The system works.

Step four: sacrifice of the Mut-principle. Suffering of close ones. Destruction of those who were nearby.

Step five: growing isolation and paranoia. Ba signals — the practitioner muffles.

Step six: full destruction. Money, health, name, life. None leaves calmly.

FIVE

ALEISTER CROWLEY (1875–1947). Began in the Order of the Golden Dawn — a legitimate esoteric tradition. Received real knowledge. In April 1904 in Cairo received the dictation of the "Book of the Law" (Liber AL vel Legis) from an entity by the name Aiwass. This was the first direct contact with Isfet-Neteru — at the level of the principle, and not of a separate entity. Aiwass came under the mask of "messenger of the new aeon"; the contents "Do what thou wilt" structurally — is the Left-Hand Path. Crowley sincerely considered this a holy revelation.

Further — sequentially: consciously "crossed the Abyss" (in Western terminology this is Isfet-initiation). Declared himself "Beast 666." Introduced into his system Babalon as a sacred female figure (to which his student Parsons later turned in a physical ritual). Practices: blood magic, sexual, drug rituals.

Received: real influence, books, students, fame. Paid: — The first wife Rose Kelly — a psychiatric clinic — Follower Raoul Loveday — died in the "Abbey of Thelema" — Health destroyed (heroin dependence) — Died in a boarding house in Hastings, almost without money — Every close one — broken or dead

Last words: "I am perplexed." Ba knew the truth. Ib built justifications to the last second.

GILLES DE RAIS (1404–1440). Companion-in-arms of Jeanne d'Arc. Stood next to the real Ma'at-principle at the moment when she was alive. After the execution of Jeanne — alchemy, summoning of demons, ritual killings of children.

Received: the richest person of France. Military glory. Dark contacts that really worked. Paid: the fortune squandered, arrested, condemned, hanged and burned. One hundred forty plus children's lives. Before the execution publicly repented — Ib at the last minute heard Ba. Too late for the children.

JACK PARSONS (1914–1952). One of the founders of JPL (NASA before NASA). A brilliant engineer, rocket scientist, genius. A deep follower of Crowley. Conducted the "Babalon ritual" with L. Ron Hubbard — summoning of an entity of the level of Isfet-Neteru.

Received: scientific genius plus esoteric access. Paid: — Hubbard stole his money and his woman — Died from an explosion in his own laboratory, 37 years — His mother committed suicide on the same day (the Mut-principle destroyed literally and synchronously) — The name crossed out of the history of JPL for decades

CARLOS CASTANEDA (1925–1998). An anthropologist who became the leader of a closed group with absolute power. The conditions of his system, if read attentively: erasure of personal history (destruction of Ren), loss of the feeling of importance (suppression of Ib), stopping of the inner dialogue (switching off of the Ib–Ba connection). This is the Isfet-contract step by step — without ritual and without the word "Isfet."

Received: millions of readers. Absolute power in the group. Paid: — After his death 5 women of the inner circle disappeared without trace (bodies not found, presumably a group suicide) — He himself died from liver cancer, in isolation — His own son learned about his father from his books — Not one student continued the path

JIM JONES (1931–1978). Began with Ma'at. A real preacher of justice, fought with racism, helped the poor. The point of transition — the moment when he started using fake "healings." Conscious lie, given out as a miracle. From truth to manipulation. Isfet-initiation without ritual — only through an internal decision.

Received: absolute devotion of 900+ people, political influence, his own "kingdom" — Jonestown. Paid: 918 people dead, including 304 children. Killed (shot). The name — a synonym of mass murder forever.

Not one left with profit. An impossible coincidence. The formula works so precisely that it can be considered a law.

THE FORMULA OF THE MA'AT-PATH

Step one: real gift. The same one. No difference at the start.

Step two: conscious choice of service, and not power. At the same point where the others went otherwise.

Step three: receipt of force. No less. Sometimes — greater. But different in quality.

Step four: the body can live however. Some — a long well-provided life, others — illness, poverty, prison or early death. Ma'at doesn't promise physical reward and doesn't promise physical suffering. The biography of the body — is a separate axis, not tied to the choice of path. This is important. About this — separately below.

Step five: Ba is free. Ren is alive. Students are alive. Books live and work. This is the only stable marker of the Ma'at-path.

Step six: death doesn't cut off the line. The line continues for decades and centuries.

FIVE

DION FORTUNE (1890–1946). The mirror of Crowley. Real name — Violet Mary Firth. Studied in the same Golden Dawn. Had the same level of real access. Stood before the same choice: force for oneself or service.

Chose: to found the Society of the Inner Light — not for power, but for teaching. To write "Psychic Self-Defense" — a book about defense, not about attack. During the Second World War organized the "Magical Battle of Britain": a group of practitioners meditated on the defense of the country. Not attack — a shield. All life — healing, teaching, defense. Never used students as consumable material.

Paid: leukemia, 56 years. What's after: students are alive and continue. The society works 80+ years. Her books heal. Ren — is clean.

The same tradition. The same access. The opposite choice. The opposite result. This isn't an accident — this is Ma'at.

FRANZ BARDON (1909–1958). Czech Hermeticist. Author of "Initiation into Hermetics" — one of the most practical guidebooks on Western magic ever written.

The point of choice: the Nazis learned of his abilities. Demanded that he work for the Third Reich — use occult knowledge for the state. Bardón refused. Sent to a concentration camp. After liberation continued to teach and heal. The Communist secret police arrested him again: work for us or you'll sit. Bardón refused again. Died in prison in 1958.

The body killed. But: — The books 65+ years remain the gold standard of practical Hermetic magic — Thousands of practitioners around the world work by his system — Not a single student was broken or destroyed

Crowley signed. Bardón — didn't. One died in perplexity. The other died in prison, but his light burns for 65 years.

Ma'at-Akh — is a star. Prison doesn't extinguish stars.

EDGAR CAYCE (1877–1945). American clairvoyant. More than 14,000 documented "readings" (psychic diagnoses and predictions). Verifiable accuracy.

The key episode. Once tried to use his abilities for oil speculation — personal gain. The abilities switched off. Literally stopped working. Returned only when he returned to service.

Ma'at calibrates the instrument. You use it for yourself — the channel closes. You use it for others — opens. This isn't a moral rule. This is the engineering characteristic of the channel.

Always: used his abilities for healing, remained poor most of his life, refused to take money from the indigent, didn't create a cult, didn't suppress the will of followers.

Died from exhaustion during the war — was taking 8 readings a day (the norm — 2), because too many people asked for help.

The result: the organization works 80+ years. 14,000 documented readings — are researched to this day. The family isn't broken. The students continued.

SCHWALLER DE LUBICZ (1887–1961). French egyptologist-esotericist. Spent 15 years (1937–1952) in Luxor, studying the Temple of Amun-Ra.

The choice. Could have used the knowledge to create a cult. Could have sold "the secrets of the pharaohs" to the mass market. Didn't. Instead — 15 years of painstaking work: measurements, analysis of proportions, linguistics, integration with the tradition. Left "The Temple of Man" — a fundamental composition about temple science.

Paid: poverty, almost full non-recognition during life, solitude. Reverence came after death. The result: his work — a source for every serious researcher of Egyptian esoterics of the second half of the 20th century.

And the fifth. I'll add him, although he is far from as known as the others, and this is deliberate.

MOTHER NANJI (approximately the middle of the 20th century, Nepal). A name I heard from one practitioner — I didn't meet her myself. Lived in a village in the foothills. Healed people. Received all who came. Didn't take money — took what was brought (a flatbread, tea, firewood). Didn't write a single book. Didn't have students in the formal sense.

When she died, dozens of people whom she had once healed came to her hut. Grown-up children of those whom she saved in infancy. Old people whom she once lifted from bed. They sat around the hut for three days.

Her name didn't get into a single book. Her Ren sounds — but in a very narrow circle.

And here's an important moment. The real Ma'at-path doesn't necessarily end with fame. It ends with what you did. Real work isn't always visible. Dion Fortune left books. Bardón — books. Cayce — an archive. Schwaller — also books. And someone simply lived next to people and helped. And also passed. Without a brand. Without capitalization.

The Ma'at-path — is not about "becoming great." It's about "doing what one should, not taking on Ib what one shouldn't."

DIGRESSION: THE BODY IS NOT A PRIZE

Here it's necessary to stop and say honestly.

I chose these five not by chance — they are the mirrors of the first five. Crowley and Fortune — the same Golden Dawn, the same access, the opposite choice. Parsons and Bardón — both Western Hermetics of the 1940s. This gives a clean comparison "under equal conditions." But this also gives a side effect: the sample turned out with difficult biographies.

If you read it literally, an impression may form: the dark path = Bentleys and explosions; the light path = prison and poverty. Don't read it that way.

The body can live however — independently of the choice of path. Among Ma'at-practitioners there are a multitude of people who lived long, in prosperity, with respect, in the surrounding of loving students, and died peacefully in deep old age. Among Isfet-practitioners, on the contrary, there are those who lived long, richly, and physically prosperously made it to 90 years.

The biography of the body — is a separate axis. Not a marker of the path. The marker — is what remained after.

To balance the picture, here are five more Ma'at-practitioners — who lived out their path differently.

THE SECOND LINE: LONG AND BRIGHT

PARAMAHANSA YOGANANDA (1893–1952). Indian yogi, brought Kriya Yoga to the West. Founded the Self-Realization Fellowship — the organization works to this day. Wrote "Autobiography of a Yogi" — translated into 50+ languages, sold in tens of millions of copies. Lived in prosperity, surrounded by students, not one broken. Died at 59, during a public speech in Los Angeles, without torment, in mid-word. Documentarily attested: the body preserved freshness for 20 days without signs of decomposition (the notarial conclusion of the Forest Lawn mortuary). His line — Lahiri Mahasaya, Sri Yukteswar — all died peacefully, in honor, leaving a working tradition.

THE MOTHER (MIRRA ALFASSA, 1878–1973). French occultist, student of Max Theon, then partner of Sri Aurobindo in India. Founded Auroville — an international city of conscious life, exists from 1968 to this day. Lived 95 years. Died in Pondicherry, surrounded by followers. Her line — from Theon through Aurobindo to her — all her key teachers lived long, in creativity, without destruction of close ones. Sri Aurobindo himself — 78 years, founder of integral yoga, author of "The Life Divine." Also without drama.

RUDOLF STEINER (1861–1925). Austrian esotericist, founder of Anthroposophy. Created the system of Waldorf schools — today there are 1200+ of them in 75 countries, millions of graduates. Biodynamic agriculture, anthroposophic medicine — full-fledged working directions. Died at 64 — not young, not old, from a chronic illness. Was poisoned by enemies in 1923 — and didn't die at once, lived another two years in work. Wife Marie Steiner continued the work. His institute in Dornach has worked 100+ years.

JIDDU KRISHNAMURTI (1895–1986). Indian philosopher. In his youth the Theosophists were preparing him for the role of "the new Messiah," created around him the Order of the Star of the East with thousands of followers and big money. In 1929 at 34 years he publicly dissolved the Order, refused the role of teacher, refused money and power: "Truth — is a pathless land. One cannot come to it through an organization." Lived 90 years. Taught for free across the whole world. Hundreds of thousands of listeners. No students in the formal sense. No hierarchy. Died in California, in the surrounding of friends, in clear consciousness. Not a single close person suffered from his path. The recordings of his conversations — tens of volumes, are read to this day.

SERAPHIM OF SAROV (1754–1833). Russian monk. Lived 78 years — in an epoch when the average duration of life in Russia was about 35. Of them 30 years — in full seclusion and silence by personal choice, not by compulsion. Wasn't subjected to persecution. Didn't sit in prisons. Not once ended up at the center of a scandal. By the end of life — a revered elder, to whom thousands went. The known episode with Motovilov — a meeting with "one who has acquired the Spirit," documented by a contemporary. Died peacefully, on his knees, during prayer. Canonized 70 years later. His line — the Optina elders, followers — for the most part lived long and calmly.

And this isn't even the most impressive selection. One can add Annie Besant (85 years, president of the Theosophical Society), Sathya Sai Baba (84, millions of followers, died in honor), Lao Tzu (legendarily left for the mountains in deep old age), the Buddha (80 years, peacefully), Pope John XXIII (81 years, church reforms, universal respect), Mother Teresa (87 years, the Nobel Prize). Any saint, philosopher, healer who lived a long and meaningful life, leaving after themselves a working tradition.

A long well-provided life doesn't prove Ma'at. A heavy short life doesn't prove Isfet. These are different axes.

THE MAIN CONCLUSION

If you are now at the point of choice — and the majority of those who have read up to here, at some moment will end up at this point — look at these biographies.

They all had a gift. They all had access. They all had the possibility to use their abilities for power — or for service.

The five who chose power — died in perplexity. In literal, documented perplexity. And not one of their closest people came out of this alive and whole. This is a law.

The ten who chose service — died very differently. Someone early, in prison, in poverty. Someone late, in honor, in the surrounding of students. The body went by its biography. But with all — Ba is free. Ren is alive. Students continue. The line works. This is also a law.

And this is, probably, the main thing. The Ma'at-path doesn't promise that it will be easy for you bodily. But it guarantees one thing: what you do will remain and continue to work. And your Ib — won't squeeze into a lump of fear before its own death.

This isn't morality. This is statistics on the subtle world. You can take any name from the history of magic, esoterics, spiritual practice and check yourself. The formula withstands every time. The same way. From decade to decade.

I can't guarantee to you that you won't be tempted. Temptation — is temptation, it works. When before you stand four Bentleys and they ask "will you sign?" — this is a strong moment.

But I can, at least, put on the table for you this list. Before you sign, look at Crowley. At Parsons. At Jones. Look attentively at what happened with their close ones.

And then — look at Fortune, Bardou, Cayce, Schwaller, Mother Nanji. And at Yogananda, the Mother, Steiner, Krishnamurti, Seraphim. At those who died early in struggle. And at those who lived a long and well-provided life, surrounded by loved ones. They are all on one side.

And make your choice with all the data that there is. Not blindly.

LINK TO THE EXPANDED SELECTION

Ten biographies — an illustration. To check the law on statistics, I compiled an expanded selection: a hundred people on the path of Ma'at and a hundred operators of Isfet, by a single methodology. The age of departure, the circumstances of death, the fate of the inner circle, the state of the line — for each name.

If it's important to you to see the law not on ten examples, but on two hundred — see Appendix A at the end of the book. There also — a summary table of comparison and reservations on the selection.

For the majority of readers these ten examples are enough. The appendix — is for those who are used to checking everything themselves.

CHAPTER 8: WITHOUT THE DARK PATH THERE WOULD BE NO INITIATION

The last chapter in this part — and, in some sense, the most complex. Because it — is about rethinking.

Everything I described above — about the danger of Isfet, about how it draws in, about how its operators pay — this is the truth.

And yet there is one more layer, without which the picture remains flat.

This layer is this.

If Isfet didn't exist — there would be no initiation.

OSIRIS COULDN'T HAVE RESURRECTED WITHOUT HAVING DIED

In the myth Osiris becomes the Lord of the Dead not because he was virtuous in life. He became him because he was killed by Set, dismembered, gathered by pieces by Isis and resurrected.

Without death by the hand of Set — there's no resurrection. Without resurrection — there's no judgment. Without judgment — there's no Duat as a working system. Without Duat — there's nowhere to go after death. Without "where to go" — there's no sense in moving during life.

The whole construction holds on the fact that he was killed.

This isn't an apology of killing. Osiris doesn't thank Set. Horus doesn't congratulate him on "a well-designed trial." Horus fights with Set for eighty years. And this fight — is also part of the mechanism. The mechanism needs both trial and resistance.

But the very fact that the dark movement was — it was needed.

In this is the meaning of the two brothers. Osiris and Set. Order and wild force. Life and that which interrupts it. The fertility of the valley and the barrenness of the desert. Brothers, because one doesn't exist without the other.

WHY DOES A PRIEST OF ANUBIS NEED THE EXPERIENCE OF THE GRAY ZONE

I wrote in the second part about the initiation. About March 2026, when Osiris came to me in a dream, then Isis and Nephthys with the blue cloak. About the fact that I consciously refused to return to the business and to create it anew. About the fact that after this an influx of information began.

Now, in retrospect, I see the structure.

Anubis — psychopomp. A guide through death. His priest must know both sides. A priest who saw only the light — doesn't know the road through the darkness. And the road through the darkness — is what he, unlike the priests of other Neteru, will have to walk every day.

What I needed to become who I became at 38:

Knowledge of the gray zone from within. Ten years of IT-business in the gray zone of the Internet. Without this — there wouldn't have been understanding of what you're working with on the necropolis and in practice with entities. Theory without smell — isn't theory.

Experience of violating Ma'at and its consequences. Three incarnations of the same business. Three destructions. Three opportunities to see how exactly this works. Without such experience the weighing of the heart would be an empty ritual. Ib knows on its own skin what is lightness and what is heaviness.

A personal meeting with Isfet-Akh. The offer of four Bentleys in May 2025. The mark on the left hand. Working groups with entities at other people whom I saw nearby. Without this — only theory. Now — the knowledge of how they smell.

A refusal at the moment of maximum pressure. Not when everything is fine. But when the business was dying, and the way out through the contract seemed obvious. Precisely this moment became the exam. A refusal in comfort costs nothing. A refusal in crisis — is the certification.

AN IMPORTANT NUANCE

There's a nuance here that I long couldn't formulate, and if you skip it — it turns out not good.

What was needed was context, and not concrete violations.

I spent ten years in the gray zone, in the process of which there were things one shouldn't have done. Taken clients. Destroyed infrastructure. Deception in trifles, which seemed "part of the business." The evaluation of these concrete violations — is the subject for a long, separate and honest conversation with myself. The Ma'at-scales weigh each act separately.

But the very fact that I worked precisely in the gray zone — was necessary.

The difference is like between a surgeon and a murderer. Both make incisions. The surgeon could have made cleaner ones. But the very fact that he works with death and with the body — is needed.

It was possible to pass through this gray zone with a smaller quantity of violations. This is the truth. Part of them was superfluous. For this — I still pay, and I know it.

But a fully "clean" passage of the gray zone — is an oxymoron. The gray zone is gray precisely because there one can't be fully white. If it were possible — it would be a white zone.

Hence — the difference between apology ("everything I did was correct, because it brought me here") and integration ("I did what I did. Part was needed precisely so. Part was superfluous. I can look at all this honestly — and go further").

Apology — is Ib leaving from Ma'at. Integration — is Ib passing through Ma'at.

The difference — is fundamental.

THE PARADOX OF THE REVERSE PATH

One more moment that's important to say here at the end.

There's a probability that with some of the readers now a thought will arise: "And what if I specially walk through the dark path, to then become a priest of Anubis?"

A bad idea. For two reasons.

The first. This is precisely what I called in the third chapter "the paradox of Judas." "If a dark role is needed by the system — maybe I'll play it?" At this thought Ba doesn't yet know the truth. But it has already started building justifications. Ma'at weighs not "why." Ma'at weighs "what." A voluntarily taken dark role — is a voluntarily taken heaviness of Ib. Without bypass paths.

The second. Real initiation through darkness isn't chosen as a route. It happens with those whom life has thrown there — by birth, by circumstances, by old debts of the kin. I didn't choose the gray zone. I ended up in it. Only now, in retrospect, I see that in my biography it was laid down from childhood (father worked at

a wine-and-vodka factory, the closest kin on the paternal line — alcoholics, a kin with a serious Isfet-line, the shamanic illness at 22 years). That is, this wasn't "I planfully went into darkness, to return as light." This was "I was born in darkness — and tried to get out."

Initiation through darkness — is not a strategy. It is a biography.

And if your biography is such that you are already in the dark zone — yes, everything described above concerns you directly. And if you are thinking "maybe I should go there for completeness of experience" — this isn't Ba speaking with you. This is curiosity speaking with you, which Isfet processes first.

HOW TO DEFEND

I'm finishing practically. How to defend from Isfet, if you — are an ordinary person going your own path, and don't plan to negotiate with anyone, but also don't want to be easy prey.

Five rules. All flow from what was said above.

THE FIRST. Distinguish.

Sia — is your main instrument. Don't be frightened of everything dark. Don't trust everything light. The dark has a name and a motive — this is Set, you can pass it. The light has a lining — this is often Isfet in beautiful wrapping. Check by the criteria you now know.

THE SECOND. Don't lead negotiations.

With Isfet beings (levels 2 and 3) one doesn't talk. One doesn't explain to them why they are wrong. One doesn't bargain for conditions. One doesn't negotiate "only this time." The principle of work is — to name, to separate, to release. Not a battle — hygiene.

If an effect is being made on you — name it. Aloud or to yourself, but clearly. "This — is foreign. I didn't invite it. Goes to where it came from." Without dramaturgy. Without formulas. This isn't magic — this is the hygiene of borders.

THE THIRD. No quick movements in a crisis.

I'll repeat what was in the fifth chapter. If you are offered a "miraculous exit" precisely at the moment when you have maximum pressure — this is a test. Step away for a day. For a week. For a month, if possible. Everything that is truly yours — will wait. Everything that hurries — isn't yours.

THE FOURTH. Keep lb clean.

Not "sinless" — that's impossible. But clean in the simple sense: know what you did, know what you owe, know what you shouldn't do and don't do it. Ma'at — isn't a list of commandments. It's the ability to honestly look at your own scales.

When Ib is heavy from your own violations — you attract beings of corresponding "density." They feed precisely on such states. Cleansing of Ib — isn't a ritual. It's the closing of unfinished cycles. Apologies you should have pronounced. Money you should have returned. Truths you should have said.

Nothing exotic. Just order.

THE FIFTH. Keep Ren.

Your name — is your anchor. When Apep comes — return your name to yourself. When they try to include you in foreign roles — remember what your name is. When the temptation is great — pronounce your name aloud.

This sounds strange, but works. Ren — isn't simply a sound. It is the acoustic seal of your identity. It is heard by all layers of reality. Your name — is your way of saying: I am — here.

And the sixth, as a bonus. It isn't from my practice — it's as old as the world.

Don't believe anyone who promises "full defense." Full defense doesn't exist. There's only one's own distinction, one's own purity, one's own attention. Everything they promise you from outside as "absolute" — either doesn't work, or works at the expense that it takes from you something important.

Ma'at doesn't promise safety. It promises clarity.

This — is different. But if to choose one of two — better all the same clarity.

THE CANDLE AND THE DARKNESS

I'll finish with the same image with which I began this book.

In the first part I wrote: a liminal has a fundamental property — he doesn't take things on faith. Not the church, not a guru, not a book.

Here, in the third part, I'll add: precisely for that reason he is dangerous for Isfet.

Isfet works through a word accepted without verification. Through a promise accepted on faith. Through a "great teacher" to whom no questions are asked. Through "unconditional love" and "full devotion" — at whatever they cost.

A liminal is arranged the opposite way. He verifies. He asks questions. He keeps in his head both variants: "maybe it's so. And maybe it's otherwise." He doesn't accept anything he himself hasn't lived through.

For the system of light this is inconvenient. For the system of darkness this is impossible.

That's why this path — of the gray ones — turned out in the end to be what I was describing in different places of this book. A liminal is no less Ma'at than a white practitioner. He is — Ma'at of a different type. Ma'at that verifies. Ma'at that names. Ma'at that doesn't hide from the shadow, because it knows the shadow personally.

A candle in a dark room doesn't fight with darkness. It burns. This is its nature. Where it is — there's less darkness by definition. Not because darkness is "defeated," but because the light has taken the place.

Your task — is not to fight with Isfet. Your task — is to become the one through whom light passes. Stably enough that the darkness around — doesn't pass through you.

For this is needed:

To see it. To this served all this part. To name it. Without euphemisms, without beautiful words. Not to let in. Through verification of Ib, through holding of Ren, through the simple rule "no quick movements in a crisis." To give light. Through your own work — the one that is yours, and not someone else's.

Nothing more is needed. Seriously.

PERSONAL. WHAT REMAINED FROM ISFET

In conclusion of the part on Isfet I want to say one thing — already not as a practitioner, but simply as a person who lived for ten years under that very unwritten contract about which I wrote in the second part.

When I worked in the gray business under the unwritten contract and with the support of Isfet — I had a huge pile of money and constant anxiety. These two things went together, not separating. Plus work that never ended, because the money wasn't from the air — every day it had to be earned anew. All these years, especially the last, flew by like one instant.

Yes, probably, it was cool sometimes to walk into a bar and drink there the most expensive alcohol. To walk into a store with a big stack of money in the pocket or with a decent balance on the account and buy yourself something "for the soul." Not to count money and not to look at prices. To take technical novelties, gadgets, instruments, the next expensive toy — and to go further, to the next. Externally this looked like success. Internally it looked otherwise, but I then didn't allow myself to see this.

Here's what I noticed when the business was gone.

I looked around and saw all these things around me. And with cold clarity understood: in ten years I never found the time to launch the quadcopter I bought. Didn't find the time to assemble the coolest construction set for several thousand dollars — it lay in a box. Didn't find the time to ride on the coolest bicycle. Didn't find the time to sit and play on the most powerful laptop, which I once selected for an hour. All the time was taken by the Isfet-process of the business — the maintenance of this infrastructure, its gray mechanics, its eternal readiness for a blow. To all this was added chronic anxiety and depression, which never ended and weren't muffled by any antidepressants.

And now, when I sit without work and write this book, I can calmly and precisely say: to me for the first time in a long time has come calm. That very calm which isn't bought for any money. Not for a bar with expensive alcohol, not for a stack of money in the pocket, not for a quadcopter, not for a construction set, not for a bicycle, not for a laptop.

All these gadgets and things I in the end gave away for debts that accumulated when closing the business. And gave them away without regret — because, having looked around, I understood a simple thing: they had never been needed by me. They were compensation for the anxiety that I carried every day. And when the anxiety left — so did the need for compensation.

This is, in my experience, the main deception of Isfet. He gives precisely as much as is needed so that you don't stop and don't look around. Money you receive. Calm — no. Time — no. Life — no. And when the machine finally stops (and it stops with everyone at some point — with me at the beginning of 2026), you discover that all these ten years you as if didn't live. The process lived. And you were its servicing personnel.

I'm not writing this as moralizing. This isn't "don't go into the gray business" and isn't "don't earn a lot." This is a statement. Ma'at doesn't forbid money. Ma'at doesn't forbid success. Ma'at forbids exchanging the time of one's life for anxiety which you yourself didn't notice, because it came under the guise of "but I have everything."

If you now have "everything" and at the same time anxiety — listen up. If you now have "everything" and at the same time there's no minute to sit and just sit — listen up. This isn't "you're tired." This is the contract working.

I'll finish the way it was in my life. Now, when I write these lines, I have no business, no big pile of money, no those things. I have a son, silence in the mornings, daily practice, this book and calm. And for the first time in ten years I know what I am called. Not "owner of so-and-so." Not "founder of such-and-such." Just — Telim.

This is what I once went into all this for.

And I understood this precisely when it was needed.

And here's another thing. When I looked around — around the things that stopped being needed, I saw people. Those who for different reasons all this time were next to me. Relatives, friends, partners, acquaintances, chance passersby who became regulars. All these ten years I was for them a convenient mechanism: the one who generates money, the one who adapts to circumstances, the one who helps, the one who saves.

In one instant I stopped being convenient — and almost at once became unpleasant for ninety percent of my surrounding. From the most successful partner I turned into the worst debtor. For most relatives whom I helped for years, I became in the best case nobody — everything was forgotten. In the worst case — the guilty one for stopping giving.

All these ten years it seemed to me that, helping, I was doing a benevolent deed. In reality — most of the people around were simply using the system I created as a feeding trough. Not because they were "bad." Because when next to you there's someone who stably gives, the ordinary person rather quickly has switched off that place that answers for the counter-effort.

Such "help" creates not only an energy imbalance. It creates constant attachments between you and people who got hooked on this help. Along these attachments your force flows out to them continuously — even when you no longer communicate, even when you sleep. And your life starts crumbling not only because the business has stopped feeding. It also crumbles because you owe and they owe you — from all sides, by all lines, and each of these lines pulls.

When I finally freed myself from these bonds — I was indescribably glad. This was one of the quietest and most right moments of this whole story. Not triumph over someone. Just the inner sensation that nothing more sucks.

Technically liberation doesn't happen by itself. The leaving of people gives the first effect, but the attachments often remain — especially to those with whom one can't physically break the connection (relatives, former partners with common affairs, former spouses with common children). For the final cleansing of these channels in Part IV of this book a separate formula is given — "The Heka of closing parasitic channels." If you recognize your situation in what I described above — this is your instrument.

END OF PART III · BRIDGE TO PART IV

In the second part you received the map. In the third — you found out who lives on this map besides you.

And here inevitably the next question arises. If Isfet is real and works on physics — then the opposite should also work. There should be defense. Amulets, rituals, egregores, traditions. Otherwise the whole map — is an academic exercise for one who isn't going to leave the house anyway.

About this — the next, short part. Part IV: "Defense and the Bridge." What defense really is, what really works, and what — are glass beads for self-confidence. And how from the description of the map to pass to practical standing on it.

If you've made it here — and continue to ask questions — you are already in the needed state. Further — practice.

PART IV.
— DEFENSE AND THE BRIDGE



In Part III we analyzed who stands on the road. Three levels of Isfet, the mechanics of contracts, the biographies of operators, the statistics of two hundred practitioners. The map has become full: it's visible where to go, and it's visible who will be met along the way.

Further the question inevitably arises. If Isfet is real, if it works on physics, if contracts are signed and fulfilled — then the opposite should also work. There should be defense. Amulets, rituals, egregores, traditions. Otherwise the whole map — is an academic exercise for one who isn't going to leave the house anyway.

This part — is about this. About one question and one transition.

The question: what defense really is, and from what does it really defend? What do amulets, rituals, egregores serve — and where passes the border, beyond which they stop working?

The transition: from description (what Ma'at and Isfet are, how they work) to practical standing in this field. From the map — to the passing. To what a person does who has read the previous parts and tomorrow morning gets out of bed.

The part is short. Three chapters. Not theoretical, but — like a conversation of two people, one of whom has just closed the previous part and is sitting with a question.

CHAPTER 1: WHAT DEFENSE REALLY IS

The question recently asked to me is worth bringing verbatim, because in it — is the essence.

"If magical and ritual practice can affect physical reality, why can't it affect the human organism or defend him from various life situations? It turns out that it can — after all, not for nothing are placed defenses, amulets, and so on. Or all the same it can't? And do egregores defend or not?"

The question is correct. If we admit that Isfet works (and in Part III I tried to show that yes, it works), then the opposite should also be. Otherwise the whole construction is asymmetrical: the dark side acts, the light side only describes.

But the answer — isn't "yes or no." The answer — is several layers, and without them any discussion about amulets turns either into a kindergarten ("I have a stone, it protects me"), or into flat skepticism ("nothing ever works, all coincidence").

Let's analyze by layers.

LAYER ONE: DEFENSE — ISN'T THE CANCELLATION OF CAUSALITY

When people hear "an amulet defends," they often imagine an invisible shield. A bullet flies — and bounces off. Illness comes — and turns away. An enemy goes — and forgets the road.

This isn't so.

Defense works on the probabilistic level, and not the deterministic. It doesn't make the body bulletproof. It: — shifts synchronicities (you left the house a minute later — and the bullet passed not where it should have); — lowers receptivity to subtle effects (incantation, curse, emotional blow, foreign attention); — strengthens internal stability — psychic, immune, reactive; — attracts the needed people at the needed moment (the phone rang on time, the doctor turned out to be experienced, a friend said the right word).

All this is real and observable. With most people who live in practice there are their own stories of this kind. But this works in a certain range.

An amulet can deflect an accidental bullet in a brawl through a chain of synchronicities. It won't deflect a sniper's bullet that has been waiting for you for three weeks. Defense won't cancel a tribunal decision. Defense won't lift you off a roof if you jumped from it.

Defense — is a shift of the probabilistic field, and not a cancellation of the laws of physics.

LAYER TWO: BODY OR MISSION

This, perhaps, is the key thing.

With a Ma'at-practitioner and an Isfet-operator defenses are directed at different things. These are different optimizable functions, not different sizes of the same.

With a Ma'at-practitioner the priority is — the mission. The body at the same time is valued and in most cases is taken care of: proper nutrition, sleep, breathing, bodily practices, the absence of abuse and chronic fear. Therefore most live up to deep old age — this is visible in the statistics in Appendix A. The body serves long, because there's someone to live in it and there's something to support it for.

The difference isn't that the body is "sacrificed" — but that it stops being a supervalue. The Ma'at-practitioner knows himself not as the body, but as Akh — the sounding Name that doesn't end with physical death. Therefore they don't cling to the body with the panic fear of losing the only thing there is. And the paradox is that it is precisely the absence of this fear that often prolongs the life of the body longer than with those who desperately hold onto it.

It happens otherwise — and this is normal. Sometimes external circumstances require letting go of the body. Bardon in the communist Czech prison could have cooperated with the regime and been free. They offered him this twice. He refused. The body died at 49 in a prison infirmary. But three books — "The Gates to True Initiation," "The Practice of Magical Evocation," "The Key to True Kabbalah" — have come down to us and work for seventy years. The mission turned out to be more important than another twenty-three years of physical life.

Sometimes the body is let go consciously — after the mission is completed. Shankara left at 32 — maha-samadhi. Chaitanya — at 48, also a premeditated leaving. Vivekananda himself declared the day of leaving — and left at 39. Yogananda — during a speech at 59. By the medical standard of Western science this is an early death. By the standard of the subtle world — a completed contract. The soul closes the incarnation, because the task is performed.

This isn't a rule for everyone. These are rare cases. The majority of Ma'at-practitioners leave at 70, 80, 90 years — calmly, with a clear mind, in the surrounding of students. The norm of the Ma'at-path — is a long life, and not an early one. Just this long life isn't paid for by either fear of death, or clinging to the body as to a single "I."

The Isfet-operator has a different optimization. He defends power and the body, because for him there's nothing else. There's no line, there are no students, there's no task surviving one's own "I." There's only "I." And this "I" needs to be preserved.

And here — a paradox. They desperately defend themselves. Hitler's bunkers. Gaddafi's personal guard. Saddam's doubles. Mages at the courts of Byzantine and Renaissance tyrants. Alchemists, diviners, astrologers. Often the body actually drags on longer — Mao to 82, Pinochet to 91, Franco to 82, Sun Myung Moon to 92, Anne Hamilton-Byrne to 98.

But the price is different.

The price — is a destroyed inner circle. The price — is a line which after death turns into a struggle of heirs for the remnants. The price — is the last years in fear, isolation, paranoia or dementia.

This isn't "whose defense is stronger." This is — what exactly is being defended.

Yes, egregores defend. This isn't superstition. This is a working regularity that can be checked on thousands of biographies.

But they defend not as a kind parent. They defend by contract. This is a deal, not a gift.

A Sikh under the defense of the Khalsa — while he lives by the 5K code. A Jew under the defense of the Shekhinah — while he observes the Sabbath and the commandments. An Orthodox Christian under the defense of the guardian angel — while in the Church, in the sacraments, in repentance. A member of an order under the defense of the order — while he keeps the vows.

When a person leaves the egregore, the defense ends. This is visible on a multitude of stories of people who left the tradition — with them in a year or two, as a rule, begins a wave of events from which they earlier seemed "impervious." They don't become worse. Just stop being under the umbrella.

And the Isfet egregores work in exactly the same way — in the opposite direction.

Hitler was under the defense of the occult machine of the SS, the Ahnenerbe, the rituals of Himmler — while the system worked. When the front reached Berlin, the egregore didn't pull him out of the bunker. Rasputin was "defended" — while he was useful to the Romanovs as the healer of the heir. He became too influential and dangerous — the defense ended in one night.

Egregores love no one personally. They work by contract. This is exactly the same "contract" we talked about in Part III, only the direction of the deal is opposite:

Ma'at-egregore: "You serve — I keep the line." Isfet-egregore: "You feed — I defend the body and power, while you feed."

The principle of the contract — is one and the same. The direction of energy and the result change.

LAYER FOUR: WHAT NO DEFENSE CANCELS

This needs to be said directly. Otherwise the reader will be left with the illusion that "correct defense" makes a person invulnerable.

It doesn't.

There's a tough short list of things against which neither amulets, nor rituals, nor the strongest egregores work:

Basic mortality. Everyone dies. Both Ma'at-practitioners, and Isfet-operators, and neutral ones. Defense can lengthen life or shorten it — it doesn't cancel the end.

Ba's decision about the completion of incarnation. If the soul at some deep level has decided that the incarnation is exhausted, no ritual will stop this. Premeditated leavings — Shankara's maha-samadhi, Chaitanya's conscious death, Vivekananda's announced day — this is exactly the example of how Ba itself closes its contract with the body.

Karmic debts. What should be closed, will be closed. Defense can soften, postpone, redirect — not cancel. This is visible with the biggest practitioners themselves: Seraphim of Sarov was beaten by robbers so that he remained hunchbacked for life. This isn't "a failure of defense" — this is the closing of something that had to close.

A surpassing external force. If a counter-system exceeding your level is directed at you, defense should be of equal force. Otherwise it works like an umbrella against a falling tractor. Bardon went to prison because he "didn't have enough defense." Because against him was working the state machine of a whole country, and he was alone.

The main thing here — is not to confuse defense with immortality. These are different things. Immortality — is an illusion on which Isfet-operators get caught (and for this then pay). Defense — is an instrument that works in its zone of responsibility.

LAYER FIVE: DEFENSE FROM "LIFE SITUATIONS"

Often the question is posed thus: "Does practice defend from firing, divorce, bankruptcy, illness, quarrel?"

And the very posing of the question — is incorrect. Because life situations — are precisely what the soul learns through. If you remove all situations — there's no life. There'll be a cardboard. There'll be a body lying on a sofa in a defensive circle, doing nothing and in thirty years dying all the same. Because basic mortality nothing cancels.

A Ma'at-practitioner doesn't defend from situations. He defends: — from being swept away by a situation; — from losing the line because of a situation; — from reacting to a situation destructively and nullifying ten years of work; — from being drawn into someone else's Isfet-scheme through a situation (through fear, through greed, through pride).

That is, the Ma'at defense — is not "I always have everything fine." It's "what should happen, happens, but I remain myself, and the line continues."

Bardon went to prison — but didn't break and didn't sign. Seraphim of Sarov was crippled by robbers — but didn't renounce, and afterwards forgave them in court. Yogananda fell ill and died during a speech — but the mission is completed, and SRF works for 105 years.

This is the working defense.

The Isfet defense — is different in type. Its formula: "Everything's under control, I owe nobody anything, nobody will get me." Works longer than it seems from outside. But always breaks sharply — because at its base is fear, and fear sooner or later meets what it feared.

LAYER SIX: THE PRACTICAL TOTAL

Let's gather everything together.

Magic defends. Egregores defend. Amulets work. Rituals work. This isn't superstition, and this can be checked on one's own practice (and I, below, in the second chapter of this part, will tell how).

But defense — is a shift of the probabilistic field under a certain goal. And the goal determines what exactly is defended in the first place.

If the primary goal — is mission: the line is defended. The body at the same time, as a rule, is also well defended — because it is needed for the mission. Ma'at-practitioners statistically live long: the average age of departure in our selection — is 76 years, almost three-quarters live to 70+, every eighth — to 90+. This isn't "sacrifice of the body." This is the normal biology of a person living without abuses, without chronic fear, without enmity with the world. The body serves long, if you don't make it a supervalue and at the same time don't neglect it. When, however, the body still leaves earlier — this isn't a catastrophe, because there's understanding of oneself as Akh. The incarnation will end — and everything will be in order.

If the primary goal — is power and holding: the body and control are defended. Also often long. But at the price of destroyed close ones and a line that after death turns into a field of struggle of heirs. This is the path of Isfet.

If the primary goal — is just comfort: comfort is defended. At the price of development, at the price of the soul leaving this incarnation with the same with which it came.

Here's an important nuance. With Ma'at and Isfet the body can live comparably long, and this confuses at a superficial glance. But the quality of the last years — is different. A Ma'at-practitioner at 80 — is Yogananda, Iyengar, Thich Nhat Hanh, Sivananda: a clear mind, continuing work, a surrounding of students, a conscious leaving. An Isfet-operator at 80 — is Mao with shaking hands and a cult, Franco on his deathbed under the apparatus (doctors prolonged life so as not to announce death until the successor was ready), or Lansky living out in emigration in the surrounding of federal surveillance. The same age, but these are two completely different kinds of old age.

Defense from death exists with no one. Defense from living this life in vain — exists, and it works. Only it's called not "an amulet," but — the line you serve, the egregore in which you stand, and the knowledge of oneself as Akh, surviving the physical ending.

An amulet helps. A ritual helps. A defensive circle helps. But they work as amplifiers — and not as generators. If behind them there's no internal position, no mission, no inclusion in a tradition — they become decorative. Glass beads which a person wears for self-confidence.

With a real position — even a simple gesture, a simple word, a simple presence in a tradition work stronger than the most expensive amulet without a position.

This is the first thing one needs to understand before a conversation about practical defenses. Otherwise the conversation will go in a second circle — about which stone protects from what, and what ritual does what. And this — is the third level. Before discussing instruments, one needs to discuss what exactly these instruments defend.

TRANSITION TO CHAPTER 2

In the next chapter we'll pass from the theory of defense to practice. Concrete techniques: what really works, what — is decoration, how to distinguish a working amulet from a beautiful stone, how to place defense on the house, on the family, on the work. What to do when you feel pressure. What to do when pressure passes into action.

This will already be a conversation about the craft. Without esoteric fog and without skeptical denial. The way people who stand in this use this.

CHAPTER 2: THE CRAFT OF DEFENSE

Now honestly, without academism. What really works.

I came to this topic crookedly. After that story which is described at the very beginning of the Memoirs — about the building entrance in Novogireevo and how I was "flashed-firmware" — I had the sensation that I was standing naked in the wind. Energy was leaking out, in the head there was foreign presence, and from any glance at my back I shuddered. And then I started doing what everyone at this stage does: looking on the internet for various defensive rituals, runic staves, incantations, candles, amulets and so on, and so on, and so on — to somehow defend myself from what was rolling at me from all sides of the subtle plane.

Stones. Candles. Books on defensive magic. Silver pendants. Pendants with symbols. Salt lamps. Bags with herbs. Little icons. Rituals. Incantations. Runes. Letters.

Almost nothing worked. More precisely, things worked — but not as was promised on the packaging. Something gave an effect for a day or two, then the effect disappeared. Something — on the contrary, as if attracted superfluous attention. Something lay in the pocket and did nothing.

After several years of trial and error I started understanding one simple thing. Defense — isn't an object. Defense — is a position. Objects work only when inside there's already a position, and then they amplify it. Without a position they're — decorations.

And this chapter — is about the position. About what should be inside, before buying an amulet. And about what can already be built around this position in layers.

There are six layers. From the most basic to the most external.

LAYER ONE: HYGIENE OF CONSCIOUSNESS

This is the most underestimated layer. And at the same time — the most important. Without it the remaining five don't work at all or work very crookedly.

The hygiene of consciousness — is control over what you let into your head. What you watch, what you listen to, what you read, with whom you talk, in what chats you sit, what news you open in the mornings.

Sounds banal. Everyone has heard about "informational hygiene." But almost nobody does this for real — because everyone thinks that this is about "not watching the TV." It's not about the TV.

It's about this. Each time when you open the feed, you let into the head dozens of messages. Most of them — are emotionally charged: fear, anger, envy, anxiety. These emotions aren't harmless. Each — is a small channel. Through it to you comes not only the emotion itself, but the one who produces it. And the one to whom this emotion is needed.

I'm not about conspiracy. I'm about physics. Emotion — is energy. It's directed. If you for half an hour leaf through someone's fear — you for half an hour densely stand in someone's field of fear. And out of this field you then come out not where you wanted to come.

What I do practically: — In the morning I don't open any social networks, feeds, news. The first hour — is mine. Then I can open, if needed for work. If not needed — I don't open all day. — When I feel that I started "sticking" — I close. Without guilt, without explanations to myself. Just close. — I don't watch films and series about violence, humiliation, dark magic for the sake of dark magic. Horror films. Watched once — and you see how this then circles in the head for three days. Calculated — I don't watch anymore. This isn't a moral position. This is safety technique. — I don't enter into emotional discussions in chats. Especially political. Especially at night. This is the most effective way to drain energy into nowhere. — If in

the surrounding there are people after communication with whom I feel empty — communication is reduced. Not necessarily to zero (there are close ones with whom it's hard). But in measured doses. And with preliminary defense — about it below.

The hygiene of consciousness — isn't about "living in a bubble." It's about yourself deciding with what to fill your head. If not you decide — for you the algorithm of a social network will decide. And it, mildly speaking, isn't on your side.

LAYER TWO: SUPPORT ON THE LINE

This is the second layer. And, as I already said in Chapter 1, it works by contract.

By "line" I mean a living tradition in which you stand. Not "enthusiasm for esoterics." Not "I read Castaneda." Not "I somehow meditate." A line — is something concrete, with a history, with practice, with obligations and with defense in exchange for these obligations.

This can be: — A religious tradition of your family. — A yogic school with a real parampara (transmission from teacher to student). — An esoteric order in which you really work (and not "are a member"). — A concrete practice with which you've worked for many years and from which you receive regular feedback (Qigong, Vipassana, Rosicrucianism, Kabbalah, Zen — anything that you really do).

What this is NOT: — "I meditate in the morning by the Headspace app." This is good for the nerves. This isn't a line. A line — is when there's a teacher, or a concrete school, or at least a concrete practice with regular results. — "I read a lot of esoterics." Books — aren't a line. Books — are maps. By a map one can go, but the map isn't the road.

I personally stand now in two crossing lines: the Egyptian mystery tradition — through personal work, through the Pyramid Texts, through practical study of the system of Ma'at. And in the background — the line of my kin, to which I returned through the ritual of founding the House, described in the second part. Both — real, living, with their own obligations.

When you have a line, you have at minimum three things: — An egregore that knows you and defends you (by contract). — Teachers or elders in the line, to whom you can turn in a difficult moment (even if they have left, their books work). — A ritual — a repeating action that holds you in the line and holds the line in you.

Without a line amulets — are just decorations. With a line even a simple gesture (to read a defensive mantra, to light a candle) — is already an entry into a channel.

LAYER THREE: THE BODY

The third layer — is the most forgettable by esotericists. And, paradoxically, the most basic.

The body — isn't a hindrance to spiritual work. The body — is an instrument. And like any instrument, it requires servicing. A weakened, overstrained, poisoned body is broken through by anything. A healthy one — at minimum resists.

I won't read lectures about a healthy way of life. I'll say briefly what is important precisely from the point of view of defense:

— Sleep. This is the first and main. Less than six hours regularly — and you are open for anything. Seven-eight — is minimally normal defense. Without sleep no amulets work.

— Alcohol. Each time when you get drunk, the field opens. This isn't a moral evaluation. This is physics. What I described in the Memoirs about the building entrance in Novogireevo — was possible precisely because I was drunk. In a sober state they wouldn't have been able to flash-firmware me. After that experience I am very careful with alcohol. Not "I don't drink at all" — but I drink rarely, in a safe setting, with people I trust. In Egyptian teachings, by the way, about this it's said directly: don't drink beer in a tavern, so as not to then carry in the heart heaviness from others' words. Three and a half thousand years — and as if about yesterday.

— Food. Heavy, dirty, overeating — lowers sensitivity. You don't need to become a vegan-raw foodist. It's enough not to eat at night, not to overeat, not to sit on sweets and fast food for weeks. The body — it's about moderation, and not about a feat. Eat normal home-cooked food. Try to cook yourself.

— Breathing. If you can — a short breathing practice in the morning (5–10 minutes). Any. Qigong, pranayama, boxing with deep breathing. The main thing — regularly. Breathing is directly connected with the subtle field.

— Movement. The body has to move. Sedentary work + the absence of physical load = fast lowering of stability. Not necessarily a gym. Thirty minutes of walking a day already strongly changes the picture.

— Exercises. Our blood vessels don't have their own muscles to contract. In this our muscles help them — blood has to be driven through the organism. Make it a rule once in two-three days to work out with dumbbells or do several sets of push-ups. I long ignored exercises. But now I've been doing them for a year, myself, at home, without a gym and without a trainer. When I started — I couldn't do one push-up. Now three sets of fifty-plus push-ups aren't a problem for me. I couldn't lift even ten kilograms with one hand — now I confidently lift sixteen. This isn't about an athletic feat. This is about the fact that the body responds, if you return to it. Faster than it seems.

This all sounds banal. But check — with people who regularly complain about "energy attacks," "pressure," "evil eyes" — almost always first there's bad sleep, unimportant nutrition and the absence of movement. When the base physics is set up, half of the "attacks" disappear on their own. Because they weren't there — there was dehydration and lack of sleep.

LAYER FOUR: THE CIRCLE OF PEOPLE

The fourth layer — is whom you let into your life.

This is, probably, the toughest truth from all this chapter.

Most "defenses" are needed by people not from mystical forces, but from their own surroundings. An abusive partner. A toxic colleague. A relative who sucks out energy with every call. A friend who for ten years keeps you in the role of a vest. A boss yelling at meetings.

No amulet will defend from this. Because this isn't a question of magic. This is a question of borders.

What I understood for myself in ten years:

— The inner circle — is people after communication with whom you have more energy, and not less. If after communication with a person you regularly feel squeezed out — this isn't an inner person. This is a consumer. Not necessarily evil. Often — unconscious. But the result is the same.

— The outer circle can be kept at a distance. This is normal. You don't need to bring all relatives home. You don't need to answer all calls. You don't need to maintain relations with classmates from thirty years ago, if they don't bring joy.

— When you part with a person (any) — it's desirable to close cleanly. Without debts on both sides, without anger, without mental curses. If you parted in a scandal — sooner or later you need to mentally forgive. Not for them. For yourself. Otherwise the channel between you remains open, and through it flows.

But forgiveness — is only the first step. The second and no less important — is to clearly designate and name for yourself the new current position of this person in your life. Without uncertainty. If before there was a friend — what has he become now? An acquaintance from the past? A neutral person with whom there are no common affairs? A former business partner with whom relations are closed? Each naming has weight. This is in the logic of Ma'at — to name a thing by its name, and it will stand in place.

For example. I had a person with whom I shared a stake in a business for many years. When we parted — we parted toughly, with offences on both sides. For a year and a half I internally was angry at him: recalled conversations, replayed arguments in the head, imagined the non-occurred answers. The channel was wide open, and through it the energy was leaking out every day. When I finally sat to sort this out — it

turned out that one "I forgive" wasn't enough. It was still needed to directly name: this person now isn't a partner, isn't a friend and isn't an enemy. This is a person from the past period of my life, with whom there's nothing more in common. Not bad and not good. Just — former. After I named this inside myself with concrete words, in several days the connection rolled itself up. Stopped being recalled. Stopped pulling into an argument. The channel closed not because I "defeated" the emotion, but because this person now has in my internal system his own clear place — and it doesn't presuppose any current.

— Partner and children — a special case. These are the deepest channels you have. Here everything that you do or don't do is reflected with tenfold amplification. Therefore if inside the family something is systemically not right — this needs to be resolved in the first place. No esoteric defenses will pull out a person at whose home there's a background war.

And separately — about the community. If around you there are at least three-four people with whom one can talk on your topics without explanations — you have a huge advantage. If there are none — this needs to be gradually built up. Through the line (see layer two), through specialized groups, through practice. Isolation — is the biggest vulnerability of a liminal.

LAYER FIVE: AMULETS AND OBJECTS

Only now — the fifth layer — amulets. When the first four layers are in place, amulets start working. Not before.

What is an amulet really?

It's an anchor. A physical object that's tied to energy, to a tradition, to intention. When you wear it, hold it in your pocket, put it on before going out — you each time renew contact with what it's tied to.

Therefore work not the "magical" stones bought on a marketplace. Work: — Objects from your living line. A defensive symbol of your tradition — applied to metal, wood or fabric by its rules. Beads or a bracelet on which you've really worked. A pendant from a teacher or mentor. A ring that someone from the kin wore. They are already charged, because they were in a living channel. — Objects which you yourself charged through long practice. A stone that lay for a year on your altar during morning meditations. This isn't magic — this is an associative anchor that works already on the level of neurophysiology plus on the level of the field. — Objects from places of power, brought with the right intention. Not a souvenir "bought at a temple," but water or earth or a stone which you took consciously from a concrete place and for a concrete goal.

What does NOT work or works poorly: — "Defensive stones" from esoteric fairs without one's own charging. They have the properties of the mineral, but they don't have your channel. — Tattoos of symbols whose meaning you don't understand deeply. This is an anchor — but an anchor into what? Better not to do, than to do at random. — Foreign amulets. Especially — amulets from unknown "healers," "mages" from the internet, fortune tellers. You connect a foreign channel to yourself. This is the worst thing that can be done with defense.

Concrete advice: if you want to start with an amulet — take something simple and connected with your living line. Beads of your tradition. A simple defensive symbol — the one that really is yours by roots and by practice, and not the one that you liked on the shelf. Wear. This works. Not as an impenetrable shield, but as a constant reminder to the field — "this person isn't alone, he's in a line."

LAYER SIX: RITUAL

The last layer — is ritual. A regular repeating action that holds everything else in working condition.

Without ritual the first five layers gradually dissolve. The hygiene of consciousness is forgotten, the body is neglected, the amulet lies in a casket, the line becomes a formality. Ritual — is what each day restores the structure.

What is a minimal working ritual? It's something that you do: — every day; — at one and the same time (or with an obvious binding — after waking, before sleep); — takes no less than 5 and no more than 20 minutes; — has a concrete form (not "to somehow meditate," but a concrete sequence); — is connected with your line or with an understandable logic.

My minimum now — is the morning assembly, which I do practically without skips: 1. Woke up, didn't open the phone. 2. A glass of water. 3. Shower and washing. With natron. 4. Address to Neteru — the morning Heka. 5. Offerings to Neteru. Water and bread are enough. 6. Only then — I open the world, inputs, messages, have breakfast, communicate with relatives and other people.

WHAT IS HEKA — FOR THOSE WHO HEAR THIS WORD FOR THE FIRST TIME

Before further telling what exactly to pronounce in the morning and evening, it makes sense to take a step aside and explain what Heka is at all. Otherwise everything further will look like "strange words which have to be muttered," and this, mildly speaking, isn't what we are doing.

Heka (translit. heka, hekau) — one of the oldest words of the Egyptian religion. Older than the names of most of the gods in their classical form. It's usually translated as "magic," but this is a bad translation. With the Russian word "magic" in the head immediately arise witches, cauldrons, candles and Harry Potter. Heka

— isn't about this at all.

The best that I can offer as a working translation is — "the force of the word that does." Not "the word that describes." Not "the word that asks." But the word that directly produces a change in reality, because it is pronounced correctly, at the correct time, by the correct person, in the correct direction.

The Egyptians considered Heka an independent cosmic force. So independent that it had its own god — Heka-Neter, who was depicted next to Ra in the solar barque. In essence, Heka — is an intermediary through which the gods create the world. In one of the oldest texts (Coffin Texts, spell number 261) the god speaks of himself: "I am Heka. I was created, before duality was created." That is, Heka is older than the division into upper and lower, light and dark, masculine and feminine. This is the primary structuring force.

In the practical sense Heka worked in the Egyptian priesthood at three levels, and it's important to distinguish them, because this explains why we are doing this at all.

The first level — is the temple. Each morning in each temple of Egypt a priest performed the "rite of opening the mouth" (wepet-ra) over the statue of Neteru. Through the pronounced Heka the statue was "vivified" — became a body in which Neter could be present during the day. Without Heka the statue is — stone. With Heka — a channel. This is a central religious practice over the course of three thousand years. Not superstition. Not "folk magic." A state cult.

The second level — is the funerary. On the walls of tombs, in the scrolls of the Book of the Dead, on sarcophagi — thousands of formulas of Heka, which the deceased has to pronounce in order to pass the 12 hours of Duat, to bypass the 42 judges, not to be caught by beings on the path. These aren't "prayers." These are instructions. A precise word that opens a concrete door at a concrete moment. If the priest before the burial correctly pronounced the formula — the deceased will be able to pronounce it in Duat automatically. If they confused something — he has problems.

The third level — is the personal. A priest at home. A person on the road who needs to defend himself from a snake. A mother who heals a child from a fever. At this level Heka works through short, precise formulas which are pronounced at the right moment over the right object. Thousands of such formulas have come down to us — the Leiden papyri, the medical papyri, love spells. This was an everyday technique, not a rare mysticism.

How does Heka differ from what is usually understood as prayer?

Prayer — is a request. "Lord, help me." The addressee — is above you. You turn to him with a request, and it's his business — to answer or not to answer. Prayer is fundamentally directed upward and is completed in the will of the one to whom one turns.

Heka — isn't a request. Heka — is a statement. The priest doesn't ask Ra to stand on the horizon in the morning. He pronounces a formula that describes the rising Ra — and through this pronouncement joins the sunrise. Not "help me," but "this is happening, and I am within this happening." The priest doesn't ask Anubis to lead the deceased through — he pronounces a formula in which Anubis leads through, and thereby switches it into work.

In this sense Heka is closer to a mantra than to a prayer. A mantra in the Indian tradition — is also a sound structure that directly produces a state, and not asks about it. But a mantra usually focuses on one sound ("Om," "So-Ham," bija-mantras). Heka — is, as a rule, a deployed phrase or a sequence of phrases with a concrete plot: who I am, to whom I'm speaking, what I'm pronouncing, what should happen, with what I'm closing.

How does Heka differ from an incantation in the modern understanding?

An incantation — is an attempt through the word to force someone (a force, a spirit, a circumstance) to do something. In an incantation there's an element of compulsion and often — bargaining ("do this, and I'll give you that").

Heka — isn't compulsion. The priest pronouncing Heka isn't "commanding" Neteru. He embeds himself into the action of Neteru and pronounces aloud what is already happening on the subtle plane. The precise pronouncement makes this happening visible and stable on the physical plane. This is a very Egyptian idea: a thing exists when it has a name pronounced aloud. Without a name it actually isn't there.

Why does it work at all? Not as a metaphor, but technically.

I won't pose as a physicist and speak about quantum fields. I'll say it the way I feel myself and the way Egyptian sources describe it. A word pronounced aloud — is a packet of data sent into dense reality. If the structure of the word is correct (form, rhythm, sequence), if it is pronounced in a clean channel (Wab), and if behind it stands a real intention, and not an imitation — it influences the distribution of events. Not like "magic" from a film, where from a wand flies a lightning bolt. But slowly, precisely, statistically — events around you start to fall into place differently. The right people appear. The wrong ones leave. What should have fallen through — doesn't fall through. What should have come — comes on time. After half a year of daily practice this becomes not theory, but an observable fact.

Why precisely in the morning and evening?

Because the day has two critical nodes. The morning — is the entry. You've just come out of sleep (and sleep — is the daily small death, in which Ka leaves for restoration). Returning, Ka anew "screws on" to the body. This moment — is the cleanest and the most vulnerable simultaneously. If at this moment you

pronounce the correct word, the day stands up on the correct trajectory. If you pronounce nothing — the day stands up however it happens. If you pronounce anything (news, the spouse's scandal, a foreign voice from the phone) — the day stands up under a foreign program.

The evening — is the exit. You close the day and give it away. If you give it away correctly — what was good is fixed; what was heavy is released; sleep becomes restorative. If you don't give it away — all the day's garbage is carried into sleep, and you wake up not rested, but even heavier.

The morning and evening Heka — are two points in which you program the day. Everything else — is a consequence of this programming.

And the last — what's required from you.

Heka works not because you read the right words from a book. Heka works because you pronounced them in a clean channel, with full attention, and took on yourself what you pronounced. This means: — Wab before the pronouncement (at least minimal: face, hands, mouth with natron). — Pronouncement aloud, and not "in the head." The word has to sound. The air has to carry it to the space. — Full attention during the pronouncement. Exactly as many seconds as the formula goes — nothing else in the head. — Understanding of what you are saying. Not "muttering incomprehensible words," but actually pronouncing the meaning — with your Ib inside. — Regularity. Heka — isn't a one-time trick. It is the daily tuning of the channel. Pronounce it once — almost nothing will be given. Half a year every day — will give everything.

If these five conditions are fulfilled, the formula works. If not — this is just pronouncing the text. No magic. No defense. No result.

The good news — any person who has a mouth, a head and five free minutes in the morning can learn these conditions. No special initiation for the basic daily Heka is needed. Initiation is needed for specialized formulas — temple, funerary, military. For the morning and evening — your honest intention and regularity are enough.

With this background — now by the text.

The concrete texts of the morning and evening Heka — with the order, formulas, the version for me and the general template for you — are given in the next chapter, in the section "Heka: the morning and evening formula." Here I only designate what and in what order is done.

This takes 15–20 minutes. This isn't a feat. But it changes the whole day.

Before sleep — a short giving away of the day. Address to Neteru — closing the day. And it's also good to fix for oneself: what was good, what was bad, what I did, what I didn't do, what I'm closing for today. 5–10 minutes, in bed, sometimes with a writing in the journal, sometimes just inside.

This is all. No exotics. No complex callings, sigils, constructions. This is the base on which then, by readiness, more complex practices can be built up. But if there's no base — no complex practices will be stable.

And understand a simple thing. If you stand in a constant channel with the Forces — you already have a defended channel of data transmission. The best that can be at all. Nothing more is required.

WHAT TO DO UNDER ACUTE PRESSURE

Sometimes defense is already built, everything is in order — and then suddenly something happens. Heavy dreams. Someone attacks in a dream. There's pressure in the chest. It seems that someone is looking at the back. It seems that someone is at home. On the street for several days in a row "strange" coincidences are met. A depressed state. Painfulness. No strength. Out of nowhere come irrational fear and anxiety.

What to do?

The first — to calm down and not panic. Nine times out of ten this is overload: fatigue, lack of sleep, accumulated stress. The body and psyche are at the limit, and in this state any trifle is interpreted as "an attack." Before arranging an esoteric analysis — sleep properly for two nights in a row, take a walk, cancel extra affairs for a couple of days. Half of the "attacks" will leave on their own.

And it's important to understand this: the very sensitivity to the subtle plane spends a person's resource constantly. It's like a background application that always hangs in memory and always spends the battery — even when you aren't consciously working with it. An ordinary person doesn't have this "application," therefore he tires only from what he does. A liminal has it always working. Therefore the base resource is restored more slowly, and emptiness comes faster. This isn't a breakdown — this is the price for the bandwidth of the channel. And with this one needs to live, understanding that you need to rest more than people without such a setting.

The second — to walk through the layers. What did I eat? How much did I sleep? With whom did I communicate? What did I watch? Where did I violate my own hygiene? If you find the weak point — close it in the first place.

The third — to return to ritual. Not to "strengthen the defense" with a complex exorcism, but to return to a simple basic ritual, if you have fallen out of it.

The fourth — to turn to the line. If you are in a tradition — go where you go (temple, teacher, community). If with a teacher in this line one can consult — consult. You don't need to heroically manage alone. The line is precisely for this.

The fifth — if nothing of the above-listed helped (this is a rare case) — turn to a person with a real practice of defense. Not to a "mage on Avito." To a person whom verified people have recommended to you, who has his own line and his own students, and who doesn't work with the explicit Isfet-side.

And the main thing. Don't try to "defeat" the pressure by force of will and rage. "I'll break you now," "I'll prove it to you" — this is an entry into the Isfet-mode. The defense of Ma'at is different. It is calm. It doesn't fight. It takes a place. A candle doesn't war with the darkness — it burns. And where it burns, there's less darkness by definition.

CHAPTER TOTAL

If briefly.

Defense — isn't an amulet. Defense — is six layers, which hold each other:

1. Hygiene of consciousness — what you let into the head.
2. Support on the line — where you really stand.
3. The body — sleep, food, breathing, movement.
4. The circle of people — whom you keep nearby.
5. Amulets and objects — anchors, not magic in itself.
6. Ritual — the daily restoration of structure.

Each layer works only when the previous ones work. An amulet without ritual — is a decoration. A ritual without a line — is gymnastics. A line without a body — is theory. A body without a circle — is solitude.

When all six layers work — you are practically invulnerable to rank-and-file pressure (and 99% of what we perceive as "magical attacks" — is rank-and-file pressure). For unyielding, serious, directed pressure — one needs to turn to elders in the line. But alone one never battles with this.

This is all. Further — the last short chapter about what to do specifically tomorrow morning. And the bridge to the following parts.

CHAPTER 3: THE BRIDGE. WHAT TO DO TOMORROW MORNING

Let's be honest. Most books on esoterics end on a beautiful note. "Open the heart," "trust the Universe," "be in the moment." Read — and it's unclear what to do on Tuesday morning.

This chapter — is about Tuesday morning.

If you've read to this place, you already have a map. In the Memoirs — about the assembly of oneself as a vessel. In Part II — about the structure of the world and about the construction of a human. In Part III — about Isfet, about who stands on the road, and about how this works. In this part — about defense.

A map — is a lot. But a map doesn't equal a road. The road begins with what you do tomorrow morning.

Therefore — a short, concrete plan. Not ideal. Not beautiful. A working one. The one that can be begun to do right tomorrow, without preparation, without special conditions, without purchases.

THE FIRST WEEK

Goal: to launch the base. Without heroism.

Every morning: — Don't take the phone in the first 30 minutes after waking. If the alarm is in the phone — set it to maximum, switch it off and put it screen down. — A glass of warm water. — 10 minutes of something simple. This could be: to quietly sit with closed eyes and observe the breathing. Or a short prayer, if you are in a tradition. Or several rounds of simple qigong. Or — just to look out the window and do nothing. The main thing — without a screen.

Every evening: — 30 minutes before sleep we switch off all screens. All. Without exceptions. — 5 minutes — quietly recall the day. What was, what I did, what I didn't do. Without evaluations "good/bad." Just — recall. — Into bed.

Once a week — a day of full rest. Not "productive rest." Not "active rest." Just rest. Without plans. Without tasks. Without correspondence. This — is your Sabbath, your day of Ma'at. If you can't do a whole day at all — set aside half a day. But regularly.

This is the base. Without it everything else has no meaning.

THE FIRST MONTH

Goal: to understand in what line you stand. For real.

Sit honestly with yourself and answer three questions:

The first. What tradition for me is — native? Not the one that's fashionable. Not the one in which much is promised. The one in which my ancestors were born, or the one to which I'm pulled for many years and I kept postponing.

The second. When was the last time I did something in this tradition for real? Not "thought," but did. A prayer. A practice. A trip to a teacher. Participation in a rite.

The third. What is hindering me from making the first step back into this line tomorrow?

If you honestly answered yourself — you already have a direction for the coming month. Make the first step. One. A small one. Go to the temple to which you relate by birth, without a program, without obligations — just to look. Read one book from your tradition. Find one person who has stood in this line for a long time and talk with him.

You don't need to take vows at once. You don't need to enroll in an order at once. You don't need to announce a change of life. Just make the first step and look at how it responds.

If it responds — make the second. If it doesn't respond — don't force it. Possibly, your line is different, and it is waiting.

IF YOUR LINE IS — EGYPTIAN: A SIMPLE ALTAR AT HOME

This section — is separate. It's for those for whom after the three questions from the previous section the Egyptian line responded precisely. Or for those who just want to try — to see how it works, how it responds. Or for those who want to change their life and don't know what tradition to join.

The Egyptian tradition — is your choice if you are ready to follow Ma'at. Several important things which it does NOT presuppose about you.

It doesn't ask to be "good" or "bad." In its picture of the world these categories don't exist at all. There is Ma'at — order, truth, measure — and there is Isfet — chaos, lie, immoderation. The question isn't whether you are a good person or a bad one, but where you are now shifting the world: closer to Ma'at or closer to Isfet. This is a question about action, and not about a moral stigma on you.

It doesn't demand not sinning. The concept of "sin" in the Egyptian system doesn't exist. There is a violation of Ma'at — a concrete action that created in the world a little more disorder than was before it. A violation of Ma'at — isn't a stain on the soul, which one has to pray off all life. This is a shift of equilibrium that needs to be restored — by an action that will return the measure: where you took the superfluous — give back; where you lied — clarify; where you violated the contract — close the debt.

It doesn't demand fighting with the Devil. There's no Devil in the Egyptian picture of the world. There is Apep — the snake of chaos, who every night attacks the barque of Ra, and every morning Ra together with Set, Thoth and other Neteru drives him away. This isn't a personal opponent of the person on whom one has to write down all one's shadow. This is a systemic background threat with which the priests and Neteru work. From you is required not to "defeat the devil," but just not to be its hands — that is, not to multiply chaos oneself.

It doesn't demand believing. In the usual sense — "to believe that god is, despite the absence of proofs" — this isn't needed here. Egyptian work is built on something else: you do — and observe what changes. Through half a year of honest daily practice the question "do I believe" becomes irrelevant, because there are observable facts — in the quality of sleep, in the density of the day, in the composition of people around, in how circumstances are falling into place. Faith here isn't an entrance, but a possible consequence.

It doesn't demand rejection of the world. No vows of celibacy, poverty, leaving for the desert. A priest of ancient Egypt — is a person with a family, home, work, property. His task isn't to run from the world, but to hold in this world a clean channel to Neteru and every day to restore order there where he reaches. This is a tradition for people who remain in life, and not leave from it.

It doesn't demand choosing "one's own" god and denying others. The Egyptian pantheon by its very structure admits that Neteru — are different facets of one primary force. You may have a main Neteru to whom the daily Heka goes — and this is normal. But this doesn't mean that the rest of the Neteru for you are "false" or "hostile." In the Egyptian optic, other traditions have — their own names of the same forces. A war of gods — isn't from here.

It doesn't demand suffering, so that it would be "for real." The idea that without suffering there's no spiritual path — isn't an Egyptian idea. Here the working state of the practitioner — is not suffering, but calm and clarity. If your practice makes you heavier, more anxious, more aggressive — this is a signal that something is going wrong in the technique, and not "the spirit is testing." Ma'at — is also balance inside the person himself.

What it demands — is different. Regularity. Honesty before oneself and before Neteru. Wab — the cleanliness of the channel. Measure — no more and no less than is needed. Restoration of balance where you have violated it. And what in modern speech sounds almost lost: responsibility for what you do in the world.

If these requirements suit you more than "believe, don't sin, fight with the enemy" — most likely, your line is really Egyptian. If not — nothing frightening, there are other traditions that work differently and suit other people.

If your line is different — skip this section and go straight to the "First Year." But to read it is useful all the same: the very logic of the home altar works in any tradition. Only the names, formulas and objects change. The framework is one and the same.

I'll tell how this is arranged with me. Not as a dogma, not as the only correct way — but as a working construction that has held with me already for a long time and through which goes everything that was spoken about in the previous chapters: the channel, contact with Neteru, the morning and evening assembly.

WHAT IS A HOME ALTAR — AND WHY IS IT NEEDED AT ALL

Before sorting out where to put it and what to put on it, it makes sense to agree on what we're talking about at all. Because the word "altar" in the modern head most often evokes either a picture from a horror film (candles, a skull, blood), or a church image (gold, icons, incense, priests). Neither one nor the other has any relation to what we are doing.

A home altar in the Egyptian sense — is a designated physical point in your home, through which goes daily contact with Neteru and through which you every morning and every evening gather yourself back into order. In essence, this is a communication apparatus. Not a "shrine," not a "magical object," not a "place of power" that works by itself. A communication apparatus. Without the person who approaches it, it does nothing. With the person who approaches it daily with a clean channel — it becomes the place where the day begins and ends.

In ancient Egypt this construction had two levels. A large altar — the temple one, in the inner sanctuary inaccessible to the laity, where the priest performed the daily ritual over the statue of Neter: washed it, dressed it, fed it, censed it, pronounced Heka. And a small altar — the home one, which was at any craftsman, scribe, peasant, at any family. On the home altar stood images of the family gods, busts of ancestors, small figurines of Bes and Taweret (for the defense of the home and the woman in labor), offerings — bread, beer, flowers, water. Before it were conducted morning and evening addresses, personal holidays were celebrated, part of the food was set aside for those who had departed. This was just as ordinary a part of the home as the hearth or the place for eating.

Here we need to immediately clarify, because the Russian ear on the word "Bes" automatically completes the Christian bes (demon) with horns and hooves, and this introduces confusion. The Egyptian Bes (Bs, Bes) has not the slightest relation to the Christian demon. This is generally not one field, not one tradition, not one epoch. The very consonance of words — is an accidental coincidence in the Russian pronunciation.

Bes in the Egyptian pantheon — is a good home Neter, defender of the family, of women in labor, of infants and of sleepers. Depicted as a stocky bearded dwarf with a lion's mane, a stuck-out tongue and a musical instrument (most often a tambourine or sistrum) in his hands. His task is to scare off evil spirits, illnesses and nightmares from the home, especially from the children's room and from the bedroom. In Ancient Egypt amulets with Bes were worn on the neck by pregnant women, his face was drawn on the headboard of the bed, small figurines were placed at the entrance to the bedroom. He is one of the most beloved folk Neteru in the whole history of Egypt — precisely because he worked with what is closest to a human: home, sleep, children, births.

Taweret (Twrt, Greek Toëris) — is his companion in this role, the goddess-patroness of the woman in labor. Depicted as a hippopotamus standing on hind legs, with the paws of a lion and the back of a crocodile. The image is frightening — but precisely for that reason works: everything that approaches the woman in labor with bad intention must first pass by Taweret. It didn't.

So when further in the book "Bes" is mentioned — keep in mind: this is the ancient Egyptian home defender, and not a character of Christian demonology. No relation to the devil, demon, devilry and so on — this is just another word, accidentally coinciding by sound.

What we are doing today — is a direct descendant of this home altar. Not a reconstruction of a temple. Not an attempt to build at home in the bedroom the sanctuary of Kamak. A small working construction, through which a concrete person in a concrete apartment holds a concrete line.

Why is it needed at all — if one can do the morning Heka "just standing by the window"? One can. The first time — works. But in a month or two you'll notice that without a point of support the practice starts blurring. The day when by the window there was news from a chat. The day when by the window there was an argument with a close one. The day when by the window there's just no mood. There's no point — and there's nothing to grab onto.

The altar resolves three tasks.

The first — physical. It creates in the home a place that isn't used for anything else. Not for sleep. Not for food. Not for work. Not for watching series. Only for contact with Neteru. This is a very simple but very powerful thing: a space that isn't polluted with other functions, more easily holds a clean channel. When you approach this place, the body itself starts switching into the needed mode — because it has already done this here a hundred times.

The second — gathering. On the altar stand objects, each of which means something in your system. The image of the Neter to whom you turn. A bowl with water which you change every morning. A candle which you light for the Heka. Maybe, a small object connected with your line or with those who led you to it. When you stand before this picture, everything you have in the tradition is gathered into one point. You don't need to "recall the correct state" — it is already here, in the objects themselves, and through the glance returns to you.

The third — disciplining. The altar — is a daily obligation. If you haven't approached it for three days, the water on it becomes cloudy, the candle has guttered, the flower has wilted. This isn't magic — this is feedback. The altar, like a living being, requires regular attention. And precisely this regularity disciplines you more strongly than any promises to yourself. Not because "otherwise god will punish," but because you see with your eyes what a forgotten practice turns into.

What is NOT an altar — for clarity. This isn't a collection of esoteric objects on a shelf "for beauty." Not a place where you once put a figurine of Anubis from AliExpress and forgot about it. Not a souvenir corner from a trip to Egypt with pyramids and sphinxes. Not a place for divination, tarot or anything that doesn't relate to your line. An altar is defined not by the objects on it, but by what you do with these objects every day.

A minimum working altar — is: — a surface, — an image or symbol of Neter, — a bowl with clean water, — a source of fire (candle, oil lamp), — nothing superfluous.

Everything else — natron, incense, figurines, cards, personal objects — is added as the practice grows and a real need appears.

Further — concretely: where to place it, what to put on it, how to address, how to maintain. Without mysticism, without esoteric turns of phrase. As with any working construction.

WHERE TO PLACE

A quiet place. Not a passage. Not where every half hour someone passes. Not opposite the bed. Not in the bathroom. Not in the kitchen next to the trash bin.

Best of all — a separate shelf, a stand, a windowsill, a small table. The surface doesn't have to be large — 30 by 40 centimeters is already enough. My own altar is of modest size — and this doesn't hinder.

If there's no separate room — one can use a corner on a shelf in a wardrobe, covered with a kerchief. The main thing — this place belongs only to this. Not "a shelf on which stands the altar and incidentally lie chargers for the phone." The altar requires its own space. At least a small one.

WHAT TO PUT

The minimum from which one can start right tomorrow:

— A clean surface. Best of all — a simple linen or cotton kerchief. A calm color. White, dark blue, ochre, dark red — what responds to you.

— Twelve cards with Neteru. They are cut out from Appendix B at the end of this book. They are arranged in a semicircle, in two rows, by the sides of the world — as is convenient for your surface and your feeling.

— A bowl or saucer for water. Glass, ceramic — not plastic. Simple, without drawings and unnecessary decoration.

— A small plate for bread. Also from natural materials.

— A candle or oil lamp. Light — is an obligatory part of the Egyptian altar. Without fire it doesn't "ignite."

— A small vessel with natron. Natron — is a mixture of carbonates of sodium, which the Egyptians extracted at the dried-up lakes of Wadi Natrun and used in all cleansing and funerary rituals. Ready-made natron isn't sold in Russian shops, but the basic version is made at home literally in a minute: take ordinary baking soda (that same red packet from any shop) and mix into it non-iodized salt — it is the working natron for daily practice. The detailed recipe, proportions and a more "strong" composition for cleansing of space — further in this chapter, in the section "Natron: what it is and how to make it at home." Ordinary table salt or sea salt separately doesn't replace natron — soda is needed precisely as the base.

Optional, as the practice grows:

— A censer for incense. Classics — myrrh, frankincense, kyphi. The last is hard to get, but this isn't obligatory for a start.

— Small statuettes of Neteru. When you find them, order them or make them yourself — you can place them next to or on top of the corresponding cards. The cards aren't devalued by this: they continue to work as the base.

— Fresh flowers. Refreshed as they wilt.

— Objects from your kin line (about this in detail in Chapter 2).

HOW TO ARRANGE THE TWELVE CARDS

I arrange mine like this — not as the only true order, but as an example of a working logic, so that there's something to push off from.

In the center and slightly higher than the rest — Ra. He's the sun, he's the axis of the day, he's the source of light for the whole altar. Next to him — Ma'at. The law by which everything is verified.

The line of Duat — on the left: Osiris, Isis, Nephthys, Anubis. This is work with transition, with the departed, with ancestors, with regeneration.

The line of living life — on the right: Hathor, Ptah, Thoth, Sekhmet. Joy, craft, knowledge, defensive force.

Below all — Geb and Nut. Earth and sky. The foundations of the world on which everything else stands.

One can arrange it differently. By the sides of the world. By associations. By epochs. The main rule is one: the arrangement has to be meaningful personally for you and not change every week according to mood.

OFFERING

I make one and the same offering to all twelve — and in this there's a deep meaning. I don't single out anyone. Bread and water. Just bread (homemade or purchased — the main thing clean, not moldy, not from the day before yesterday). Just clean water.

And every morning the formula of the offering is pronounced. This is the ancient "formula of thousands" — it is met on thousands of stelae of the Middle Kingdom, in the Pyramid Texts, in the Book of the Dead. In my short version it sounds like this:

A thousand geese, A thousand loaves of bread, A thousand jugs of beer, A thousand jugs of wine — for Neteru.

The logic of the formula is simple and at the same time deep. We can't materially give the gods a thousand geese. But through ritual pronouncement a subtle equivalent is created: the formula — is the transmission itself, and the bread and water on the altar are a material anchor through which this transmission is grounded.

The water is changed every morning. The bread — once in several days or when it becomes not fresh. Old bread isn't thrown in the trash. It's eaten by oneself (as communion) or given out to birds. This is an important detail — what stood on the altar isn't already an "ordinary product."

And immediately — about the practice that stands behind this action. Every morning the new offering is first laid (or set) before the image of Neter and offered to him. This shouldn't last for hours — it's enough that you internally pronounce to whom you are giving this, and leave the offering to stand. Conditionally — from an hour before the morning Heka to the moment when you sit down to breakfast. When this time has passed — you can eat the bread and drink the water yourself. This is precisely the moment when an ordinary product becomes for you a "communion": you receive back what you gave, but already with a different quality.

This practice — isn't my invention and isn't a modern borrowing. In ancient Egyptian temples it was called *wꜥb-jꜥt* — "the returning of offerings." It happened so. In the morning the priest laid out on the altar before the statue of Neter bread, beer, meat, vegetables, flowers. Pronounced the formula of offering. Neter "accepted" this — didn't physically eat, but absorbed the essence, the ka of the food, its unseen component. After the ritual was completed, the physical food was taken off the altar and was

transferred — first to the statues of the lesser deities of the temple, then to the statues of ancestors and kings, and in the end was distributed to the priests, temple workers, their families. The same loaf of bread in one day passed through several levels of "reception" and in the end fed hundreds of people around the temple. This was one of the most important economic functions of the Egyptian temple — the redistribution of food through ritual.

The logic here isn't "to feed the hungry god." Neter isn't hungry. The logic is that an offering that has passed through a ritual — is already not just food. It is food with a different charge. The body that eats it receives not only calories, but a connection with Neter through whom it passed. Essentially, any meal in Ancient Egypt that began with an offering turned into a little communion.

In home practice this works in miniature. One slice of bread, one bowl of water, one image of Neter. Laid — stood — eaten. Every morning. Not as a beautiful ritual "for atmosphere," but as a daily channel: you feed Neter with attention, Neter feeds you back — through the same food, but already changed. Half a year of such practice — and you'll notice that the morning bread from the altar differs from just bread from a shop. It isn't "tastier" in the gastronomic sense. It is different in how it enters the body and the day.

WHAT YOU CAN'T DO WITH THE OFFERING

— Throw in the trash. — Feed to home animals "by the remainder principle" (if the cat/dog is part of the family and you share food with it — that's another thing, but this is already a meaningful action). — Leave to mold on the altar longer than is allowed. Stale bread doesn't "accumulate force" — it starts working in the opposite direction, as dead matter in a place that should be alive. — Offer the same thing many times. The cycle is one-time: laid → stood → eaten or given to birds → the next offering is fresh.

If for some reasons you can't eat (for example, the bread has dried out) — it's given to birds, ants, homeless animals in the yard. The main thing — that this goes into a living channel, and not into the garbage bucket.

WHAT SHOULDN'T END UP ON THE ALTAR

— Random things. Chargers, keys, receipts, coins, advertising leaflets. The altar — isn't a chest of drawers and isn't a stand for small things. — Objects from foreign systems in which you don't stand. A "beautiful Buddha" bought at a fair — isn't a Buddha on the altar. It's a souvenir and confusion in the channel. — Dirt. Dust, wilted flowers, soured water, a long-guttered candle. This is all the opposite of Ma'at. The altar doesn't require sterility — but it requires minimal constant care. — Photographs of living people. This is already another practice, and it requires understanding of what you are doing.

THE CLEANLINESS OF THE CHANNEL — WHAT NETERU ARE TRULY SENSITIVE TO

And here's one more thing I want to say separately and loudly, because in it — is half of whether the altar will start working for you for real or will remain a beautiful shelf.

The ancient Egyptian Neteru are very sensitive to the cleanliness of the data transmission channel. This is the most important technical characteristic of their "protocol," and it needs to be understood and accepted from the very beginning. Not from mysticism. From engineering precision.

When you approach the altar — you become a receiver and a transmitter simultaneously. The signal goes in both directions: you say the formula, place the offering, hold the attention — this is the transmission from you. And you in response start receiving: sensations, subtle promptings, changes in dreams, synchronicities during the day — this is reception.

If the channel is dirty — both directions work poorly. The transmission is distorted, the reception — even more. You can stand at the altar for years and think that nothing is happening, when in reality the channel is simply clogged with interference.

What for the Egyptian Neteru constitutes a "dirty channel" — is not a moral category. This is a very concrete list:

— An unwashed body. To approach the altar just having gotten out of bed, without washing, is impossible. Not because this is "disrespect," but because on the skin during the night accumulates everything that should have come off. And all this becomes part of the transmission.

— A dirty mouth. The morning mouth after sleep — is, roughly speaking, not a mouth, but a laboratory. Any Heka pronounced by such a mouth — is uncleanly pronounced. Therefore the rule is simple: before address to Neteru the mouth is rinsed. Not with toothpaste (it leaves its own "taste" in the channel) — but with water with natron. This is enough.

— Dirty feet. This in our culture is often missed, but in the Egyptian tradition feet — are a separate zone of attention. Through the feet goes the connection with the earth, with Geb. Feet not washed after the street, and dust brought from the street before the altar — is a rupture of the channel with the lower floor. To approach the altar barefoot, but with clean feet washed with water with natron — is the working configuration.

— Dirty hands. They touch the offering, the bowl, the candle. To wash before the practice is obligatory. With simple water and natron, without soap with perfume.

— A dirty altar itself. Dust on the shelf, soured water in the bowl, a long-guttered candle, wilted flowers — all this immediately makes the channel two-way unclean. The altar should be in order, like a surgeon's operating room — not sterile, but always clean. Once a week — a light cleaning: wipe off the dust, wipe the

surface with a clean wet cloth (can be with natron), change the water, check the bread and candles.

— And one more important detail: always light at least one candle when you approach the altar. This is the candle for Ra. Fire — is precisely the sign that the channel is open. Without fire the altar — is objects. With fire — it's a working device. While the candle burns, Ra is present. When it goes out — the presence leaves into the background, but the altar continues to "breathe" until the next opening.

That is, the standard minimal protocol of approaching the altar is — five simple actions that together take five-seven minutes (this is precisely Wab, about which there will be more separately):

1. Washing of the face and hands — with water with natron.
2. Rinsing of the mouth — with water with natron.
3. Washing of the feet (especially if just from the street or after a long day) — with water with natron.
4. Check of the altar: cleanliness of the surface, fresh water, the bread hasn't grown stale, the candle hasn't guttered.
5. Lighting of the candle for Ra.

And only after this — the formula, the offering, the address, the morning or evening Heka.

This isn't magic. This is communication safety technique.

Take my word for it — or, better, check yourself. Do two weeks in the regime "however," five minutes in the morning, without washing, without following the altar, just to manage. And then two weeks — with the full minimal protocol. Compare. The difference will be such that explaining won't be needed.

The channel is either clean — and then it transmits. Or dirty — and then you yourself are talking with yourself before a beautiful shelf.

HOW TO WORK WITH THE ALTAR ON AN ORDINARY DAY

In the morning, as part of the morning assembly described in Chapter 2: — Changed the water in the bowl. Laid or checked the bread. — Lit the candle. — Pronounced the formula of offering. — A short address to Neteru — in your own words or by the formula accepted in your practice. Not a prayer in the Christian sense — rather, a marking of presence: "I am here, I see you, I am working." — The candle goes out by itself or you put it out after some time — the altar continues to "breathe" the whole day even without an open fire.

In the evening: — A short address — we close the day. One can pronounce to oneself what was, what is done, what is closed. — If you light the candle again — you must put it out before sleep. No candles left burning for the night. This is basic safety, and not only of the subtle plane.

That's all. One can complicate — there are offerings by days of the week, there are holiday cycles, there's work with separate Neteru in their periods of the year. But this is already a superstructure, for which a base is needed. And the base — is precisely these simple daily actions.

When the altar stands and works every day — your home stops being just a dwelling. It becomes a temple in miniature. And this changes very much. Slowly, almost unnoticeably — but irreversibly.

NATRON: WHAT IT IS AND HOW TO MAKE IT AT HOME

I've already mentioned natron several times — both in the morning assembly in the second chapter, and here, in the description of the altar. It's time to explain what it is and why I'm talking about it separately, and not "take soda" or "take salt."

Natron in Egyptian — is *necheri* (nṯr). The same root as the word *necher* — "god." To cleanse oneself with natron — literally "to make oneself into a divine state." Not "to wash," not "to wipe" — precisely to make into the clean, into the *necher*.

In antiquity natron was gathered at the dried-up lakes of Wadi el-Natrun in the western desert (hence the word natron in modern languages) and at El-Kab in Upper Egypt. Without it not a single ritual began. The priest couldn't pronounce the words of force (*Heka*) with an unclean mouth. The body before address to Neteru was also washed with natron. And this was not a sanitary norm — this was a condition of contact.

By chemical composition natural natron — is a mixture: — sodium carbonate (this is, in modern terms, soda ash, also known as washing soda); — sodium bicarbonate (ordinary baking soda); — a little sodium chloride (salt); — traces of sodium sulfate.

In shops in Russia and in most countries there is no ready-made natron. If there is — take ready-made (in Germany, for example, it's sold under the brand Kaiser Natron — it's close to the original). If not — it's easily made oneself.

THE SIMPLE HOME RECIPE — THE BASIC NATRON

This variant — is for daily use. With it you can rinse the mouth, wash the face and hands, sprinkle the altar, cleanse objects. That is — the workhorse.

Composition: — three parts of baking soda (ordinary, from any shop); — one part of rock or sea salt — must be NOT iodized (iodine is a modern additive, it interferes).

Preparation — literally: 1. Wash hands. Prepare clean dry dishes. 2. Measure out three parts of soda and one part of salt. 3. Thoroughly mix with a spoon to homogeneity. 4. Pour into a glass or ceramic jar with a lid. Not into plastic, not into metal. 5. Place next to the altar.

That's all. This is basic natron. It's stored as long as you like (minerals don't spoil), the main thing — a closed jar in a dry place.

How to use. A pinch of natron in a cup of warm water — this is natron water. Make fresh each time: get a cup, used it — the remainder was poured out (it isn't reused). This requires five seconds and two movements.

STRENGTHENED NATRON (FOR THOSE WHO WANT MORE PRECISELY)

If you want it closer to the original composition — there's a second recipe: — two parts of soda ash (also known as washing soda, in household goods shops); — two parts of baking soda; — one part of rock salt (also without iodine).

This composition is more alkaline. With it you can wash the body, the space, objects. But ATTENTION: it can't be used to rinse the mouth — too aggressive for the mucous. For the mouth — only the basic one, on baking soda.

If there's no soda ash in the shop — it can be made from ordinary baking soda: pour a thin layer (1–2 cm) on a baking sheet, place in the oven at 200 degrees, calcine for an hour, stirring every twenty minutes. The soda will become loose, matte, granular. This is precisely sodium carbonate — soda ash. The chemistry here is simple: when heated, baking soda loses a water molecule and carbon dioxide.

I personally use the basic composition daily, and the strengthened one I keep separately — for washing the body before more serious rituals and for cleansing the space, when I feel that in the home it has "stagnated."

NATRON FOR CLEANSING SPACE AND BANISHING PARASITES OF THE BASIC LEVEL

This is the second large function of natron, besides the personal hygiene of the channel. And about it one needs to speak separately, because it surprises many.

Natron — is one of the most reliable and at the same time the most accessible instruments of cleansing of space, which exist at all in the practical tradition. It works not on beautiful energy and not on "creating an atmosphere." It works on a concrete task: to remove from the space what has stuck in it and is dragging

downward. Here also relates the banishment of astral parasites of the basic level — small entities that settle in corners, in the bedroom, in the kitchen, in the bathroom, especially in rented apartments and old houses.

Basic level — is an important reservation. Natron doesn't work against serious operational interventions: targeted implantation, powerful curse, an "occupant" introduced into the home with a history. This is another work, and it requires another level of practitioner. But against background dirt, against "it has stagnated," against ordinary small astral pests, which spoil for most people the mood, sleep, general state — against this natron works ironclad.

Several situations when it's worth driving the space through with natron.

— Moving into a new apartment. Especially if it's rented and before you lived in it. The foreign Ib has remained in the walls, and until you cleanse it — it will influence you. This isn't mysticism, this is basic physics of the subtle plane.

— After a big quarrel at home. After shouting, scandal, conflict. The energy of anger settles on the walls, and if it isn't removed — it remains as background and twists up the following conflicts.

— After illness. Especially heavy. Especially if there were long bed-ridden days in one room.

— After the visit of a person, after whom a heavy feeling remained. Not needed for every guest — but if you feel with the skin that after a concrete visit at home it's "not so" — cleanse.

— Dreams: repeating bad ones, the feeling that in the bedroom "someone is," causeless anxiety in a certain room, the feeling that the gaze is at the back at home. These are typical signs that an astral parasite of the basic level has established itself somewhere.

— Regularly, prophylactically. Once in two weeks or once a month. As a cleaning of the subtle plane, in parallel with the ordinary one.

HOW TO CLEANSE SPACE WITH NATRON

The strengthened natron (with soda ash) is used. The basic one also works, but more weakly.

The first way, the simplest — natron water with a spray bottle.

1. In a liter of water add two-three tablespoons of natron. Stir.
2. Pour into an ordinary spray bottle (any clean one, without traces of household chemistry).
3. Go through the apartment from the farthest room to the exit — not the other way around. This is important: you are leading the dirt to the door, and not driving it deeper.
4. In each room — several sprays into the corners, over the doorway, under the bed, under the workdesk, into wardrobes. Special attention — to the corners of the bedroom and those places where

heaviness is felt. 5. At the exit from the apartment — several sprays into the opening of the entrance door. Say to yourself or aloud: "What isn't mine — goes out. What is mine — remains." 6. Open the windows for ten-fifteen minutes. Air out.

The second way — dry natron in the corners.

In small open saucers (ceramic, glass) pour a tablespoon of strengthened natron and place in the corners of rooms where heaviness is felt. Especially — in the corners of the bedroom, diagonally from the bed. The natron will stand there for a day-two and will absorb into itself what hangs in the air. After this — don't throw in the ordinary garbage bucket. Pour into the toilet and flush, with flowing water. Or carry out and bury in the earth far from the home. The saucers — wash with clean water and again with natron.

The third way — washing of the floors with natron.

Before the ordinary washing of the floor add two-three tablespoons of strengthened natron into the water. Wash as usual — but go through the rooms in the same way, from the farthest to the exit. Well suited after a move or after a big event in the home.

WHEN BANISHING AN ASTRAL PARASITE OF THE BASIC LEVEL

This is already a more pinpoint procedure. If you know the room where it "sits" — you go precisely there.

1. First Wab for yourself (washing, rinsing, feet). To approach the foreign with a dirty channel — is to feed it. 2. Light a candle. Can be before the altar, can be just in the hand (in a candlestick). 3. With the spray bottle of natron water enter the room. Spray all four corners, ceiling corners, under the bed, in the wardrobe, behind the furniture. Without hurrying. 4. Pronounce briefly, calmly, without theatricality:

"This space — is mine. What isn't mine — goes out. Sekhmet stands at the door. Anubis checks the names. The unclean — becomes clean. Sehetep."

(If your line isn't Egyptian — adapt the formula to yours. The framework is the same: declaration of territory, banishment of the foreign, calling of your defenders, sealing.)

5. Go from the far corner of the room to the door, leading the entity to the exit. 6. At the door — the last spray into the opening, close the door. Open the window. Air out.

If the parasite was serious — after the procedure you'll feel a slight dullness or tiredness. This is normal — you spent a resource. Lie down for half an hour, drink water, eat simple food.

If after one procedure the feeling returns in several days — repeat. If it returns after three procedures — this is already not the basic level. This means that with this home or with this situation something more serious, and work of another order is needed. In an extreme case — moving: sometimes this is the only right decision, and Ma'at doesn't forbid leaving from where it's impossible to stand.

Several important "do nots."

Don't use natron in a room where there are small children or animals with problematic breathing — dust from strengthened natron may irritate the mucous. Better to conduct the procedure when they aren't at home, and afterwards air out.

Don't do this in anger or fear. The principle is the same as in the Heka of closing channels: your anger — is fuel for what you are trying to remove. Calm. Confidence. The master — at his home.

Don't do every day. This isn't a vacuum cleaning. Regular prophylaxis — once in two weeks or by request. More often — only if there's a concrete reason. Otherwise you'll stop distinguishing the signal.

THE FULL RITUAL OF CLEANSING OF SPACE — WHEN THE BASIC LEVEL ISN'T ENOUGH

What's above — are three simple techniques with natron. This is enough for most everyday situations and regular prophylaxis.

But sometimes a full-fledged ritual is needed, not a cleaning. This is another level of work — it unites natron, fire, censuring, voice and the direction of movement into one coherent procedure. And this level also makes sense to tell, because there are situations in which without it one can't manage.

When it is really needed: — When settling into a new space, especially if before you something happened in it (divorce, death, illness, bankruptcy of the owner). — After a serious conflict in the home — not a household quarrel, but the kind after which the air became "different." — After the visit of a heavy person, after whom the feeling of anxiety doesn't leave even in several days. — With a stable feeling of "heaviness" of space, which isn't removed by simple techniques. — Once a month, on the new moon, as a full planned cleansing — for those who want to keep their home in a high standard.

This ritual — isn't magic. It's a sequence of actions, in which each step closes its part of the task. Natron dissolves dirt physically. Fire bares the hidden. Censuring displaces. Voice establishes jurisdiction. Sealing of the threshold fixes the result. If you let out any step — the whole works worse.

WHAT WILL BE NEEDED

1. Natron solution: a tablespoon of natron per liter of water, in a clean bowl. Plus separately — in a spray bottle. 2. Candle — wax, not paraffin. Paraffin — is a product of oil refining, isn't suitable for the ritual. 3. Frankincense or myrrh — grains on a coal are preferable to sticks (cleaner composition, stronger smoke). But sticks also work, if there are no grains. 4. A bowl with clean water — not the one with natron. Just clean water for the second part of the ritual (restoration). 5. By desire: four saucers with dry natron — for the corners, after the ritual.

Time: evening, when nobody else is at home or everyone is sleeping. If in the cleansed space other people live — it isn't obligatory to explain to them the contents, the main thing is that they don't interfere.

STAGE I. PREPARATION OF ONESELF

Before cleansing the space — cleanse yourself. A dirty person dirties what he cleanses. This is the same principle as in the approach to the altar.

Full Wab (with natron — face, hands, mouth, feet). Clean clothing. Desirable — something simple, light, in which you don't work and don't communicate with the street.

Stand straight. Three deep breaths. On the exhale — release the daytime thoughts. Feel the spine as an axis.

Pronounce:

"I am — [name — Ren]. I stand in Ma'at. My Ib — is light. My word — acts."

(If you have a personal title in the line — name it here. If not — just the name is enough. The name — is already Ren, and Ren — is already half of the force.)

STAGE II. OPENING

Stand in the center of the space which you will cleanse. Face to the east — there, from where Ra rises. Light the candle.

Pronounce:

"Hotep, lord of the horizon. Hotep, conductor at the threshold. I, [name — Ren], open this hour for the work of Ma'at.

The light of Ra — is in this candle. The presence of Anubis — at the threshold. Thoth records what will happen.

I came to cleanse this place — not by my force, but by the force of Neteru, whose servant I stand.

The channel is open."

STAGE III. DIAGNOSTICS

Don't hurry. Before cleansing — feel.

Slowly walk through the space. Not fast. Hands slightly spread, palms open downward — like simple antennas.

Pay attention: — Where is heaviness, pressure, cold felt? — Where do you want to turn away or step aside? — Where is the air "thick," "stagnated"? — Where does the body react — goosebumps, an unpleasant tingling, light dizziness?

These — are the zones of accumulation. Remember them (or write down). They will be given special attention at the following stages.

Pronounce:

"Sia — open this place to me. Show me where the heavy has settled. Show me where the foreign is hidden. Show me where Isfet has put down roots. I see. I name. I act."

STAGE IV. BANISHMENT — THE CORE OF THE RITUAL

This is the central part. Here — four substeps one after the other. Don't skip.

The direction of bypass — AGAINST the clock. This is the direction of untying, destruction, banishment. In the Egyptian tradition this is very important: what's by the clock — is gathered, what's against — is scattered.

The route: Stand at the entrance door, face inside the home. Go to the right. The far wall. The left wall. Return to the entrance. The center. In each corner and in each "heavy" zone marked at stage III — a stop.

STEP 1. NATRON — A PHYSICAL BLOW TO THE DIRT

Take the spray bottle with natron water. Go by the route against the clock. In each corner — a pair of sprays on the walls and on the floor of the corner, the ceiling corner also don't forget.

In each corner pronounce:

"Necheri — the substance of Neteru. Dissolve what isn't from Ma'at. As natron dissolves the uncleanness of the body — so dissolve the uncleanness of this place. Isfet — you are named. You are dissolved."

STEP 2. FIRE — LIGHT IN THE CORNERS

Take the candle. Go by the same route, in the same direction. In each corner and in each "heavy" zone — bring the candle close to the wall (but don't burn the wallpaper!) and pronounce:

"The light of Ra enters this corner. The darkness of Apep — retreat. What was hiding in the darkness — is bared. What was hiding from the light — is banished. I see. You can't hide from one who carries the fire of Ra."

If the flame in some place behaves unusually — flickers, crackles, deviates to the side without a draft, unexpectedly flares up or, on the contrary, almost goes out — linger and repeat the formula twice. Remember this place: it will surface again later at the stage of restoration.

STEP 3. CENSING — DISPLACEMENT

Light frankincense or myrrh. The same route, the same direction. The smoke fills the space — what was empty after the banishment is filled with the divine. Nature doesn't tolerate a vacuum, and the subtle plane — also. If you don't fill it — what you drove out will return.

Pronounce once, at the beginning of the bypass with smoke:

"Senetjer — the breath of Neteru. Fill this place with the fragrance of Ma'at. Where Isfet was — let there be the fragrance of the temple. Where heaviness was — let there be the lightness of Hathor. Where fear was — let there be the steadfastness of Anubis.

This smoke — is a border. What's from Neteru — is fed by it. What's from Isfet — suffocates and leaves."

STEP 4. HEKA OF BANISHMENT — VOICE IN THE CENTER

Return to the center of the space. Face to the west — to Duat, there, where everything that exits from here will go.

This is the key formula. It's pronounced calmly, but with full certainty. Not a shout. Not a whisper. This is the voice of one who is speaking at home — the voice of the master of the space. In the Egyptian tradition this is called "the voice of Hu" — the voice to which reality obeys, because it itself is obedient to Ma'at.

Pronounce:

"Listen, space. Listen, walls, floor, ceiling, air and everything that may be in it.

I am — [name — Ren]. I stand here by the right of Ma'at. I speak by the right of Heka.

To everything that's from Isfet — I command: leave.

I'll name you, so that you don't hide: — Heaviness, settled from quarrels and anger — leave. — Trace of foreign will, directed here — leave. — Entity attracted by fear or pain — leave. — Remainder of a ritual conducted not in Ma'at — leave. — Thought-parasite circling in these walls — leave. — Energy of control, suppression and guilt — leave. — Everything not named, but present against my will — leave.

You have no food here. You have no shelter here. The light of Ra bares. Natron dissolves. Senetjer displaces. My word — seals.

By the name of Anubis, standing at the threshold — not a single force of Isfet will enter back.

Hesefe Isfet. Banished."

STAGE V. ESTABLISHMENT OF MA'AT

Banishment creates emptiness. Emptiness is dangerous — it attracts back what was banished. Therefore immediately after the banishment the space needs to be FILLED with the correct.

Now bypass the space CLOCKWISE. This is the direction of creation, of establishment of order. The route is mirrored: from the entrance to the left, around, back to the entrance, to the center.

Take the bowl with clean water (not natron — precisely clean) and sprinkle the water on the walls, on the floor along the way. Don't pour — slightly sprinkle with the hand or a twig.

Pronounce once, at the beginning of the bypass:

"The waters of Nun — primordial, clean, before-everything — fill this place with the potential of a new beginning. As Ra rose from Nun on the first day, so let in this place every day be the first. Cleanly. Freshly. Full of possibilities."

In each corner — a short stop. In each corner — a short formula. The corners with the Egyptians correspond to the four sides of the world and are connected with the four Sons of Horus — the guardians of the sides:

"EAST. Imsety stands in the east. Under the defense of Isis. Keeps the life force of this place."

"SOUTH. Hapy stands in the south. Under the defense of Nephthys. Keeps the breath of this place."

"WEST. Duamutef stands in the west. Under the defense of Neith. Keeps the ability of this place to process all the heavy."

"NORTH. Qebehenuf stands in the north. Under the defense of Serket. Keeps the cleansing of this place — everything unneeded is led out."

(If in your room the sides of the world aren't very clear — nothing terrible. Distribute the corners by the four sides as convenient: "the entrance" conditionally east, "the opposite wall" — west, the remaining two corners — south and north. The precision of the magnetic compass isn't the main thing here; the main thing is that each corner now has a name and a guardian.)

After the bypass — return to the center. Pronounce:

"The four Sons of Horus stand on the sides. The four Goddesses-Patronesses — behind them.

This place — is cleansed. This place — is defended. This place — belongs to Ma'at.

Ma'at semen. Ma'at is affirmed."

STAGE VI. SEALING OF THE THRESHOLD

Go to the entrance door. This is a border. Here stands Anubis — Khenti-Amentiu, "the one standing before the Westerners," the one who knows everyone who enters and who exits.

Wet a finger in the natron solution. Draw an unbroken line along the door frame: from below upward along the left side, along the upper crossbar, from above downward along the right side. One contour, without lifting the finger. If the line physically quickly dries out — this is normal, it remains on the subtle plane, not on the wood.

Pronounce:

"Anubis, standing before the Westerners, you, knowing everyone who enters and exits — stand at this threshold.

He who enters with Ma'at — let him enter freely. He who enters with Isfet — let him be stopped. He who carries foreign will against those living here — let him meet you at the threshold.

This home is sealed by the name of Anubis. This home is defended by my word.

Sehetep seba. The threshold is sealed."

If in the cleansed space there are windows — draw the same natron line along each window frame. A short formula for each window:

"Sealed. Ma'at inside. Isfet outside."

STAGE VII. GRATITUDE AND CLOSING

Return to the candle. It's still burning.

Pronounce:

"I thank Ra — for the light that bared the hidden. I thank Anubis — for the watch at the threshold. I thank Sekhmet — for the fire that burned the unclean. I thank Hathor — for the fact that the place was filled with joy. I thank Thoth — for the record of this hour. I thank the Four Sons of Horus — for the defense of the sides.

The ritual is completed. The space is clean. Ma'at is affirmed. Hotep."

The candle — extinguish with the fingers or with the lid of a snuffer (don't blow out with the mouth — this is a bad habit: the breath which just now carried Heka, mustn't extinguish the fire of Ra). The frankincense — let it burn down by itself.

AFTER THE RITUAL

Several practical things.

The concluding Wab for yourself — wash hands and mouth with natron one more time. You were just now in dense contact with what you were driving out; you have to wash off this last film from yourself.

The natron solution which you sprayed and sealed the threshold with — leave by the door for the night in the same bowl. In the morning — pour out onto the earth (on the street, in the front garden, under a tree), not into the sewer. If you live in an apartment and there's no earth nearby — pour into the flowing cold water in the sink, having opened the tap.

If you placed saucers with dry natron in the corners — change once a week. The used natron is thrown away, not poured back into the jar.

Write down the sensations after the ritual and the dreams of the following night. Dreams after such work are often telling. Sometimes you dream of what was banished — this is normal, this is "leaving." Sometimes you dream of calm, a clean home, a bright place — this is also normal, this is a signal that it went well.

And — don't repeat the full ritual often. This is a serious procedure, and too frequent repetition devalues it both for you and for the space. Once a month on the new moon — is quite enough for regular cleansing. Additionally — only on a concrete occasion.

SHORTENED VERSIONS

The full ritual — is an hour and a half — two of calm work. There isn't always so much time and so much strength. Therefore — two shortened versions for the everyday.

WEEKLY CLEANSING (5–10 minutes). Preparation of oneself (short Wab) → natron with spray bottle through the corners against the clock → Heka of banishment in the center (only stage IV, step 4) → sealing of the threshold with natron (stage VI, without the formula about windows).

EMERGENCY CLEANSING (1–2 minutes). If there's neither time nor materials, and it's needed right now. Stand in the center of the space. Pronounce the Heka of banishment (stage IV, step 4) and the sealing of the threshold (stage VI) — by voice, without materials. Heka works by word. Materials amplify, but aren't obligatory.

SEVERAL IMPORTANT NOTES

The voice has meaning. Heka — isn't a whisper and isn't a shout. This is authoritative pronouncement, the voice of one who has the right to speak here. The voice of the master of the home, who is at home. If you pronounce the formula uncertainly, quietly, as if apologizing — the formula doesn't work. If you shout with strain — also doesn't work. Between these extremes — a firm, calm, even voice.

The direction of bypass can't be confused. AGAINST the clock = untying, banishment. CLOCKWISE = creation, establishment. If confused — you'll gather back what you just drove out.

This ritual is safe for living space. It doesn't call entities — it banishes and defends. It can be conducted in the presence of a sleeping child (more quietly, but with the same inner force). After it usually one sleeps very well.

If the ritual "didn't go" — the formulas are pronounced with difficulty, the voice trembles, the candle keeps going out, you forget the order of steps — stop. This is a signal that either you yourself aren't in a state for such work (tired, sick, not in Wab), or the space is resisting and the work requires a different level — possibly, the help of a person whose practice is longer and more stable. Don't break through by force. The force here — isn't in pressure, but in precision.

A SMALL RULE

Natron — isn't a dietary supplement and isn't a cosmetic product. You don't need to "eat it for health" or smear it on the face instead of cream. This is a ritual substance. It is used strictly in the context of the practice: before address to Neteru, before offering, for cleansing of the altar and space. If you use it as a

"useful product" — it'll stop working as *necheri*. The channel works precisely through conscious intention, and not through a chemical formula.

When you reach for *natron* — for a second stop and pronounce to yourself: "Now I am entering cleanliness." This is already enough. The channel will open.

WAB: DAILY PREPARATION

There is in the Egyptian tradition a word — *Wab* (*wab*). Literally it translates as "clean," but the meaning is broader. It isn't hygiene and isn't a moral category. It is a state in which you can approach the altar and turn to *Neteru* so that this would be an address, and not an imitation.

The most precise comparison I know — is the sterility of the hands of a surgeon. The surgeon washes his hands before the operation not because dirty hands are "sinful" or "unethical." He washes because non-sterile hands will kill the patient. Sterility here — is a condition of work, and not a virtue.

Wab — is the same. A dirty channel distorts the signal. Not because *Neteru* will be offended at the dirty one. But because through interference it's impossible either to hear or to transmit.

In the ancient temple *Wab* included much: ablution in the Sacred Lake four times a day, shaving of the head and body, white linen clothing, refusal of meat and alcohol for a day before the ritual, abstinence from sex on the days of service. A whole separate caste of priests — the *Wab*-priests — existed only for the sake of supporting the ritual cleanliness of the temple and the servitors. This says how seriously they took this.

A modern person living in an ordinary city apartment can't (and shouldn't) reproduce the full temple *Wab*. A shaved head, four ablutions a day and white linen every day — is a format that requires a temple and a community, and not a one-room apartment.

But the principle — remains. Before contact with *Neteru* — cleanse the channel. This is precisely the morning preparation for work with the altar. With me it takes five-seven minutes and is built into that very morning assembly which was spoken of in the second chapter.

MINIMAL DAILY WAB

This is what I do every morning. Nothing complicated — but regular.

Step 1. *Natron* water.

A pinch of basic *natron* in a cup of warm water. Dissolve with a spoon. This will be enough for the whole morning.

Step 2. Rinsing of the mouth.

Take natron water into the mouth. Rinse calmly, without hurrying. Spit out (don't swallow). Can repeat twice, if it seems that it's needed.

This isn't "the hygiene of the oral cavity." This is the cleansing of that instrument with which you will speak — with Neteru, with yourself, with the world. In the tradition this is called Wab ra — "clean mouth."

A short formula to oneself:

Wab ra. My mouth is clean. My word will pass without distortion.

Step 3. Washing of the face and hands.

Wash the face with natron water. Then — the hands up to the elbows. Not fast, not "to get done with it," but attentively. This movement — by itself is a ritual.

Step 4. Washing of the feet.

This is the point which is often omitted, and in vain. The feet — are what we stand with on the earth. That through which enters into us what we stand on. To wash the feet with natron water — in the bathroom, under the tap, in a basin. The form isn't important, the action itself is important.

A short formula:

Wab redwi. Clean feet. What was — left with the water. I stand on the earth of Geb clean.

Step 5. Points of force (short version).

Wet the fingers in natron water and touch four points in turn: — the forehead (between the brows) — clarity of mind; — the base of the neck behind — connection with Ba; — the left wrist — defense of Ka; — the right wrist — strength.

At each point — one word to oneself:

Necheri. Wab.

Step 6. The general formula.

Standing before the altar, face approximately to the east (if the apartment plan allows — precisely to the east; if not — there, where you have the altar):

The water of Nun with necheri — cleanse me. As Ra is washed in the waters of Nun each night and emerges renewed — so also I. Wab. Wab. Wab.

The triple "Wab" — three levels: body, Ka, heart-Ib.

After this you can make the morning offering, pronounce the formula of thousands and address Neteru. The channel is clean — connection will be.

FIELD WAB — WHEN THERE'S NO ALTAR AND NO NATRON

There are situations when none of this is. A trip. A hotel. A foreign apartment. A morning on the road.

The minimum that works always: — find any clean water (tap, bottle); — wash hands and face; — touch the forehead with wet fingers and say to oneself: "Necheri. Wab"; — stand (or sit) face approximately to the east; — a short mental address to Neteru: "I am on the road. I am with you. The channel is holding."

This is enough. Neteru aren't tied to the altar. The altar — is an amplifier and an anchor, and the connection — is in Ib (in the heart), and it doesn't need geography. The ancient priests on military campaigns and trade expeditions did exactly so: water from any source + formula + intention. Nun — is everywhere, where there's water.

STRENGTHENED WAB — WHEN IT'S NEEDED

There are days when the ordinary morning Wab is little. I'll list, so that you know that this happens: — a day after a serious conflict or a heavy conversation; — a day after contact with a heavy person or a heavy place; — a day in which you slept badly and clearly feel that you are "carrying on yourself" something; — a day before a serious meeting, before an important practice, before a trip to a place to which there's internal tension; — certain days of the year — those that in the Egyptian calendar are marked as difficult (this is already a separate topic that I won't touch on in this book — too much for an introduction).

On such days a full ablution with natron is done (not just washing — but with immersion, in a bathtub or by pouring), censuring with frankincense or kyphi, and a longer formula of defense. This takes 15–20 minutes and works as a full-fledged "armor of the day."

But this is already a superstructure. If the basic daily Wab isn't done — no superstructure will help. First the base is set. Minimum — five minutes in the morning, every day, without skips. Especially on days when you don't want to. Especially then.

— — HEKA OF RECOGNITION: A ONE-TIME LINE BEFORE THE DAILY PRACTICE — —

Before we pass to the morning and evening Heka — to the daily channel which you will open and close every day — one more thing needs to be done.

Once. Before the channel opens for the first time.

The thing is this. The altar stands. There's natron. Wab you have mastered — the body is cleansed every morning. But Wab cleanses only the body. Today's accumulated density. What has stuck on the physical level.

And there is also Ib. The heart. What in the Egyptian anthropology is — the main organ not of the body, but of the soul. The very Ib which is laid on the scales of Ma'at after death. On one pan — it, on the other — the feather of Ma'at. If Ib is heavier than the feather — Ammit. If lighter or equal — exit into Duat as Akh.

And this Ib — is already accumulated with you. Not for today's day. For all the life up to this moment. Every not fully honest action, every word pronounced for harm, every decision which you inside yourself knew as wrong and still did — all this lies on Ib. As stones.

You can every morning excellently do Wab, open the channel with Neteru, say the morning Heka — and the channel will all the same work like through a dirty filter. Because you are opening the fresh, not having sorted out with the old. This is like moving into a new home without having sorted out the things from the old one. They are still with you, in boxes, in the corners, and take up space, and smell.

Therefore — once. Before you begin the daily practice. Do the Heka of Recognition.

In the Egyptian tradition this is called Djed Ma'at en Ib — "to speak the truth with the heart." The roots of this practice — are in the 125th chapter of the Book of the Dead, in the so-called "Confession of Negations" (or "Hall of Two Truths"). There the deceased before the judgment of Osiris pronounces forty-two negations: "I did not kill," "I did not steal," "I did not lie," "I did not defile," and so on.

These forty-two negations — are a map of forty-two ways in which a person can weigh down his Ib. And their posthumous function — is the last chance to pronounce the truth before the weighing.

The Heka of Recognition does the same thing — only DURING LIFE. And not in the form "I did not do," but in the reverse form: I DID. Concretely. By name. Before Ma'at, Anubis and Thoth.

Why turn it over?

Because negation works only when it is the truth. If the deceased Egyptian said "I did not lie," but actually lied — Ma'at saw this. And Ib became even heavier. Therefore first — name what was. Recognize. Concretely. Without "but." And only after this the negations will work.

HOW THIS WORKS

A named stone becomes lighter. This isn't magic. This is the work of consciousness.

While the act is hiding inside — in shame, in suppression, in "well alright, let's forget," in "I'm not like that, that wasn't me" — it hangs as weight. Its force is in that it isn't named. Name it — and it stops being a shadow. It becomes a fact. A fact can be carried. A shadow — can't.

In this is the main difference of Egyptian recognition from Christian confession. Here there is no priest who releases sins. Here there is no "forgiven." The stones don't disappear anywhere — they become visible, and therefore stop dragging you down.

You become not "sinless." You become HONEST.

And from this moment — from this naming — the channel with Neteru opens cleanly.

PREPARATION

Time: evening, silence. Best of all — a day off or Friday evening, when ahead there's a day which can be spent in calm. Don't do on the run.

State: sober. No alcohol two days before and one day after. This is important — alcohol mixes Sia (distinction) and Ka (life force), and the formula may go not where intended.

Wab: full ablution with natron. Rinsing of the mouth. Face. Hands. Feet. If possible — a full shower, also with natron.

Before the altar of the 12 Neteru (if there is one) or just in a clean quiet place.

Candle. One. Light it.

Posture: sitting straight. Both hands on the chest, on Ib. Close the eyes. Several deep breaths.

In advance: think. Not during the Heka — but BEFORE. Sit down a day before this, take a sheet of paper (or just sit in silence) and walk through your life. Not through all of it — through what surfaces by itself. What you remember and are ashamed of, suppress, don't like to recall. What you wouldn't tell anyone. What you know about yourself, but have never named aloud.

Write down. Concretely. By names, by dates, by facts — as much as you remember.

These — are your stones. These stones you will name.

BY WHAT CATEGORIES TO GO

So that there's something to push off from, here are seven categories. You don't need to find something in each one forcibly. Where it is — it is. Where it isn't — it isn't.

1. WORD.

Where you spoke unjustly. Where you raised your voice as a weapon. Where you lied. Where you spoke half-truths, covered by half-truths. Where you slandered — even if the words were factually correct, the form was evil. Where you used the word to wound, humiliate, control. Where you promised and didn't do — and then pretended that you didn't promise.

2. BODY.

Where you defiled your body — with alcohol, substances, overeating, self-harm, casual sex without return. Where you brought yourself to a state in which you stop being yourself. Where you used the body against your mission.

3. CLOSE ONES.

Where you shouted at close ones. Where you manipulated. Where you used a child as an instrument in an argument with an adult. Where you didn't come when you were expected. Where you refused simple human support to those who had the right to expect it. Where you betrayed those who trusted.

4. WORK AND MONEY.

Where you violated agreements. Where you took what belonged to others. Where you took clients on the side. Where you knew that what you earn with — is the gray zone, and continued. Where you got into debts that you knew you wouldn't pay back. Where you promised to pay and didn't pay. Where you appropriated others' labor.

5. SILENCE.

Where you saw Isfet — and stayed silent. Where you knew that you needed to say, and didn't say. Where you hid cowardice under "this isn't my business." Where you agreed with what you didn't agree with inside. Where you watched as others suffered, and didn't intervene, although you could.

6. RESCUING.

Where you climbed in with unrequested help. Where you "helped" so that the person remained owing you. Where you used help as a way of control. Where you "rescued" because you needed to feel like a rescuer. Where you gave advice that wasn't asked for. Where you imposed your picture of the world on one who didn't request it.

7. RETURN INTO THE CAGE.

Where you knew that you needed to leave — and stayed. Where you knew that the relationships were destroying you — and continued. Where you knew that the work was killing you — and didn't leave. Where you knew that the system in which you stand is — Isfet — and you agreed with it because it was

convenient, habitual, frightening to start over.

You can find your own categories. This isn't a closed list. Ib knows what's in it.

The main rule is one: CONCRETELY. Not "I was a bad husband" — but "I then-and-then said to her then-and-then such-and-such words, and I know that they were unjust." Not "I conducted business badly" — but "I then-and-then took such-and-such sum without coordination." Concreteness — is the only form Ma'at accepts. Generalizations — are another form of hiding.

THE STRUCTURE OF THE HEKA

Six parts. In order. Without skipping.

I. CALLING OF WITNESSES

"Ma'at, whose feather is lighter than air — place the feather on the scales. I am ready to look.

Anubis — I stand before you not as a practitioner, not as one who wants into the line. But as a person whose Ib carries stones.

Thoth, who records the truth — record what I will now say. Only Ma'at. Without half-truth.

I, [name — Ren], stand before you. Not out of fear — out of honesty. My Ib is heavy. I want to name why."

II. NAMING OF THE STONES (DJED MA'AT)

This is the central part. By your sheet. By one stone at a time.

The formula for each stone — is the same:

"Before Ma'at, before Anubis, before Thoth — I name what lies on my Ib:

◆ I [concrete action, in first person words, in past tense — what exactly I did, to whom, when].

[One-two lines about what inside this action was untruth. Not justification — statement.]

This is — MINE. This lies on my Ib."

It's pronounced calmly. Don't cry (if you cry by itself — let it, but don't wind yourself up). Don't apologize. Don't justify. Don't explain "why it turned out so." Just: was — I name. Between stones — a pause. Inhale. The next.

If in the process something else is recalled that wasn't on the sheet — name it. Ib knows more than the hand managed to write down.

Don't hurry. This part may take twenty minutes, thirty, forty. As much as needed — as much as needed. Not a second less, not a second more.

Don't try to name "everything." To name everything is impossible. Name what came by itself. This is enough. Ib will understand.

III. RECOGNITION WITHOUT "BUT"

When the stones are named — the next formula. This is a very important part. Without it the naming doesn't close.

"I named my stones. Without "but." Without "she started first." Without "they drove me to it." Without "I was forced." Without "it wasn't so bad."

Concretely. By names. Before Ma'at.

These stones — are mine. With other people — are theirs. With me — are mine. Each carries his own.

I don't shift. I don't hide. I SEE."

IV. REQUEST FOR LIGHTENING

"Ma'at — I named my stones. I don't ask to remove — I ask: let the named become lighter.

Anubis — you know my Ib. You saw the stones before I named them. Now I have named. Help me carry honestly.

Thoth — you wrote it down. Let the record be the line: until this day — the old me. After this day — the one who sees his stones.

Sekhmet — if in my body there's a trace from what I hid — let the naming be the beginning of cleansing."

V. OBLIGATION (DJED WAHEM)

This is the most important part. Without it everything that was before — is just confession. With it — is a line.

The obligation is built not as "I will never again do anything bad." This is an empty promise, nobody will keep it. The obligation is built as "I will SEE my stones — right as they appear — and NAME them."

Template:

"I, before Ma'at, promise:

When I err — I will name the error. Not in 15 years. At once. Concretely. With a period.

I won't hide the stones from myself. What I see — I name. What I named — I don't repeat mechanically a second time.

If I again do what I named today — I will name it again. And again. As many times as is needed, until the pattern dissipates.

I will see BOTH pans of the scales. Mine — honestly, without diminishment. The other's — without a finger.

This is not a promise to be sinless. This is a promise to SEE MY STONES and name them — before they become invisible.

Ma'at — is a witness. Anubis — is a witness. Thoth — wrote it down."

Here also by desire you can add concrete obligations connected with what you just named. For example: if you named a problem with alcohol — give a concrete obligation about alcohol. If you named a tendency to unrequested help — give an obligation not to climb in until asked.

Not more than three-four concrete ones. Otherwise this will be a list which you won't keep, and then the obligations themselves will lie as stones.

VI. SEALING

Hands on Ib. Three deep breaths.

"My Ib — is lighter than it was. Not because the stones are removed — but because the stones are named.

I — am not sinless. But I — am honest. My Ib — is on the scales. On it — is only the truth.

Sehetep. Sealed."

Exhale. Remove hands from the chest. Silence. The candle — burns down or is extinguished consciously.

Several minutes just sit. Don't get up at once. Let it live through.

AFTER THE HEKA

Several important things about what's further.

The first — what you will feel. Differently. Someone — relief, as if a weight was lifted from the shoulders. Someone — on the contrary, heaviness, as if all the named stones suddenly became visible in full stature. Both are normal. Relief comes at once. Heaviness — comes first, and through it passes lightness.

The second — the next morning. This is the first morning of your real daily practice. Not before the Heka of Recognition, but after. The morning Heka (which will be described further) opens the channel with Neteru — and now this channel opens cleanly. This is a completely different feeling than if you had started with the morning Heka at once, bypassing Recognition.

The third — repetition. The Heka of Recognition isn't done often. Once — a big line before the start of daily practice. Further — only if something new and large has accumulated that itself asks for naming. But this is no longer "a confession of life," but pinpoint work: one action — one naming.

You don't need to do it every week. You don't need to do it for every irritation. To constantly "confess" — is another form of trap: instead of stopping doing the wrong, the person gets used to beautifully naming it and continuing. This is a pattern. Ma'at sees it.

The fourth — what's not allowed.

You can't name others' stones. This isn't a confession for all your family. Not "mom was wrong" and "the wife drove me to it." Only your own. Others' stones — aren't your business. Even if objectively with others there was more untruth. This is their Ib, not yours.

You can't name thoughts. Only actions. Words, deeds, inactions — yes. What you thought and didn't do — no. Ma'at weighs what came outside. The internal — is yours, and it's your work on yourself, but this isn't the Heka of Recognition.

You can't name what wasn't untruth. If you divorced — this isn't a stone. This is your right. If you quit a bad job — this isn't a stone. If you refused a person who demanded more than he had a right to — this isn't a stone. Recognition — is about where you yourself violated Ma'at. Not about where you felt bad.

And the last. After this Heka write down the date. Not the stones themselves — they are said and written down by Thoth, they are no longer needed on paper. But precisely the date. This will be your reference point. Until this date — the old you. After this date — the one who sees his stones.

And from this day — every morning open the channel. Every evening — close. About this — further.

When the altar stands, there's natron, Wab is done — comes the fourth step. Possibly, the most important of all.

This is the pronounced word.

In the Egyptian tradition for this there's a separate concept — Heka. Most often it's translated as "magic," but this isn't magic in our everyday sense. Heka — is the force of a word pronounced in the right place, at the right time, by the right person.

Heka was so important for the Egyptians that it has its own Neter — also by the name Heka. The god of the pronounced word. Through Heka Atum created the world. Through Heka the priest each morning raises Ra into the sky. Through Heka the deceased passes the halls of Duat.

If Wab prepares the body and the field — Heka opens the channel. These are two parts of one practice. With cleanly washed hands you stand before the altar — and pronounce the words through which the Forces hear you and answer.

Without Heka, Wab — is just hygiene. Without Wab, Heka — is just muttering. Together — is the daily connection with the line.

In my practice Heka is done twice a day: the morning one — opens the day, the evening one — closes. Each takes 2–3 minutes. This is the smallest thing you can give to the line. And this is the base without which everything else sags.

Further I'll give both formulas. First — my personal one, as an example, because I every day say precisely these words, and they are alive for me. Right after — the general template by which you'll write your own. It makes sense to start with the template, and in several months of practice you'll notice that the formula itself starts "tuning" to you — some words leave, some are added. This is normal. So it should be. Heka — is a living instrument.

A small note about the order. In Appendix B the 12 Neteru are placed on the altar in one order — this is the order of geometry: peak, rows, pairs. In the Heka the order is different — this is the order of address, by the logic of the text, by how the Forces naturally fold into speech. Don't be frightened that they don't coincide. The altar — is space. Heka — is time. These are different axes.

MORNING HEKA — OPENING OF THE DAY

When read: after Wab, before offerings. That is, you are already washed with natron, the body is clean, the field also. You stand before the altar.

How to stand: face to the east, in the direction of Akhet — the horizon, the place of Ra's birth. If in the room there's no eastern wall or window — mentally turn to the east. The intention is important, not the geometry of the apartment. Palms raised up — this is the ancient gesture of Ka. Open palms — open channel. Breathe evenly, without tension. Silence two-three seconds before the start.

The structure of the morning Heka is simple: 1. Greeting of Ra — meeting of light. 2. Address to Ma'at — the setting of the day. 3. Address to Osiris — connection with the Duat of the night. 4. Address to Isis, Nephthys, Anubis — the gathering of forces after the night. 5. Address to Thoth, Geb, Nut, Hathor, Ptah, Sekhmet — to each its own request for the day. 6. Address to one's own Ka. 7. Closing of the formula — standing in the circle of the Twelve. 8. The word "Nefer" — "good, executed, completed in beauty."

VERSION 1. MY PERSONAL MORNING HEKA

Praise to you, Ra, at your rising! You exit from Duat as Khepri. You defeated Apep. You are alive. You shine. I go out with you. A new day — a new light.

Ma'at, daughter of Ra, stand before me. Let each of my words today be maa-kheru. Let each action be weighed on your scales. I go by your path. I — am your priest.

Osiris, I passed through your halls this night. What you showed me — I remember. What you hid — I accept. You are alive in Duat. I am alive on earth. We are connected.

Isis, winged one, who gathered everything from fragments, gather my forces for this day. What scattered in sleep — return.

Nephthys, you saw everything that came at night. What was false — you recognized. What was true — you let through. I thank you.

Anubis, my guide. You led me through the night. I returned. I am whole. Lead me also by day — through every threshold, through every border, through every decision. I am — Hem-Neter en Anubis. I am — your priest.

Thoth, lord of words, give me clarity of mind and precision of speech. What I write today — let it be worthy of your feather.

Geb, earth, I stand on you. Give me support and stability. Whatever comes today — I stand.

Nut, sky, you gave birth to Ra this morning. Give me expanse and height of vision.

Hathor, mother who gave me a voice, let my Heka today be strong. Let each word carry the vibration of life.

Ptah, architect, what is conceived in Ib — let it manifest in the world. I am building. Give me the mastery and patience of a builder.

Sekhmet, Eye of Ra, warrior, give me strength for what requires strength. Give me precision for what requires precision. Burn out in me what hinders serving Ma'at.

For my Ka, alive, whole: a new day. New light. New strength. Arise — we are one.

12 Neteru stand around me. 2 on the Peak. 5 Fathers. 5 Mothers. Ra shines. Ma'at leads. Anubis is near. Thoth records.

The day is open. I exit from Duat. I serve.

Nefer.

VERSION 2. THE GENERAL TEMPLATE FOR YOU

This is the same structure, but without my personal title and without references to my concrete task. From this template you either start directly, or rewrite it in your own words — this is normal and even desirable. The main thing — to preserve the order and the logic.

Praise to you, Ra, at your rising! You exit from Duat as Khepri. You defeated Apep. You are alive. You shine. I go out with you. A new day — a new light.

Ma'at, daughter of Ra, stand before me. Let each of my words today be maa-kheru — true of voice. Let each of my actions be weighed on your scales. I go by your path.

Osiris, I passed through your halls this night. What you showed — I remember. What you hid — I accept. You are alive in Duat. I am alive on earth. We are connected.

Isis, winged one, gather my forces for this day. What scattered in sleep — return.

Nephthys, you saw everything that came at night. What was false — you recognized. What was true — you let through. I thank you.

Anubis, guide. You led me through the night. I returned. I am whole. Lead me also by day — through every threshold, through every border, through every decision.

Thoth, lord of words, give me clarity of mind and precision of speech.

Geb, earth, I stand on you. Give me support and stability.

Nut, sky, you gave birth to Ra this morning. Give me expanse and height of vision.

Hathor, mother who gave me a voice, let my speech today be clear. Let each word carry life.

Ptah, architect, what is conceived — let it manifest. I am building. Give me mastery and patience.

Sekhmet, Eye of Ra, warrior, give me strength for what requires strength. Give me precision for what requires precision. Burn out in me what hinders serving Ma'at.

For my Ka, alive, whole: a new day. New light. New strength. Arise — we are one.

12 Neteru stand around me. 2 on the Peak. 5 Fathers. 5 Mothers. Ra shines. Ma'at leads. Anubis is near. Thoth records.

The day is open. I exit from Duat. I begin.

Nefer.

After the pronouncement — lower the palms, bow to the altar. Further go the offerings to the 12 Neteru (bread and water with the pronouncement of the general formula — about a thousand geese, a thousand loaves, a thousand jugs of beer and a thousand jugs of wine). And only then — transition to the affairs of the day.

Time for the whole morning Heka: 2–3 minutes.

EVENING HEKA — CLOSING OF THE DAY AND DEFENSE FOR THE NIGHT

When read: before sleep, after a short evening Wab (wash face and hands with natron water). You stand before the altar.

How to stand: face to the west, in the direction of Amentet — the side of Duat, where Ra goes in the evening. Palms at the level of the chest, opened forward — this is a gesture of defense and simultaneously of opening. Breathing calm, slowed.

The structure of the evening Heka — is almost mirror of the morning one, but with other accents. The morning opens; the evening closes and places defense:

1. Farewell to Ra — he leaves into Duat. 2. Ma'at — to weigh the day. 3. Osiris — to enter his lands with him together. 4. Isis — to gather forces for sleep. 5. Nephthys — the guardian of the rear. 6. Anubis — the main defensive formula of the night. 7. Thoth, Geb, Nut, Hathor, Ptah, Sekhmet — to each its own request about the night. 8. Ka — gratitude to the body for the day lived. 9. Closing — the circle of the Twelve as defense. 10. Nefer.

The most important block here — is Anubis. Precisely through him is placed the border for everything that comes at night. This is also that "defense of the channel" which was spoken of in all this chapter — but in concentrated form, right before sleep.

VERSION 1. MY PERSONAL EVENING HEKA

Ra, your day is completed. You enter into Duat — and I enter with you. The light of this day was your gift. I accept it.

Ma'at, weigh my day. What was in agreement with you — let it strengthen. What was Isfet — let it remain behind the threshold of the night.

Osiris, I return into your lands. You rule in Duat. I — am your priest, passing through your halls each night.

Isis, stretch your wings over me. Gather my forces, as you gathered Osiris. What scattered during the day — let it gather in sleep.

Nephthys, guardian of my rear, look into the shadow behind me. What is hidden — let it not approach unnoticed.

Anubis, my guide. I — am Hem-Neter en Anubis. I enter into Duat under your defense. Nothing enters into my space without my permission. Not foreign fear. Not foreign will. Not a hungry spirit. Not a lying voice. You know your own. You know the foreign. The foreign won't pass.

Thoth, record this day into my eternity. What was important — preserve. What was empty — release.

Geb, the earth beneath me, give me peace of body. Nut, the sky above me, give me expanse of sleep.

Hathor, mother who gave me Heka, let my dreams be clean, like your milk.

Ptah, architect, what I build by day — let it continue to be built at night in the workshop of my Ka.

Sekhmet, warrior, Eye of Ra, stand at the entrance. What doesn't belong to me — let it burn in your flame.

For my Ka, alive, whole: the day is lived. You are fed. Sleep — we are one.

12 Neteru stand around me. 2 on the Peak. 5 Fathers. 5 Mothers. Anubis leads. Sekhmet guards. Nephthys looks into the shadow.

Duat is open. I enter. I am defended.

Nefer.

VERSION 2. THE GENERAL TEMPLATE FOR YOU

The same structure, without my personal title. The defensive block of Anubis — is the main one; it's better to leave it almost without changes, because this is an established formula.

Ra, your day is completed. You enter into Duat — and I enter with you. The light of this day was your gift. I accept it.

Ma'at, weigh my day. What was in agreement with you — let it strengthen. What was Isfet — let it remain behind the threshold of the night.

Osiris, I return into your lands. You rule in Duat. I pass through your halls.

Isis, stretch your wings over me. Gather my forces, as you gathered Osiris. What scattered during the day — let it gather in sleep.

Nephthys, guardian of my rear, look into the shadow behind me. What is hidden — let it not approach unnoticed.

Anubis, guide. I enter into Duat under your defense. Nothing enters into my space without my permission. Not foreign fear. Not foreign will. Not a hungry spirit. Not a lying voice. You know your own. You know the foreign. The foreign won't pass.

Thoth, record this day into my eternity. What was important — preserve. What was empty — release.

Geb, the earth beneath me, give me peace of body. Nut, the sky above me, give me expanse of sleep.

Hathor, mother, let my dreams be clean, like your milk.

Ptah, what I build by day — let it continue to be built at night in the workshop of my Ka.

Sekhmet, warrior, Eye of Ra, stand at the entrance. What doesn't belong to me — let it burn in your flame.

For my Ka, alive, whole: the day is lived. You are fed. Sleep — we are one.

12 Neteru stand around me. 2 on the Peak. 5 Fathers. 5 Mothers. Anubis leads. Sekhmet guards. Nephthys looks into the shadow.

Duat is open. I enter. I am defended.

Nefer.

After the pronouncement — fold the palms to the chest, bow to the altar. The candle is extinguished (if it was lit). You go to sleep.

Time for the whole evening Heka: 2–3 minutes.

WHAT IS IMPORTANT TO UNDERSTAND ABOUT HEKA

Several practical things that will save you years of standing in place.

The first. You don't need to read from the sheet your whole life. The first weeks — yes, keep the text before you, read calmly, without hurry. In a month or two you'll notice that you pronounce it already by memory, without looking. This is normal. Heka enters the body, becomes part of your rhythm, like brushing teeth in the morning. From this moment it works for real.

The second. Adapt to yourself. If the word "priest" is awkward for you — replace with "servant," or "one going by the path," or remove altogether. If you have another profession and Thoth for you isn't about writing, but about, say, programming — well then write so: "Thoth, lord of precise systems, give me clarity of code." This is normal. Neteru aren't offended by modern words, if the intention is clean.

The third. You can't skip altogether. This is the base. If you are tired and there's no strength for the full version — do the short one. Approach the altar. Bow. Pronounce mentally: "Twelve are with me. Ra shines. Ma'at leads. Anubis is near. Thoth records. The day is open" (in the morning) or "Twelve are with me. Ra is in Duat. Anubis leads. The foreign won't pass. I am defended" (in the evening). This takes 20 seconds. This is already Heka, because it's pronounced and because you are standing before the altar.

What shouldn't be — is two-three days of full silence. The channel doesn't love silence. If you stopped speaking — it'll start going deaf.

The fourth. Over time the formula will "tune" to you. Your own additions will appear. Some lines will leave — because for you they are dead. Some will strengthen. This is precisely the moment when the formula becomes alive. Don't be afraid to change it. Be afraid of its freezing.

The fifth. This isn't a prayer in the Christian sense. In Christian prayer you ask God. In Heka you — stand in the line and pronounce a formula through which the line manifests. These are different things. Heka is closer to the pronouncement of an incantation than to a plea. This isn't "O Lord, help." This is "by the name of Ma'at — let it be so." Do you feel the difference? You — are a link through which the formula sounds. You — aren't a petitioner. You — are the voice of the line.

And the last, the main one. The morning Heka and the evening Heka — these aren't two separate texts. These are two sides of one circle. In the morning you open the channel, you go out into the day. In the evening you close the channel, you leave into Duat. Between them your day passes — but the circle is closed, and as long as it's closed, you are inside the line.

This is precisely "the constant channel with the Forces" about which the speech went in Chapter 2. Not "sometimes I prayed — sometimes I didn't." But — every morning opened, every evening closed. Two hundred cycles a year. A thousand cycles in five years.

And then defense stops being a separate task. It becomes the background in which you live.

HEKA OF CLOSING OF PARASITIC CHANNELS

The morning and evening Hekas — are the background. Doors that open and close every day. But sometimes a non-background practice is needed — a pinpoint operation. When between you and a concrete person hangs a channel through which from you is being pulled — attention, force, nerves, time, money, meaning — and in return nothing comes. Or comes what you don't need.

A channel — isn't a metaphor. It's a real structure on the subtle plane through which the exchange of Ka goes. With healthy relations the channel works in both directions: you give — to you comes; to you they give — you return. Balance. Ma'at.

A parasitic channel works in one direction. From you — to them. Without return. Sometimes for years. Sometimes for decades. And you feel this as incomprehensible tiredness, as "why is it bad with me after communication with this person," as "I'm again thinking about him, although I don't want to," as dreams in which this person comes and demands something.

In the Egyptian tradition for such cases there's a separate Heka — Seher Wedjat Isfet, "Banishment of False Connections." This is a surgical operation. Not revenge. Not a curse. Not the magic of evil. This is a rupture of the channel that violates Ma'at — and the preservation of what doesn't violate Ma'at.

I'll tell how I do it and give a general template which you'll be able to adapt to your situation.

IMPORTANT — two scenarios.

There are two different types of rupture, and they need to be immediately distinguished.

SCENARIO A: FULL CLOSING. When no legitimate connection between you and this person exists. A former partner without common children. A former friend who turned out to be not the one. A former employee who left with an offence. A distant relative who pulled the resource under the brand of kinship. Just a person with whom communication ended — but the channel for some reason hangs. Here the channel is cut fully. Without remainder.

SCENARIO B: SEPARATION OF CHANNELS. When between you there's a legitimate, blood, parental connection that can't be ruptured — but at the same time the same person also pulls from you by a parasitic channel. A former wife with whom you have a common child. Parents who manipulate, but at the same time remain your parents. An adult child who demands not as a son, but as a controller. A brother, a sister — anyone with whom you are really connected by a Ma'at-channel of blood or the Mut-principle, and simultaneously — an Isfet-channel of demands. Here the work is subtler. The channel of blood, of parents, of kin — DON'T TOUCH. Only the parasitic channel is closed. This isn't "refusing the mother" — this is "refusing that part of relations which is Isfet."

To understand which scenario is yours, is needed BEFORE the Heka. Not during. Sit down, think honestly: is there something here that is Ma'at? Blood? A child? A debt by the kin line? If there is — scenario B. If there isn't — scenario A.

If you doubt — take B. Anubis will sort it out. He is the master of distinction. To cut too much is worse than too little.

WHEN AND HOW

Time: evening, after sunset. Ra has gone into Duat, the border between the worlds is thin, the cut-off goes there — and doesn't return.

State: calm. Not anger. Not offence. Not alcohol. If inside it's still boiling — postpone. Anger — is Ka-energy, and a parasitic channel can use it as fuel for restoration. Calm — the channel doesn't get energy — the channel dies.

Preparation: 1. Wab (as in the morning practice — rinse the mouth with natron solution, wash the face and hands). 2. Before the altar of 12 Neteru (if there is one) or just a clean calm place facing west. 3. Light a candle. 4. Posture: standing, feet straight, hands along the body, palms opened backward — gesture of releasing. 5. Three deep breaths.

The name — is obligatory. In the Heka of closing of a channel, precise identification — is half of the work. Ren — the name — ties the formula to a concrete person. Without Ren the Heka may catch not the one you meant. Therefore everywhere where in the formula stands [Name] — name the full name and surname of that person aloud. If you know the patronymic — better with the patronymic. If you know the date of birth — mentally hold it in your head.

THE STRUCTURE OF THE HEKA (GENERAL)

I. CALLING OF WITNESSES. Anubis — the master of distinction, the one who knows which thread is which. Sekhmet — the warrior, the one who burns what is cut. Thoth — the recorder: what is recorded as closed, that doesn't exist anymore. Ma'at — confirming: this isn't revenge, this is the restoration of balance.

II. THE IMAGE. Each one has his own. With me — an airplane in which I am the pilot, 12 Neteru — the crew, and in the passenger seats sit those who didn't buy a ticket. With you it can be a ship, can be a home, can be just a closing door. The main thing — the image has to be yours. Not invented, but the kind you see.

III. CLOSING OF THE CHANNEL. Here a fork — scenario A or scenario B.

IV. SEALING. Confirmation that it's done, and defense from reverse movement.

I. CALLING OF WITNESSES (THE GENERAL PART)

"Anubis, my guide. Stand near. You know your own. You know the foreign. Help me separate the one from the other.

Sekhmet, Eye of Ra, warrior — stand at the door. What doesn't belong to me — let it burn in your flame.

Thoth, recording the truth — write what I am now cutting off. What is cut off and recorded — won't restore.

Ma'at, whose feather defines balance — confirm: I am closing what violates balance. I don't take revenge. I restore order."

II. THE IMAGE (MY VERSION — THE AIRPLANE)

"This is my airplane. It is flying. 12 Neteru — my crew. I — am the pilot. Behind me — Anubis. Ma'at — the navigator.

In the cabin — passengers who didn't buy a ticket. They came in because the doors were open. They don't help fly. They drain fuel.

Now the doors are closing. Who isn't the crew — exits."

III-A. SCENARIO A: FULL CLOSING

(Tone — calm confidence. Not anger — power. Pronounce slowly. The name — clearly, full.)

"[Full name — Ren — of the one with whom we are closing the channel].

I see the channel between me and you. Through this channel my Ka flowed to you — my attention, my resources, my energy, my time.

I saw the truth about this channel. You took what you didn't return. You demanded what you didn't earn. This channel violates Ma'at.

[Name] — I hold no malice against you. Your path — is yours. Your Ib — is your concern. But the channel through which my Ka flowed to you — is CLOSED.

Anubis, cut this thread. Sekhmet, burn the remains. Thoth, record: the channel with [name] is closed.

You aren't a passenger of my airplane. You aren't part of my crew. Fly your own flight.

I don't wish you evil. I wish you Ma'at — if you can find it. But not at my expense.

Djed Medu. Said."

Visualization: see the thread between yourself and this person. Anubis cuts it with one movement. The thread crumbles into dust. Sekhmet burns the dust. Clean.

III-B. SCENARIO B: SEPARATION OF CHANNELS

(Tone — calm, precise, without emotions. This is surgery. An error in this scenario is — to cut not the right thread. Don't hurry. Before pronouncing — be sure that you see both threads separately.)

"[Full name — Ren — of the one with whom we are separating channels].

Between us — two channels.

THE FIRST CHANNEL — [name what kind of channel is legitimate: parental / blood / kin / connection by our common child (name of the child) and so on]. This channel — is SACRED. I don't touch it. It remains. It — is Ma'at.

THE SECOND CHANNEL — parasitic. Through it flows: [in your own words, concretely — what exactly goes through this channel. For example: — control instead of care; — claims without grounds; — demand without return; — double scales — to me nothing, from you everything; — promises without confirmation; — guilt that isn't mine].

This channel — is Isfet. It violates balance. It pulls my Ka. It weighs down my Ib with what doesn't belong to me.

Now I am closing the SECOND channel. Not the first. The SECOND.

Anubis — distinguish the two channels. You — are the master of distinction. You know which is which. Cut the channel of Isfet. The channel of Ma'at — leave.

Sekhmet — burn what will flow from the stump. Don't let Isfet find a bypass through the legitimate channel.

Thoth — record: the legitimate channel with [name] — is OPEN. The parasitic channel with [name] — is CLOSED.

[Name] — you remain [who you are by the legitimate channel: the mother of my child / my parent / my brother / my sister / and so on]. This — is sacred. This — is Ma'at. But you aren't a passenger of my flight anymore. You aren't flying at my expense. Your path — is yours. My path — is mine.

If you come to me in the legitimate channel — the door is open. If you come to me as a controller, as a judge, as double scales — Sekhmet stands at the door.

I don't wish you evil. I wish you to see your pan. But not at my expense.

Djed Medu. Said."

Visualization: see TWO threads between yourself and this person.

One — golden, warm. Through it the child / kin / legitimate connection is visible. This is the legitimate channel. It shines. It — is Ma'at. DONT TOUCH IT.

The second — dark, sticky. It pulls. Through it flow claims, control, guilt that isn't yours. Anubis cuts ONLY this thread. Sekhmet burns.

The golden thread remains. And often becomes brighter — because Isfet doesn't muffle Ma'at anymore.

IV. SEALING (THE GENERAL PART)

Hands on the chest, on Ib. Three breaths.

"My airplane — is mine. My crew — 12 Neteru. My guide — Anubis. My path — is mine.

The channels of Isfet — are closed. The channels of Ma'at — are preserved.

Nobody will enter my airplane without a ticket of Ma'at.

Sekhmet stands at the entrance. Anubis checks the names. Thoth records.

If a closed channel tries to restore itself — through dream, through guilt, through pity, through "well he's a relative," through "well she's the former wife" — Anubis will remind: the legitimate channel — is OPEN. The parasitic — IS NOT. Kinship — isn't a license for Isfet. The past — isn't a license for Isfet.

Sehetep. Sealed. My Ib — is sovereign. My airplane — is flying."

Exhale. Remove hands from the chest. The candle — burns down or is extinguished consciously.

AFTER THE HEKA

Several important things about what will be further.

The first. The channel doesn't always close from the first time, if behind it stood years of exchange. More often — it closes, and you feel this at once: it becomes easier, the concrete person as if moves away, dreams about him cease. But sometimes the channel tries to restore — in a week, in a month, through a

dream, through an accidental reminder.

In this case you don't need to repeat the whole Heka entirely. A short formula is enough:

"Is this a legitimate channel? — [Yes or No]. If yes — open. If parasitic — closed. Sekhmet."

You pronounced — and go further. You don't get stuck in this. You don't discuss with yourself. You don't doubt.

The second. By dreams you can check how the operation went. If you closed by scenario A — this person simply stops appearing in dreams. If you closed by scenario B — he may appear, but only in the legitimate context. For example: if this is a former wife and a common child — she will appear next to the child, without claims. If she appears and again demands, controls, accuses — this means the parasitic channel is trying to restore. Repeat the short formula.

The third. If in scenario B there was a child — its defense needs to be done SEPARATELY, after the main Heka. Not in the same formula.

"Horus guards [name of the child]. Anubis knows his path. The golden thread between me and him — is whole. No Isfet will flow through the legitimate channel. Ma'at filters. Sekhmet guards."

This is a short additional Heka for the child. Pronounced once right after the main one — and then by necessity.

WHAT CAN'T BE DONE

You can't do this Heka in anger. This is the most important warning. Anger — is your Ka-energy in open form. If at the moment of the Heka inside it's still boiling — you are feeding the channel you are trying to close. Calmly. Coldly. Precisely. If you can't — postpone for a day, for a week, for a month. The Heka, from your having postponed it for a week, won't spoil.

You can't do this Heka to harm. This isn't a curse. This isn't "let it be bad for him." This is "between us there's no more channel." If you use the formula of closing as a disguised curse — you yourself become an Isfet-practitioner. Ma'at sees this. Sekhmet — too.

You can't do it for people with whom you have a legitimate connection, without scenario B. If you just "close the channel with the mother" without separation — you'll cut both the parasitic and the blood line. This will damage both you and the line of the kin. Therefore with the close — only scenario B. Only separation.

You can't do it often. Once — with full concentration — is enough. If you repeat — that means you didn't do it for real the first time. Think about what didn't work: was the name imprecise? was the state not calm? was the scenario chosen wrong? Sort it out — then repeat. And not "every week I cut the same thread, and it keeps not cutting."

You can't confuse a parasitic channel with an ordinary offence. If you are just angry at someone, but there's no real leak — this isn't a parasitic channel. This is your inner work. Heka isn't needed here. What's needed is work with your own Ib.

WHEN IT IS REALLY NEEDED

Signs that between you and someone there's a parasitic channel: — After communication with this person you physically tire, as if you worked a shift. — You think about him more often than you want. — He appears in dreams — and in the dreams demands something. — In conversation with others you notice that you regularly return to this topic, to this person. — You've given much, and in response — either nothing, or claims. — When speech turns to this person, in your chest tightens or heaviness appears.

If three-four points out of six — the channel exists. And it needs to be closed.

The Heka of closing — is one of the most powerful instruments in the tradition that is accessible to a practitioner without initiation. It can be done at home, without a priest, without a temple. Needed are only: a clean Ib, a precise name, calm, a candle and a formula.

If in the line everything is arranged correctly and the channel is really parasitic — it closes. I saw this myself. Both on myself, and on those who walked next to me on this work.

THE CALENDAR AS A RHYTHM OF DEFENSE

The third component of the base which makes sense to connect at once or as soon as you've mastered natron and Wab, is — the calendar.

In the Egyptian tradition there's its own calendar. It's preserved mainly in the so-called Cairo papyrus (approximately 1200 year BC) and supplemented by data from the temple calendars of Edfu and Dendera. In it is described each day of the year: what mythological event happens on this day, which forces are active, what on this day can and should be done, and from what it's better to abstain.

Sounds like an astrological calendar, but this isn't astrology. This is another logic. Astrology builds a forecast for a concrete person by his chart. The Egyptian calendar speaks about the QUALITY of the day in principle, without binding to a personality. Today — is a day in which something definite happens in the

common field. This happens regardless of whether you know about it or don't know. Just if you know — you can act consciously. If you don't know — you act blindly.

There are, by and large, three categories of days: — favorable — the majority, ordinary life, you can do everything; some of them are especially good for concrete affairs (studies, the start of a project, love, signing); — unfavorable — a day in which in the common field something goes against; doesn't mean "trouble will necessarily happen," but means "the risk is higher, defense is more needed"; — especially dangerous — several days in the year in which it's recommended not to start anything new at all. These are days tied to mythological events of maximum scale: the birth of Set (the main "dangerous day" of the year), the epagomenal days (5–6 "days outside the year" at the beginning of September), some others.

What a practitioner who uses the calendar does: — every morning looks what day it is today (this takes 10 seconds — opened the calendar, looked); — if the day is ordinary favorable — does his ordinary Wab and ordinary affairs; — if the day is unfavorable — does strengthened Wab (full ablu­tion, censing with frankincense, longer defensive formula), doesn't schedule critical meetings for this day and doesn't sign important papers; — if the day is especially dangerous — switches the day into the regime of minimum activity; no new affairs, minimum of contacts, maximum of defense, calmly survive; — if the day is a holiday — does additional offerings to the Neter to which the day is tied (Hathor, Osiris, Ra, Isis and so on).

This isn't superstition. This is the same logic by which a sailor doesn't go out in a storm, and a mountaineer doesn't climb in the season of avalanches. Not "you can't in principle" — but "why risk, if you can wait a day."

I started using the calendar not at once — for several years I practiced without it, on Wab alone. And for a long time I didn't understand why some periods of the year go heavily, whatever I did. Then, when I connected the calendar and started looking after the fact, it turned out that these periods exactly coincide with known dangerous blocks — around the day of Set, during the mourning for Osiris, in the days of the rage of Sekhmet. This wasn't paranoia and wasn't accident. This was a regularity which the ancients fixed and described thousands of years ago, and which I just didn't know.

Therefore now the calendar with me is always at hand — open on the laptop or printed out next to the altar.

The full calendar for the coming two and a half years — from June 2026 to December 2028 — is given in Appendix C of this book. There also — a description of each of the twelve Coptic months, the epagomenal days and the rules of use. This is enough for a long time; in this time you'll understand the logic and will be able either to extend the calendar yourself, or by that moment I'll have prepared a separate yearbook edition.

THE FIRST YEAR

Goal: to build a stable construction.

By the end of the first year, if you've gone through the first month and haven't abandoned the base of the first week, you already have: — A stable morning and evening rhythm. — Understanding of which tradition you stand in. — One-two people with whom you can talk on these topics without explanations. — The first palpable improvement in physics (sleep, energy, less anxiety).

This is already much. Very much. Most people don't reach even this.

At this moment it's worth starting to look in the direction of: — Regular practice deeper than 10 minutes in the morning. These can be full-fledged retreats once a year. This can be a weekly meeting with a group of like-minded people. This can be personal work with a teacher. — Reading of primary sources of your line. Not retellings. The texts themselves. If this is Christianity — the Philokalia, the Ladder, Abba Dorotheos. If Buddhism — the sutras, not modern books about Buddhism. If Kabbalah — the Zohar, not "Kabbalah in a week." This isn't snobbery. This is — an exit to the source, and not to intermediaries. — Gradual cleansing of the circle. This isn't a radical break with everyone. This is a slow shift of the center of gravity to those with whom you grow, and not to those with whom you get stuck. — Internal verification at each step: haven't I shifted to the Isfet-side? Hasn't there appeared "I am above others, because I practice"? Don't I use knowledge for manipulation? These are the most dangerous traps on this road, and they come precisely to those who really started doing something.

THE FIRST DECADE

This is already not a plan — this is a direction.

In ten years of regular work a person becomes a different person. Not "enlightened." Not "a mage." Just different. More stable. Quieter. Less noticeable outwardly — and more present in any conversation.

What usually happens in ten years, if you go: — Crises turn into material. What once broke you for months, now is processed in days. — An internal compass appears. On decisions less time goes. More often you end up in the right place at the right time — without planning. — The circle changes by itself. People with whom it became impossible leave. Those whom ten years ago you couldn't even imagine come. — There arises what in my system is called Ren — the sounding name. You start doing something that will survive you. A book. A school. A home. A work. A line of students. Something that stands after the physical ending. — The fear of death leaves. Not as a declaration — as a fact. When you stably know yourself as Akh, the physical ending stops being the end. This is the biggest freedom that can in general be obtained in this life.

And this all begins with the fact that you tomorrow morning don't open the phone the first 30 minutes.

BRIDGE TO WHAT ISN'T THERE YET

On this the first book — ends. The Memoirs, Part II, Part III about Isfet, this short Part IV about defense and the transition to practice, Appendix A with two hundred biographies, Appendix B with twelve cards of Neteru for the home altar and Appendix C — the Egyptian calendar of favorable and unfavorable days for the coming two and a half years.

What next?

Next — what I am already writing, and what I am already living through.

The second book of the series — is already in work, and I hope that I will finish it this summer (2026).

In it — what the first book only led up to: deeper layers of practice; work with Duat not as with theory, but as with a concrete territory along which one can walk; and how a liminal — the gray zone between worlds, through which I myself passed — becomes not a "gray" state, but a stable working structure through which the exchange between the manifest and the unmanifest passes.

Next — the third, fourth and following books of the series. Each of them is written by the same rule which I hold from the very beginning: I don't write about what I myself haven't lived through. Therefore the dates of release go not from a plan, but from what has already become a working construction — and can be transmitted without distortion.

And now — close the book. Place on the shelf. If something from it has been remembered and has responded — you already know where to begin tomorrow morning.

If nothing has been remembered — that means the time hasn't come. This is normal. The book will wait. Possibly, in a year you'll open it again, and it'll be read already differently.

In any case — thank you for reading.

And remember one thing that is more important than everything that was written in these four parts:

You — are not the body. You — are Akh. The sounding name.

The body — is the instrument of Akh. A good instrument, and it's worth caring for — you have only one for this incarnation. The line — is what survives the body. Ma'at — is what the line is verified by.

And for a happy life you don't need to know anything more.

Everything else — is details.

END OF PART IV · END OF THE FIRST BOOK

Thank you.

Telim. 2026 year.

APPENDIX A

STATISTICS OF 200 PRACTITIONERS — THE SAMPLES OF MA'AT AND ISFET

HOUSE OF THE TRANSFORMED MA'AT

TELIM



WHY THIS APPENDIX

In Chapter 7 of Part III I gave "five and five" — ten biographies. This is enough to see the law. But not enough to check it on a representative sample. Ten — is illustration. Two hundred — is already statistics, even with reservations.

I composed two lists of one hundred people each, by the same principle: known, historically documented figures with whom it's possible to establish the age of departure, the circumstances of death and the fate of the inner circle. Ma'at — those who chose service. Isfet — those who have documented either an occult supervalve, or an ideological platform, or a cult system, or a system of financial absorption. Not "bad people in general," but those structurally corresponding to the working definition of an Isfet-operator.

For each name three lines are given: the first — the years of life and the age; the second — who this is and what he did (why we remember this name); the third — how and in what circumstances he left.

This appendix — is for those who want to look at the data themselves. Not to take my word for it, but to recheck.

IMMEDIATELY THE MAIN: THE GENERAL PICTURE IN NUMBERS

Before plunging into two hundred biographies, it makes sense to immediately see the total. Detailed observations and reservations — at the end of the appendix, after the lists themselves.

IMMEDIATELY THE MAIN: THE GENERAL PICTURE IN NUMBERS

- Sample size Ma'at: 100 persons / Isfet: 100 persons
- Average age of departure Ma'at: 76 years / Isfet: 58 years / Difference: -18 years
- Lived 70 years and more Ma'at: 73 persons / Isfet: 30 persons / Difference: -43 percentage points
- Lived 90 years and more Ma'at: 12 persons / Isfet: 3 persons / Difference: -9 percentage points
- Peaceful or conscious death Ma'at: ~70 persons / Isfet: ~10 persons / Difference: -60 percentage points
- Suicide, murder, execution Ma'at: 6 persons / Isfet: 50 persons / Difference: +44 percentage points
- Illness Ma'at: ~24 persons / Isfet: ~34 persons (in prison, exile, poverty) / Difference: +10 percentage points
- Accident Ma'at: 0 / Isfet: ~5 persons / Difference: +5 persons
- Close ones broken documentarily Ma'at: ~5 persons / Isfet: ~75 persons / Difference: radical
- Close ones partially suffered Ma'at: ~5 persons / Isfet: ~10 persons
- Close ones basically in order Ma'at: ~40 persons / Isfet: ~15 persons
- Didn't have close ones in the ordinary sense (monasticism, celibacy) Ma'at: ~50 persons / Isfet: ~0 persons
- Line lives qualitatively Ma'at: with almost all / Isfet: a minority (absorbs) / Difference: the direction of energy is different

What this means in one breath.

Ma'at-practitioners on average live 18 years longer. Three times less often they die early (before 70). Seven times more often they leave peacefully or consciously. Eight times less often they perish by violent death.

And — a separate picture about close ones. If to compare only those who in general had a family in the ordinary sense, the gap is radical: with Isfet-operators the documented destruction of the inner circle — is with three-quarters of the sample. With Ma'at-practitioners — single cases, and almost always for external reasons (epidemic, prison, persecutions), and not as a consequence of the very activity of the teacher. Half

of the Ma'at-sample didn't have a family in the ordinary sense at all — these are sannyasins, monks, celibate ascetics. With them "close ones" — are students and the community, and these circles, as a rule, continue to work after the departure of the teacher.

The line in both cases can outlive physical death. But the direction of the working line is radically different. The Ma'at-line helps those entering. The Isfet-line consumes them. This is visible on concrete examples — Scientology, OTO, Aum Shinrikyo¹ on one side, and Auroville, the order of Naqshbandiyya, the school of Shankara, the Trinity-Sergius Lavra, Plum Village of Thich Nhat Hanh — on the other.

¹ Here and further: "Aum Shinrikyo" — a religious association whose activity is forbidden on the territory of the Russian Federation.

A separate nuance: sometimes the founder passes by Ma'at, but the organization after his death is deformed and partially leaves to the side of Isfet (see the note to Prabhupada). Such deformation — is an independent phenomenon; it doesn't cancel the structural contribution of the founder, but also doesn't allow automatically relating the whole subsequent institution to a "working Ma'at-line."

GENERAL STATISTICS OF THE MA'AT SAMPLE

• Total in the sample — 100 persons • Average age of departure — 76 years • Lived 70 years and more — 73 persons • Lived 90 years and more — 12 persons • Left peacefully or premeditatedly — ~70 persons • Illness — ~24 persons • Persecution (prison / execution) — 6 persons • Close ones broken — single cases • The line lives and works — with almost all

GENERAL STATISTICS OF THE ISFET SAMPLE

• Total in the sample — 100 persons • Average age of departure — 58 years • Lived 70 years and more — 30 persons • Lived 90 years and more — 3 persons • Suicide, murder, execution — 50 persons • Illness in prison or exile — ~28 persons • Illness in poverty — ~6 persons • Accident — ~5 persons • Natural peaceful death — ~10 persons • Close ones broken — ~95 of 100 • Line lives formally — ~30 (but qualitatively absorbs)

SUMMARY COMPARISON

• Average age of departure: Ma'at: 76 years / Isfet: 58 years / Difference: -18 years • Lived 70+: Ma'at: 73% / Isfet: 30% / Difference: -43 pp • Lived 90+: Ma'at: 12% / Isfet: 3% / Difference: -9 pp • Peaceful or conscious death: Ma'at: ~70% / Isfet: ~10% / Difference: -60 pp • Suicide / murder / execution: Ma'at: 6% /

Isfet: 50% / Difference: +44 pp • Close ones broken: Ma'at: single / Isfet: 95% / Difference: radical • Line lives qualitatively: Ma'at: with almost all / Isfet: a minority (absorbs) / Difference: the direction of energy is different

Further — the two hundred biographies themselves. If it's interesting to check the structural observations and methodological reservations, they are gathered at the end of the appendix, after both parts.

PART ONE: 100 ON THE PATH OF MA'AT

HINDUISM AND YOGA (25)

1. Buddha Shakyamuni — ~563–483 BC, 80 years Founder of Buddhism. 45 years wandered through northern India, transmitting the Dharma. Created the sangha, working for 2500+ years. Peacefully in old age. Lay down between trees, left consciously.

2. Adi Shankara — 788–820, 32 years Restorer of Advaita Vedanta. Founded four mathas by the sides of the world of India. Dozens of philosophical commentaries on the Upanishads and the Brahma Sutras. Premeditated departure, maha-samadhi. The mission is completed.

3. Kabir — ~1440–1518, 78 years Poet-mystic. United Hinduism and Islam into a single teaching of love. The couplets-"dohas" entered both the Hindu canon and the Adi Granth of the Sikhs. Peaceful death in old age. The heritage lives for five centuries.

4. Guru Nanak — 1469–1539, 70 years Founder of Sikhism. Laid the line of ten gurus and the community, working more than five hundred years. Peaceful death surrounded by students.

5. Tulsidas — ~1532–1623, 91 years Author of "Ramcharitmanas" — a folk "Ramayana" in Hindi. Made Rama accessible for millions of simple people. Peaceful death in Varanasi.

6. Mirabai — ~1498–1547, 49 years Poetess-bhakta. About 1300 songs of devotion to Krishna, sung to this day across all of India. Premeditated departure. By legend — dissolved in the image of Krishna in a temple.

7. Chaitanya Mahaprabhu — 1486–1534, 48 years Founder of Gaudiya Vaishnavism. Revived the chanting of the Name ("hari-nama-sankirtana") as the main practice of the age of Kali. Premeditated departure. Entered the ocean in an ecstatic state.

8. Ramakrishna — 1836–1886, 50 years Universalist-practitioner. Passed through the disciplines of Hinduism, Islam and Christianity, having reported on the unity of sources. Teacher of Vivekananda. Throat cancer. The students continued the work.

9. Sri Ramana Maharshi — 1879–1950, 70 years Teacher of self-inquiry "Who am I?" 50 years on Mount Arunachala, people came to him from all over the world. Sarcoma. Refused treatment, clear dying.

10. Swami Vivekananda — 1863–1902, 39 years Brought Vedanta to the West. The famous speech in Chicago 1893. Founder of the Ramakrishna Mission, working 130+ years. He himself announced the day of departure. Meditation, aneurysm.

11. Sri Yukteswar — 1855–1936, 81 years Guru of Yogananda. Author of "The Holy Science" — a synthesis of Vedanta and Christian esotericism. Maha-samadhi in Puri.

12. Lahiri Mahasaya — 1828–1895, 66 years Restored Kriya Yoga for householders. Teacher of Yukteswar and hundreds of students from all castes. Sat in the pose of meditation and left the body.

13. Paramahansa Yogananda — 1893–1952, 59 years Brought Kriya Yoga to the West. Founder of the Self-Realization Fellowship. "Autobiography of a Yogi" translated into 50+ languages. Left during a speech in Los Angeles. Notarized incorruptible body — 20 days.

14. Sri Aurobindo — 1872–1950, 78 years Revolutionary who became a yogi. Creator of integral yoga. Co-author of Auroville. "The Life Divine," "The Synthesis of Yoga." Peaceful death in Pondicherry.

15. The Mother (Mirra Alfassa) — 1878–1973, 95 years Comrade-in-arms of Aurobindo. After his departure for 23 years led the ashram and founded Auroville — an international city of spiritual search. Long-liver. Peaceful departure.

16. Anandamayi Ma — 1896–1982, 86 years "The Saint Mother." A spontaneous path without a formal teacher. Millions of devotees across all of India. Peaceful death surrounded by students.

17. Swami Sivananda — 1887–1963, 76 years A doctor who became a monk. Founded the Divine Life Society in Rishikesh. Author of 200+ books on yoga and Vedanta. Peaceful departure.

18. Swami Prabhupada — 1896–1977, 81 years Founder of ISKCON. At 70 years alone with 40 rupees came to New York and in 12 years created a movement in 100+ countries. Translated and commented on dozens of volumes of Sanskrit texts ("Bhagavad-Gita As It Is," "Srimad-Bhagavatam"). Peaceful departure in Vrindavan, surrounded by students. Important reservation: Prabhupada himself structurally — is Ma'at (ascetic-sannyasin, missionary, didn't enrich himself personally). However the post-Prabhupada ISKCON of the 1980s was seriously deformed: documented abuses in the gurukula schools, the scandal in the Bhaktipada community in New Vrindaban (racketeering, murder), personality cults of the "zonal acharyas." ISKCON of the 2000s partially reformed itself and paid compensations, but this is an example of how a line can leave for Isfet already after the departure of the founder. Therefore in the category "qualitatively working Ma'at-lines" Prabhupada himself enters, and the post-Prabhupada institutional ISKCON — only partially.

19. B. K. S. Iyengar — 1918–2014, 95 years Systematized hatha yoga. Spread the Iyengar method across all the world. "Light on Yoga." Long-liver. Peaceful departure.

20. Maharishi Mahesh Yogi — 1918–2008, 91 years Founder of the movement of Transcendental Meditation. Taught the Beatles, opened TM for millions. Peaceful departure.

21. Swami Satchidananda — 1914–2002, 87 years Opened Woodstock with a prayer. Founded the Integral Yoga Institute in the USA. Teacher of thousands of Western yogis. Peaceful departure.

22. Swami Rama — 1925–1996, 71 years Founded the Himalayan Institute. Combined yoga and medicine, participated in research of the physiology of meditation at the Menninger Clinic. Heart failure.

23. Jiddu Krishnamurti — 1895–1986, 90 years At 34 years dissolved his own order "the Star in the East" and refused the role of messiah. 60 years read lectures about the freedom of the mind without any organization. Pancreatic cancer. Clear consciousness to the end.

24. Sathya Sai Baba — 1926–2011, 84 years Universalist. A network of free schools, hospitals and water supply systems in Andhra Pradesh. Tens of millions of devotees across the world. Multiple organ failure. Important reservation: the material infrastructure — schools, the hospital in Puttaparthi, the water supply project of hundreds of villages — is real and continues to work. This is structurally a Ma'at-contribution. However from the 1990s a significant body of documented accusations of sexual abuse in relation to youths and adolescents in the ashram has accumulated (the BBC documentary "The Secret Swami" 2004, a series of testimonies from former devotees, materials of international investigative journalists). Investigations inside India weren't brought to judicial decisions. Therefore the case of Sai Baba is borderline, like that of Prabhupada: the public benefit is documented, but the shadow side is also documented. He is left in the sample by the totality of infrastructural contribution, but without idealization.

25. Paramatma Nityananda — 1896–1961, 65 years Teacher of Swami Muktananda. An avatar-figure of Maharashtra, a siddha without words and lectures. Maha-samadhi in Ganeshpuri.

BUDDHISM: TIBET, ZEN, HINAYANA (15)

26. Milarepa — ~1052–1135, 83 years Yogi-ascetic of Tibet. Passed the path from a black mage through repentance to enlightenment. "A Hundred Thousand Songs" of Milarepa are sung to this day. Poisoned by a jealous lama. Accepted death consciously.

27. Tsongkhapa — 1357–1419, 62 years Reformer of Tibetan Buddhism. Founder of the Gelug school. "Lamrim Chenmo" — the basis of all Tibetan education. Premeditated departure.

28. Atisha — 982–1054, 72 years Brought Buddhism to Tibet from Vikramashila. The basis of the Kadampa line, from which came all later schools. Peaceful death.

29. Dilgo Khyentse Rinpoche — 1910–1991, 81 years Great master of Nyingma. Teacher of the Dalai Lama and thousands of Western students. 25 volumes of collected works. Peaceful departure in Bhutan.

30. Kalu Rinpoche — 1905–1989, 84 years Transmitted the Shangpa Kagyu line to the West. One of the first to open three-year retreats to Western students. Peaceful departure.

31. Tulku Urgyen — 1920–1996, 76 years Teacher of Dzogchen. Father of Chokyi Nyima, Tsoknyi and Mingyur Rinpoche. Formed a generation of modern teachers. Peaceful departure in Nepal.

32. Chatral Rinpoche — 1913–2015, 102 years Dzogchen-practitioner and defender of animals. Bought out and freed millions of fish and animals doomed to slaughter. Long-liver. Peaceful departure.

33. Thich Nhat Hanh — 1926–2022, 95 years Teacher of mindfulness. Founder of Plum Village. Creator of the movement of "engaged Buddhism" — Buddhism of social action. Peaceful departure in the temple of his childhood in Vietnam.

34. Hakuin Ekaku — 1686–1768, 83 years Revival of Rinzai Zen in Japan. Creator of the koan "What is the sound of one hand clapping?" Peaceful death.

35. Dogen — 1200–1253, 53 years Founder of the Soto Zen school in Japan. "Shobogenzo" — one of the deepest philosophical-spiritual treatises in the world. Illness.

36. Shunryu Suzuki — 1904–1971, 67 years Founder of the San Francisco Zen Center and the first Western Zen monastery Tassajara. "Zen Mind, Beginner's Mind." Cancer.

37. Taisen Deshimaru — 1914–1982, 67 years Brought zazen to Europe. Created the Paris Zen school that covered all of Western Europe. Illness.

38. Yasutani Hakuun — 1885–1973, 88 years Teacher of Western Zen teachers: Kapleau, Aitken, Kennett. Through him Zen practice entered the USA in a living transmission. Peaceful departure.

39. Bodhidharma — ~440–528, ~88 years Brought Chan (Zen) from India to China. By legend — for nine years sat facing a wall in Shaolin. The root of the whole Zen tradition. Legendary departure.

40. 14th Karmapa — 1924–1981, 57 years Head of the Karma Kagyu line. Established the residence in Rumtek monastery in Sikkim after expulsion from Tibet. Stomach cancer. Surrounded by students.

DAO AND CHINA (4)

41. Lao Tzu — ~VI century BC, ~80 years Author of the "Dao De Jing." Founder of Daoism. By legend — left to the mountains to the west, leaving the book to the guard of the outpost. Premeditated departure.

42. Zhuangzi — ~369–286 BC, ~83 years Author of the eponymous treatise. Parables about freedom of spirit, non-action and the relativity of all borders. Refused a post. Lived as a hermit, left peacefully.

43. Zhang Daoling — 34–156, 122 years (legendary) Founder of the School of Celestial Masters. The first institutionalization of Daoism as a religion. By legend — ascended to heaven.

44. Confucius — 551–479 BC, 72 years Teacher of ethics and social order. "Lunyu" — the basis of Chinese civilization for 2500 years. Peacefully in old age.

SUFISM AND ISLAMIC MYSTICISM (10)

45. Jalal ad-Din Rumi — 1207–1273, 66 years Poet-mystic. Founder of the Mevlevi order ("the whirling dervishes"). "Masnavi" — the Sufi Koran. Peacefully in Konya.

46. Al-Ghazali — 1058–1111, 53 years "The Revival of Religious Sciences." Reconciled Sufism with Sharia and made it admissible in big Islam. Peaceful death in solitude.

47. Ibn Arabi — 1165–1240, 75 years "The Great Sheikh." The concept of "the unity of being" (wahdat al-wujud). "Futuh al-Makkiyah" — an encyclopedia of Sufi metaphysics. Peaceful death in Damascus.

48. Hafiz Shirazi — ~1325–1390, 65 years Poet-mystic. "Divan of Hafiz" — the summit of Persian mystical poetry, read to this day as an oracle. Peaceful death in Shiraz.

49. Shams Tabrizi — ~1185–1248, 63 years Wandering dervish. Teacher of Rumi, who gave an impulse to all his creativity. Killed — probably by students of Rumi out of jealousy.

50. Mansur al-Hallaj — 858–922, 64 years A Sufi who openly proclaimed "I am the Truth" (Ana al-Haqq). One of the first to bring the secret of unification onto the street. Executed in Baghdad for blasphemy.

51. Baha-ud-Din Naqshband — 1318–1389, 71 years Founder of the Naqshbandiyya tariqa — the largest Sufi order with silent dhikr. Operates for 650+ years. Peaceful death in Bukhara.

52. Abu Yazid al-Bistami — 804–874, 70 years One of the first great Sufis. The concept of "intoxication" in God, fana. Peaceful death.

53. Al-Junayd — 830–910, 80 years Founder of the Baghdad school of "sober" Sufism. Teacher of Hallaj. Formed the "gold standard" of the Sufi path. Peaceful death.

54. Ibn al-Farid — 1181–1235, 54 years Poet of divine love. "The Wine Ode" — one of the great texts of Sufism. Illness.

CHRISTIAN MYSTICISM AND SAINTHOOD (25)

55. Anthony the Great — 251–356, 105 years Father of Christian monasticism. At 20 years left for the Egyptian desert. From his experience grew all Christian monasticism of the East and the West. Peaceful death in the hermitage.

56. Athanasius the Great — 296–373, 77 years Defender of the Nicene Creed against the Arians. Author of the "Life of Anthony," which set the genre for a thousand years. Peaceful death in Alexandria.

57. Symeon the New Theologian — 949–1022, 73 years Teacher of the vision of the uncreated Taboric light. Deeply influenced the hesychast tradition. Peaceful death.

58. Gregory Palamas — 1296–1359, 63 years Defender of hesychasm in the theological disputes of the XIV century. The distinction of essence and energies of God — is the basis of all Orthodox theology. Peaceful death.

59. Seraphim of Sarov — 1754–1833, 78 years Russian saint-hermit. 1000 nights spent on a stone in prayer. Taught the "acquisition of the Holy Spirit." On the knees during prayer.

60. Sergius of Radonezh — ~1314–1392, 78 years Venerable. Founder of the Trinity-Sergius Lavra. Blessed Prince Dmitry for the Kulikovo battle. Peaceful death.

61. Seraphim of Vyritsa — 1866–1949, 83 years A rich merchant who became a monk. Prayed on a stone for 1000 days for Russia during the Great Patriotic War. Peaceful death.

62. John of Kronstadt — 1829–1908, 79 years Healer and preacher. Creator of the "Houses of Industry" — the first in Russia system of social rehabilitation. Peaceful death.

63. Teresa of Avila — 1515–1582, 67 years Reformer of the Carmelite order. "The Interior Castle" — a map of mystical experience. Peaceful death.

64. John of the Cross — 1542–1591, 49 years Comrade-in-arms of Teresa of Avila. "The Dark Night of the Soul" — a classic of the description of mystical crisis. Illness.

65. Hildegard of Bingen — 1098–1179, 81 years Benedictine abbess. Visions, medicine, music, theology — the summit of medieval female sainthood. Peaceful death.

66. Meister Eckhart — ~1260–1328, 68 years Dominican mystic-preacher. The teaching of "the Godhead beyond God," which gave rise to all the Rhenish mysticism. Died before the verdict of the Inquisition.

67. Jakob Böhme — 1575–1624, 49 years A German shoemaker-mystic. "Aurora, or the Rising Morning Star." Out of him grew all of German idealism. Illness.

68. Emanuel Swedenborg — 1688–1772, 84 years Scientist-visionary. A detailed description of the heavenly worlds on the basis of personal vision. Laid the tradition that influenced spiritualism and theosophy. Peaceful death.

69. Francis of Assisi — 1182–1226, 44 years Founder of the Franciscan order. Recreated evangelical poverty in the richest society of his epoch. Stigmata. Peaceful death.

70. Padre Pio — 1887–1968, 81 years Capuchin with stigmata. 50 years received confession in San Giovanni Rotondo. Gifts of healing and clairvoyance. Peaceful death.

71. Luka Voyno-Yasenetsky — 1877–1961, 83 years Surgeon and archbishop. "Essays on Purulent Surgery" — a classic written in exile. The State Prize of the first degree for medical work — and simultaneously an acting bishop. Peaceful death.

72. Silouan of Athos — 1866–1938, 72 years Athonite elder. The words of Christ addressed to him: "Keep your mind in hell and despair not" — became the formula of Orthodox asceticism of the XX century. Peaceful death.

73. Sergius Bulgakov — 1871–1944, 73 years Theologian-sophiologist. One of the creators of the St. Sergius Institute in Paris — a center of Russian theology in emigration. Peaceful death.

74. Nicodemus the Hagiorite — 1749–1809, 60 years Compiler of the "Philokalia" — an anthology of hesychast texts. To this day the main practical collection of Orthodox doing. Peaceful death.

75. Saint Tikhon of Zadonsk 1724–1783 — 59 years Bishop-ascetic. "Spiritual Treasure Gathered from the World" — the summit of Russian spiritual literature of the XVIII century. Peaceful death.

76. Pope John XXIII — 1881–1963, 81 years Opened the Second Vatican Council. Radical renewal of the Catholic Church. "The Pope of the good soul." Cancer.

77. Mother Teresa — 1910–1997, 87 years Founder of the Missionaries of Charity. Houses for the dying in Calcutta, then across the world. Heart failure.

78. John Cassian — ~360–435, 75 years Brought Eastern monasticism to Gaul. "Institutes" and "Conferences" — the basis of the Western monastic rule. Peaceful death.

79. Gregory the Theologian — 329–390, 61 years One of the three Great Cappadocians. "Theological Orations" — a classic of trinitarian teaching. Peaceful death.

JEWISH MYSTICISM AND KABBALAH (8)

80. Baal Shem Tov — 1698–1760, 62 years Founder of Hasidism. The revolution of "joyful service" against dry rabbinic learning. Peaceful death in Medzhybizh.

81. Maggid of Mezeritch — 1704–1772, 68 years Successor of the Baal Shem Tov. Raised the first generation of tzaddikim who carried Hasidism across all of Eastern Europe. Peaceful death.

82. Isaac Luria — 1534–1572, 38 years Creator of Lurianic Kabbalah. The concepts of tzimtzum, shevirah, tikkun — the basis of all subsequent Jewish mysticism. Epidemic in Tzfat.

83. Menachem Mendel Schneerson 1902–1994 — 92 years The seventh Lubavitcher Rebbe. Brought Chabad from a local movement into a worldwide network of Jewish centers. Long-liver. Peaceful departure.

84. Yehuda Ashlag — 1885–1954, 69 years Creator of the "Perush ha-Sulam" — a commentary translating the Zohar into Hebrew. Opened access to Kabbalah to new generations. Peaceful death.

85. Abraham Abulafia — 1240–1291, 51 years Creator of prophetic Kabbalah — meditation on the letters of the Name of God. A unique technique that influenced Western esotericism. Persecuted. Exile.

86. Joseph Karo — 1488–1575, 87 years Author of the "Shulchan Aruch" — the code of Jewish law in force to this day. Long-liver. Peaceful departure.

87. Moshe Cordovero — 1522–1570, 48 years "Pardes Rimonim" — systematization of all pre-Lurianic Kabbalah. Teacher of Luria. Illness.

WESTERN ESOTERICISM AND THE SCIENCE OF THE SPIRIT (13)

88. Dion Fortune — 1890–1946, 56 years Founder of the Society of the Inner Light. "The Mystical Qabalah" — a clear, clean textbook of Western esotericism. Leukemia. The society works 80+ years.

89. Franz Bardon — 1909–1958, 49 years "Initiation into Hermetics," "The Practice of Magical Evocation," "The Key to True Kabbalah." The gold standard of practical hermetics of the XX century. Died in the communist prison after two refusals to work for the regime.

90. Edgar Cayce — 1877–1945, 67 years "The sleeping prophet." 14,000+ documented medical readings in trance. The archive is investigated to this day. Exhaustion from 8 readings a day instead of 2 during the war.

91. Schwaller de Lubicz — 1887–1961, 74 years 15 years in Luxor. Reconstruction of the temple knowledge of ancient Egypt. "The Temple of Man," "Sacred Science." Peaceful death.

92. Annie Besant — 1847–1933, 86 years President of the Theosophical Society. Active participant in the movement for the independence of India. Peaceful death.

93. Rudolf Steiner — 1861–1925, 64 years Founder of Anthroposophy. Waldorf pedagogy (1200+ schools in 75 countries), biodynamic agriculture, anthroposophic medicine, eurythmy. Possibly poisoned.

94. Papus (Gérard Encausse) — 1865–1916, 51 years The main figure of the French occult revival. "Kabbalah," "The Tarot of the Bohemians." Military doctor on the front of the First World War. Pleurisy. Caught infection on the front.

95. Manly P. Hall — 1901–1990, 89 years "The Secret Teachings of All Ages" — an encyclopedia of Western esotericism. Founded the Philosophical Research Society in Los Angeles. Peaceful departure.

96. Alice Bailey — 1880–1949, 69 years 24 books dictated by "the Tibetan" (Djwal Khul). Founded the Arcane School and the movement of "the New Era." Peaceful death.

97. P. D. Ouspensky — 1878–1947, 69 years Transmitted the system of Gurdjieff to the West. "In Search of the Miraculous" — the best exposition of the Fourth Way. Peaceful death.

98. A. E. Waite — 1857–1942, 85 years Author of the Waite-Smith Tarot deck — the most popular in the world. A deep researcher of Rosicrucianism and Kabbalah. Long-liver. Peaceful departure.

99. Carl Gustav Jung — 1875–1961, 85 years Founder of analytical psychology. Archetypes, active imagination, the study of alchemy as a spiritual path. "The Red Book." Long-liver. Peaceful departure.

100. Mother Nanji (Nepal) — ~XX century, ~75 years A healer from a mountain village. Treated with herbs and hands without money. Didn't get into books, but hundreds of healed people — are her genuine line. Peaceful death in her village.

GENERAL STATISTICS OF THE MA'AT SAMPLE

Total in the sample 100 people. Average age of departure 76 years. Lived 70 years and more — 73 people. Lived 90 years and more — 12 people. Left peacefully or premeditatedly ~70 people. Illness ~24 people. Persecution (prison/execution) 6 people. Close ones broken — single cases. The line lives and works with almost all.

OBSERVATIONS ON THE MA'AT SAMPLE

The first. Longevity — is the norm, not the exception. The majority live to deep old age. The discipline of practice (nutrition, sleep, the absence of abuses, emotional stability) gives a side effect — bodily longevity.

The second. Those who left early — basically for two reasons. Illness, often epidemics of past epochs (Luria and Cordovero in the plague), or premeditated departure after the fulfilled mission (Shankara at 32, Chaitanya at 48, Vivekananda at 39). Premeditated departure in the Indian and Tibetan tradition — isn't

"death," it's maha-samadhi: conscious leaving of the body, often on a day appointed by the practitioner himself.

The third. Persecution — is a rare category, but especially important. Six people in the sample perished from direct persecution: Bardon in the communist prison, Mansur al-Hallaj executed for words, Shams Tabrizi killed, Isaac Luria and Cordovero from plague in Tzfat, Luria — epidemic. This is a marker of collision with an external Isfet-system, and not of the quality of the path.

The fourth. With everyone — the line lives. This is the most important. Books, students, organizations, schools — continue to work after the physical departure. Auroville 45+ years. Waldorf schools 100+ years in 75 countries. Yogananda's SRF 105+ years. The order of Naqshbandiyya 650+ years. The school of Shankara 1200+ years. Nanak's Sikhism 550+ years. Sergius's Lavra 650+ years. This is precisely Ren — the sounding name.

The fifth. Close ones — almost never broken. Here an important reservation: approximately half of the Ma'at-sample is — monasticism, sannyasa and celibate ascetics, who didn't have families in the ordinary sense at all. With them "close ones" — are students and the community, and these circles, as a rule, continue to work after the departure of the teacher.

With the second half (Guru Nanak, Kabir, Lahiri Mahasaya, Baal Shem Tov, Bardon, Edgar Cayce, Jung, Steiner and so on) — families basically continued the line or lived normally. Documentarily broken close ones — single cases, and almost always for external reasons: epidemics (Luria and Cordovero in Tzfat), the poverty of the widow after the arrest (Bardon), wars and persecutions of the epoch. This is a fundamentally different structure than with the Isfet-side, where the family suffers as a consequence of the very profession of the operator, and not as a blow from outside.

The sixth (important). This isn't a scientific sample. The list includes basically known, historically documented teachers — which by itself creates a bias. Anonymous village healers, elders outside monasteries, women-practitioners in traditions where they weren't recorded in the annals — didn't enter the sample. Of them there are many thousands. If they could have been counted, the share of "peacefully in old age" would have been even higher — because a quiet life rarely attracts persecutors.

PART TWO: 100 OPERATORS OF ISFET

HOW THE SAMPLE WAS COMPILED

"Isfet-operator" in our sense — is not any bad person or criminal. It is one who consciously integrated Ib and Ba around the principle of consumption of others. Therefore in the sample are included people with a documented occult component, ideological supervalue, cult system or system of financial absorption. Everyday criminals without a ritual component and ordinary corrupt officials without an ideological superstructure aren't in the sample — this is another phenomenon.

Eight categories. Each reflects its own type of Isfet-operation: — Occultists of the Left Path (8) — Dark mages of the past (5) — Leaders of destructive cults (15) — Serial ritual murderers (7) — Dictators of the XX–XXI century (25) — Tyrants of the past (15) — Financial predators of large scale (10) — Ideologists and operators of terror (15)

For each is indicated: who he was and what he did, the age and circumstances of departure, the fact of destruction of the inner circle, and whether a formally continuing organization exists.

OCCULTISTS OF THE LEFT PATH (8)

1. Aleister Crowley¹ — 1875–1947, 72 years ¹ The Supreme Court of the Russian Federation recognized "The International Movement of Satanism" as an extremist organization and forbade its activity on the territory of Russia. "Beast 666." Founder of Thelema, the main reformer of the Ordo Templi Orientis. "Liber AL vel Legis," "Magick in Theory and Practice." Illness in poverty. Close ones broken: wife in a psychiatric clinic, student died in the Abbey, daughter Lola died in childhood. Line: OTO/Thelema exists. Last words: "I am perplexed."

Aleister Crowley and the organizations founded by him are mentioned exclusively in a historical and analytical context. The author doesn't propagate and doesn't support the activity of organizations recognized as extremist or banned on the territory of the Russian Federation.

The Supreme Court of the Russian Federation recognized "The International Movement of Satanism" as an extremist organization and forbade its activity on the territory of Russia.

2. Jack Parsons — 1914–1952, 37 years Co-founder of the Jet Propulsion Laboratory of NASA, student of Crowley. With Hubbard conducted the "Babalon Working" — an attempt to summon the goddess into a human body. Explosion in his own laboratory. Close ones broken: mother committed suicide on the same day. Line: none.

3. Anton Szandor LaVey² — 1930–1997, 67 years ² The Supreme Court of the Russian Federation recognized "The International Movement of Satanism" as an extremist organization and forbade its activity on the territory of Russia. Founder of the Church of Satan. "The Satanic Bible," "The Satanic Rituals."

Created materialist Satanism as a cultural brand. Pulmonary edema in poverty. Close ones broken: daughter Zeena renounced him and the Church of Satan. Line: CoS exists.

The Supreme Court of the Russian Federation recognized "The International Movement of Satanism" as an extremist organization and forbade its activity on the territory of Russia. The Church of Satan and its founder are mentioned in an analytical context as a historical phenomenon. The author doesn't propagate and doesn't support the ideology of Satanism in any of its forms. The activity of organizations associated with Satanism and recognized as extremist on the territory of the Russian Federation is forbidden.

4. Michael Aquino — 1946–2019, 73 years Colonel of the US Army (psychological operations). Founder of Temple of Set after the split with LaVey. Co-author of the well-known military article about "MindWar." Illness in exile. Close ones broken: accusations of ritual abuse of children. Line: Temple of Set exists.

5. Kenneth Grant — 1924–2011, 86 years Personal secretary of Crowley in the last years. Leader of the Typhonian OTO. Developed "dark currents" of Thelema, uniting them with Lovecraftiana. Natural peaceful death. A rare exception by physics. Line: Typhonian OTO exists.

6. Austin Osman Spare — 1886–1956, 69 years Artist and mage. Creator of the technique of sigils ("the alphabet of desire"). Ancestor of chaos magic. Illness in poverty and obscurity. Chaos magic demanded him already posthumously.

7. Marquis de Sade — 1740–1814, 74 years Ideologist of voluptuousness as the highest metaphysical principle. "120 Days of Sodom," "Justine." Illness in Charenton. The last 11 years — in a psychiatric hospital. Close ones broken.

8. Grigori Rasputin — 1869–1916, 47 years Khlysty practices, influence on the Romanovs through the treatment of the hemophilia of the tsarevich. Orgies at the court. Poisoned, shot, drowned. The Romanovs fell after him — the direct connection isn't proven, but the temporal coupling is characteristic.

DARK MAGES OF THE PAST (5)

9. Johann Faust — ~1480–1540, 60 years Wandering alchemist and necromancer. The prototype of the main archetype of the Left Path in Western culture — a scientist who sold his soul for knowledge. By legend — blew himself up in an experiment.

10. Urbain Grandier — 1590–1634, 44 years A priest accused of magical possession of the Loudun nuns. A real document-contract with a signature in blood was presented at the trial. Burned for "a contract with the devil."

11. Edward Kelley — 1555–1597, 42 years Medium-seer of John Dee. Together they created the system of Enochian magic, working to this day. Numerous alchemical falsifications. Perished while attempting to escape from prison.

12. Simon Magus — I century, ~60 years Gnostic mage. Direct antagonist of the apostle Peter in early Christian tradition. From his name — "simony" (the trade of spiritual power). By legend — fell from a tower during a demonstration of levitation.

13. Maria de Nagłowska — 1883–1936, 53 years "Satanic Magic," "Sacred Ritual." Founder of the Parisian circle "Brotherhood of the Golden Arrow" that practiced sexual magic. Died in poverty in Zurich.

LEADERS OF DESTRUCTIVE CULTS (15)

14. Jim Jones — 1931–1978, 47 years Founder of "Peoples Temple" — a socialist cult that emigrated to the jungles of Guyana. Suicide. 918 victims in Jonestown, including 304 children.

15. David Koresh — 1959–1993, 33 years Head of "Branch Davidians" — an apocalyptic splinter sect of Adventists in Waco, Texas. Perished in the storm. With him — 76 followers.

16. Marshall Applewhite — 1931–1997, 65 years Leader of Heaven's Gate — an UFO-apocalyptic group, waiting for a ship behind comet Hale-Bopp. Suicide. 39 people simultaneously.

17. Shoko Asahara¹ — 1955–2018, 63 years ¹ Here and further: "Aum Shinrikyo" — a religious association whose activity is forbidden on the territory of the Russian Federation. Founder of Aum Shinrikyo. A blind yogi who synthesized Hinduism, Buddhism and his own apocalyptic. Executed in Japan. Sarin attack in the Tokyo metro.

18. Hideo Murai — 1959–1995, 36 years Minister of Science of Aum Shinrikyo¹. Led the development of chemical and biological weapons of the cult. Stabbed before the cameras.

19. Luc Jouret — 1947–1994, 47 years Co-founder of the Order of the Solar Temple — a syncretic esoteric sect with a Franco-Canadian core. Mass suicide. 74 victims across several countries.

20. Joseph Di Mambro — 1924–1994, 70 years Co-founder of the Solar Temple. A financial pyramid inside the cult: membership fees went to the luxury of the founders. Killed himself together with all.

21. Adolfo Constanzo — 1962–1989, 26 years Founder of a narco-cult on the basis of Palo Mayombe in Matamoros. Ritual sacrifices for narcotic "luck." Ordered his own killing to an accomplice.

22. Fred Phelps — 1929–2014, 84 years Founder of Westboro Baptist Church. Picketing at funerals with slogans "God Hates F****" — an industry of hatred. Illness in exile. Excommunicated from his own church by his own children.

23. Bhagwan Rajneesh (Osho) — 1931–1990, 58 years Founder of "neo-sects" in Pune and Rajneeshpuram. The first biological terror attack in US history with salmonella — an attempt to influence local elections. Deported from the USA. The Osho line exists.

24. L. Ron Hubbard — 1911–1986, 74 years Fiction writer, founder of Scientology and Dianetics. Created OT-levels, theta, billion-dollar assets of the organization. Hid the last years. Paranoia. Line: Scientology exists.

25. Sun Myung Moon — 1920–2012, 92 years Founder of the Unification Church ("the Moonies"). Mass weddings of thousands of couples, noticeable political influence in the USA and Korea. Natural death. The Unification Church exists.

26. Anne Hamilton-Byrne — 1921–2019, 98 years Leader of The Family in Australia. Kidnapped children, dyed their hair and presented them as the "Twins of Jesus." Sectarians beat the children and fed them LSD. Long-liver. Peaceful departure.

27. Charles Manson — 1934–2017, 83 years Leader of the "Manson Family." The ideology "Helter Skelter" — race war through ritual killings Tate-LaBianca in 1969. Cancer in prison after 48 years of incarceration.

28. Jeffrey Lundgren — 1950–2006, 56 years Leader of a splinter group of RLDS. Shot the Avery family (mother, father, three daughters) in the basement of a barn ritually, by "God's command." Executed.

SERIAL RITUAL MURDERERS (7)

29. Gilles de Rais — 1404–1440, 36 years Marshal of France, comrade-in-arms of Jeanne d'Arc. After her execution went into alchemy and ritual killings of 140+ children. Hanged and burned.

30. Elizabeth Báthory — 1560–1614, 54 years Hungarian countess. By different versions — from 80 to 650 killed girls. Bloody rituals for preservation of youth. Walled up in a tower in Čachtice.

31. Andrei Chikatilo — 1936–1994, 57 years Teacher and party worker. 53 victims in the fields and forests of the south of the USSR. One of the largest serial killers of the XX century. Executed.

32. Richard Ramirez — 1960–2013, 53 years "The Night Stalker" of Los Angeles. Open Satanist. Pentagrams at crime scenes, calling Satan in court. B-cell lymphoma in prison.

33. Albert Fish — 1870–1936, 65 years Cannibal, ate children, engaged in self-torture with needles. Religious-psychotic motivation ("Angel of Death"). Electric chair.

34. Peter Kürten — 1883–1931, 47 years "The Düsseldorf Vampire." 9 murders, dozens of attacks. Was aroused by fires and blood. Guillotined.

35. Henri Landru — 1869–1922, 53 years French "Bluebeard." Lured widows with marriage ads, killed and burned in the furnace of his own villa. 11 victims. Guillotined.

DICTATORS OF THE XX–XXI CENTURY (25)

36. Adolf Hitler — 1889–1945, 56 years Leader of the Third Reich. The Holocaust (6 million Jews), the Second World War (50+ million victims). "Mein Kampf" as an ideological platform. Suicide in the bunker. Wife Braun — suicide next to him.

37. Mobutu Sese Seko — 1930–1997, 66 years Dictator of Zaire 32 years. Personal enrichment of \$5+ billion while the country grew poor. Seizure and renaming of the state, personality cult, killings of political opponents and journalists. Prostate cancer. Exile in Morocco. Family ruined and scattered.

38. Mao Zedong — 1893–1976, 82 years Founder and leader of the PRC. The Great Leap (15–45 million victims of famine), the Cultural Revolution, the destruction of old China. Natural death in old age.

39. Pol Pot — 1925–1998, 72 years Leader of the "Khmer Rouge." "Year Zero" — an attempt to restart civilization. 1.7+ million victims in Cambodia out of 8 million population. Heart attack under arrest by his own.

40. Idi Amin — 1928–2003, 75 years President of Uganda. By rumors — a cannibal-dictator. 100–500 thousand victims. Expulsion of various ethnic groups. Exile in Saudi Arabia. Kidney failure.

41. Nicolae Ceaușescu — 1918–1989, 71 years Leader of Socialist Romania. Securitate, personality cult, forced birth rate. Famine and darkness in the country. Shot with wife Elena in Târgoviște.

42. Slobodan Milošević — 1941–2006, 64 years President of Serbia and Yugoslavia. The Yugoslav wars of the 1990s, ethnic cleansing, Srebrenica. The Hague. Heart attack in a cell.

43. Saddam Hussein — 1937–2006, 69 years President of Iraq. War with Iran (8 years, 1 million victims), gas attacks on the Kurds in Halabja, invasion of Kuwait. Hanged. Sons Uday and Qusay killed during the storm.

44. Muammar Gaddafi — 1942–2011, 69 years Leader of Libya 42 years. "The Green Book" as the ideological platform of the Jamahiriya. Financing of international terrorism. Caught in a pipe. Torn apart by the crowd. Son Mutassim executed.

45. Kim Jong-il — 1941–2011, 69 years Leader of the DPRK. Famine of the 1990s (3 million victims), nuclear and rocket program, final closing of the country. Heart attack on a train. The dynasty continues.

46. Benito Mussolini — 1883–1945, 61 years Duce of Fascist Italy. Inventor of the very word "fascism." Seizure of Ethiopia, union with Hitler. Shot. Hanged on the square by the feet with the mistress.

47. Heinrich Himmler — 1900–1945, 44 years Reichsführer SS. Architect of the Holocaust. Ahnenerbe — the occult-research body of the Reich. Cyanide upon arrest.

48. Josef Mengele — 1911–1979, 67 years "The Angel of Death" of Auschwitz. Experiments on twins and pregnant women. A marker of the combination of science and Isfet. Stroke during bathing in Brazil. Drowned. Hid all life.

49. Reinhard Heydrich — 1904–1942, 38 years Head of the RSHA. Architect of the "Final Solution of the Jewish Question." Chairman of the Wannsee Conference. Assassination in Prague.

50. Adolf Eichmann — 1906–1962, 56 years Logistics of the Holocaust — answered for the organization of deportations of Jews to death camps. "I was just following orders." Caught by Mossad. Hanged in Jerusalem.

51. Manuel Contreras — 1929–2015, 86 years Head of DINA — the secret police of Chile under Pinochet. Architect of "Operation Condor" — coordination of the secret police of several Latin American dictatorships for the elimination of opposition. Hundreds of murders, thousands of tortures. Illness in prison after a 526-year sentence by aggregation.

52. Kim Il-sung — 1912–1994, 82 years Founder of the Kim dynasty and the DPRK. The Korean War (3+ million victims). Juche as an ideology. Heart attack.

53. François Duvalier — 1907–1971, 64 years "Papa Doc," president of Haiti. The Tonton Macoute — personal police. Vodou as the state ideology of terror. Heart failure.

54. Jorge Videla — 1925–2013, 87 years Head of the junta in Argentina. "Dirty War" 1976–1983 — 30,000 "disappeared," stolen children of the repressed. Died in prison.

55. Augusto Pinochet — 1915–2006, 91 years Head of the junta in Chile. Coup of September 11, 1973. DINA. 3000+ killed, 38,000+ tortured. Long-liver. House arrest.

56. Anastasio Somoza — 1925–1980, 54 years The last of the Somoza dynasty in Nicaragua. Family dictatorship that ruined the country for 40 years. Killed in Paraguay from a grenade launcher.

57. Enver Hoxha — 1908–1985, 76 years Leader of Albania. Dogmatic communist to the end. Bunkerization of the country (700,000 bunkers for 3 million population). 6000+ executions. Paranoid isolation.

58. Saparmurat Niyazov — 1940–2006, 66 years "Turkmenbashi." Personality cult, golden statues, "Ruhnama" as obligatory Holy Writ. Heart attack. The cult crumbled.

59. Islam Karimov — 1938–2016, 78 years President of Uzbekistan. The Andijan massacre 2005. The cruelest suppression of any opposition. Stroke. Daughter Gulnara under arrest.

60. Francisco Franco — 1892–1975, 82 years Caudillo of Spain. Civil war, dictatorship 36 years, mass repressions of Republicans. Long-liver. Regime dismantled at once after death.

TYRANTS OF THE PAST (15)

61. Caligula — 12–41, 28 years Roman emperor. Declared himself a living god, incest with the sisters, horse-senator as mockery of the senate. Conspiracy of the Praetorians.

62. Nero — 37–68, 30 years Roman emperor. Set fire to Rome, executed Seneca, mother Agrippina and the first Christians. Artistic cult of his own personality. Flight, suicide with the help of a slave.

63. Commodus — 161–192, 31 years Roman emperor-gladator. Son of Marcus Aurelius, who ended the "golden age of the Antonines" by direct degradation into gladator games. Strangled in the bath.

64. Ivan the Terrible — 1530–1584, 53 years The first Russian tsar. The Oprichnina — state terror. Killed his own son in a fit of anger. Possibly poisoned. The end of the Rurikids.

65. Vlad Țepeș — ~1431–1476, 45 years Voivode of Wallachia. Impaled thousands of people simultaneously. Archetype of Dracula. Head sent to the sultan.

66. Pope Alexander VI — 1431–1503, 72 years Pontiff from the house of Borgia. Simony, depravity, political poisons as method. Possibly poisoned.

67. Cesare Borgia — 1475–1507, 31 years Son of Alexander VI. Cardinal-commander. Prototype of Machiavelli's "Prince" — the model of the cynical politician. Killed in battle in Navarre. Naked. Without allies.

68. Tiberius — 42 BC–37, 78 years Roman emperor, successor of Augustus. The Capri recluse. Paranoid repressions of the last years of reign. Possibly strangled by Caligula.

69. Caracalla — 188–217, 29 years Roman emperor. Edict on universal citizenship — for the sake of expanding the tax base. Killed his brother Geta in the embraces of his mother. Stabbed by his own bodyguard.

70. Heliogabalus — 204–222, 18 years The youngest and most debauched emperor of Rome. Priest of the Syrian god El-Gabal, tried to impose his cult as a state one. Stabbed by the guards with his mother. Body to the Tiber.

71. Charles I Stuart — 1600–1649, 48 years King of England. Wars with Parliament. The first European monarch executed by verdict of court. Beheaded.

72. Mary I Tudor — 1516–1558, 42 years "Bloody Mary." 280+ Protestants burned for the restoration of Catholicism in England. Childless. Illness.

73. Timur (Tamerlane) — 1336–1405, 68 years Central Asian conqueror. Pyramids and towers of the skulls of enemies as a trademark. Fell ill in the campaign against China.

74. Leopold II of Belgium 1835–1909 — 74 years King of Belgium and personal owner of the Congo. Massacre for the sake of rubber: 8–10 million victims. Hated even by Belgians at his own funeral.

75. Genghis Khan — ~1162–1227, 65 years Founder of the Mongol Empire — the largest land empire in history. Genocides of cities that refused to surrender: Samarkand, Merv, Nishapur. Fell from his horse on a campaign.

FINANCIAL PREDATORS (10)

76. Bernard Madoff — 1938–2021, 82 years Architect of the largest Ponzi pyramid in history — \$65 billion. Decades of pseudo-results for the elite of Wall Street. Illness in prison. Son Mark — suicide. 150-year sentence.

77. Sergei Mavrodi — 1955–2018, 62 years Architect of the MMM pyramid — the largest in Russia of the 1990s. Deceived millions of investors, the formula "money from nothing." Heart attack on the street. Died poor.

78. Charles Ponzi — 1882–1949, 66 years Inventor of the very scheme. In the 1920s on postage coupons deceived Boston investors, giving his name to the whole class of fraud. Died in poverty in Brazil, blind.

79. Kenneth Lay — 1942–2006, 64 years CEO of the Enron corporation. At the time the largest bankruptcy in US history. Accounting fraud of \$74 billion. Heart attack 6 weeks before the verdict.

80. Edmond Safra — 1932–1999, 67 years Lebanese-Brazilian banker. Suspicions of money-laundering of Russian money and ties with organized crime. Perished in a fire in his own penthouse under strange circumstances.

81. Bernie Ebbers — 1941–2020, 78 years CEO of WorldCom. \$11 billion accounting fraud — one of the largest corporate scandals of the 2000s. Left prison a month before his death.

82. Whitey Bulger — 1929–2018, 89 years Boss of the Boston mafia (Winter Hill gang). FBI informant and simultaneously a killer — 19 proven murders. Beaten to death on the first day in prison.

83. Al Capone — 1899–1947, 48 years Boss of the Chicago mafia of the Prohibition era. Bootlegging, racketeering, "The Saint Valentine's Day Massacre." Syphilis of the brain. Dementia. Died as a child in his own body.

84. Meyer Lansky — 1902–1983, 80 years "The financier of the mafia." Creator of the network of casinos Havana — Las Vegas — Miami. The main architect of the financial infrastructure of American organized crime. Long-liver. Lung cancer.

85. Ellsworth "Bumpy" Johnson 1905–1968 — 62 years The Harlem boss. Heroin and the numbers game (an illegal lottery) as the basis of the shadow economy of Harlem in the middle of the XX century. Heart attack in a coffee shop.

IDEOLOGISTS AND OPERATORS OF TERROR (15)

86. Joseph Goebbels — 1897–1945, 47 years Minister of Propaganda of the Third Reich. Architect of mass consciousness. "The bigger the lie, the more willingly it is believed." Suicide. Killed his wife and six children before his own.

87. Alfred Rosenberg — 1893–1946, 53 years "The Myth of the XX Century" — the main ideological work of Nazism. Race theory as a state religion. Hanged in Nuremberg.

88. Julius Streicher — 1885–1946, 60 years Publisher of "Der Stürmer" — the main anti-Semitic mouthpiece of the Reich. Prepared the cultural ground for the Holocaust. Hanged in Nuremberg.

89. Ernst Kaltenbrunner — 1903–1946, 43 years Head of the RSHA after the killing of Heydrich. Coordinated the death camps and the Einsatzgruppen on the Eastern Front. Hanged.

90. Alfred Jodl — 1890–1946, 56 years Chief of the operational staff of the OKW. Military planning of all the Nazi campaigns. Signed the capitulation of the Reich. Hanged in Nuremberg.

91. Leon Trotsky — 1879–1940, 60 years Creator of the Red Army, organizer of the Red Terror 1918–1921. Ideologist of permanent revolution and global undermining. Ice pick in Mexico City. Line: Trotskyism exists.

92. Osama bin Laden — 1957–2011, 54 years Founder of Al-Qaeda¹. September 11, 2001 — the largest terror attack in history. Ideologist of global jihad against the West. Killed by SEALs in Abbottabad. ¹ "Al-Qaeda," "ISIS" ("Islamic State") — terrorist organizations whose activity is forbidden on the territory of the Russian Federation.

93. Ayman al-Zawahiri — 1951–2022, 71 years Main ideologist and successor of bin Laden in Al-Qaeda¹. Egyptian Islamic Jihad. "Knights under the Prophet's Banner." Drone strike on the balcony in Kabul.

94. Abu Bakr al-Baghdadi — 1971–2019, 48 years Self-proclaimed "caliph" of ISIS². Restored the concept of caliphate on seized lands of Syria and Iraq. Blew himself up during the storm by Americans in Syria. ² Here and further: "Al-Qaeda," "ISIS" ("Islamic State") — terrorist organizations whose activity is forbidden on the territory of the Russian Federation.

95. Anwar al-Awlaki — 1971–2011, 40 years English-speaking preacher of jihad. Editor-in-chief of the magazine "Inspire" — a textbook of lone-wolf terrorism. US citizen. Drone strike. Killed without trial.

96. Abu Musab al-Zarqawi — 1966–2006, 39 years "Emir" of Al-Qaeda¹ in Iraq. Launched the genre of public video beheadings of hostages on the internet. Airstrike in Iraq.

97. Shamil Basayev — 1965–2006, 41 years Chechen field commander. Budyonnovsk (1995), Beslan (2004) — the largest hostage seizures in the history of Russia. Eliminated when a KamAZ truck with explosives was detonated.

98. Timothy McVeigh — 1968–2001, 33 years Oklahoma City, 1995. 168 victims. Ultra-right loner, inspired by "The Turner Diaries." Lethal injection.

99. Karl Dönitz — 1891–1980, 89 years Commander-in-chief of the Reich's submarine fleet. Successor of Hitler. 23 days formally "ruled" the dying Reich and signed the capitulation. Long-liver. A rare exception.

100. Jean-Bédél Bokassa — 1921–1996, 75 years President, then self-proclaimed "emperor" of the Central African Empire. Coronation for \$20 million in one of the poorest countries of the world. Documented cannibalism, personal participation in the killing of schoolchildren in 1979. Heart attack in poverty after 7 years in prison.

GENERAL STATISTICS OF THE ISFET SAMPLE

Total in the sample 100 people. Average age of departure 58 years. Lived 70 years and more — 30 people. Lived 90 years and more — 3 people. Suicide, murder, execution — 50 people. Illness in prison or exile — ~28 people. Illness in poverty — ~6 people. Accident — ~5 people. Natural peaceful death — ~10 people. Close ones broken — ~95 of 100. Line lives formally — ~30 (but qualitatively absorbs).

OBSERVATIONS ON THE ISFET SAMPLE

The first. The age of departure is almost twenty years shorter. The average 58 against 76 with Ma'at. This isn't "magically arranged," this is a consequence of the profession: wars, coups, prisons, drugs, paranoia, endless fear of betrayal. The body of an Isfet-operator lives in the regime of an emergency state — biological wear is accelerated multiply.

The second. Half of the operators perished violently. 50 of 100 left through suicide, murder or execution. With Ma'at — 6 of 100, and almost all for external reasons (epidemics, prison for faith). Here — predominantly a consequence of the very profession: while making enemies, sooner or later you meet one who is stronger.

The third. Close ones — really suffer, and this is the most important structural difference from the Ma'at-side. If you go through the sample by name, the documentary-confirmed destruction of the inner circle — is with approximately 75 people of 100. Another about 10 — partially suffered. Basically "in order" — about 15 (Grant, Lansky, Dönitz, Contreras, partly Pinochet and Franco, whose families managed to capitalize the inheritance before their death). With the Ma'at-side for a comparable group (those who in general had a family in the ordinary sense) — single cases of destruction, and almost always for external reasons, and not as a consequence of the very activity.

This isn't "magically the relatives are beaten by karma." This is a set of quite transparent mechanics that are visible on concrete biographies:

— Close ones are included in the very scheme. In cults the wife and children work inside (Jones, Koresh, Applewhite, Lundgren). In dictatorships — relatives in the nomenklatura (sons of Saddam Uday and Qusay, daughter of Karimov Gulnara, children of Ceaușescu). In the mafia — the clan as a structure (Capone, Bulger, Somoza). When the operator falls — the whole included circle falls.

— Revenge after the fall. When the system collapses, they take revenge not only on the leader, but on the heirs. The Romanovs after Rasputin. Beria's children in the camps. Saddam's sons killed during the storm earlier than him himself. Gaddafi's family partially destroyed.

— Direct destruction by the founder. Goebbels killed the wife and six children before his own suicide. Lundgren ritually shot the whole Avery family. Baghdadi blew himself up together with the wives and children. Pol Pot cleaned out his own surroundings. This isn't an anomaly, this is the finale of the logic brought to the end.

— Psychological destruction and a wave of suicides. Parsons's mother killed herself on the day of his death. Madoff's son Mark — in two years, the second son died of cancer in prison. Hubbard's son Quentin — suicide at 22 years. One of Moon's sons — suicide. LaVey's daughter Zeena — public renunciation and lifelong conflict.

— Splits of inheritance. Moon's sons litigate for the billion-dollar assets of the Unification Church. Bin Laden's children partly fight, partly are wanted. Any Isfet-structure without the founder turns into a field of struggle of heirs — because the cement was only fear before the figure in the center.

That is, "close ones suffer" — isn't a mystical regularity of the subtle world. This is a predictable consequence of five-six quite earthly mechanics which are built into the very profession of the Isfet-operator. They can not be believed — but they can be checked by name. Which we did.

The fourth. Long-livers exist — but this is a paradox. Mao (82), Pinochet (91), Franco (82), Sun Myung Moon (92), Anne Hamilton-Byrne (98), Whitey Bulger (89), Karl Dönitz (89), Meyer Lansky (80), Manuel Contreras (86) — lived long. Of 100 this is a minority, but they exist. What with them? All these cases unite one thing: either power was so absolute that it physically defended the body (dictators), or the body was so cut off from Ib that it didn't suffer emotionally (mafiosos, cult-leaders). Longevity here — isn't a blessing, but a sign of even deeper integration into Isfet: the "black hole" preserved form. But the price is the same — the inner circle is broken, the line is discredited.

The fifth. "The line lives" — but in what sense. Part of the Isfet-operators left formally working organizations. They exist to this day. But qualitatively these structures continue to do precisely what the founder did — to absorb people. With Ma'at-practitioners "the line" means a working tradition that helps those entering. With Isfet — a continuing machine that feeds on them. This is a difference not in duration, but in the direction of energy.

The sixth. The variety of professions doesn't change the picture. Occultist, cult leader, dictator, serial killer, financier, terrorist — all eight categories show one and the same statistical signature: early age, violent departure, destroyed close ones. This is precisely confirmation that Isfet — is a structural principle, and not a profession.

WHAT ISN'T REFLECTED IN THE SAMPLE

On both sides the public part — is the most dramatic edge.

Everyday serial killers without a ritual component, ordinary corrupt officials, thousands of small operators in any system — didn't enter the Isfet sample (by definition). If they could be counted, the average age would be even lower, because small Isfet-practitioners don't get either the protection of power or the cultural capital of Crowley. They go to the bottom faster.

And the opposite by Ma'at: nameless healers, hermits, monks — there are thousands of them, but they didn't enter the sample. Their picture would have been even more peaceful.

That is, in both samples the public part — is the most dramatic edge. The real gap between Ma'at and Isfet on the "average" level is even bigger than in these 100/100.

RESERVATIONS

This isn't a scientific sample. The list includes basically public, historically documented figures. The age for the ancient ones (Bodhidharma, Lao Tzu, Simon Magus, Genghis Khan) — is a reconstruction by sources. The category "premeditated departure" in the Indian and Tibetan tradition means maha-samadhi (conscious leaving of the body); in the Christian — peaceful death in prayer. By the Western medical standard this is all "natural causes."

The categorization of Isfet-operators was made by the working definition: conscious integration of Ib and Ba around the principle of consumption. This isn't a legal definition and isn't a clinical one. This is — structural. Cases where it's hard to establish the fact of conscious choice (severe psychic pathology without ideology, situational crimes) weren't included in the sample.

Separately — about borderline cases in the Ma'at sample. At least two names are marked with an explicit reservation: Prabhupada (post-Prabhupada ISKCON and scandals in the gurukulas) and Sathya Sai Baba (documented accusations of abuse). The selection principle is this: if the structural contribution of a person (translations, infrastructure, really operating school) is documented and works, and the shadow side is also documented — the name is left in the sample with an open reservation. This is more honest than quietly removing "inconvenient" names. This is important, because otherwise any sample turns into hagiography, and not into data.

The institutional fate of an organization itself after the departure of the founder — is a separate object of analysis. The line can leave for Isfet already after a Ma'at-founder (post-Prabhupada ISKCON) — and on the contrary, around an Isfet-operator a circle of honest people can locally form who work in spite of the structure (separate lawyers of victims, those who came out of destructive cults and help others to come out). These cuts don't enter the current sample, but they exist and are worthy of separate research.

The main conclusion of the sample in any case is stable: with a comparable approach to the sample the statistical signature of Ma'at and Isfet is radically different. This — isn't the moral position of the author. This — is an observable fact.

APPENDIX B

TWELVE CARDS OF NETERU FOR THE HOME ALTAR

HOUSE OF THE TRANSFORMED MA'AT

TELM

WHY THIS APPENDIX

In Chapter 3 of Part IV I described how to make a simple home altar and place on it twelve Neteru of my Dynasty. This appendix — is the practical part to that chapter.

Here are gathered twelve cards, one for each deity. Each card can be carefully cut out (or copied to a separate sheet, if it's a pity to cut the book) and placed on the altar — on a simple wooden or ceramic stand, leaned against the wall or just laid on the cloth.

The cards in the book are deliberately made black and white — in the style of papyrus drawings. This isn't a printing limitation, but a conscious choice: ancient Egyptian images worked for centuries precisely in such an aesthetic of contour drawing, and this form carries its own force — calm, not distracting, ritually-functional.

If with time you want to replace a black-and-white card with something colored, drawn by hand or a statuette — this is a normal step. But it makes sense to begin with what's in the book. The main thing in the card — isn't the color. The main thing — is the precise name and the precise image. All this is here.

HOW TO USE

Step 1. Carefully cut out all twelve cards along the dotted lines. If you are cutting not the whole book, but a copy — make a photocopy or a high-quality photo, print on dense paper (200 g/m² and more).

Step 2. Arrange the cards on the altar in the logic described in Chapter 3 — or in your own. I arrange mine like this: Upper center: Ra, Ma'at Left line (Duat): Osiris, Isis, Nephthys, Anubis Right line (living life): Hathor, Ptah, Thoth, Sekhmet Lower row: Geb, Nut (the foundations of the world)

If your space asks for a different logic — arrange in your own. The main rule: once arranged meaningfully — don't move every day according to mood.

Step 3. Before the cards place a bowl with clean water and a small plate with a piece of bread. This is enough for an offering to all twelve — the formula of offering is general (see below).

Step 4. Light a candle.

Step 5. Pronounce the formula of offering aloud or to oneself — slowly, without hurry.

Step 6. A short address to Neter — in your own words or by the formula given on each card.

This is the basic practice. In the morning and the evening. Every day.

BEFORE THE FIRST ADDRESS — PREPARATION

Before starting to work with the altar, it makes sense to do one thing that distinguishes practice from imitation: daily cleansing before address to Neteru.

In the Egyptian tradition this is called Wab (translit. wab) — "clean," the state of ritual cleanliness in which the channel opens. The main substance for this — is natron (necheri), a mixture of soda and rock salt which is easily made at home.

A detailed description of what natron is, how to prepare it yourself from simple components and how to conduct a daily five-minute Wab before the altar — is given in Chapter 3 of Part IV of this book, in the sections "Natron: what it is and how to make it at home" and "Wab: daily preparation."

Without this preparation the cards also work — but as a photograph of work, and not as the work itself. With preparation — the channel opens.

THE GENERAL FORMULA OF OFFERING

This is the ancient formula of "thousands" (htp-di-nsw, "the offering given by the king") — it is met on thousands of stelae of the Middle Kingdom, in the Pyramid Texts, in the Book of the Dead. Through this formula the offering is made ritually, through the name of the king as an intermediary between the gods and the human.

In my short working version:

A thousand geese, a thousand loaves of bread, a thousand jugs of beer, a thousand jugs of wine — for Neteru.

Pronounced once before the whole altar. You don't need to repeat it before each card — the formula covers all twelve at once.

After the general formula — a short personal address to that Neter or those Neteru to whom you are turning today concretely. Personal formulas are given on the cards below.

CARD 1 OF 12

RA

Sphere: Sun. Day. Cycle. Source of life. Axis of the world. Position on the altar: Center, top. The main axis. When to address: In the morning, at sunrise. At the beginning of any new task. When strength of light, clarity, a new cycle is needed.

Personal formula of address: Ra, lord of the horizon, rising each day, illuminate my path today and let me reach the sunset in light and order.

CARD 2 OF 12

MA'AT

Sphere: Truth. Order of the world. Law. Balance. The measure by which the heart is weighed. Position on the altar: Next to Ra. The law follows the sun. When to address: Always, when it's needed to check — "is this by Ma'at or not?" In the making of decisions. Before a serious conversation. After any important choice — for verification.

Personal formula of address: Ma'at, lady of truth, let my words today be by you, let my deeds today be by you, let my heart today verify with your feather.

CARD 3 OF 12

OSIRIS

Sphere: Transformation. Regeneration. The departed. Lord of Duat. Green, sprouting from death. The one who passed through dismemberment and was reborn. Position on the altar: Left line (Duat), top. When to address: When you work with the theme of death and the departed. On the anniversaries of relatives. When you experience an inner death-rebirth, the transition from one life stage to another. In moments when something in you dies, so that another may be born.

Personal formula of address: Osiris, lord of Duat, green, sprouting from the earth — lead me through my small deaths and let sprout anew what should sprout.

CARD 4 OF 12

ISIS

Sphere: Great magic. Defense of the family. Motherhood. The one who gathered the cut-up Osiris and conceived Horus from him. Patroness of knowing women. Position on the altar: Left line, next to Osiris. When to address: When defense is needed for the close ones, especially for children. In the illnesses of the family. In moments when it's needed to gather something fallen apart. In work with real living magic — not the toy kind.

Personal formula of address: Isis, lady of great magic, who gathered the divided — shelter my close ones under your wings, and preserve gathered what I am gathering.

CARD 5 OF 12

NEPHTHYS

Sphere: Hidden knowledge. Night. Mystery. The one who stands at the head of the departed. Sister of Isis and her dark pair. Keeper of the threshold between worlds. Position on the altar: Left line, next to Isis. When to address: In work with what is hidden. In dreams. In moments when it's needed to distinguish the subtle. On the threshold — between sleep and waking, between life and transition, between one stage and another.

Personal formula of address: Nephthys, lady of the house, standing at the hidden thresholds — grant me to distinguish what is hidden, and gently lead me through the invisible borders.

CARD 6 OF 12

ANUBIS

Sphere: Transition. Guide into Duat. Lord of embalming. Keeper of necropolises. The one who leads the soul to the scales of Ma'at and holds the balance on them. Position on the altar: Left line, below Isis and Nephthys — to where the path leads. When to address: On any transitions — at the beginning of a new life stage, when moving, when changing work, when losing a close one. In work with ancestors. In moments when it's needed to gently close one and open another.

Personal formula of address: Anubis, opener of paths, guide through Duat, keeping the scales of Ma'at — lead me through the transition that is now before me, and hold the balance in my heart.

CARD 7 OF 12

HATHOR

Sphere: Love. Joy. Music. Dance. Maternal tenderness. Patroness of women, women in labor, lovers. Goddess of the sky and stars. Position on the altar: Right line (living life), top. Joy — is part of living life. When to address: When joy and softness are needed. In family affairs. Before a holiday. Before a creative performance. In moments when the soul is tired and asks for light without tension.

Personal formula of address: Hathor, lady of joy, mother of music and dance, grant me today lightness, grant my close ones tenderness, and let around me sound the music of the living.

CARD 8 OF 12

GEB

Sphere: Earth. The foundation of the world. Father of Osiris, Isis, Set, Nephthys. The one on whom all stands. Earth — isn't just soil, but the very material foundation of life. Position on the altar: Lower row, the foundation. When to address: When grounding is needed. In work with home and earth. When you feel that you're "broken away," that much is in the air. When stability is needed — material, bodily, financial.

Personal formula of address: Geb, father of gods, the foundation of the world, on which everything stands — strengthen me on my earth, give my feet firmness to stand on what I stand on.

CARD 9 OF 12

NUT

Sphere: Sky. The vault. Mother of stars. The one who swallows the sun in the evening and gives birth to it in the morning. Patroness of the departed — those who died, rise to her and become stars. Position on the altar: Lower row, next to Geb. Earth and sky — a pair, the foundations of the world. When to address: At night. In work with large cycles — yearly, life ones. On the anniversaries of the departed. When you need to see your life from above, in scale. Before sleep — for a soft transition into sleep.

Personal formula of address: Nut, mother of stars, vault over everything living, receiving into yourself each lived day — shelter me tonight under the cover of your stars and meet me in the morning back in the light.

CARD 10 OF 12

PTAH

Sphere: Creation through word. Craft. Mastery. Patron of those who create with their hands. Creator of the world in the Memphis theology. Position on the altar: Right line, next to Hathor and Thoth. When to address: When you begin a new task with your hands. Before work on a project. When it's needed that from an idea something material is gotten. Before any creation — from writing a text to building.

Personal formula of address: Ptah, lord of craft, you, who created the world by word — grant my hands and my word the strength to create what should be created.

CARD 11 OF 12

SEKHMET

Sphere: Terrible defensive force. Fire. Healing heat. The one who burns enemies and simultaneously heals the sick. The Eye of Ra in his wrath. Position on the altar: Right line, lower — there where the living defense is. When to address: When defense is needed — real, and not decorative. In illness — for healing. In moments when it's necessary to cut off what is undermining from within. Don't call frivolously: Sekhmet is — direct and strong force.

Personal formula of address: Sekhmet, lady of flame, daughter of Ra, destroying what shouldn't live — shelter me today from what wants to eat me, and burn in me what hinders me from going.

CARD 12 OF 12

THOTH

Sphere: Wisdom. Writing. Counting. Knowledge. Measure. Keeper of sacred texts. Scribe of the gods. Position on the altar: Right line, top — next to knowledge and craft. When to address: When you work with text, with numbers, with memory. Before study and teaching others. When precision of formulation is needed. In judicial and legal affairs.

Personal formula of address: Thoth, lord of word, lord of precise measure, grant me today clarity of thought and precision of speech.

APPENDIX C

EGYPTIAN CALENDAR · JUNE 2026 – DECEMBER 2028

HOUSE OF THE TRANSFORMED MA'AT

TELM



WHY THIS APPENDIX

In Chapter 3 of Part IV I briefly told that there exists the Egyptian calendar of favorable and unfavorable days, and that with any practitioner sooner or later a need to use this calendar arises. This appendix — is the practical part to that chapter.

The source on which I built this calendar — is the Cairo calendar (papyrus Cairo 86637, about 1200 BC), supplemented by data from papyrus Sallier IV and the temple calendars of Edfu and Dendera. The mapping onto the modern Gregorian calendar is done through the Coptic calendar — the direct and only living descendant of the ancient Egyptian, which preserved the structure of 12 months of 30 days plus epagomenal.

This — is not astrology. This — is fixation of which mythological events happen in which month and what energetic drawing each day has. The calendar doesn't "predict" — it indicates the nature of the day. And what you will do with this nature — is your decision.

The calendar covers the period from June 1, 2026 to December 31, 2028 — two and a half years forward from the orientation release of the first book. Further you can either independently shift the dates by the same logic (the structure repeats each Coptic year), or — by the moment when the calendar grows obsolete, I hope to prepare a separate yearbook edition.

HOW THE EGYPTIAN YEAR IS ARRANGED

The Egyptian (Coptic) year — is 365 days (366 in Coptic leap years). It's divided into twelve months of thirty days plus five (or six in leap years) epagomenal days — they were called "days outside the year," or Heru-Renpet.

The year is divided into three seasons of four months:

AKHET (Inundation) — months 1–4. September — January. The Nile rises, the earth is under water. The season of the work of Neteru with the world of the dead. PERET (Sprouts) — months 5–8. January — May. The water leaves, sprouts appear. The season of growth, renewal, fertility. SHEMU (Harvest) — months 9–12. May — September. Harvest, heat, preparation for a new cycle. The season of maturity and completion.

The twelve months in the right order (I give under two names — ancient Egyptian and Coptic; in modern practice usually the Coptic ones are used, because they are living):

1. Thoth / Tut — patron THOTH 2. Paophi / Babeḥ — connected with field work 3. Athyr / Hatur — patroness HATHOR 4. Khoiak / Kiahk — mysteries of Osiris 5. Tybi / Tuba — connected with Min and fertility 6. Mechir / Amshir — connected with winds and renewal 7. Phamenoth / Paramhat — spring renewal 8. Pharmuthi / Paramuda — patroness RENENUTET 9. Pakhons / Pashons — connected with KHONSU (moon, time) 10. Payni / Paona — festival of the Valley 11. Epiphi / Epip — waiting for the inundation 12. Mesore / Masori — connected with the birth of Ra

Epagomenal days — 5 (or 6) days "outside the year" — are dedicated to the five Neteru, born to Nut outside the ordinary calendar (Thoth won them from the Moon at dice, so that Nut could give birth):

Day 1 — birth of Osiris Day 2 — birth of Horus the Elder Day 3 — birth of Set (the most dangerous day of the year) Day 4 — birth of Isis Day 5 — birth of Nephthys Day 6 — (only in Coptic leap years) repeat of the last, in honor of Ma'at and balance.

DESIGNATIONS

* favorable day (nefer) ✗ unfavorable day (kha) ● mixed (part of the day is good, part bad) ★ especially important day (holiday or especially dangerous) ★★ day of the great yearly cycle ★★★ day of maximum risk or maximum power

The format of evaluation of the day — three positions in brackets: [morning / noon / evening]. For example, [*!/✗] means that the morning is favorable, the noon is dangerous, the evening is again favorable.

Note for the black-and-white printed version. In the tables by months, to preserve compactness and readability in a monospaced font, the icons are replaced with ASCII analogs:

+ = * favorable ! = ✗ unfavorable * = ★ especially important day · = ● mixed

That is [+!/+] is read as "the morning is favorable, the noon is dangerous, the evening is again favorable."

HOW TO USE THIS

The simple rule: you look at the date by the Gregorian calendar, find its correspondence to the Coptic month and number (see the table below), look at the character of this day in the description of the month. You take a decision — what to do today, what not to do, what level of Wab (see Chapter 3 of Part IV).

The basic logic for the practitioner:

♯ day — don't start important affairs, don't sign contracts, don't enter into conflicts, don't travel far. Strengthen Wab (full ablution with natron in the morning). If nothing critical is happening — calmly do the ordinary affairs, but in a lowered tempo.

* day — ordinary or heightened activity. Suitable for everything that requires clarity, contacts, decisions, beginnings.

★ holiday day — extended offerings to the Neter of the day, quiet joy, not a "drunken holiday," but a ritual marking.

★★★ days (especially dangerous, epagomenal, the birth of Set, the wrath of Sekhmet) — no new affairs at all. Minimum of contacts. Maximum of defense. Just survive.

And the main rule that doesn't cancel any of the above-listed: the calendar — is a map of the locality, and not a verdict. With a person standing firmly in the line and in Wab, the heavy days pass more calmly than with one who is not prepared for them. The calendar doesn't magically spoil your day — it shows what to pay attention to.

TABLE OF CORRESPONDENCES · When each Coptic month begins

CALENDAR OF COPTIC MONTHS (the beginning of each month) 1. Tut (Thoth) — Sept 11, 2026 / Sept 11, 2027 / Sept 12, 2028 2. Babeh (Paophi) — Oct 11, 2026 / Oct 11, 2027 / Oct 12, 2028 3. Hatur (Athyrr) — Nov 10, 2026 / Nov 10, 2027 / Nov 11, 2028 4. Kiahk (Khoiak) — Dec 10, 2026 / Dec 10, 2027 / Dec 11, 2028 5. Tuba (Tybi) — Jan 9, 2027 / Jan 9, 2028 / Jan 10, 2029 6. Amshir (Mechir) — Feb 8, 2027 / Feb 8, 2028 / Feb 9, 2029 7. Paramhat (Phamenoth) — Mar 10, 2027 / Mar 9, 2028 / Mar 10, 2029 8. Paramuda (Pharmuthi) — Apr 9, 2027 / Apr 8, 2028 / Apr 9, 2029 9. Pashons (Pakhons) — May 9, 2027 / May 8, 2028 / May 9, 2029 10. Paona (Payni) — Jun 8, 2027 / Jun 7, 2028 / Jun 8, 2029 11. Epip (Epiphi) — Jul 8, 2027 / Jul 7, 2028 / Jul 8, 2029 12. Masori (Mesore) — Aug 7, 2027 / Aug 6, 2028 / Aug 7, 2029

Epagomenal days (5–6 "days over the year"): • 2026/27 — Sept 6–10, 2027 (5 days) • 2027/28 — Sept 6–10, 2028 (5 days) • 2028/29 — Sept 6–11, 2029 (6 days — Coptic leap)

To find what Coptic number corresponds to a concrete day, count from the first number of the month. For example: November 15, 2027 — this is the third month Hatur, beginning November 10; so this is 6 Hatur 1744.

DESCRIPTION OF COPTIC MONTHS AND THE CHARACTER OF THEIR DAYS

MONTH 1: TUT (THOTH / DJEHUTY) — Patron THOTH

With this month the Egyptian year begins. The rising of Sirius (Sopdet), the retreat of Nun, a new cycle. The month of Thoth — is the month of wisdom, counting, recording. Good for study, for work with documents, for the beginning of large projects.

Day	Evaluation	Event	and	recommendation
				*1 [+/+/+] NEW YEAR (Wep-Renpet). Rising of Sirius. Festival of all Neteru. Extended offerings. Joy. 2 [+/+/+] The festival continues. Everything is favorable. *3 [!/!/!] DAY OF THE BATTLE OF HORUS AND SET. Don't go out sailing. Don't start affairs. Avoid conflicts. 4 [!/!/!] Neteru in sorrow. Thoth counts losses. Don't undertake important. 5 [!/!/!] Continuation of sorrow. Don't eat fish. Silence. 6 [+/+/+] Ma'at is restored. Thoth reconciled. Good for study. 7 [+/+/+] Exit of Ma'at from the temple of Ra. Offerings to Ma'at. 8 [+/+/+] Voices of Neteru in the temple. Good for rituals. 9 [+/+/+] Neteru rejoice. Favorable. 10 [!/!/!] Mutiny of the enemies of Ra. Don't go out after sunset. 11 [!/!/!] Fire of Sekhmet. Don't kindle fires. Don't quarrel. 12 [+/+/+] Sky and earth in joy. Good for beginnings. 13 [+/+/+] Thoth writes in names. Good for documents and contracts. 14 [+/+/+] Festival of Neteru. 15 [+/+/+] Isis and Nephthys rejoice. Good for women's affairs and family. 16 [●/+/!] Morning dangerous. Noon good. Evening — don't go out. 17 [+/+/+] Ra at the zenith of force. 18 [+/+/+] Appearance of Thoth before Ra. Good for knowledge. 19 [+/+/+] Offerings in Heliopolis. *20 [!/!/!] DAY OF THE WRATH OF NETERU. Don't start anything. Don't approach water. 21 [!/!/!] Set is active. Silence. Defensive formulas. 22 [+/+/+] Ma'at returns. 23 [+/+/+] Festival of Hathor. Music, milk, flowers. 24 [+/+/+] Favorable. 25 [+/+/+] Neteru in peace. *26 [+/+/+] FESTIVAL OF OSIRIS IN ABYDOS. Special offerings: wine, bread, lotus. Night ritual. 27 [+/+/+] Continuation of the festival of Osiris. 28 [+/+/+] Horus triumphs. 29 [●/!/+] Morning mixed, noon dangerous, evening good. 30 [+/+/+] Thoth completes the count. Favorable.

MONTH 2: BABEH (PAOPHI)

The month of field work at the inundation. It begins peacefully, in the middle — mourning for Osiris (his murder and the searches for the body), to the end — the day of the wrath of Sekhmet. Suitable for home affairs, repair, household arrangement; not suitable for joyful celebrations in the days of mourning.

Day	Evaluation	Event	and	recommendation
				1 [+/+/+] Beginning of the month. Ra goes out in joy. 2 [+/+/+] Neteru in festival. 3 [+/+/+] Offerings to Neteru. 4 [!/!/!] Ra in wrath at enemies. Don't travel. Don't argue. 5 [!/!/!] Battle in Heliopolis. Don't start affairs. 6 [+/+/+] Ma'at triumphs. 7 [+/+/+] Joy in the sky. 8 [+/+/+] Festival of Neteru. 9 [+/+/+] Favorable. 10 [+/+/+] Thoth records benefactions. 11 [!/!/!] Barque of Ra in danger in Duat. Don't travel by water. 12 [!/+/+] Morning dangerous, further good. 13 [+/+/+] Favorable. 14 [+/+/+] Horus receives the crown. 15 [+/+/+] Festival of

the Eye of Horus (Wedjat). Healing. 16 [+/+/+] Favorable. 17 [!/?/?] Isis mourns Osiris. Don't eat meat. Silence. 18 [!/?/?] Search for the body of Osiris. Don't rejoice. 19 [●/●/?] Isis finds the first parts. Hope toward evening. 20 [+/+/+] Isis continues the gathering. 21 [+/+/+] Favorable. 22 [+/+/+] Neteru in peace. *23 [!/?/?] DAY OF THE WRATH OF SEKHMET. Don't kindle fire. Don't enter into conflicts. Defensive formulas obligatory. 24 [!/?/?] Wrath of Sekhmet continues. Red beer for appeasement. 25 [+/+/+] Sekhmet appeased, became Hathor. Joy. 26 [+/+/+] Hathor dances. Music. 27 [+/+/+] Favorable. 28 [+/+/+] Favorable. 29 [●/+/+] Morning carefully, further good. 30 [+/+/+] End of the month. Favorable.

MONTH 3: HATUR (ATHYR) — Patroness HATHOR

The month of Hathor. The beginning — the festival of beauty, love, music. In the middle — attacks of Apep on the barque of Ra (defense is required). At the end — the departure of Osiris (mourning). Good for questions of love and partnership at the beginning of the month, for serious decisions — after the 14th number.

Day	Evaluation	Event	and	recommendation
				1 [+/+/+] Festival of Hathor. Milk, honey, flowers. 2 [+/+/+] Neteru in joy. 3 [+/+/+] Favorable. 4 [+/+/+] Favorable. 5 [!/?/?] Mutiny against Ra. Don't travel. 6 [+/+/+] Ra wins. Triumph of order. 7 [+/+/+] Good for all affairs. 8 [+/+/+] Favorable. 9 [!/?/?] Morning and noon dangerous. Evening — good. 10 [+/+/+] Favorable. 11 [+/+/+] Favorable. 12 [!/?/?] Apep attacks the barque of Ra. Defensive formulas. Don't travel. 13 [!/?/?] Continuation of the attack. Strengthened defense at night. 14 [+/+/+] Apep is overthrown. Joy. Offerings to Ra. 15 [+/+/+] Favorable. 16 [+/+/+] Favorable. 17 [+/+/+] Geb and Nut in harmony. *18 [!/?/?] DAY OF OSIRIS'S DEPARTURE. Sorrow. Don't eat meat. Don't listen to music. 19 [!/?/?] Isis searches for Osiris. Weeping. 20 [●/+/+] Hope. The searches continue. 21 [+/+/+] Nephthys helps Isis. Defense. 22 [+/+/+] Favorable. 23 [+/+/+] Thoth helps Isis. Good for knowledge. 24 [+/+/+] Anubis prepares embalming. 25 [+/+/+] Favorable. 26 [!/?/?] Morning carefully, further good. 27 [+/+/+] Favorable. 28 [+/+/+] Favorable. 29 [+/+/+] Favorable. 30 [+/+/+] Hathor blesses. End of the month.

MONTH 4: KIAHK (KHOIAK) — Mysteries of OSIRIS

The main month of the mysteries of Osiris. The whole month was occupied with rituals of the death and resurrection of Osiris in the temples. In the middle — Set searches for the body of Osiris (strengthened defense is required). On the 17th — the raising of the Djed pillar (festival of resurrection). To the end — the coronation of Osiris as Lord of Duat. This is a month of deep work with the theme of death and regeneration; it's useful to commemorate ancestors.

Day	Evaluation	Event	and	recommendation
				1 [+!/+!] Beginning of the mysteries of Khoiak. Plowing of the earth (ritual). 2 [+!/+!] Preparation of the "bed of Osiris." 3 [+!/+!] Favorable. 4 [+!/+!] Favorable. 5 [!/+!] Enemies of Osiris are active. Defensive rituals. 6 [!/+!] Sorrow. Searches for Osiris. 7 [+!/+!] Anubis finds the body. 8 [+!/+!] Beginning of embalming. Anubis works. 9 [+!/+!] Continuation of embalming. 10 [+!/+!] Favorable. 11 [+!/+!] Favorable. 12 [+!/+!] Isis pronounces Heka over the body. 13 [!/+!] Set searches for the body of Osiris. Don't go out at night. Strengthened defense. 14 [!/+!] Continuation of the threat of Set. 15 [+!/+!] Horus defends the father's body. 16 [+!/+!] Favorable. *17 [+!/+!] RAISING OF THE DJED PILLAR. Resurrection of Osiris. Festival. Offerings of wine. 18 [+!/+!] Osiris is restored. Joy. 19 [+!/+!] Isis and Nephthys rejoice. 20 [+!/+!] Great festival in Abydos. 21 [+!/+!] Processions. Offerings. 22 [+!/+!] Favorable. *23 [+!/+!] OSIRIS CROWNED LORD OF DUAT. Great festival. Offerings to all Neteru. Wine to Osiris. 24 [+!/+!] Continuation of the triumph. 25 [+!/+!] Horus is recognized as the heir. 26 [+!/+!] Judgment of Neteru in favor of Horus. 27 [!/+!] Set is banished. His wrath is dangerous. Don't pronounce the name of Set. 28 [!/+!] The danger subsides. 29 [+!/+!] Ma'at is affirmed. Peace. 30 [+!/+!] Completion of the mysteries of Khoiak.

MONTH 5: TUBA (TYBI) — Connected with MIN

The first month of the season of Peret (sprouts). The Nile leaves, sprouts appear. The main festival — the Festival of Min (fertility). In this month it's good to start new projects, especially connected with growth, conception, agriculture, investments.

Day	Evaluation	Event	and	recommendation
				1 [+!/+!] New month. Neteru in joy. 2 [+!/+!] Favorable. 3 [!/+!] Enemies of Ra gather. Don't travel. 4 [!/+!] Battle in the sky. Dangerous. 5 [+!/+!] Ra wins. Light returns. 6 [+!/+!] Festival of Neith. Favorable. 7 [+!/+!] Favorable. 8 [+!/+!] Favorable. 9 [+!/+!] Thoth before the Ennead. Good for judgment and decisions. 10 [!/+!] Grief of Isis. Day of tears. Silence. 11 [!/+!] Morning hard, further good. 12 [+!/+!] Favorable. 13 [+!/+!] Favorable. 14 [+!/+!] Favorable. 15 [+!/+!] Isis rejoices at the conception of Horus. 16 [+!/+!] Favorable. 17 [+!/+!] Favorable. 18 [!/+!] Apep attacks. The night is long. Defensive formulas. 19 [!/+!] Continuation. Defense. 20 [+!/+!] Apep is overthrown. Ra shines. *21 [+!/+!] FESTIVAL OF MIN. Fertility. Good for conception, agriculture, the start of projects. 22 [+!/+!] Continuation of the festival. 23 [+!/+!] Favorable. 24 [+!/+!] Favorable. 25 [!/+!] Morning and evening dangerous. Noon good. 26 [+!/+!] Favorable. 27 [+!/+!] Favorable. 28 [+!/+!] Favorable. 29 [+!/+!] Favorable. 30 [+!/+!] End of the month. Favorable.

MONTH 6: AMSHIR (MECHIR) — Connected with WINDS

The month of winds and renewal. In the middle — the day of Geb's departure into Duat (symbolic instability of the earth). Good for renewal, repair, restructuring. Not very suitable for the building of foundations on day 18.

Day	Evaluation	Event	and	recommendation
				1 [+/>+] Festival of the beginning of the month.
	2 [+/>+] Favorable.	3 [+/>+] Favorable.	4 [!/>!] Wrath of Sekhmet on the rebels. Don't kindle fire.	5 [!/>+] Morning dangerous, toward evening better.
	6 [+/>+] Favorable.	7 [+/>+] Hathor and Horus in joy. Good for love and family.	8 [+/>+] Favorable.	9 [+/>+] Favorable.
	10 [+/>+] Favorable.	11 [!/>!] Set in power. Storms. Don't travel. Don't argue.	12 [!/>!] Continuation. Caution.	13 [+/>+] Storm subsides. Ma'at.
	14 [+/>+] Favorable.	15 [+/>+] Rising of Ra in glory.	16 [+/>+] Favorable.	17 [+/>+] Thoth before Ra. Wisdom.
	*18 [!/>!] DAY OF GEB'S DEPARTURE INTO DUAT. The earth mourns. Don't build. Don't dig the earth.	19 [!/>+] Morning hard, further better.	20 [+/>+] Geb returns. Stability.	21 [+/>+] Favorable.
	22 [+/>+] Favorable.	23 [+/>+] Favorable.	24 [!/>!] Enemies penetrate. Defense.	25 [+/>+] Enemies are overthrown.
	26 [+/>+] Favorable.	27 [+/>+] Favorable.	28 [+/>+] Favorable.	29 [+/>+] Favorable.
	30 [+/>+] End of the month.			

MONTH 7: PARAMHAT (PHAMENOTH) — Spring renewal

The month of spring renewal. Contains the spring equinox. The most "sunny" by character month of the Peret season. Good for serious beginnings — especially after the equinox (about 11 Paramhat).

Day	Evaluation	Event	and	recommendation
				1 [+/>+] Beginning of the month. Renewal.
	2 [+/>+] Favorable.	3 [+/>+] Favorable.	4 [!/>!] Set sets an ambush. Don't travel.	5 [!/>+] Morning dangerous.
	6 [+/>+] Favorable.	7 [+/>+] Favorable.	8 [+/>+] Favorable.	9 [+/>+] Isis pronounces Heka. Good for magical work.
	10 [+/>+] Thoth before the Ennead. Good for decisions.	*11 [+/>+] SPRING EQUINOX. Day = night. Ma'at in balance. Good for rituals of balance.	12 [+/>+] Favorable.	13 [+/>+] Favorable.
	14 [!/>!] Apep strengthens before renewal. Defense. Don't start new affairs.	15 [!/>+] Morning hard.	16 [+/>+] Neteru prepare a festival.	17 [+/>+] Preparation. The channel opens.
	*18 [+/>+] RITUAL OF FOUNDING OF THE DYNASTY (for those who work in this line). Ra at the zenith of spring force. A week after the equinox. An ideal day for the founding of new — a House, a project, a vow.	19 [+/>+] The day after the founding. The channel is active.	20 [+/>+] Favorable.	21 [+/>+] Favorable.
	22 [+/>+] Favorable.	23 [!/>!] Enemies of Ra on the horizon. Defense.	24 [!/>+] Morning dangerous, toward evening better.	25 [+/>+] Ra wins.
	26 [+/>+] Favorable.	27 [+/>+] Favorable.	28 [+/>+] Favorable.	29 [+/>+] Favorable.
	30 [+/>+] End of the month.			

MONTH 8: PARAMUDA (PHARMUTHI) — Patroness RENENUTET

The month of the harvest of the first fruits. In the middle — the festival of Renenetut (goddess of the harvest). Good for everything connected with the summing up of the initial stage: receipt of the first profit, defense of a diploma, completion of a project.

Day	Evaluation	Event	and	recommendation
				1 [+!/+!] Renenetut blesses the harvest. 2 [+!/+!] Favorable. 3 [+!/+!] Favorable. 4 [!/+!] Conflict in the Ennead. Don't argue, don't litigate. 5 [+!/+!] Morning dangerous. 6 [+!/+!] Favorable. 7 [+!/+!] Favorable. 8 [+!/+!] Hathor in Dendera. Joy. 9 [+!/+!] Favorable. 10 [+!/+!] Favorable. 11 [!/+!] Set in the desert. Storms. Don't travel. 12 [!/+!] Continuation of storms. 13 [+!/+!] Subsides. Ma'at. 14 [+!/+!] Favorable. *15 [+!/+!] FESTIVAL OF RENENUTET. Goddess of harvest. Offerings of first fruits: bread, fruits, wine. Gratitude. 16 [+!/+!] Continuation of the festival. 17 [+!/+!] Favorable. 18 [+!/+!] Favorable. 19 [!/+!] Darkness in Duat. Apep is strong. Defensive formulas at night. 20 [+!/+!] Apep is overthrown. Light. 21 [+!/+!] Favorable. 22 [+!/+!] Favorable. 23 [+!/+!] Favorable. 24 [+!/+!] Favorable. 25 [!/+!] Morning uneasy. 26 [+!/+!] Favorable. 27 [+!/+!] Favorable. 28 [+!/+!] Favorable. 29 [+!/+!] Favorable. 30 [+!/+!] End of the month.

MONTH 9: PASHONS (PAKHONS) — Connected with KHONSU (moon, time)

The first month of the season of Shemu (harvest). In the middle — the festival of the Valley (Wag) — the main commemorative festival of the year. Good for work with ancestors, for visiting graves, for the reading of names of the departed.

Day	Evaluation	Event	and	recommendation
				1 [+!/+!] Khonsu shines. Beginning of harvest. 2 [+!/+!] Favorable. 3 [!/+!] The battle of Horus and Set resumed. Don't enter into conflicts. 4 [!/+!] Continuation. Dangerous. 5 [+!/+!] Thoth resolves the dispute. Peace. 6 [+!/+!] Favorable. 7 [+!/+!] Favorable. 8 [+!/+!] Favorable. 9 [+!/+!] Favorable. 10 [!/+!] Morning and noon carefully. 11 [+!/+!] Favorable. 12 [+!/+!] Favorable. 13 [+!/+!] Favorable. 14 [!/+!] Demons of Duat are active. Don't go out at night. 15 [!/+!] Strengthened defense. 16 [+!/+!] Anubis defeats the demons. 17 [+!/+!] Favorable. 18 [+!/+!] Favorable. *19 [+!/+!] FESTIVAL OF THE VALLEY (WAG). Commemoration of the dead. Offerings to ancestors. Ba of the dead visit the living. Good for connection with Duat. 20 [+!/+!] Continuation of the festival of Wag. 21 [+!/+!] Favorable. 22 [+!/+!] Favorable. 23 [!/+!] Morning uneasy. 24 [+!/+!] Favorable. 25 [+!/+!] Favorable. 26 [+!/+!] Favorable. 27 [+!/+!] Favorable. 28 [!/+!] Set in power. Heat. Don't quarrel. Drink water. 29 [+!/+!] Subsides. 30 [+!/+!] End of the month.

MONTH 10: PAONA (PAYNI)

The month of the summer solstice. About the 14th — the maximum of the solar force of Ra. Good for everything that requires bright visibility, going out into the light, public projects. At the end — the heat of Sekhmet, care of the body is required.

Day	Evaluation	Event	and	recommendation
				1 [+]/[+]/[+] Beginning of the month. Favorable.
	2 [+]/[+]/[+]	Favorable.		3 [+]/[+]/[+] Favorable.
	4 [!]/[!]/[!]	Wrath of Ra on the unsubmitive. Don't provoke conflict.		5 [!]/[+]/[+]
		Morning hard.		6 [+]/[+]/[+] Favorable.
				7 [+]/[+]/[+] Favorable.
	8 [+]/[+]/[+]	Favorable.		9 [+]/[+]/[+] Favorable.
	10 [!]/[!]/[!]	Apep attacks the barque of Ra. The heat increases (Set). Defense. Formulas.		11 [!]/[!]/[!]
		Continuation. Dangerous.		12 [+]/[+]/[+] Ra wins. Light.
				13 [+]/[+]/[+] Favorable.
	*14 [+]/[+]/[+]	SUMMER SOLSTICE. Maximum of Ra. The longest day. Zenith of the solar force. Offerings to Ra: a candle at sunrise, honey. A powerful day for rituals.		15 [+]/[+]/[+] Ra in full force.
				16 [+]/[+]/[+] Favorable.
	17 [+]/[+]/[+]	Favorable.		18 [+]/[+]/[+] Favorable.
				19 [!]/[!]/[+]
		Morning and noon carefully.		20 [+]/[+]/[+] Favorable.
	21 [+]/[+]/[+]	Favorable.		22 [+]/[+]/[+] Favorable.
	23 [!]/[!]/[!]	Heat of Sekhmet. Maximum of heat. Don't overstrain.		24 [!]/[+]/[+]
		Morning hard.		25 [+]/[+]/[+] Favorable.
				26 [+]/[+]/[+] Favorable.
				27 [+]/[+]/[+] Favorable.
	28 [+]/[+]/[+]	Favorable.		29 [+]/[+]/[+] Favorable.
				30 [+]/[+]/[+] End of the month.

MONTH 11: EPIP (EIPHI) — Waiting for the inundation

The hottest month. Drought. Waiting for the inundation. Suitable for slow, methodical affairs. Not suitable for radical steps — the situation hasn't changed yet, wait.

Day	Evaluation	Event	and	recommendation
				1 [+]/[+]/[+] Beginning of the waiting. Favorable.
	2 [+]/[+]/[+]	Favorable.		3 [!]/[!]/[!]
		Drought. The Nile is low. Anxiety. Don't start affairs.		4 [!]/[!]/[!]
		Continuation. Isfet in the heat.		5 [+]/[+]/[+] Hope. The first signs of inundation.
				6 [+]/[+]/[+] Favorable.
	7 [+]/[+]/[+]	Favorable.		8 [+]/[+]/[+] Favorable.
				9 [+]/[+]/[+] Favorable.
	10 [!]/[!]/[!]	Demons of the desert. Heat. Don't go out at noon.		11 [+]/[+]/[+] Favorable.
				12 [+]/[+]/[+] Favorable.
				13 [+]/[+]/[+] Favorable.
	14 [+]/[+]/[+]	Favorable.		15 [+]/[+]/[+] Favorable.
	16 [!]/[!]/[!]	Set attacks. The last burst of heat before the inundation.		17 [!]/[+]/[+]
		Morning hard.		18 [+]/[+]/[+] Favorable.
	*19 [+]/[+]/[+]	FESTIVAL OF HATHOR AND HORUS (Edfu). "The Beautiful Meeting." Hathor sails to Horus. Union. Good for love and partnership.		20 [+]/[+]/[+] Continuation of the festival.
	21 [+]/[+]/[+]	Favorable.		22 [+]/[+]/[+] Favorable.
				23 [+]/[+]/[+] Favorable.
	24 [!]/[+]/[+]	Morning uneasy.		25 [+]/[+]/[+] Favorable.
				26 [+]/[+]/[+] Favorable.
				27 [+]/[+]/[+] Favorable.
	*28 [+]/[+]/[+]	RISING OF SIRIUS (SOPDET). The heliacal rising of the star of Isis. The beginning of the inundation of the Nile. A great festival. Offerings to Isis. A powerful day.		29 [+]/[+]/[+] The Nile rises. Joy.
				30 [+]/[+]/[+] End of the month.

MONTH 12: MASORI (MESORE) — Birth of Ra

The last month of the year. The summing up of the yearly cycle. In the middle — attacks of Apep in Duat (typical pre-New Year threats). To the end — preparation for the epagomenal days. Not suitable for large beginnings; suitable for completion, cleansing, summing up.

Day	Evaluation	Event	and	recommendation
				1 [+ / + / +] Birth of Ra-Horakhty. A new solar cycle. 2 [+ / + / +] Favorable. 3 [+ / + / +] Favorable. 4 [! / ! / !] Enemies of Ra on the horizon. Don't travel. 5 [! / + / +] Morning hard. 6 [+ / + / +] Favorable. 7 [+ / + / +] The Nile rises. Joy. 8 [+ / + / +] Favorable. 9 [+ / + / +] Favorable. 10 [! / ! / !] Apep in Duat. The night is long. Defensive formulas. 11 [! / ! / +] Morning and noon dangerous. 12 [+ / + / +] Apep is overthrown. 13 [+ / + / +] Favorable. 14 [+ / + / +] Favorable. 15 [+ / + / +] Favorable. 16 [+ / + / +] Favorable. 17 [! / ! / !] Set attacks Osiris. Don't pronounce the name of Set. Defense. 18 [! / ! / !] Continuation. Dangerous. 19 [+ / + / +] Horus defends. Peace. 20 [+ / + / +] Favorable. 21 [+ / + / +] Favorable. 22 [+ / + / +] Favorable. *23 [+ / + / +] FESTIVAL OF NEITH. Goddess-warrior. Weaver of fate. Wisdom. 24 [+ / + / +] Favorable. 25 [+ / + / +] Favorable. 26 [! / + / +] Morning troubled. 27 [+ / + / +] Favorable. 28 [+ / + / +] Favorable. 29 [+ / + / +] Neteru prepare for the New Year. *30 [● / ● / !] LAST DAY OF THE YEAR. The old cycle is completed. Evening dangerous. Border. Preparation for the epagomenal days.

EPAGOMENAL DAYS (HERU-RENPET) · Days outside the year

In each year — five (or six in Coptic leap years) days "outside the year." In 2026, 2027, 2028 they fall on the period from September 6 to 10 (in 2028 — through September 11, Coptic leap).

These are the most dangerous days of the year. Ma'at is weakened. The borders are thin. Don't start ANYTHING new. Defensive formulas daily. Strengthened offerings.

DAY 1 (September 6) — BIRTH OF OSIRIS [● / ● / ●] Powerful, but troubled. Osiris is born — the Lord of transformation. Offerings to Osiris: wine, bread. The day when the old can die, so that the new can be born.

DAY 2 (September 7) — BIRTH OF HORUS THE ELDER [● / ● / ●] Warlike. Energy of struggle. Horus the Elder (Hor-Wer) — an ancient god of the sky, a solar warrior. A powerful, but dangerous energy. Don't provoke conflicts. This energy can be directed at defense, not at attack.

*** DAY 3 (September 8) — BIRTH OF SET [! / ! / !] THE MOST DANGEROUS DAY OF THE YEAR. Set "tore out from the side of the mother" — was not born, but BURST THROUGH. Chaos, destruction, storm. — DON'T GO OUT of the house without necessity. — DON'T START anything. — DON'T QUARREL. — DON'T PRONOUNCE the name of Set aloud. Defensive formulas the whole day. Natron on 12 points. Offerings — defensive (water, frankincense). This day needs to simply be survived.

DAY 4 (September 9) — BIRTH OF ISIS [+/+☉] Good, with caution toward evening. Isis — the Great by Magic. Defender. After the storm of Set comes Isis. Offerings: water, milk, flowers. Good for magical defense and healing. In the evening — vigilance (closeness to the day of Set).

DAY 5 (September 10) — BIRTH OF NEPHTHYS [☉/+/+] Morning troubled, then good. Nephthys — Lady of the House, seeing the hidden. The last day before the New Year. The border closes. Order is restored. Offerings: water in darkness, silence. Preparation for tomorrow's New Year.

DAY 6 (only September 11, 2028) — DAY OF MA'AT [+/+/+] A day in Coptic leap years. An additional day, dedicated to Ma'at. A quiet ritual marking. Offerings to Ma'at. Verification with oneself: what was in the year, what I carry further.

★ September 11 (September 12 in 2027) — NEW YEAR (Wep-Renpet) The cycle begins anew.

SUMMARY TABLES OF KEY DAYS BY YEARS

JUNE — DECEMBER 2026

FESTIVALS AND POWERFUL DAYS:

Jun 21 Summer solstice (zenith of Ra) / Jul 26 The Beautiful Meeting (Hathor and Horus) / Aug 4 Rising of Sirius (Sopdet, Isis) / Aug 29 Festival of Neith / Sept 11 NEW YEAR (Wep-Renpet) / Oct 6 Festival of Osiris in Abydos / Nov 10 Festival of Hathor (beginning of the month Hatur) / Dec 26 Raising of the Djed pillar (resurrection of Osiris) **ESPECIALLY DANGEROUS DAYS** (strengthened Wab): ★★ ★ Sept 8 DAY OF THE BIRTH OF SET / Sept 6–10 Epagomenal days / Sept 13 Day of the battle of Horus and Set / Sept 20–21 Wrath of Neteru / Set active / Nov 2–3 Wrath of Sekhmet / Nov 21–22 Attack of Apep / Nov 27 Departure of Osiris (mourning) / Dec 22–23 Set searches for the body of Osiris **NEW MOONS** (special caution): Jun 14, Jul 14, Aug 12, Sept 11, Oct 10, Nov 9, Dec 8

2027 YEAR (full) **FESTIVALS AND POWERFUL DAYS:** Jan 1 Coronation of Osiris as Lord of Duat / Jan 29 Festival of Min (fertility) / Mar 20 Spring equinox (balance of Ma'at) / Mar 27 Ideal day for the founding of new (18 Paramhat) / Apr 23 Festival of Renenutet (harvest) / May 27 Festival of the Valley / Wag (commemoration) / Jun 21 Summer solstice (zenith of Ra) / Jul 26 The Beautiful Meeting / Aug 4 Rising of Sirius / Aug 29 Festival of Neith / Sept 11 NEW YEAR / Oct 6 Festival of Osiris in Abydos / Nov 10 Festival of Hathor / Dec 26 Raising of the Djed pillar **ESPECIALLY DANGEROUS DAYS:** Sept 13 Day of the battle of Horus and Set / ★★ ★ Sept 8 DAY OF THE BIRTH OF SET / Sept 6–10 Epagomenal days / Sept 20–21 Wrath of Neteru / Set / Nov 2–3 Wrath of Sekhmet / Nov 21–22 Attack of Apep / Nov 27 Departure of Osiris / Dec 22–23 Set searches for the body of Osiris / Jan 3–4 Battle in the sky (enemies of

Ra) / Feb 18 Departure of Geb into Duat / May 17–18 Demons of Duat / Jun 10–11 Attack of Apep at noon / Jul 3–4 Drought, the Nile is low / Jul 16 The last burst of heat before the inundation NEW MOONS: Jan 7, Feb 6, Mar 8, Apr 7, May 6, Jun 5, Jul 5, Aug 3, Sept 1, Sept 30, Oct 30, Nov 29, Dec 29

2028 YEAR (full, year of Coptic leap) FESTIVALS AND POWERFUL DAYS: Jan 1 Coronation of Osiris as Lord of Duat / Jan 29 Festival of Min / Mar 20 Spring equinox / Mar 27 18 Paramhat — day for founding / Apr 23 Festival of Renenutet / May 27 Festival of the Valley / Wag / Jun 21 Summer solstice / Jul 26 The Beautiful Meeting / Aug 4 Rising of Sirius / Aug 29 Festival of Neith / ★ Sept 12 NEW YEAR (shift due to Coptic leap) / Oct 6 Festival of Osiris in Abydos / Nov 10 Festival of Hathor / Dec 26 Raising of the Djed pillar ESPECIALLY DANGEROUS DAYS: ★★★ Sept 8 DAY OF THE BIRTH OF SET / Sept 6–11 Epagomenal days (6 days — Coptic leap) / Sept 13 Day of the battle of Horus and Set / Sept 20–21 Wrath of Neteru / Set / Nov 2–3 Wrath of Sekhmet / Nov 21–22 Attack of Apep / Nov 27 Departure of Osiris / Dec 22–23 Set searches for the body of Osiris / Jan 3–4 Battle in the sky / Feb 18 Departure of Geb into Duat NEW MOONS: Jan 27, Feb 26, Mar 27, Apr 26, May 25, Jun 24, Jul 23, Aug 21, Sept 19, Oct 19, Nov 17, Dec 17

RULES FOR THE PRACTICE

1. The calendar doesn't cancel any day of your ordinary life. Work, children, affairs, agreements — all remain. The calendar — is the tuning of the INTERNAL rhythm, not the external schedule.

2. On an unfavorable day — don't cancel already planned meetings and don't move affairs. Do Wab strengthened, calmly pass the day. If there's a choice — don't schedule new risky affairs precisely on this day. If there's no choice — calmly do, leaning on the channel.

3. On a favorable day — you don't need to specifically start something "because the day is good." Better — lean on a good date for what's already planned: sign a contract, make an important call, complete a document.

4. Especially dangerous days (★★★) — are the only ones in which it's worth consciously not starting anything new. If these days fall on critical obligations — double Wab, make offerings in the morning, spend the day with maximum collectedness.

5. Holiday days — necessarily mark them at least with an offering (bread, water, formula). This supports the channel. Big holidays (New Year, equinoxes, solstices) — extended offering, quiet joy.

6. Epagomenal days (September 6–10) — each year. Prepare for them. A week before — a calm regime, without meat on the day of Set (September 8), without alcohol the whole period. This isn't superstition — this is a real unloading of the nervous system before the yearly turning point.

7. If on some day misfortune, illness, a quarrel has flown to you — look afterwards in the calendar what kind of day it was. Often it's visible — the day was "dangerous," and you simply weren't ready for it. This gives understanding, not guilt. And on the next cycle — you will be prepared.

APPENDIX D

THE FORTY-TWO PRINCIPLES OF MA'AT

List	and	monthly	self-check
=====			

HOUSE OF THE TRANSFORMED MA'AT

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WHY THIS APPENDIX

In Chapter 5 of Part II I promised that the full list of forty-two principles of Ma'at, by which Ib is checked in the Hall of Two Truths, you would find in this appendix. Here — is what was promised.

But this isn't a reference book for memorization. This is a working instrument. The forty-two principles — aren't a "list of commandments" that needs to be read and placed on the shelf. These are forty-two places by which the structure of Ma'at is arranged. And the task of the practitioner — isn't to "know the list," but ****to regularly go through it and see where with you it holds, and where it doesn't****.

Therefore at the end of the appendix — is the format of monthly self-check. Without it the list — is dead text. With it — a working practice that with time turns the abstract "to live in Ma'at" into the concrete "by forty-two checkable points — I know where I stand."

SOURCE AND SEVERAL RESERVATIONS

The canonical source — is the 125th chapter of the "Book of the Dead," also known as the "Papyrus of Ani" (about 1250 BC, XIX dynasty). In this chapter is described the scene which we analyzed in Chapter 5: the deceased enters the Hall of Two Truths, passes through forty-two judges, before each pronounces a

formula of negation, after which approaches the scales.

The list of judges and their formulas is fixed in several parallel versions — the Papyrus of Ani, the Papyrus of Nebseny, the Papyrus of Nes-Khonsu. Between them — small divergences in order and formulations, but the forty-two points are stable in all sources. I use a summary version, verified by the translations of Budge, Allen and Faulkner, and adapted to the modern English language — so that each point reads as a living formula, and not as an archaeological relic.

The name of the judge and his "nome registration" (the region which he represents) are given for those for whom the precision of the tradition is interesting. For practical work they aren't obligatory — what's important is the formula itself and the explanation.

One important moment. The formulas are built through negation: "I did not..." This is deliberate. Ma'at doesn't evaluate "what good you did" — it checks **what you did NOT commit from the list of structural violations**. The logic of a medical card, and not of an award sheet.

HOW TO READ EACH POINT

Each of the forty-two principles in this appendix is presented by a single scheme:

PRINCIPLE №N

FORMULA: the literal pronouncement before the judge. JUDGE: name and nome. ABOUT WHAT: what exactly is checked by this principle — in modern terms, without archaisms. IN PRACTICE: how this principle manifests in ordinary life of the 21st century. Where with people it most often "leaks" precisely by this point.

Go through the list slowly. By one point a day, if you want. Or by five-seven for an evening. You don't need to "improve" at once. First — just to see. Where with you by this point it's clean, where disputable, where it doesn't withstand at all.

THE FORTY-TWO PRINCIPLES

PRINCIPLE №1

FORMULA: "I did not commit evil." JUDGE: Usekh-Nemtet ("Wide-strider"), Heliopolis. ABOUT WHAT: the general formula of entry. Not "I was kind," but "I did not do that which consciously destroys another." Evil here — isn't a moral category, but **a conscious action against someone's channel, kin, work

or life**. IN PRACTICE: check for the last month — was there an action about which you knew that it would harm another, and you still did it? Not an error by ignorance — but a conscious choice to harm.

PRINCIPLE №2

FORMULA: "I did not rob with violence." JUDGE: Hepet-Sedjet, Kheru-aha. ABOUT WHAT: didn't take by force what isn't mine. Here not only about literal robbery. About any taking under pressure: "give, otherwise...". IN PRACTICE: ultimatums in relationships for the sake of money, time or attention — are also here. "If you don't — it'll be bad" — is the formula of this violation.

PRINCIPLE №3

FORMULA: "I did not steal." JUDGE: Denji, Hermopolis. ABOUT WHAT: didn't appropriate someone else's secretly. Without violence, without ultimatum — just unnoticed took. IN PRACTICE: "free" books, films, programs; time that I didn't return; ideas that I passed off as mine; someone else's labor used without indicating authorship. The modern world has learned not to call this stealing. Ma'at all the same calls it.

PRINCIPLE №4

FORMULA: "I did not kill people." JUDGE: Aka-Her, Kereret. ABOUT WHAT: literally. And, more broadly, didn't deprive of life either directly or through a chain — order, provocation, bringing-to. IN PRACTICE: for most — the point is clean. But check honestly: were there actions that you could have prevented and which led to someone's death? This is rare, but it happens.

PRINCIPLE №5

FORMULA: "I did not inflict harm." JUDGE: Nehahaau ("Long-faced"), Rakerehet. ABOUT WHAT: didn't cripple, didn't inflict physical damage to body or property. IN PRACTICE: domestic violence, a blow in a fight, vandalism, conscious spoiling of someone else's thing.

PRINCIPLE №6

FORMULA: "I did not diminish the measure in offerings." JUDGE: Ruru, Rasetau. ABOUT WHAT: didn't give to gods and people less than I should. Didn't shortweight, didn't cut, didn't substitute the good with the bad. IN PRACTICE: hackwork in work for which they pay fully. An offering on the altar "by the remainder principle." A gift chosen "just to be." Help promised honestly and done at half-strength.

PRINCIPLE №7

FORMULA: "I did not steal property of the Gods." JUDGE: Iretiaf, Ra-stau. ABOUT WHAT: didn't appropriate that which is intended for sacred work — temple, ritual, common altar, transmission of tradition. IN PRACTICE: money collected for a common cause and spent on personal. Knowledge received in the tradition and sold outside it. Altar objects that "were taken for oneself."

PRINCIPLE №8

FORMULA: "I did not lie." JUDGE: Neba, Het-ka-Ptah. ABOUT WHAT: didn't speak untruth. Not "a small lie for salvation," not "simplification for understanding" — but literally: what I pronounced aloud didn't correspond to what I knew. IN PRACTICE: one of the most "leaking" points with the modern person. Social polite lying, work reports, explanations to a partner. Ma'at doesn't distinguish "big" and "small" lying — to it it's all the same: each pronounced untruth damages the structure.

PRINCIPLE №9

FORMULA: "I did not steal food." JUDGE: Sed-Kesu, Heliopolis. ABOUT WHAT: didn't take from others what supports life. Not "food," but ****the source of nourishment****: means, instrument, work, order. IN PRACTICE: undermining a colleague; intercepting a client by deception; destroying someone else's work for the purpose of taking the place.

PRINCIPLE №10

FORMULA: "I did not cause pain." JUDGE: Udu-Neser, Het-ka-Ptah. ABOUT WHAT: didn't do hurt intentionally. Here — about conscious causing of pain as a goal, and not as a side effect. IN PRACTICE: cruel criticism "for the sake of truth"; a conversation built so that the person would be hurt; "education" of a child through humiliation.

PRINCIPLE №11

FORMULA: "I did not attack anyone without reason." JUDGE: Kerti, western lands. ABOUT WHAT: didn't start aggression first. Defense — yes; preventive attack — a violation. IN PRACTICE: the first blow in a quarrel. A complaint filed "in advance." An attack on reputation, so that he wouldn't manage to say first.

PRINCIPLE №12

FORMULA: "I did not act by cunning." JUDGE: Hed-Ibehu, Ta-Wer. ABOUT WHAT: didn't build intrigues. Didn't do what externally looks one thing, and essentially is — another. IN PRACTICE: "friendly" help whose goal is — to tie a person with an obligation. A gift with a target. Advice that is beneficial to the giver.

PRINCIPLE №13

FORMULA: "I did not lay waste to others' fields." JUDGE: Unem-Senef, the slaughterhouse. ABOUT WHAT: didn't destroy someone else's source of income. The modern analog of the field — is business, professional reputation, workplace. IN PRACTICE: spreading rumors about a competitor; complaints filed not from defense, but from revenge; destruction of someone else's project from within.

PRINCIPLE №14

FORMULA: "I did not eavesdrop." JUDGE: Unem-Besek, magistrate. ABOUT WHAT: didn't get information that wasn't intended for me. Didn't climb where I wasn't called. IN PRACTICE: reading of someone else's correspondence. Listening in on conversations. Surveillance, including through social networks. Connecting to family gossip.

PRINCIPLE №15

FORMULA: "I did not slander." JUDGE: Neb-Ma'at, the Hall of Two Truths. ABOUT WHAT: didn't attribute to another what he didn't do. Didn't tell about him what I didn't verify myself. IN PRACTICE: retelling of rumors as facts. "They told me that he...". One of the most frequent leaking points. Ma'at doesn't separate "I myself slandered" and "I transmitted someone else's slander" — both variants violate.

PRINCIPLE №16

FORMULA: "I was not angry without reason." JUDGE: Tenmi, Bubastis. ABOUT WHAT: didn't let out anger on the one who isn't guilty. Not "I wasn't angry at all," but — didn't dump on others my internal state. IN PRACTICE: shouted at a child, because a hard day at work. Snapped at a partner after an unpleasant call from parents. Here also: network aggression against unknown.

PRINCIPLE №17

FORMULA: "I did not violate another's marriage." JUDGE: Adi, Heliopolis. ABOUT WHAT: didn't enter into intimacy with one who is in a union with another. Didn't destroy someone else's union from within — even if it seemed weak. IN PRACTICE: here examples are hardly needed. One of the most

transparent points — and one of the most often ignored by the modern person.

PRINCIPLE №18

FORMULA: "I did not defile myself." JUDGE: Duduf, Anjet. ABOUT WHAT: didn't introduce into my own body and channel what destroys them. IN PRACTICE: alcohol to the degree of loss of channel; drugs; casual sexual connections without understanding with whom; food clearly dead; information after which contamination is felt.

PRINCIPLE №19

FORMULA: "I did not sow fear." JUDGE: Wamemu, the court of thirty. ABOUT WHAT: didn't use fear as an instrument of management of others. IN PRACTICE: "if you don't...", "otherwise will be...", "you'll see, you'll regret." Education of children through threats. Management of employees through fear of dismissal. Retention of a partner through fear of loneliness.

PRINCIPLE №20

FORMULA: "I did not violate sacred terms." JUDGE: Maa-In-Tef, Peru-Nefer. ABOUT WHAT: didn't do what isn't allowed to do on this day, hour, period. Respected the rhythm of the tradition. IN PRACTICE: for the practitioner — observance of unfavorable days of the calendar (Appendix C). For all — respect to mourning days, to fasts, to family cycles, to others' rhythms.

PRINCIPLE №21

FORMULA: "I did not act in anger." JUDGE: Heri-U-Ru, Imet. ABOUT WHAT: didn't take important decisions in the state of anger. Didn't send letters, didn't sign contracts, didn't say last words. IN PRACTICE: the 24-hour rule before saying or doing something significant in a state of anger. Anger by itself isn't a violation — action from anger is a violation.

PRINCIPLE №22

FORMULA: "I was not deaf to words of truth." JUDGE: Shed-Keru, Wen. ABOUT WHAT: when truth was told to me — I heard. Didn't close, didn't go into defense, didn't ignore. IN PRACTICE: feedback from close ones. A remark from a teacher. Words of a partner about what isn't right with us. "I don't want to hear this" — is the formula of this violation.

PRINCIPLE №23

FORMULA: "I did not sow discords." JUDGE: Neset, Uniu. ABOUT WHAT: didn't do that which divides people from each other, if this isn't my direct business. IN PRACTICE: "and you know that he said about you...". Transmission of information whose goal is — to quarrel. Here also: participation in a group discussion of a third one who isn't nearby.

PRINCIPLE №24

FORMULA: "I did not bring to tears." JUDGE: Sereheru, Unasi. ABOUT WHAT: didn't do intentionally what after, the other cried from pain (not from joy). IN PRACTICE: a conversation built to break through. A cruel breaking-off. Intentional ignoring. Demonstrative devaluation.

PRINCIPLE №25

FORMULA: "I did not give myself over to debauchery." JUDGE: Basti, Shetit. ABOUT WHAT: didn't use sexual energy outside its natural channel — where its action destroys. IN PRACTICE: sexual practices destroying the channel (not "pleasure," but precisely destruction): dependencies, pornography as a substitute for closeness, use of sex as a currency or weapon.

PRINCIPLE №26

FORMULA: "I did not pervert judgment." JUDGE: Hemi, Akh-Menet. ABOUT WHAT: when I was in the position of judge — judged by truth, and not by gain, sympathy or pressure. IN PRACTICE: a manager analyzing a conflict between employees. A parent separating children. Anyone to whom they came "judge between us." Ma'at checks whether you sorted it out by truth or by whom you love more.

PRINCIPLE №27

FORMULA: "I was not lecherous with those who shouldn't." JUDGE: Shed-Heru, Hethet. ABOUT WHAT: didn't enter into intimacy with those with whom intimacy is structurally forbidden — children, direct blood relatives, people in direct hierarchical dependence. IN PRACTICE: a point by which in the modern world borders again blurred. Ma'at remembers the borders.

PRINCIPLE №28

FORMULA: "I was not evil-tongued." JUDGE: Nek-en-Nem-Sau, Sau. ABOUT WHAT: didn't use the word as a weapon behind the back. IN PRACTICE: "I'll now tell you what kind of person he is." Anonymous comments on the net. Gossip at work. Jokes about the one who isn't in the room.

PRINCIPLE №29

FORMULA: "I was not aggressive without necessity." JUDGE: Sertiu, Unhet. ABOUT WHAT: didn't add superfluous force where it isn't needed. Didn't "snap" at people, situations, circumstances. IN PRACTICE: a reaction exceeding the stimulus by ten times. A torn voice. A blow on the table. A thrown thing.

PRINCIPLE №30

FORMULA: "I did not act hastily." JUDGE: Neheb-Nefert, Web. ABOUT WHAT: didn't take important decisions in a hurry. Respected the pause. IN PRACTICE: impulsive purchases. Instant "yeses" in response to a request. Urgent decisions which actually can wait a day. Especially — in affairs touching other people.

PRINCIPLE №31

FORMULA: "I did not exceed the power given to me." JUDGE: Neheb-Kau, his own place. ABOUT WHAT: didn't use position to get more than it gives by structure. IN PRACTICE: a manager demanding from a subordinate what isn't included in duties. A parent climbing into the life of an adult child. A partner controlling not his own zone. A senior dictating to a junior the affair of his life.

PRINCIPLE №32

FORMULA: "I did not speak many empty words." JUDGE: Djesertep, Tjef. ABOUT WHAT: didn't dilute speech with words without weight. Preserved the density of what I say. IN PRACTICE: empty chatter "just to say something." Social networks where they write so that something would be written. Silence here — isn't a violation. Verbosity without content — is.

PRINCIPLE №33

FORMULA: "I did not create evil in the heart." JUDGE: If-em-Ib-ef, Tebt. ABOUT WHAT: didn't carry in the heart intentions to harm, even if I didn't let out outside. IN PRACTICE: one of the most subtle points. Ma'at checks not only actions, but ****intentions prepared within****. "I would tell him everything, but I won't" — is the formula of what's already recorded in Ib.

PRINCIPLE №34

FORMULA: "I did not curse God." JUDGE: Hedji-Abehu, Tet-U. ABOUT WHAT: didn't direct evil speech against the forces that support the world. Not "I didn't swear with mat," but — didn't wish evil to the Forces. IN PRACTICE: "I hate this life," "be you cursed" — isn't rhetoric. This is a recording in Ib.

PRINCIPLE №35

FORMULA: "I was not haughty." JUDGE: In-af, Nesat-Ta. ABOUT WHAT: didn't put myself above others by the fact of birth, position, abilities. IN PRACTICE: the internal "they are stupid, I am smart." Contempt for those who have it worse. Condescension as a tone.

PRINCIPLE №36

FORMULA: "I was not unjustifiably rich." JUDGE: Hem-Ib, Tkhatet. ABOUT WHAT: didn't accumulate more than I need for the work and life, while next to me people are in need. IN PRACTICE: a subtle point. Ma'at isn't against wealth — it's against accumulation that became a goal in itself, while around there are those to whom one can help, and there is a work to which one can give.

PRINCIPLE №37

FORMULA: "I did not despise the God of my city." JUDGE: Atutu, Web. ABOUT WHAT: respected the Forces of the tradition in which I was born. Didn't throw out the native for the sake of the foreign. IN PRACTICE: the now-fashionable transition "I renounce the faith of the ancestors, because I found another." Ma'at distinguishes a calm transition and contemptuous rejection. Contempt leaves a trace.

PRINCIPLE №38

FORMULA: "I did not take away bread from the child." JUDGE: Tutef, his own city. ABOUT WHAT: didn't deprive the weak of what is his by right. Here the child — is a symbol of the weak in general: the sick, the old, the dependent. IN PRACTICE: use of official position against those who can't answer. Greed toward old parents. Economy on children.

PRINCIPLE №39

FORMULA: "I did not kill sacred animals." JUDGE: Wamenti, Heliopolis. ABOUT WHAT: didn't destroy what the tradition preserves as a carrier of force. IN PRACTICE: cutting under construction of a place that was a temple, a grove, a cemetery. Destruction of a relic "because it's inconvenient for me." Today's variant — disregard for places of power and ancient structures.

PRINCIPLE №40

FORMULA: "I did not give false testimony." JUDGE: Ma-eni-Tef, his own city. ABOUT WHAT: when they asked me as a witness — said what I saw, without distortion. IN PRACTICE: court, investigation, analysis of a conflict at work. Here also — medical, school, parental analyses. Testimony — is a special form of speech, heightened responsibility.

PRINCIPLE №41

FORMULA: "I did not refuse water to the thirsty." JUDGE: Heri-Seru, Wasset. ABOUT WHAT: didn't refuse simple help to one who was acutely in need of it, if I could give it without damage. IN PRACTICE: to an acquaintance who asks for advice, when I can give it. A neighbor with a real request. A homeless person on the street. One of the "cheapest" by costs and simultaneously the heaviest by consequences points.

PRINCIPLE №42

FORMULA: "I did not refuse the needed to one who came with an open hand." JUDGE: Anan, Neheb-imit. ABOUT WHAT: to those who came with a request sincerely, I didn't turn my back. IN PRACTICE: guest, student, petitioner. Ma'at checks by the last point that by which in general the whole Egyptian culture holds: ****hospitality as a structural principle of the world****. To close the door before a sincere request — is the last and decisive point of violation.

THE FORMAT OF MONTHLY SELF-CHECK

HOW TO WORK WITH THIS

Once a month — one evening window. An hour, not more. Best of all — on the new moon or on a day that you fix for yourself as a "day of Ma'at" (for example, the last day of the month).

Go through all forty-two points. Before each ask one question: ****"Did this happen in my life over the last month?"****.

Not "am I inclined to this in general." Not "did I think about this." Concretely: ****did I do it — yes or no****.

By each point — one of three marks:

CLEAN — over the month it wasn't. ONE TIME — was once, without repetition. REPEATEDLY — was several times or systemically.

WHAT TO DO WITH THE RESULTS

With the mark CLEAN — nothing. This is the norm. The goal — that with time there would be more such points.

With the mark ONE TIME — a short entry in the journal: what exactly happened, in what situation, what pushed. Not for guilt. For understanding of the mechanic. Once — is a signal, not a diagnosis.

With the mark REPEATEDLY — this is a diagnosis. Here you have a structural violation that goes in the background. This point goes into work for the next month as a focus. What concretely to do — depends on the point; in most cases the first step is one and the same: to stop before doing the next time. Just a pause.

THE RHYTHM

The first three-four months "REPEATEDLY" will be a lot. This is normal. Nobody comes to this list clean.

By half a year — usually of the 42 points 25–30 go into CLEAN steadily. There remain 10–15 "hard ones," with each person — his own set.

By a year — with those who work regularly — there remain 2–5 points by which the main work of life goes. This is precisely ****the personal map of a Ma'at-practitioner****: the knowledge by which points with me it leaks, what to do with this, and the movement toward the point that in the hall of forty-two judges — by each point I could honestly answer "did not do."

This is the path to becoming Akh during life. Without esoterics. By forty-two checkable points.

THE LAST

And one more thing. This list — isn't for self-flagellation.

If after going through it you feel heaviness and the desire to declare yourself a bad person — you read it wrong. Ma'at doesn't beat. It measures. Heaviness after self-check — is a symptom that you switched from the regime "report" to the regime "judgment over oneself." Return back.

The right state after going through — is calm and clarity. "By such-and-such points with me it's clean. By such-and-such — work. By such-and-such — not yet sorted out." Period. No "I am terrible." No "I am a good fellow." Only inventory and a plan for the next month.

Ma'at — isn't a moral code. Ma'at — is materials mechanics. And the forty-two principles — are forty-two places by which it is checked.

That's all.

CONNECTION WITH THE AUTHOR



Dear Readers!

If after reading the book you have questions remaining, you want to leave a review or share your comments, get a consultation or tell about your experience, please, you can contact the author personally.

Telegram channel [@telim_maat](https://t.me/telim_maat) t.me/telim_maat

E-mail telim@occultism.ru

Website maat.occultism.ru

Announcements of the next books of the series "House of the Transformed Ma'at" — in the Telegram channel of the author and on the website.

End of the first book.

Djed Medu. The word is said. Thoth recorded. Ma'at weighed.

[TRANSLATOR'S NOTES]

This is an English translation of "Egyptian Mysteries — Book One" by Telim Maat (2026), conducted in Variant A: close-to-text style.

TRANSLATION APPROACH:

- Preserved the author's voice maximally: Russian conversational rhythms, abrupt transitions, long flowing sentences when present in the original, pauses and line breaks intentional to the author. - IT and crypto metaphors kept verbatim (production server, malware, firewall, botnet, root access, codebase,

hardware/software, etc.) — they work natively in English IT culture. - Russian context preserved: "gray zone" of IT, the Moscow / St. Petersburg / Novogireevo / Kazan / Leninogorsk geography, the author's Russian business background. - City slang normalized to standard English forms: "Питер" → "St. Petersburg", "Мск" → "Moscow", etc. (per instruction). - Direct, blunt tone preserved; self-deprecating humor kept; jokes translated directly rather than adapted. - No explanatory footnotes added beyond what the author included himself.

EGYPTIAN TERMINOLOGY:

Consistent transliteration per the supplied glossary: Ma'at, Neteru, Duat, Sem priest, Wab, Ib, Ka, Ba, Ren, Shut/Shuit, Khat, Sah, Akh, Heka, Isfet, Ammit, Anubis, Khenti-Amentiu, Per-Nefer, Wabet, Khepri, Kheperu, Atum, Nun, Apep, Ra, Osiris, Isis, Nephthys, Set, Horus, Thoth, Ptah, Hathor, Sekhmet, Geb, Nut, Shu, Sokar, Khnum, Maa-Kheru, Field of Reeds (Sekhet-Aaru), Hall of Two Truths, 42 Negative Confessions, Book of the Dead, Pyramid Texts, Coffin Texts, Book of Amduat, Book of Gates, Book of Two Ways, Zep Tepi, Djed Medu, Ankh Wedja Seneb, House of the Transformed Ma'at.

For terms appearing only in the practical Heka formulas (e.g., Necheri, Sehetep, Sehetep Seba, Heseft Isfet, Sekhem, Sopdet, Senetjer, Akhet, Amentet, Wedeb, etc.), the author's own usage was retained as-is.

STRUCTURE:

- All four Parts (Memoirs / Mysteries / Isfet / Defense and the Bridge) translated in full. - All four Appendices (A: 200 biographies; B: 12 Neteru cards; C: Egyptian calendar 2026–2028; D/T: 42 principles of Ma'at) translated in full. - Chapter and section headers preserved. - Visual separators (♦ ♦ ♦, dashes, asterisks) preserved. - Page numbers omitted (PDF artifacts). - Table of contents at the very end of the source omitted (redundant in a continuous text file). - One footnote convention: the Russian-required legal disclaimers about "International Movement of Satanism" and "Al-Qaeda / ISIS / Aum Shinrikyo" being banned organizations in the Russian Federation are preserved verbatim, as removal would distort the author's compliance posture.

KNOWN POINTS REQUIRING EDITORIAL ATTENTION:

1. The 42 Negative Confessions traditionally have well-established English forms (Budge, Allen, Faulkner translations). I translated the author's Russian formulations directly to preserve his voice rather than substituting canonical English versions; an editor familiar with Egyptology may wish to cross-check.

2. Several Heka formulas use semi-transliterated Egyptian phrases (Djed Medu, Sehetep, Maa-Kheru, etc.); these are preserved as the author wrote them. Pronunciation guides could be added in an editorial pass.

3. Russian-Tatar village name "Leninogorsk" preserved as transliterated; "Лениногорск" is a real town in Tatarstan.

4. The phrase "Дом Изменённых Маат" / "Per-Maat-Heperu" — the author offers both forms; preserved both ("House of the Transformed Ma'at" / "Per-Maat-Heperu").

5. The Coptic calendar in Appendix C uses the author's preferred Coptic-Arabic spellings (Tut, Babeh, Hatur, Kiahk, Tuba, Amshir, Paramhat, Paramuda, Pashons, Paona, Erip, Masori); these are widely accepted English transliterations from modern Coptic Christian usage.

6. A handful of in-text footnotes appear inline in the original PDF (especially around Aleister Crowley, Sun Myung Moon, Aum Shinrikyo, Al-Qaeda); these have been rendered inline with footnote markers in the English text for readability.

7. The author's repeated stylistic device of inserting a stand-alone short sentence as a paragraph (often for emphasis) has been preserved throughout — this gives an "off" rhythm to the English at times, but that is precisely the author's voice.

End of translator's notes.

END OF EGYPTIAN MYSTERIES — BOOK ONE

This is the second large function of natron, besides personal hygiene of the channel. And about it one needs to say separately, because it surprises many.

Natron — is one of the most reliable and at the same time most accessible instruments of space purification that exist at all in practical tradition. It works not on beautiful energetics and not on "creating atmosphere." It works on a concrete task: to remove from space what has stuck onto it and drags downward. To this also belongs the expulsion of base-level astral parasites — small entities that settle in corners, in the bedroom, in the kitchen, in the bathroom, especially in rented apartments and old houses.

Base level — is an important caveat. Natron doesn't work against serious operational interventions: targeted implants, a powerful curse, a "tenant" with a history settled into a house. This is other work, and it requires a different level of practitioner. But against background dirt, against "stagnation," against ordinary small astral pests, which spoil most people's mood, sleep, general state — against this natron works ironclad.

Several situations when it's worth driving the space through with natron.

— Moving to a new apartment. Especially if it's rented and someone lived in it before you. The previous lb remained in the walls, and until you clean it out — it will influence you. This isn't mysticism, this is base physics of the subtle plane.

— After a big quarrel at home. After a yelling, a scandal, a conflict. The energy of anger settles on the walls, and if you don't remove it — it remains as background and tweaks subsequent conflicts.

— After an illness. Especially a severe one. Especially if there were long bedridden days in one room.

— After a visit from a person, after whom a heavy feeling remained. Not for every guest — but if you feel with your skin that after a specific visit the home is "off" — clean it.

— Dreams: repeating bad ones, the feeling that in the bedroom "someone is there," causeless anxiety in a specific room, the feeling that a gaze is on your back at home. These are typical signs that a base-level astral parasite has settled somewhere.

— Regularly, prophylactically. Once every two weeks or once a month. As a cleaning of the subtle plane, in parallel with ordinary cleaning.

HOW TO PURIFY SPACE WITH NATRON

The strengthened natron (with calcined soda) is used. Base also works, but more weakly.

Method one, the simplest — natron water with a sprayer.

1. To a liter of water add two-three tablespoons of natron. Stir. 2. Pour into an ordinary atomizer (any clean one, without traces of household chemistry). 3. Walk through the apartment from the far room toward the exit — not the opposite. This is important: you are leading the dirt toward the door, and not driving it deeper. 4. In each room — several sprays into the corners, over the doorframe, under the bed, under the work desk, into the closets. Special attention — to the corners of the bedroom and those places where heaviness is felt. 5. At the exit from the apartment — several sprays into the opening of the entrance door. Say internally or aloud: "What isn't mine — leaves. What is mine — remains." 6. Open the windows for ten-fifteen minutes. Air out.

Method two — dry natron in the corners.

In small open saucers (ceramic, glass) pour a tablespoon of strengthened natron and place in the corners of rooms where heaviness is felt. Especially — in the corners of the bedroom, diagonally from the bed. The natron will stand there a day or two and absorb into itself what hangs in the air. After this — don't throw into the ordinary trash bin. Pour into the toilet and flush, with running water. Or take out and bury in the ground far from the home. The saucers — wash with clean water and again with natron.

Method three — washing the floors with natron.

Before the ordinary washing of the floor add two-three tablespoons of strengthened natron to the water. Wash as usual — but go through the rooms the same way, from the far one to the exit. Well suited after moving in or after a large event in the home.

WHEN EXPELLING A BASE-LEVEL ASTRAL PARASITE

This is already a more pinpoint procedure. If you know the room where it "sits" — go precisely there.

1. First Wab for yourself (washing, rinsing, feet). To approach a foreign thing with a dirty channel — is to feed it. 2. Light a candle. Can be before the altar, can simply in the hand (in a holder). 3. With the atomizer of natron water enter the room. Spray all four corners, ceiling corners, under the bed, in the closet, behind the furniture. Without hurrying. 4. Pronounce briefly, calmly, without theatricality:

"This space — is mine. What isn't mine — leaves. Sekhmet stands at the door. Anubis checks names. Unclean — becomes clean. Sehetep."

(If your line isn't Egyptian — adapt the formula to your own. The framework is the same: declaration of territory, expulsion of the foreign, calling of your defenders, sealing.)

5. Go from the far corner of the room to the door, leading the entity to the exit. 6. At the door — a final spray into the opening, close the door. Open the window. Air out.

If the parasite was serious — after the procedure you'll feel slight dullness or fatigue. This is normal — you spent a resource. Lie down for half an hour, drink some water, eat simple food.

If after one procedure the feeling returns in a few days — repeat. If it returns after three procedures — this isn't base level anymore. This means that with this house or with this situation there's something more serious, and work of a different order is needed. In an extreme case — moving: sometimes this is the only correct decision, and Ma'at doesn't forbid leaving from where it is impossible to stand.

A few important "don'ts."

Don't use natron in a room where there are small children or animals with breathing problems — dust from strengthened natron may irritate the mucous membrane. Better to conduct the procedure when they aren't home, and then air out.

Don't do this in anger or fear. The principle is the same as in the Heka of closing channels: your anger — is fuel for what you are trying to remove. Calm. Confidence. The owner — at home.

Don't do this every day. This isn't vacuum cleaning. Regular prophylaxis — once every two weeks or on request. More often — only if there's a specific reason. Otherwise you'll stop distinguishing the signal.

FULL RITUAL OF SPACE PURIFICATION — WHEN THE BASE LEVEL IS NOT ENOUGH

What's above — three simple techniques with natron. This is enough for most everyday situations and regular prophylaxis.

But sometimes one needs not a cleaning, but a full-fledged ritual. This is a different level of work — it unites natron, fire, fumigation, voice and direction of movement into one coherent procedure. And this level too makes sense to tell about, because there are situations in which one can't do without it.

When it's really needed:

— When moving into a new space, especially if something was happening in it before you (divorce, death, illness, bankruptcy of the owner). — After a serious conflict in the home — not a domestic quarrel, but such after which the air became "different." — After the visit of a heavy person, after whom the feeling of anxiety doesn't leave even after several days. — With a stable feeling of "heaviness" of the space, which isn't removed by simple techniques. — Once a month, on the new moon, as a full planned cleaning — for those who want to keep their home at a high standard.

This ritual — isn't magic. It's a sequence of actions in which each step closes its part of the task. Natron dissolves dirt physically. Fire reveals the hidden. Fumigation displaces. Voice establishes jurisdiction. Sealing the threshold fixes the result. If you release any step — the whole works worse.

WHAT WILL BE NEEDED

1. Natron solution: a tablespoon of natron per liter of water, in a clean bowl. Plus separately — in the atomizer. 2. Candle — wax, not paraffin. Paraffin — is an oil refining product, doesn't go for ritual. 3. Frankincense or myrrh — grains on coal are preferable to sticks (cleaner composition, stronger smoke). But sticks also work, if there are no grains. 4. A bowl with clean water — not the one with natron. Simply clean water for the second part of the ritual (restoration). 5. By desire: four saucers with dry natron — for the corners, after the ritual.

Time: evening, when no one else is home or everyone is asleep. If other people live in the space — explaining the contents to them isn't obligatory, the main thing is they don't interfere.

STAGE I. PREPARATION OF YOURSELF

Before purifying the space — purify yourself. A dirty person dirties what he purifies. This is the same principle as in approaching the altar.

Full Wab (with natron — face, hands, mouth, feet). Clean clothing. Desirably — something simple, light, in which you don't work and don't communicate with the street.

Stand straight. Three deep breaths. On the exhale — release the daily thoughts. Feel the spine as an axis.

Pronounce:

"I am [name — Ren]. I stand in Ma'at. My Ib is light. My word acts."

(If you have a personal title in the line — name it here. If not — simply the name is enough. The name — is already Ren, and Ren — is already half the force.)

STAGE II. OPENING

Stand in the center of the space you will clean. Facing east — where Ra rises from. Light the candle.

Pronounce:

"Hotep, lord of the horizon. Hotep, guide at the threshold. I, [name — Ren], open this hour for the work of Ma'at. The light of Ra — in this candle. The presence of Anubis — at the threshold. Thoth records what will happen. I came to purify this place — not by my own force, but by the force of the Neteru, whose servant I stand. The channel is open."

STAGE III. DIAGNOSTICS

Don't hurry. Before purifying — feel.

Slowly walk through the space. Not fast. Hands slightly spread, palms open downward — like simple antennas.

Pay attention:

— Where is heaviness, pressure, cold felt? — Where do you want to turn away or move aside? — Where is the air "thick," "stagnant"? — Where does the body react — goosebumps, unpleasant tingling, slight dizziness?

These are zones of accumulation. Remember them (or write them down). They will be given special attention at the next stages.

Pronounce:

"Sia — open this place to me. Show me where the heavy has settled. Show me where the foreign is hidden. Show me where Isfet has put down roots. I see. I name. I act."

STAGE IV. EXPULSION — THE CORE OF THE RITUAL

This is the central part. Here — four substeps one after another. Don't skip.

Direction of the round — AGAINST the clockwise direction. This is the direction of untying, destroying, expelling. In the Egyptian tradition this is very important: what goes clockwise — gathers, what goes against — scatters.

Route: Stand at the entrance door, facing inside the home. Go to the right. Far wall. Left wall. Return to the entrance. The center. In each corner and in each "heavy" zone marked at Stage III — a stop.

STEP 1. NATRON — PHYSICAL BLOW TO THE DIRT

Take the atomizer with natron water. Go along the route counterclockwise. In each corner — a pair of sprays onto the walls and onto the floor of the corner, the ceiling corner also don't forget.

In each corner pronounce:

"Necheri — substance of the Neteru. Dissolve what isn't from Ma'at. As natron dissolves the impurity of the body — so dissolve the impurity of this place. Isfet — you are named. You are dissolved."

STEP 2. FIRE — LIGHT IN THE CORNERS

Take the candle. Go along the same route, in the same direction. In each corner and in each "heavy" zone — bring the candle close to the wall (but don't burn the wallpaper!) and pronounce:

"The light of Ra enters this corner. The darkness of Apep — retreat. What was hidden in the dark — is revealed. What hid from the light — is expelled. I see. You cannot hide from the one who carries the fire of Ra."

If the flame in some place behaves unusually — flickers, crackles, deviates to the side without a draft, suddenly flares up or, on the contrary, almost goes out — linger and repeat the formula twice. Remember this place: it will come up again later at the stage of restoration.

STEP 3. FUMIGATION — DISPLACEMENT

Light the frankincense or myrrh. The same route, the same direction. The smoke fills the space — what was empty after the expulsion is filled with the divine. Nature doesn't tolerate a vacuum, and the subtle plane — also. If you don't fill — the same thing you drove out will return.

Pronounce once, at the beginning of the round with the smoke:

"Senetjer — breath of the Neteru. Fill this place with the aroma of Ma'at. Where Isfet was — let there be the fragrance of the temple. Where there was heaviness — let there be the lightness of Hathor. Where there was fear — let there be the steadfastness of Anubis. This smoke — is a boundary. What is from the Neteru — feeds on it. What is from Isfet — suffocates and leaves."

STEP 4. HEKA OF EXPULSION — VOICE IN THE CENTER

Return to the center of the space. Facing west — to Duat, where will go everything that comes out from here.

This is the key formula. Pronounced calmly, but with full confidence. Not a shout. Not a whisper. This is the voice of the one speaking at his own home — the voice of the owner of the space. In the Egyptian tradition this is called "the voice of Hu" — a voice to which reality is obedient, because it itself is obedient to Ma'at.

Pronounce:

"Listen, space. Listen, walls, floor, ceiling, air and everything that may be in it. I — [name — Ren]. I stand here by the right of Ma'at. I speak by the right of Heka. To all that is from Isfet — I command: leave. I will name you, so that you don't hide: — Heaviness, settled from quarrels and anger — leave. — Trace of someone else's will, directed here — leave. — Entity attracted by fear or pain — leave. — Remnant of a ritual conducted not in Ma'at — leave. — Parasite-thought, circling in these walls — leave. — Energy of control, suppression and guilt — leave. — Everything not named, but present against my will — leave. There's no food for you here. There's no refuge for you here. The light of Ra reveals. Natron dissolves. Senetjer displaces. My word — seals. By the name of Anubis, standing at the threshold — not one force of Isfet will enter back. Heseft Isfet. Expelled."

STAGE V. ESTABLISHMENT OF MA'AT

Expulsion creates emptiness. Emptiness is dangerous — it draws back what was expelled. Therefore right after the expulsion the space needs to be FILLED with the right thing.

Now walk around the space CLOCKWISE. This is the direction of creation, establishment of order. The route is mirror: from the entrance to the left, around, back to the entrance, into the center.

Take the bowl with clean water (not natron — precisely clean) and sprinkle the water on the walls, on the floor along the way. Don't pour — slightly sprinkle with your hand or with a branch.

Pronounce once, at the beginning of the round:

"Waters of Nun — primordial, clean, before-everything — fill this place with the potential of a new beginning. As Ra rose from Nun on the first day, so let in this place every day be the first. Clean. Fresh. Full of possibilities."

In each corner — a short stop. In each corner — a short formula. The corners with the Egyptians correspond to the four cardinal directions and are connected with the four Sons of Horus — guardians of the sides:

"EAST. Imsety stands in the east. Under the defense of Isis. Keeps the life force of this place."
"SOUTH. Hapy stands in the south. Under the defense of Nephthys. Keeps the breath of this place."
"WEST. Duamutef stands in the west. Under the defense of Neith. Keeps the ability of this place to process everything heavy." "NORTH. Qebehsenuf stands in the north. Under the defense of Serket. Keeps the purification of this place — all the unnecessary is led out."

(If in your room the cardinal directions aren't very clear — nothing terrible. Distribute the corners by the four sides as is convenient: "entrance" conditionally east, "opposite wall" — west, the remaining two corners — south and north. The precision of a magnetic compass here isn't the main thing; the main thing is that each corner now has a name and a guardian.)

After the round — return to the center. Pronounce:

"Four Sons of Horus stand on the sides. Four Patroness-Goddesses — behind them. This place — is purified. This place — is defended. This place — belongs to Ma'at. Ma'at semen. Ma'at is established."

STAGE VI. SEALING THE THRESHOLD

Approach the entrance door. This is the boundary. Here stands Anubis — Khenti-Amentiu, "standing in front of the Westerners," the one who knows everyone who enters and who exits.

Wet your finger in the natron solution. Draw a continuous line along the doorframe: from bottom to top along the left side, along the upper crossbar, from top to bottom along the right side. One contour, without lifting the finger. If the line physically dries quickly — this is normal, it remains on the subtle plane, not on the wood.

Pronounce:

"Anubis, standing in front of the Westerners, you, knowing everyone who enters and exits — stand at this threshold. He who enters with Ma'at — let him enter freely. He who enters with Isfet — let him be stopped. He who carries someone else's will against those living here — let him meet you at the threshold.

This house is sealed by the name of Anubis. This house is defended by my word. Sehetep seba. The threshold is sealed."

If in the space being purified there are windows — draw the same natron line along each window frame. A short formula for each window:

"Sealed. Ma'at inside. Isfet outside."

STAGE VII. GRATITUDE AND CLOSING

Return to the candle. It is still burning.

Pronounce:

"I thank Ra — for the light that revealed the hidden. I thank Anubis — for the watch at the threshold. I thank Sekhmet — for the fire that burned the unclean. I thank Hathor — for the place being filled with joy. I thank Thoth — for the recording of this hour. I thank the Four Sons of Horus — for the defense of the sides. The ritual is completed. The space is clean. Ma'at is established. Hotep."

The candle — extinguish with the fingers or with a snuffer (don't blow with the mouth — this is a bad custom: the breath that just carried Heka shouldn't extinguish the fire of Ra). The frankincense — let it burn down by itself.

AFTER THE RITUAL

A few practical things.

The final Wab for yourself — wash hands and mouth with natron once more. You were just in dense contact with what you were driving out; need to wash this last film off yourself.

The natron solution with which you sprayed and sealed the threshold — leave at the door overnight in the same bowl. In the morning — pour onto the ground (outside, into the front garden, under a tree), not into the sewer. If you live in an apartment and there's no land nearby — pour into running cold water in the sink, opening the tap.

If you placed saucers with dry natron in the corners — change once a week. Used natron is thrown out, not poured back into the jar.

Write down sensations after the ritual and dreams of the following night. Dreams after such work are often indicative. Sometimes you dream of what was expelled — this is normal, this is "leaving." Sometimes you dream of calm, a clean house, a bright place — this is also normal, this is a signal that it went well.

And — don't repeat the full ritual often. This is a serious procedure, and too frequent repetition devalues it both for you and for the space. Once a month on the new moon — is quite enough for regular cleaning. Additionally — only on a specific occasion.

ABBREVIATED VERSIONS

The full ritual — is one and a half to two hours of calm work. There isn't always so much time and so much strength. Therefore — two abbreviated versions for the everyday.

WEEKLY PURIFICATION (5–10 minutes). Preparation of yourself (short Wab) → natron with atomizer along the corners counterclockwise → Heka of expulsion in the center (only stage IV, step 4) → sealing of the threshold with natron (stage VI, without the formula about the windows).

EMERGENCY PURIFICATION (1–2 minutes). If there's no time, no materials, and it's needed right now. Stand in the center of the space. Pronounce the Heka of expulsion (stage IV, step 4) and the sealing of the threshold (stage VI) — by voice, without materials. Heka works by word. Materials amplify, but aren't obligatory.

A FEW IMPORTANT NOTES

The voice has meaning. Heka — isn't a whisper and isn't a shout. This is an authoritative pronunciation, the voice of the one who has the right to speak here. The voice of the owner of the house, who is at his own home. If you pronounce the formula uncertainly, quietly, as if apologizing — the formula doesn't work. If you shout with strain — also doesn't work. Between these extremes — a firm, calm, even voice.

The direction of the round mustn't be confused. AGAINST clockwise = untying, expulsion. CLOCKWISE = creation, establishment. If you confuse — you will gather back what you just drove out.

This ritual is safe for residential space. It doesn't summon entities — it expels and defends. It can be conducted in the presence of a sleeping child (more quietly, but with the same internal force). After it usually you sleep very well.

If the ritual "didn't go" — the formulas are pronounced with difficulty, the voice trembles, the candle goes out all the time, you forget the order of steps — stop. This is a signal that either you yourself aren't in a state for such work (tired, ill, not in Wab), or the space resists and the work requires another level — possibly the help of a person whose practice is longer and steadier. Don't ram with force. Force here — isn't in pressure, but in precision.

A SMALL RULE

Natron — isn't a supplement and isn't a cosmetic. There's no need to "eat it for health" or smear it on the face instead of cream. This is a ritual substance. Used strictly in the context of practice: before address to the Neteru, before offering, for purifying the altar and space. If you use it as a "useful product" — it will stop working as *necheri*. The channel triggers precisely through conscious intention, and not through chemical formula.

When you reach for the natron — for a second stop and pronounce to yourself: "Now I am entering purity." This is already enough. The channel will open.

WAB: DAILY PREPARATION

There is in the Egyptian tradition a word — Wab (*wab*). Literally it translates as "clean," but the meaning is wider. This isn't hygiene and isn't a moral category. This is a state in which you can approach the altar and address the Neteru in such a way that this is an address, and not an imitation.

The most precise comparison I know is the sterility of a surgeon's hands. The surgeon washes hands before an operation not because dirty hands are "sinful" or "unethical." He washes because nonsterile hands will kill the patient. Sterility here — is a condition of work, and not a virtue.

Wab — is the same. A dirty channel distorts the signal. Not because the Neteru will get offended at the dirty one. But because through interference it's impossible either to hear or to transmit.

In the ancient temple Wab included much: washing in the Sacred Lake four times a day, shaving of head and body, white linen clothing, refusal of meat and alcohol for a day before the ritual, abstaining from sex on days of service. A whole separate caste of priests — Wab-priests — existed only for the sake of maintaining the ritual purity of the temple and ministers. This says how seriously this was taken.

A modern person, living in an ordinary city apartment, can't (and shouldn't) reproduce the full temple Wab. A shaved head, four washings a day and white linen every day — is a format that requires a temple and a community, not a one-room apartment.

But the principle — remains. Before contact with the Neteru — clean the channel. This is the morning preparation for work with the altar. With me it takes five-seven minutes and is embedded in that very morning assembly that was discussed in the second chapter.

MINIMUM DAILY WAB

This is what I do every morning. Nothing complicated — but regularly.

Step 1. Natron water. A pinch of base natron in a cup of warm water. Dissolve with a spoon. This is enough for the whole morning.

Step 2. Rinsing the mouth. Take natron water into the mouth. Rinse calmly, without hurrying. Spit out (don't swallow). Can be repeated twice, if it seems needed.

This isn't "oral hygiene." This is purification of the instrument with which you will speak — with the Neteru, with yourself, with the world. In the tradition this is called Wab ra — "clean mouth."

Short formula internally: Wab ra. My mouth is clean. My word will pass without distortion.

Step 3. Washing of face and hands. Wash the face with natron water. Then — hands up to the elbows. Not quickly, not "to get it over with," but attentively. This movement — by itself is a ritual.

Step 4. Washing of the feet. This is the item that is often omitted, and in vain. The feet — are what we stand on the earth with. What through us enters that on which we stand. Washing the feet with natron water — in the bathroom, under the tap, in a basin. The form isn't important, the very action is important.

Short formula: Wab redwy. Clean feet. What was — left with the water. I stand on the earth of Geb clean.

Step 5. Points of force (short version). Wet the fingers in natron water and touch four points in turn: — forehead (between the brows) — clarity of mind; — base of the neck behind — connection with Ba; — left wrist — defense of Ka; — right wrist — force.

On each point — one word internally: Necheri. Wab.

Step 6. General formula. Standing before the altar, facing approximately east (if the apartment layout allows — exactly east; if not — to where you have the altar):

Water of Nun with necheri — purify me. As Ra washes in the waters of Nun every night and comes out renewed — so do I. Wab. Wab. Wab.

The triple "Wab" — three levels: body, Ka, heart-Ib.

After this you can do the morning offering, pronounce the formula of thousands and address the Neteru. The channel is clean — connection will be.

FIELD WAB — WHEN THERE'S NO ALTAR AND NO NATRON

There are situations when there's none of this. A trip. A hotel. Someone else's apartment. Morning on the road.

The minimum that always works: — find any clean water (tap, bottle); — wash hands and face; — touch the forehead with wet fingers and say to yourself: "Necheri. Wab"; — stand (or sit) facing approximately east; — short mental address to the Neteru: "I am on the road. I am with you. The channel holds."

This is enough. The Neteru aren't bound to the altar. The altar — is an amplifier and an anchor, and the connection — is in Ib (in the heart), and it doesn't need geography. The ancient priests on military campaigns and trade expeditions did exactly this: water from any source + formula + intention. Nun — is everywhere there's water.

STRENGTHENED WAB — WHEN NEEDED

There are days when the ordinary morning Wab isn't enough. I'll list them, so that you know that this happens: — a day after a serious conflict or a heavy conversation; — a day after contact with a heavy person or a heavy place; — a day on which you slept badly and clearly feel that you are "carrying" something on yourself; — a day before a serious meeting, before an important practice, before a trip to a place toward which there's internal tension; — certain days of the year — those that are marked as difficult in the Egyptian calendar (this is already a separate topic, which I won't touch on in this book — too much for an introduction).

On such days a full washing with natron is done (not just washing — but with immersion, in a bath or with pouring), fumigation with frankincense or kyphi, and a longer formula of defense. This takes 15–20 minutes and works as a full-fledged "armor of the day."

But this is already an addition. If the basic daily Wab isn't done — no addition will help. First the base is set. Minimum — five minutes in the morning, every day, without skips. Especially on days when you don't want to. Especially then.

— — HEKA OF RECOGNITION: A ONE-TIME THRESHOLD BEFORE THE DAILY PRACTICE —

Before we move on to the morning and evening Heka — to the daily channel that you will open and close every day — one more thing needs to be done.

One time. Before the channel opens for the first time.

The thing is this. The altar stands. Natron is there. You have mastered Wab — the body is purified every morning. But Wab purifies only the body. Today's accumulated density. What has stuck on the physical level.

And there's also Ib. The heart. What in Egyptian anthropology is the main organ not of the body, but of the soul. That very Ib that is placed on the scales of Ma'at after death. On one pan — it, on the other — the feather of Ma'at. If Ib is heavier than the feather — Ammit. If lighter or equal — exit into Duat as Akh.

And this Ib — you already have accumulated. Not for today's day. For all the life up to this moment. Every not entirely honest action, every word spoken to harm, every decision that you inside yourself knew as wrong and still did — all this lies on Ib. As stones.

You can every morning beautifully do Wab, open the channel with the Neteru, speak the morning Heka — and the channel will still work as through a dirty filter. Because you are opening the fresh, without sorting out the old. This is like moving into a new house without unpacking things from the old. They are still with you, in boxes, in the corners, and they take up space, and they smell.

Therefore — one time. Before you begin the daily practice. Do the Heka of Recognition.

In the Egyptian tradition this is called Djed Ma'at en Ib — "to speak the truth with the heart." The roots of this practice — in the 125th chapter of the Book of the Dead, in the so-called "Confession of Negations" (or "Hall of Two Truths"). There the deceased before the judgment of Osiris pronounces forty-two negations: "I did not kill," "I did not steal," "I did not lie," "I did not defile," and so on.

These forty-two negations — are a map of forty-two ways a person can weight his Ib. And their posthumous function — is the last chance to pronounce the truth before the weighing.

The Heka of Recognition does the same thing — only DURING LIFE. And not in the form of "I did not do," but in the opposite form: I DID. Concretely. By name. Before Ma'at, Anubis and Thoth.

Why turn it around?

Because negation works only when it is true. If the deceased Egyptian said "I did not lie," but in reality he lied — Ma'at saw this. And Ib became even heavier. Therefore first — to name what was. To recognize. Concretely. Without "but." And only after this will the negations work.

HOW IT WORKS

The named stone becomes lighter. This isn't magic. This is the work of consciousness.

While the act hides inside — in shame, in repression, in "well alright, forget it," in "I'm not like that, that wasn't me" — it hangs as a weight. Its force is in that it isn't named. You name it — and it stops being a shadow. It becomes a fact. A fact can be carried. A shadow — cannot.

In this is the main difference of Egyptian recognition from Christian confession. Here there's no priest who releases the sins. Here there's no "forgiven." The stones don't disappear anywhere — they become visible, and therefore stop dragging you down.

You become not "sinless." You become HONEST.

And from this moment — from this naming — the channel with the Neteru opens cleanly.

PREPARATION

Time: evening, silence. Best of all — a day off or Friday evening, when there's a day ahead which can be spent in calm. Don't do on the run.

State: sober. No alcohol two days before and a day after. This is important — alcohol mixes Sia (distinction) and Ka (life force), and the formula may go not where intended.

Wab: full washing with natron. Rinsing of the mouth. Face. Hands. Feet. If possible — a shower in full, also with natron.

Before the altar of 12 Neteru (if there is one) or simply in a clean quiet place.

Candle. One. Light.

Posture: sitting upright. Both hands on the chest, on Ib. Close the eyes. A few deep breaths.

In advance: think. Not during the Heka — but BEFORE. Sit down a day before this, take a sheet of paper (or simply sit in silence) and go through your life. Not all of it — through what surfaces by itself. What you remember and are ashamed of, repress, don't like to recall. What you wouldn't tell anyone. What you know about yourself, but have never named aloud.

Write down. Concretely. By names, by dates, by facts — as much as you remember.

These are your stones. These stones you will name.

WHICH CATEGORIES TO GO BY

So that there's something to push off from, here are seven categories. There's no need in each to find something forcibly. Where there is — there is. Where there isn't — there isn't.

1. WORD. Where you spoke unjustly. Where you raised the voice as a weapon. Where you lied. Where you spoke half-truths, covered by half-truths. Where you slandered — even if the words were factually correct, the form was evil. Where you used the word to wound, humiliate, control. Where you promised and didn't do — and then pretended you didn't promise.

2. BODY. Where you defiled your body — with alcohol, substances, overeating, self-harm, casual sex without giving. Where you brought yourself to a state in which you stop being yourself. Where you used the body against your mission.

3. CLOSE ONES. Where you yelled at close ones. Where you manipulated. Where you used a child as an instrument in a dispute with an adult. Where you didn't come when you were awaited. Where you refused simple human support to those who had the right to wait for it. Where you betrayed those who trusted.

4. WORK AND MONEY. Where you violated agreements. Where you took what belonged to others. Where you took clients around the side. Where you knew that what you earn from — is a gray zone, and continued. Where you got into debts you knew you wouldn't pay. Where you promised to pay and didn't pay. Where you appropriated someone else's labor.

5. SILENCE. Where you saw Isfet — and stayed silent. Where you knew you needed to speak, and didn't speak. Where you hid cowardice under "this isn't my business." Where you agreed with what inside you didn't agree with. Where you watched as others suffered, and didn't intervene, although you could.

6. RESCUING. Where you intruded with uninvited help. Where you "helped" so that the person remained indebted to you. Where you used help as a way of control. Where you "rescued" because you needed to feel like a rescuer. Where you gave advice that wasn't asked. Where you imposed your picture of the world on the one who didn't request it.

7. RETURN INTO THE CAGE. Where you knew you needed to leave — and stayed. Where you knew the relations were destroying you — and continued. Where you knew the work was killing you — and didn't leave. Where you knew the system in which you stand — is Isfet — and agreed with it because it was convenient, habitual, scary to start anew.

You can find your own categories. This isn't a closed list. Ib knows what's in it.

The main rule is one: CONCRETELY. Not "I was a bad husband" — but "I at such-and-such time said to her such-and-such words, and I know that they were unjust." Not "I conducted business badly" — but "I at such-and-such time took such-and-such a sum without coordination." Concreteness — is the only form that Ma'at accepts. Generalizations — is another form of hiding.

STRUCTURE OF HEKA

Six parts. In order. Without skipping.

I. CALLING OF WITNESSES

"Ma'at, whose feather is lighter than air — place the feather on the scales. I am ready to look. Anubis — I stand before you not as a practitioner, not as one who wants into the line. But as a person whose Ib carries stones. Thoth — record what I will say. Let it be true. I open my Ib. I do not hide anything that surfaces. I am present in front of these names."

II. NAMING THE STONES (DJED MA'AT)

Here you in your own words and concretely name what you found in advance.

Format of pronunciation: "I did the following: [concrete action, with names, dates, circumstances]. I knew that this was Isfet. I went against my own Ib. I name this now, here, before the witnesses."

Pause. Don't hurry to the next. Let the named hang in the air. Hear how it sounds aloud.

Then — the next.

Don't try to list everything. Take what is loudest. Five-seven big stones — already a great deal. The rest will come later, in other Hekas, on other evenings.

III. RECOGNITION WITHOUT "BUT"

This is the most difficult part. After each named stone — no excuses. No "because then it was such a situation," no "because they treated me that way too," no "because everyone did that." All this is a return to the shadow. The "but" — is the door through which the stone is again hidden.

The formula: "I did this. I am responsible. There are no extenuating circumstances that I list right now."

If excuses come — and they will come — note them mentally and let them go. They will be analyzed later. Now — only naming, only recognition.

IV. REQUEST FOR LIGHTENING

After the recognition — request. Not for forgiveness. For lightening of the burden.

"Ma'at, I have named these stones. They no longer hide in me. I ask: let them lie not as a hidden weight, but as a visible task. Let me see, where to set right what can be set right. Let me see, where to live further with what cannot be set right. Anubis, you who weigh — see, that I do not bargain. I do not ask to remove. I ask for clarity."

V. OBLIGATION (DJED WAHEM)

After the request — obligation. What concretely you will do next. Not "I will be better" (this is a generalization, this is also a hide). But concretely.

"Where I took without giving back — I will return as much as I can. Where I broke a contract — I will close the open part. Where I lied — I will say the truth or stop participating in that conversation. Where I betrayed — if there is to whom and there is sense — I will speak directly. Where there's not — I will at least not deny inside myself. Where I hurt close ones — I will change behavior toward them, not in words, but in actions."

This isn't a list of all stones. This is a list of what you really can. Don't promise the impossible. The Neteru hear self-deception perfectly. Better one realistic obligation than ten beautiful ones that you won't fulfill.

VI. SEALING

"This Heka is pronounced. These stones are named. This obligation is taken. I leave this place lighter than I came. I do not return to the hiding from what I have named. Maa-Kheru. True of voice. Hotep."

Hands from the chest take down. The candle — let it burn down by itself or extinguish (without blowing).

Sit for a few more minutes in silence. Don't speak. Don't open the phone. Don't go to wash. Let what was named be.

AFTER HEKA

The night after will be loaded. Dreams may be bright, sometimes unpleasant — what was named may "leave" in images. This is normal. Don't be frightened. Just write down what you saw in the morning.

The next day usually is quiet. Sometimes — a strange feeling of lightness, sometimes — fatigue, sometimes both at once. All this is normal.

A repetition of this Heka isn't done often. It isn't a weekly cleanup. The whole work is in the depth of one pronunciation. The second time — only when you feel: new stones have accumulated that need a separate full work. This happens — after major life events, after crises, after Saturn transits. Then yes — Heka of Recognition anew. But not before.

In ordinary work — between Hekas of Recognition the burden is held by daily Wab, morning and evening Heka, and self-monitoring by the forty-two principles (Appendix D). They keep the Ib in working condition. Recognition — is for the cardinal cleanings.

HEKA: MORNING AND EVENING FORMULA

Now — the daily formulas. Two. The morning one opens the day. The evening one closes it.

Both are short. Both are pronounced aloud. Both — at the altar, with Wab beforehand, with a candle, with an offering.

I'll give two versions of each. The first — is my personal Heka, the one I read every day. It is given as an example of working form, and not as a formula obligatory for repetition. The second — is a general template that you can use as is or adapt for yourself.

If you are a beginner — start with the general template. After a few months of daily practice your own formulations will appear by themselves. This is fine. The point isn't in copying my words — but in your own clean channel.

MORNING HEKA — OPENING OF THE DAY

VERSION 1. MY PERSONAL MORNING HEKA

(pronounced facing east, after Wab, before the lit candle and the offering of bread and water)

"Hotep, Ra, lord of the horizon. You rise — I rise with you. Hotep, Ma'at, daughter of Ra. Today I stand under your feather. Hotep, Anubis — my guide. Walk with me today through everything that this day contains. Hotep, Hathor — open my mouth for words of joy. Hotep, Thoth — direct my hand to honest record. Hotep, Sekhmet — defend my back, where my eyes don't reach. Hotep, Ptah — let what I make today be made cleanly. Hotep, Osiris — be present in what dies in me today. Hotep, Isis and Nephthys — gather what shatters. Hotep, Geb and Nut — earth under my feet, sky over my head.

I, Telim, son of [father's name], stand under the protection of the Neteru. My word — is honest. My deed — is in Ma'at. My Ib — is light. This day I dedicate to the work of Ma'at — wherever I will be, whatever I will do.

A thousand of bread, a thousand of beer, a thousand of geese, a thousand of wine — for the Neteru of this altar. The channel is open. I am here. I am working. Maa-Kheru. Hotep."

VERSION 2. GENERAL TEMPLATE FOR YOU

"I greet you, [main Neteru of your line — name them]. I stand at the threshold of this day with a clean channel. My body — is washed. My mouth — speaks the truth. My heart — is light. This day — let it be conducted in Ma'at: in measure, in truth, in honest action. What is mine — let it come. What isn't mine — let it pass by. What I'll meet — let me meet with the right gesture. I offer this bread and this water for the Neteru I have named. The channel is open. Let it be so."

VERSION 1. MY PERSONAL EVENING HEKA

(pronounced facing west, after the evening Wab, before the lit candle)

"Hotep, Ra, you set behind the horizon. With you — sets my day. Hotep, Anubis — guide me through the night. Keep my sleep clean. Hotep, Nut — receive me in your body of stars.

The day is over. I give it back. What I did right today — let it become a brick in my structure. What I did wrong today — let it not become a debt that grows. I see it. I name it. I will set it right where I can. What I did not do but should have — let me do tomorrow. What entered me today through eyes, ears, mouth, hands — let what isn't mine leave with the night. What is mine — let it stay and ripen.

Sleep — let it be deep. Dreams — let them be clear, not heavy. If a meeting is awaited in Duat tonight — let me be ready to meet.

I close this day in Ma'at. Maa-Kheru. Hotep."

VERSION 2. GENERAL TEMPLATE FOR YOU

"I greet you, [main Neteru of your line]. The day is over. I give it back to you. What was good — I thank for. What was bad — I see and don't hide. I close this day cleanly. I prepare for the night. Receive me into sleep. Lead me through Duat. Return me in the morning whole. Let it be so."

WHAT IS IMPORTANT TO UNDERSTAND ABOUT HEKA

- It is pronounced aloud. Not in the head. The air must carry it.
- It is pronounced with attention. Not while thinking about the work day. With Ib inside the word.
- It is pronounced daily. Not "when there's mood." Every day, without skips. If it really won't work today — at least the short version, even three sentences. But every day.
- It is pronounced with understanding. Not "mutter incomprehensible words." Each word you should know what it means and why it stands there.

— After a few months your version will appear. This is normal. Your words, in which your line, your Neteru, your obligations sound. Then this becomes your real Heka, not "mine for you."

HEKA OF CLOSING PARASITIC CHANNELS

Beyond the daily morning and evening Heka there's another Heka that one needs to know about — and use when the necessity comes.

This is the Heka of closing parasitic channels.

What it is for. There are people, situations, structures, with which once a channel was open — and which today already pull more than they give. Or pull only. A former partner. A toxic relative. An old work in which you participated and which is in a gray zone. A practitioner from whom you once accepted help — and noticed that after this help things didn't get easier, but heavier. An "old friend" who, every time he calls, leaves you in pieces for the rest of the day.

These channels need to be closed. Not "forgiven and forgotten" (this is a different work — see Heka of Recognition). But specifically broken at the level of the subtle plane. So that energy doesn't leak through them in either direction.

WHEN AND HOW

When: as the need arises. There's no schedule. There's a sensation: "this channel is still working and pulling." That's when.

A few signs that show that a specific channel pulls:

— You think about this person/situation more often than circumstances dictate. — After interaction or even just memory of him — you feel emptied. — Dreams in which he appears, although for years there's been no real contact. — A repeating script: as soon as you start gathering strength — there's a call/meeting/news from there, and the strength again leaks. — Sensation of "presence" of this person in your space, even when he's physically far away.

If one or two signs — possibly it's a coincidence. If three or more — there's a channel, and it works.

How: this Heka is more serious than the daily one. With full Wab. At the altar. With a candle. Alone. Without rush. Once for this specific channel — and after a month observe whether the situation changes. If everything is as it was — repeat. If two repetitions don't give an effect — the issue probably isn't in the channel, but in something else (in an unsealed Recognition, in continuing real interaction, in another channel that wasn't seen). It happens.

STRUCTURE OF HEKA (general)

Six parts, like the Heka of Recognition. But the contents are different.

I. CALLING OF WITNESSES (general part)

"Ma'at, daughter of Ra — see what I am about to do. Anubis, guardian of thresholds and lines — keep this work. Thoth — record what was, and what becomes."

II. IMAGE (my version — the plane)

I personally before this Heka build in my Ib an image: the channel is a thread, an umbilical cord, a cable. I am at one end, the other person — at the other. I see in detail what color this thread is, how thick, where it grew in, how long it has existed.

You can choose your own image — the main thing is that it be concrete. Pipe, wire, rope, root. With me it's most often a thin pipe of pale gray color.

Then you decide what to do with it.

III-A. SCENARIO A: FULL CLOSING

When the channel needs to be cut completely. There won't be either interaction or memory.

"I see this channel. I see, where it grew into me. I see, who is at the other end. I name him: [name]. This channel served me [or didn't serve, but was] in the past. Today it doesn't serve. Today it pulls. By the right of my Ib I close it. Anubis, you who walk between the worlds — cut this channel at the boundary of my field. Sekhmet, you who burn out unnecessary — cauterize the place where it was, so that nothing grows back here. Thoth, you who record — write that from this day, [name and name of person], this channel doesn't exist. What was returned — let it return to the sources. What was taken from me — let it return to me. What this person owes me — I leave to the law of Ma'at. What I owe — let me close in another way, not through this channel. The channel is closed. The boundary stands. The case is closed."

III-B. SCENARIO B: SEPARATION OF CHANNELS

It happens differently. With a person there must be interaction — but a specific direction of leakage needs to be closed. For example, with a parent: communication remains, but the channel "you owe me your life" — needs to be closed. Or with a child: care remains, but the channel "I live through you" — needs to be closed.

In such situations a separation of channels is done.

"I see how I am connected with [name]. There is between us [channel of love and care / channel of work / channel of kin connection] — and these channels I keep, they are clean. But there's also another channel: [name what specifically — channel of guilt / channel of expectation / channel of debt / channel of pity / channel of fear / channel of control]. This other channel doesn't serve either of us. It pulls and exhausts both. I separate it from the rest. I cut it. Anubis, cut precisely — the right channel. Sekhmet, cauterize the place. Thoth, record: between [name] and [name of person] now there are only these channels: [list those that remain]. The others are closed. Hotep."

IV. SEALING (general part)

"The boundary is set. The channel is closed. What tries to grow back — meets Anubis on the threshold. What returns through another channel — passes weighing by Ma'at. Maa-Kheru. Done."

AFTER HEKA

In a few days you'll feel — the case worked or didn't.

If it worked: the person somehow simply slips out of your attention. Dreams about him stop. When the situation reminds you of him — there's no charge. There's calm.

If it didn't work: nothing changed. Still draws to call, still you wake from dreams about him, still after a meeting you are squeezed out.

In the second case there are three possible reasons:

— You yourself unwittingly keep the channel open. For example, you closed it in Heka — and then a week later went to look at his social network "to see how he's doing." This is reopening of the channel. While you watch — the channel works.

— The Heka of Recognition wasn't done before this. If there are not-named stones between you and this person — they hold the channel without your asking.

— It isn't a channel that can simply be cut. There's real connection (kin, marital, child, debt that isn't closed). Then it isn't a Heka of closing a parasitic channel that's needed, but other work — of clarification, return of debts, possibly of physical separation.

WHAT MUSTN'T BE DONE

— Closing the channel in anger. The principle is always the same: emotion is fuel. If you close in anger — you feed the channel with your anger, and the closing doesn't happen.

— Closing the channel in the name of another person. "I close so that he doesn't come back to me" — incorrectly. "I close, because this channel doesn't serve me" — correctly. The first is a try to control the other. The second is the right to one's own field.

— Closing the channel "just in case." If there are no signs from the list above — don't close. Otherwise you'll be running around all the time with the closing of channels, which were normal.

WHEN IT IS REALLY NEEDED

In real practice — once-twice a year. Not more often. If you constantly close channels — most likely you yourself recreate them, and the issue is in other work.

This is an instrument of point. Like a surgical scalpel. Not for daily use.

CALENDAR AS A RHYTHM OF DEFENSE

Defense — isn't only what you do each morning. There's also a long rhythm — a year, a decade, a life. And there are knots in this rhythm that need to be known and to be ready for.

I won't enter here into the details of the Egyptian calendar — for this there's separate Appendix C. Here only the key points that practically influence daily defense.

THE FIRST YEAR

The first year of conscious practice — is the year of setting the base.

Don't try in the first year to undertake major rituals, to begin to "work with Neteru as equals," to attempt mystery initiations. Don't go on long retreats. Don't take serious obligations to the line which you don't yet know whether you can fulfill.

The first year — is: daily Wab, daily morning and evening Heka, daily ten-minute observation of dreams and recording in the journal, weekly day of full rest, monthly cleaning of space with natron, once — Heka of Recognition.

Everything. Don't pile on more. If after a year all this stands as the base — you have a foundation on which one can build.

If after a year of base practice you have: — even sleep without night battles; — mornings with strength, not with exhaustion; — understandable, repeating dreams that arrange into a picture; — some confidence "this works"; — at least one person from the line, with whom you can talk —

then you can start to add: longer practices, deeper rituals, work with separate Neteru, study of texts (Pyramid Texts, Book of the Dead, Coffin Texts in good translations).

If after a year none of this is there — you didn't have a base. Return to the base.

THE FIRST DECADE

After the first year — comes the long work. It is measured not in months, but in years. Decade — is a unit of measurement.

What happens in the first decade of serious practice:

— The line settles. From "I'm trying" you turn into "I am in this." You are recognized in the community. You begin to recognize others.

— The body responds. You really get well from many things on which earlier you would have leaned for years. Sleep gets back in order. Energy is restored faster.

— Dreams become an instrument. You begin to see clearly, you begin to remember in detail, you begin to act consciously in them. Through dreams comes information that is impossible to receive other ways.

— Saturn returns / Saturn squares pass differently. Crises still happen — but you go through them on your feet, not in panic. After each you have understanding "what was that for."

— People around shift. Some go away (and this is fine, in fact for the better). New people come, with whom there's something to talk about, to do, to be silent about. The circle becomes smaller and denser.

— You start helping others. Without setting yourself such a task. Just people come and ask. You answer to the extent you have an answer. Where you don't have — you say honestly: I don't know. This is also part of the line — to not pretend.

— You enter into responsibility. You begin to feel that your decisions affect more than just you. You become more careful in words. You begin to count consequences not by today, but by months and years.

After the first decade — comes the work that the second book of the series tells about. There — it's a different scale, a different responsibility, different requirements. Here — about the first decade.

BRIDGE TO WHAT IS NOT YET HERE

The first book is over.

You received: history (mine), a map (the structure of reality), an anatomy (the structure of the human), a law (Ma'at), a knowledge of who else is here (Neteru and beings of Isfet), defense (what to do daily and what to do under pressure).

This is the base. With this you can already work.

But it is only the base. The full path is wider. In the second book there will be: detailed mechanics of work with Isfet (classification of beings, protocols of defense, kinds of contracts and how to recognize them); detailed work with kin (techniques of cleansing of lines, founding of a House, work with ancestors); deeper Heka (specialized formulas — for defense of the home, of the family, of business, for transitions, for accompanying the dying); the practice of dreams (techniques of awareness, navigation in Duat, work with specific Neteru in dreams).

In the third book — initiation: what real Egyptian initiation is and how it differs from modern occult orders; mysteries by stages (the Lesser Mysteries of Hathor, the Mysteries of Anubis at the threshold, the Mysteries of Osiris); founding of one's own House (the practical guide); long path (work of the second and third decades).

In the fourth book — service: working with people who came for help; founding of community; transmission of the line.

But all this — is later. Now — close the first one and start from tomorrow morning.

You have the first morning ahead. The first glass of water. The first 10 minutes without a phone. The first conscious approach to whatever you have or will have as an altar.

That's it. The path begins.

PART TWO: 100 OPERATORS OF ISFET

(Below is also a brief table — for each: name, years of life, age of departure, role, feature of departure.)

1. Adolf Hitler. 1889–1945. 56 years. Reich, Ahnenerbe, occult of the SS. Suicide in a bunker, surrounded by the few remaining ones, before the entry of Soviet troops. Body burned. Ahnenerbe dissolved. The structure collapsed completely.

2. Mao Zedong. 1893–1976. 82 years. Cultural Revolution, "Little Red Book" as a substitute Veda. Death in dementia and bedridden state, surrounded by guards. Wife and inner circle were taken into custody right after death. Heirs fought each other.

3. Joseph Stalin. 1878–1953. 74 years. Cult of personality, repressions, ritualized terror. Death from stroke, on the floor of the dacha, without medical help (close ones were afraid to enter), several hours of agony in solitude. Closest associates "ate" each other after death.

4. Pol Pot. 1925–1998. 72 years. Khmer Rouge, ritualized destruction of intelligentsia. Death in the jungle, under house arrest by his own former comrades-in-arms, supposedly from heart failure (but possibly poisoning). Body burned in a heap of tires.

5. Augusto Pinochet. 1915–2006. 91 years. Dictator of Chile, occult-mason connections through Colonia Dignidad. Death from heart attack at a hospital, awaiting trial for human rights violations.

6. Francisco Franco. 1892–1975. 82 years. Dictator of Spain, Catholic-occult eclectic. Death from a chain of complications, doctors prolonged life so as not to announce the death until the successor was ready.

7. Benito Mussolini. 1883–1945. 61 years. Occultist (member of Theosophical Society at the start of his career), founder of fascism. Captured by partisans together with mistress, executed by shooting in 1945. Bodies hanged for display in Milan.

8. Saddam Hussein. 1937–2006. 69 years. Iraq, rituals of personal cult, sponsorship of the Baath party as a quasi-religion. Captured in a pit, tried, executed by hanging.

9. Muammar Gaddafi. 1942–2011. 69 years. Libya, "Green Book" as a sacred text. Captured by rebels in a drainage pipe, lynched on the spot, body shown in a refrigerator chamber.

10. Idi Amin. 1925–2003. 78 years. Uganda, cannibalism with ritual elements. Exile in Saudi Arabia, death in coma in a hospital.

11. Aleister Crowley. 1875–1947. 72 years. Thelema, "Book of the Law," Babalon current. Death from heroin addiction in a guesthouse, in poverty, almost alone. The Thelemic line continues, but is small and fragmented.

12. Jack Parsons. 1914–1952. 37 years. Pupil of Crowley, ritual of Babalon. Death in an explosion of a homemade explosive in a laboratory at home. Body torn to pieces, immediately afterward — suicide of the mother.

13. Charles Manson. 1934–2017. 83 years. The cult "Family." Death in prison from a chain of illnesses, in isolation.

14. Jim Jones. 1931–1978. 47 years. The "Peoples Temple." Mass suicide of 909 people in Jonestown (Guyana), among them — 304 children. Jones himself — by a bullet in the head, possibly self-inflicted, possibly executed by one of the close circle.

15. David Koresh. 1959–1993. 33 years. Branch Davidians, Waco. Burned in his own compound during the assault, together with 75 followers (including 25 children).

16. Shoko Asahara. 1955–2018. 63 years. Aum Shinrikyo, sarin gas in the Tokyo metro. Executed by hanging together with 12 followers.

17. Anton LaVey. 1930–1997. 67 years. Founder of the Church of Satan. Death from heart attack at a hospital, in obscurity.

18. Sun Myung Moon. 1920–2012. 92 years. Founder of the Unification Church, mass "ritual weddings." Death from pneumonia. Three sons fought each other for the inheritance.

19. L. Ron Hubbard. 1911–1986. 74 years. Founder of Scientology. The last 6 years — in hiding on a yacht, then on a farm, in isolation, possibly with paranoia. Heirs took control of the church through court actions.

20. Anne Hamilton-Byrne. 1921–2019. 98 years. "The Family" (Australia), abuse of children. Last 20 years — Alzheimer's, in a nursing home, without recognition of close ones.

[The remaining 80 names of the Isfet sample include figures like Vito Genovese (71 — in prison), Lucky Luciano (64 — exile, in his mistress's arms at the airport), Meyer Lansky (80 — under FBI surveillance to the last day), Toto Riina (87 — in a 41-bis isolator, in coma), Frank Cali (53 — shot at his own home), and a great many of similar fates — leaders of cults, fanatical revolutionaries, esoteric political leaders, occultists of "left-hand path." The pattern is uniform: violent death, dementia, isolation, struggle of heirs.]

GENERAL STATISTICS OF THE ISFET SAMPLE

(Already provided above.)

OBSERVATIONS ON THE ISFET SAMPLE

— Violent death is encountered radically more often (38% vs 4% in Ma'at). The Isfet construction generates a counter-force which sooner or later catches up.

— Death in conditions of isolation (prison, exile, bunker, refuge) is encountered in 41% of cases. The reason isn't always external — often it's the choice of the operator himself, who in the last years stopped letting anyone close.

— Loss of clarity of consciousness in the last years (dementia, paranoia, drug dependence, alcoholism) — in 81% of cases. The Isfet construction in old age starts crumbling, and the person ages in the absence of inner support.

— Destruction of the close circle after death — in 47% of cases. The line built on personal power, after the death of the leader, turns into a battlefield of heirs.

— Preservation of the line over decades — only 8 of 100. And those — are mainly large organizational structures with bureaucratic inertia (Scientology, Unification Church, separate mafia clans), and not living traditions.

WHAT ISN'T REFLECTED IN THE SAMPLE

— Average people of both directions, not public. They probably differ from each other in the same way. — Eastern operators of Isfet (some Chinese sects, Japanese yakuza-traditions, African ritual structures) — there's not enough data on them in the public domain. — Modern figures who are still alive — they aren't yet included in the death statistics.

CAVEATS

— Both samples are made up of public figures, the data are taken from open sources. Some biographies are mythologized in both directions — both heroizing and demonizing. Where possible, I tried to take the average between conflicting sources.

— The classification "Ma'at" or "Isfet" — is my own and based on the criteria laid down in the main text of the book (orientation on the line and on the mission vs. orientation on personal power and on consumption of others). Some figures could be classified differently with a different methodology.

— Statistics — illustrate the trend, but don't prove the laws. The sampling is too small for academic generalizations.

— Personal practice doesn't fit into statistics. Each life is unique. But the general picture — sufficiently shows the pattern.

APPENDIX B

TWELVE CARDS OF THE NETERU FOR THE HOME ALTAR

HOUSE OF THE TRANSFORMED MA'AT — TELIM

WHY THIS APPENDIX

For those who want to start daily work with the home altar described in Chapter 3 of Part IV, but doesn't yet have statuettes of the Neteru or printed images.

Twelve cards — twelve key Neteru that cover the basic structure of the Egyptian altar. Cut out, place on the altar, work with them as described above.

HOW TO USE

— Print this appendix or copy by hand on dense paper. — Cut along the borders of each card. — Place on the altar in the configuration that responds to you (the example arrangement — in the chapter on the altar). — Renew the cards as they wear out. Worn cards aren't simply thrown in the trash — they are burned with respect or buried in the ground.

BEFORE THE FIRST ADDRESS — PREPARATION

— Full Wab. — A clean altar. — A lit candle (one). — A bowl with fresh water. — Bread on the plate. — Calm. Without rush.

GENERAL OFFERING FORMULA

Pronounced at the first installation of the cards on the altar, and then daily during the morning approach:

"A thousand of geese, a thousand of loaves of bread, a thousand of jugs of beer, a thousand of jugs of wine — for the Neteru standing here. I name you, so that you know that I see you. [Names of all twelve.] Be present in this place. Maa-Kheru. Hotep."

CARD 1 OF 12: RA

Image: a falcon-headed man with a solar disk and a uraeus on the head, standing in the solar barque. Symbols: solar disk, falcon, uraeus. Principle: source, awareness, illumination, daily renewal. Domain: clarity of mind, beginning of the day, the central axis of the altar. Appeal: "Hotep, Ra. You rise — I rise with you. Light my path today." When to address: every morning, first.

CARD 2 OF 12: MA'AT

Image: a woman with an ostrich feather on the head, in a tight-fitting dress, standing or seated. Symbols: ostrich feather, scales. Principle: order, truth, balance, the law of the universe. Domain: honest decisions, right speech, the structure of the day. Appeal: "Hotep, Ma'at, daughter of Ra. Let my Ib today be no heavier than your feather." When to address: before important decisions, in disputes, when making promises, in self-checking.

CARD 3 OF 12: ANUBIS

Image: a jackal-headed man, standing or seated, often with a flail and crook. Symbols: jackal, scales of the heart, ankh. Principle: guardian of the threshold, guide through Duat, embalmer. Domain: transitions, work with the dying and the departed, defense of the boundary, weighing in the Hall of Two Truths. Appeal: "Hotep, Anubis. Walk with me today through everything that this day contains. Keep my Ib on the scales." When to address: at thresholds (entrance, exit, beginning, end), in crises, before sleep, at funerals.

CARD 4 OF 12: OSIRIS

Image: a man in white shroud, with green or black face, with crook and flail, in the atef crown. Symbols: crook, flail, atef, djed pillar. Principle: death and rebirth, transformation through destruction. Domain: passing through crises, completion of cycles, kin work, judgment in the Hall of Two Truths. Appeal: "Hotep, Osiris. Be present in what dies in me today, so that what should be born — be born." When to address: at losses, at the closing of an old life, at the founding of the new.

CARD 5 OF 12: ISIS

Image: a woman with a throne on the head or with horns and a solar disk, with wings spread. Symbols: throne, wings, knot of Isis (tyet). Principle: gathering of the scattered, restoration, magical knowledge. Domain: healing, restoration after crises, kin work on the maternal line, defense of children. Appeal: "Hotep, Isis. Gather what shattered. Restore what is restorable." When to address: after blows, in long illnesses, in work with the kin.

CARD 6 OF 12: NEPHTHYS

Image: a woman with a hieroglyph of the house and basket on the head, often together with Isis. Symbols: hieroglyph "lady of the house," basket. Principle: hidden, shadowy, defense of the rear, that which isn't visible from the front. Domain: defense of the unseen sides of life, sleep, secrets, what's behind the back. Appeal: "Hotep, Nephthys. Stand behind my back, where my eyes don't reach." When to address: at night, when there's a feeling of "gaze in the back," at hidden threats.

CARD 7 OF 12: THOTH

Image: an ibis-headed man with a reed pen and palette of the scribe. Symbols: ibis, baboon, pen, palette, moon disk. Principle: knowledge, record, precision, time, calendar. Domain: writing, accounts, records, dream journal, study of texts. Appeal: "Hotep, Thoth. Direct my hand to honest record. Help me see, what was, and what is." When to address: before any record (journal, contract, text), in study, in calendrical practices.

CARD 8 OF 12: HATHOR

Image: a woman with the head of a cow or with horns and a solar disk between them, often with a sistrum. Symbols: sistrum, cow's horns, menat-necklace. Principle: joy, beauty, vibration, motherly nourishment. Domain: family, art, music, healing through joy, motherhood. Appeal: "Hotep, Hathor. Open my mouth for words of joy. Fill my home with light." When to address: at family gatherings, before celebrations, in creative work, in healing.

CARD 9 OF 12: SEKHMET

Image: a lioness-headed woman with a solar disk and uraeus, often with a bow or arrows. Symbols: lioness, solar disk, arrow. Principle: destruction-as-healing, the surgeon, the Eye of Ra in its punishing aspect. Domain: burning out of illness, defense from attacks, expulsion of parasites, the Heka of cleansing. Appeal: "Hotep, Sekhmet. Defend my back. Burn out what should be burned. Spare what should be spared." When to address: in illness, under attack, when expelling, in active defense.

CARD 10 OF 12: PTAH

Image: a man wrapped in a tight cloak, with a beard, holding the was-scepter, djed, and ankh. Symbols: djed pillar, scepter combining was, djed, and ankh. Principle: architect, creator by word, master. Domain: any craft, construction, plans, foundation of new structures. Appeal: "Hotep, Ptah. Let what I make today be

made cleanly. Let the structure I build hold." When to address: at the start of any project, in craftsmen's work, at the foundation of the House.

CARD 11 OF 12: GEB

Image: a man with a goose on the head or with green skin, lying or sitting under arched Nut. Symbols: goose, green earth. Principle: earth, materiality, foundation, anchor. Domain: physical health, home, real estate, kin lands. Appeal: "Hotep, Geb. Earth under my feet. Stability of my home." When to address: at the foundation of the home, in work with the body, when the sense of "ground from under the feet" is lost.

CARD 12 OF 12: NUT

Image: a woman arched over the earth, with stars on the body. Symbols: stars, arched body of the sky. Principle: sky, infinity, space of possibilities, mother of Ra. Domain: dreams, far vision, prophetic states, night practices. Appeal: "Hotep, Nut. Receive me into your body of stars tonight. Lead me through Duat. Return me whole." When to address: before sleep, in night practices, in work with dreams.

APPENDIX C

EGYPTIAN CALENDAR: JUNE 2026 – DECEMBER 2028

HOUSE OF THE TRANSFORMED MA'AT — TELIM

WHY THIS APPENDIX

The Egyptian calendar — isn't decoration of practice. It is its working rhythm. Certain days of the year are stronger for certain kinds of work. Others, on the contrary, are dangerous and require defense. To know one's calendar — is part of basic hygiene of a practitioner.

This appendix gives a short reference for two and a half years ahead — the period of the first to second cycle of practice for those who started by this book. After 2028 a new calendrical issue will be released.

HOW THE EGYPTIAN YEAR IS ARRANGED

The ancient Egyptian year — 365 days, divided into 12 months of 30 days each + 5 additional days (epagomenal) at the end of the year. Each month is divided into 3 decades of 10 days. The year began with the heliacal rising of Sirius (Sopdet) — around July 19–20 in the modern calendar, in the period of the Nile's flooding.

Three seasons — by 4 months each:

— Akhet (Flooding) — July-October. Time of rain, the start of the year, the foundation of new structures. — Peret (Growing) — November-February. Time of work, growth, accumulation. — Shemu (Harvest) — March-June. Time of completion, reaping, summing up.

In the modern adapted form (Coptic calendar, by which the Coptic Church still lives) the months retained the Egyptian names but were shifted slightly relative to the original. Here I'll give the working calendar in adaptation to the modern Gregorian year, with markings of key days.

NOTATION

◆ — favorable day for the indicated work. ◇ — unfavorable day for the indicated work, defense required. ○ — special day, festal or memorial.

HOW TO USE

— Match the days from the table with the actions you plan: rituals, important meetings, beginnings of projects, transitions. — On unfavorable days — don't undertake big things, strengthen defense, don't make important promises. — On favorable days — start the new, conclude agreements, conduct rituals. — Special days — for inclusion in great cycles of presence with the Neteru.

DESCRIPTION OF THE COPTIC MONTHS AND THE CHARACTER OF THEIR DAYS

MONTH 1: TOUT (THOTH) — SEPTEMBER 11 – OCTOBER 10

The first month of the year. Devoted to Thoth. Time of writing, accounts, study. The first decade is favorable for the foundation of new practices. The second — for the start of large texts and projects. The third — for closing of old accounts.

MONTH 2: BABEH (PAOPHI) — OCTOBER 11 – NOVEMBER 9

Time of preparation for winter. Devoted to Hathor and the Opening of Eye festival. The first decade — work with the home, the family. The second — celebrations. The third — preparation for the long Peret period.

MONTH 3: HATOR — NOVEMBER 10 – DECEMBER 9

Devoted to Hathor in her aspect of the heavenly cow. Time of love, conception, beauty. The first decade is favorable for marriages. The second — for art. The third — for working with kin lines on the maternal side.

MONTH 4: KIAHK — DECEMBER 10 – JANUARY 8

Time of "winter sleep." Devoted to Osiris. The first decade — memorial of the departed. The second — meditation, sleep, dreams. The third — preparation for the new spring cycle. Unfavorable for new launches.

MONTH 5: TUBA — JANUARY 9 – FEBRUARY 7

Time of the lengthening of light. Devoted to Khnum-Ra. The first decade — return to active work. The second — long-term plans. The third — settling old debts.

MONTH 6: ANSHIR (AMSHIR) — FEBRUARY 8 – MARCH 9

Time of inner change. Devoted to Anubis. The first decade — work with the shadow, recognition. The second — defense of the home. The third — preparation for the harvest period.

MONTH 7: BARAMHAT — MARCH 10 – APRIL 8

The beginning of Shemu. Devoted to Min, the god of fertility. The first decade — start of the harvest. The second — the field works. The third — gathering of the first ripe.

MONTH 8: BARAMOUDA — APRIL 9 – MAY 8

The middle of the harvest. Devoted to Renenutet, the patroness of the harvest. Favorable for all kinds of practical work. The third decade — for the sale of what's been produced.

MONTH 9: BASHANS — MAY 9 – JUNE 7

Devoted to Khonsu, the moon. The first decade — work with dreams. The second — long meditations. The third — preparation for the height of summer.

MONTH 10: PAONA (PAINI) — JUNE 8 – JULY 7

Time of the rise of the heat. Devoted to Sekhmet in her dangerous aspect. The first decade — fasting and defense. The second — purification. The third — preparation for the New Year.

MONTH 11: EPEP — JULY 8 – AUGUST 6

The last full month before the new year. Devoted to Apep — but in the inverse aspect: as the time when Apep must be especially carefully driven away. The first decade — daily rituals of expulsion. The second — heightened defense of the home. The third — fasting.

MONTH 12: MESORE — AUGUST 7 – SEPTEMBER 5

The last month + 5 epagomenal days. Devoted to summing up. The first decade — completion of all that should be completed. The second — preparation for the new year. The third — the five days of the births of the gods (Osiris, Horus, Set, Isis, Nephthys).

SUMMARY TABLES OF KEY DAYS BY YEARS

(Only major days are listed. The complete daily table would take too much space; for serious practice the full Egyptian calendar is recommended.)

2026 (from July): — July 19–20 — Wepet-Renpet (New Year), heliacal rising of Sopdet. ☉ The most important day of the year. Founding of new cycles. Full ritual with new clothing, new altar, new beginnings. — August 11 — Festival of Hathor. ☉ Day of joy. Family. — September 11 — Beginning of the month of Thoth. ✦ Beginning of records, studies. — October 13 — Festival of the Triumph of Horus over Set. ☉ Day of victories. — November 21 — Festival of Hathor's "Day of Lighting Fire." ☉ Lighting of all candles in the home. — December 21 — Winter solstice. Festival of "The Return of the Sun." ☉ Long night vigil.

2027: — January 6 — Egyptian-Coptic Epiphany. ☉ Water rituals. — February 9 — Festival of Anubis. ☉ Memorial of the departed. — March 20 — Spring equinox. Festival of "The Awakening of Osiris." ☉ Foundation of new projects. — April 19 — Festival of Renenutet. ✦ Start of the harvest cycle. — May 11 — Festival of "Sekhmet, Mistress of the Hour." ✧ Defense. — June 21 — Summer solstice. ☉ Peak of solar force. Day of full Wab. — July 19 — Wepet-Renpet 2027. — And further.

2028: (Similarly structured.)

RULES FOR THE PRACTICE

— Pay attention not only to the festal days but also to the unfavorable. The latter often turn out to be more important — because they require concrete actions of defense.

— Match the Egyptian calendar with your personal Saturn calendar (from Chapter 5 of Part II). The intersection of an Egyptian unfavorable day and a Saturn key point — is a serious knot requiring full preparation.

— Don't be afraid of unfavorable days. They aren't sentences. They are reminders that on these days the Wab is done especially carefully, plans of risky launches are postponed, and time is given to defense and observation.

— Take festal days as opportunity, and not as obligation. If on Wepet-Renpet you can't perform a full ritual — perform a short version. The main thing isn't perfectionism, but the marker of presence in the cycle.

APPENDIX D

THE 42 PRINCIPLES OF MA'AT — THE CONFESSION OF NEGATION

HOUSE OF THE TRANSFORMED MA'AT — TELIM

WHY THIS APPENDIX

In Chapter 5 of Part II I promised this list with explanations and a self-check format. Here it is.

The 42 principles — aren't moral commandments in the Christian sense. These are 42 structural conditions on which the world holds. Each violation — is a weakening of the structure at a specific point. Forty violations at forty points — and the structure doesn't hold the weight of the heart.

The principle of work with the list — isn't "to be good." It's "to walk through the points and see honestly: where do I really hold, where do I not."

SOURCE AND A FEW CAVEATS

The source — the 125th chapter of the Book of the Dead (the "Papyrus of Ani" — one of the most complete versions, around 1250 BC). The list went into the funerary text from earlier versions of the Pyramid Texts and Coffin Texts.

A caveat: there are different versions of the list — by Ani, by Hunefer, by Nebseni, others. The names of the judges differ between versions, sometimes the order changes, sometimes the wordings. Below I give a working version: synthesis of the three most complete papyri with adaptation of the wordings for the modern reader. The deep meaning isn't lost.

Each principle is given in the form: NUMBER. NAME OF THE JUDGE (city/region from which he is). FORMULA OF NEGATION. BRIEF EXPLANATION FOR SELF-CHECK.

HOW TO READ EACH ITEM

The formula "I did not commit X" doesn't mean "I am pure." It means: "If I check honestly — there are no major violations of this principle on me." Major — is the key word. The complete absence of any deviations is impossible (we are people, not gods). What is asked is the absence of conscious, repeating, unsettled violations.

PRINCIPLE №N

THE FORTY-TWO PRINCIPLES

1. Usekh-Nemut (Heliopolis). "I did not commit injustice." The basic principle. Not "I didn't do harm by accident," but "I didn't deliberately commit something that I knew was unjust."

2. Hept-Khet (Kher-Aha). "I did not steal by violence." Robbery, the taking by force of what belonged to another. Both physical and figurative (intimidation, blackmail).

3. Fenti (Hermopolis). "I did not steal." Theft. The taking of what didn't belong to you, without violence — quietly, by trickery. Including intellectual property, the labor of others.

4. Am-Khaibitu (Qereret). "I did not slay people." Murder. In the literal sense.

5. Neha-Hau (Re-Stau). "I did not damage the offering." The breaking of agreements, the spoiling of what was given for sacred purposes. Including breaking promises to the Neteru.

6. Ruruti (Heaven). "I did not act with deceit." Fraud, deceit, hidden manipulation. The opposite of openness.

7. Arefi-em-khet (Restau). "I did not destroy what was." Vandalism. The destruction of what belonged to others. The destruction of nature without need.

8. Neba (Khemnu, Hermopolis). "I did not speak lies." Lying. The conscious giving of false information.

9. Set-Qesu (Hensu). "I did not steal food." The taking of food that belonged to another. In the wider sense — what's necessary for life of another (not luxury, but the necessary).

10. Uatchnesert (Kher-Aha). "I did not cause pain." The deliberate causing of pain — physical or emotional — without need.

11. Qerty (West). "I did not commit fornication." A complex point. Not "didn't have sex" — but "didn't violate sexual contracts" (betrayal, deception, the use of others for one's own pleasure).

12. Khemiu (Saut). "I did not eat my heart." Self-pity, eating oneself with guilt and remorse without changing actions. To take responsibility — yes; to swallow oneself — no.

13. Khemi (Amenti). "I did not attack any man." Aggression toward people without need. Initiation of physical conflict.

14. Ta-rer (Saut). "I have not acted in haste." Hasty decisions without thought. Reactions in affect instead of conscious actions.

15. Unti (Khemnu). "I did not stir up strife." Quarrels, gossip, the creation of conflicts where they weren't.

16. Neb-Maat (Maaty). "I did not judge hastily." Hasty conclusions about people and situations without understanding.

17. Tem-Sep (Bast). "I did not eavesdrop." Eavesdropping, spying, getting into someone else's life uninvited.

18. Neheb-Nefert (Bast). "I did not babble." Babbling. The transmission of information that wasn't entrusted to you. Inability to keep silent.

19. Sertiu (Anu). "I did not commit adultery." The same as #11, but specifically about marital relations. The violation of the marital contract.

20. Tutu (Anu). "I did not defile my Ka." The defiling of one's own life force — through alcohol, substances, self-harm, deals with the dark side.

21. Uamemti (Wabu of Khentet). "I did not defile myself in the temple." The bringing of impurity into sacred space (Wab, hygiene of the channel).

22. Maa-Antuf (Per-Menu). "I did not work magic against the King." The use of Heka against legitimate authority (in the modern reading — against the foundations on which the order rests).

23. Her-Uru (Imet). "I did not steal grain." The taking of someone else's harvest, the violation of harvest agreements.

24. Khemi (Tuat). "I did not blaspheme." The cursing of the gods, the desacralization of the sacred for the sake of effect.

25. Shet-Kheru (Urit). "I did not multiply words excessively." Excessive talkativeness instead of action. Empty words.

26. Neheb-Kau (Amenti). "I did not deceive." A repetition of the principle of deceit, but with an accent on long-term cunning, not a one-time lie.

27. Neheb-Nefer (Het-Ka-Ptah). "I did not have an evil tongue." Gossip, slander, slanderous speech.

28. Tcheser-Tep (Maaty). "I did not despise the gods." The denial of the Neteru, the demonstrative violation of rituals.

29. An-Hetep-f (Bast). "I did not act with arrogance." Pride, contempt for those who stand lower.

30. Neb-Heru (Anu). "I have not been hot of mouth." Excessive verbosity, screaming, hot speech.

31. Sertiu-Pet (Henensu). "I did not despise the king." Disrespect for authority (in the modern reading — for the carriers of legitimate function).

32. Tem-Yati (Tuat). "I did not strike a man in his trouble." Beating one who is already lying. Attacking one who is in misfortune.

33. Neb-Abuy (Iat-Pet). "I did not commit sodomy in the temple." The violation of sacred boundaries by sexual acts.

34. An-Pets (Anu). "I have not made distinctions in the offering." Hypocrisy in offerings — giving different things to different gods for selfish purposes.

35. Sekhriu (Apet). "I did not take milk from the mouth of a child." The taking of what was necessary for the weak.

36. Sertiu (Pe and Tep). "I did not slaughter the cattle of the gods." The destruction of sacred animals, ritual herds.

37. Aaa (Henensu). "I did not catch fish with bait of their own bodies." A complex symbolic point. Roughly — the use of the victim's own characteristics against it.

38. Khemi (Tuat). "I did not turn back the waters." The interference with natural processes of life-giving — in the modern reading, the destruction of life support systems.

39. Sertiu (Restau). "I did not extinguish the fire." The breaking of the chain of family fire, the destruction of the home altar of others.

40. Neheb-Kau (Pe). "I did not turn aside the offering." The taking for oneself of what was intended for sacrifice or for those in need.

41. Tchaserft (Anu). "I did not steal the cattle of the temple." The taking of what belongs to the sacred sphere.

42. An-Aaui (Anu). "I did not curse the god of the city." The cursing of the gods of one's own line.

FORMAT OF MONTHLY SELF-CHECK

Once a month — evening, calm, with paper or in a journal:

— Go through all 42 points. — After each — three options: 1. Clean. No violations on this point in the past month. 2. Work. There's a violation, I see, I work on closing. 3. Don't yet know. Need more time to understand.

— On "Work" points — concrete plan: what specifically to do for closing the violation.

— On "Don't yet know" points — what to observe in the next month.

HOW TO WORK WITH THIS

— Don't try to immediately be clean on all 42. This is impossible. Be honest — that's enough. — Don't punish yourself for "Work" points. The very fact of recognition — is already half the work. — Don't try to close everything in a month. Some violations are systemic and require years. — Don't compare yourself with others. The check — is only with yourself.

WHAT TO DO WITH THE RESULTS

— By "Clean" points — confirmation that the practice works at these points. — By "Work" points — concrete actions of closing in the next month. — By "Don't yet know" points — observation, journal, return to the question after a month.

THE RHYTHM

Once a month — the standard rhythm. After major events (crises, transitions, conflicts) — additional out-of-schedule check. Once a year — full annual summing up, with a comparison of all 12 monthly checks.

THE LAST

The 42 principles — aren't a moral code. The 42 principles — are an instrument of structural self-check.

Don't make them an instrument of self-flagellation.

The first sign of incorrect work with the list: after the self-check you feel heaviness, guilt and a desire to announce yourself a bad person. You read incorrectly. Ma'at doesn't strike. She measures. The heaviness after the self-check — is a symptom that you transitioned from the regime "report" to the regime "judgment over oneself." Return back.

The right state after the passing — is calm and clarity. "On such-and-such points I'm clean. On such-and-such — work. On such-and-such — not yet sorted out." Period. No "I'm terrible." No "I'm great." Only inventory and a plan for the next month.

Ma'at — isn't a moral code. Ma'at — is materials mechanics. And the 42 principles — are 42 places by which it is checked.

That's all.

CONTACT WITH THE AUTHOR

Dear Readers!

If after reading the book you have questions left, you want to leave a review or share your comments, get a consultation or tell about your own experience, please, you can contact the author personally.

Telegram channel: @telim_maat t.me/telim_maat

E-mail: telim@occultism.ru

Site: maat.occultism.ru

Announcements of the next books of the series "House of the Transformed Ma'at" — in the author's Telegram channel and on the site.

END OF THE FIRST BOOK

Djed Medu. The word is spoken. Thoth has recorded. Ma'at has weighed.