

EGYPTIAN MYSTERIES · BOOK THREE

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## Egyptian Mysteries — Book Three: Keys of Anubis

*Anubis · Mutes · Necropolis · Death Work*

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Telim Maat

HOUSE OF MAAT'S TRANSFORMED

2026

## TELIM MAAT

For you — it's toxic: you add to your own future pan a mark of "tried to interfere in another's work of Maat" (that is usurpation, and it gets recorded), plus you lose part of your Ka pointlessly — gave it to a place where it isn't accepted; — you cannot "pull" a loved one off the Scales if the Scales have shown what they've shown; — you cannot "deceive" Maat — she is not deceived, and the attempt will be counted against you. If you only remember one line from this section of the book — let it be this one: WE DO NOT REMOVE WEIGHTS FROM THE SCALES. NEVER. FOR NO ONE. Now — on what you CAN do.

CAN — READ NAMES FROM THE SCALES, WITHOUT TOUCHING THE PANS. Seeing what lies on a specific person's pans (living or deceased), observing patterns, understanding what Maat has already weighed — this is permitted work. This is the diagnostic function of the priest. Nobody disputes it, and it violates nothing. Most of my daily practice is exactly this: look, read, understand. And this, by the way, is the answer to the typical beginner question: "But what CAN I do with the Scales if I can't touch them?" You can read. That's a lot, and it's lawful.

CAN — LEAD THE MUTE TO THE HALL. This is the primary work of the priest of Anubis with the dead. You do not participate in the judgment. You lead to the door where judgment begins — and step back. Beyond that — it's the work of Maat and Anubis. "Leading" is specific technical work: enter the zone where the Mute is stuck, help him understand what happened, help restore the name, give direction, accompany the first steps. And release. I will unfold all four operations of this work in Part 4. For now the only important thing to remember is: your task is the threshold of the Hall, not what happens inside the Hall.

CAN — DO PSYCHOPOMP WORK WITH THE FRESHLY DEAD. Especially those who died suddenly — accident, shooting, heart attack during sleep, jumped from a window, any death the person didn't have time to process. They are disoriented. They often don't know they're dead. The priest enters their zone and speaks to them calmly, without shock, without pressure — as a conversation partner. Not announcing — allowing them to understand. Maat loves this kind of work: not to announce, but to let them find out. Not "you are dead" — but "let's look together at what it means that we're here." This allows them to reach the conclusion themselves,

and then the transition happens without resistance. This is a very delicate operation, and any extra word here derails the process. More detail in Part 4, in the section on psychopomp speech.

CAN — RETREAT FROM CHAOS WITHOUT ENGAGING IN BATTLE. If something too heavy appears in the work zone — a drunk aggressor at the body, a loud cluster of unescorted ones in a bad place, a sent entity, a dense Mute on your territory — retreat is not cowardice. It's proper recognition: not every Chaos operates on the level of an agreement, and not every fight is one the priest should enter. You don't argue with a drunk Set. You don't try to speak with an aggressive dense Mute through shouting. When shooting arrives in a building — you leave. This is basic safety, and it isn't cancelled by the fact that you're in the Wab and wearing the robe. 13

#### TELIM MAAT

And here it's useful to draw one distinction immediately, because without it you can easily get confused in practice. Chaos that a priest encounters in his work comes in two different kinds, and the tactics for each are different.

THE FIRST KIND — SET. This is Chaos within Maat. Force, rage, destruction — but motivated, targeted, with a human (if distorted) face. A drunk fight from jealousy, an aggressor with a specific score against a specific victim, a sent entity with a specific commission, a dense Mute attached to a specific room — all of this is Set-mode. There is a motive there. You can understand what it specifically wants. Communication with Set is possible: retreat, wait it out, redirect, call a more senior Principle against it (classically — Horus). The negotiation model works. Set is one of ours, legitimate Chaos; he, incidentally, stands at the prow of Ra's night barque himself and repels the one we're about to discuss.

THE SECOND KIND — APEP. This is already anti-Maat. Pure Isfet, breaking through into our world. No motive. No goal. No human face in whoever it passes through. Mass shooting of random people in a shopping center, serial killing for the pleasure of killing, genocidal flow, ideological terror without personal scores — this is no longer Set, this is Apep through a mediator. There is no negotiation model with Apep. The canonical work against him is the formula of repulsion ("hesef-Apep," "repulsion of Apep"; in the Late Period — a separate "Book of Repelling Apep," where his images are cut, pierced, burned). Not dialogue. Strike and exit. Any attempt to enter into conversation with Apep is

the path by which he enters you. Since the term "hesef-Apep" appears several more times later, I'll give a reference right here so it doesn't hang in the text without explanation. Hesef-Apep is not a single spell but an entire temple complex of rituals against the serpent Apep and a collection of corresponding texts; in the corpus it is known as the "Book of Repelling Apep." The main source is the Bremner-Rhind Papyrus (British Museum, EA 10188), end of the 4th century BCE; it includes four sequential sections of the "Book of Repelling Apep" and accompanying spells. The text layers go back to the New Kingdom; fragments also appear in Turin Papyrus 1993 and in the inscriptions of the Temple of Edfu. Internally this is a three-part structure, as befits any working Heka among Egyptians: word, material, action. The verbal part — long enumerations of Apep's names and forms (76 of them in one section) with simultaneous negation of each form; formulas of direct refusal of Apep's existence; affirmations of order — "Ra rises, Ra passes, Maat stands, you do not stand." The material part — a wax image of Apep as a serpent (or from papyrus with a drawn serpent, or from clay), on which the name was written. Without the name the material medium doesn't work: what has no name cannot be destroyed. The actions — binding with a red cord (to restrict movement), spitting (to defile), trampling (to humiliate),

cutting with a knife into pieces (to divide, so he cannot reassemble — Apep in the myths has the property of regenerating, and cutting blocks this), burning the remains, burying the ash in an unclean place or submerging in water. Each action is a separate small Heka; together they form a complete repulsion. In ancient Egypt this was a daily state function: a designated group of priests at the Temple of Amun-Ra in Karnak performed the ritual every morning before sunrise to help Ra pass through the twelfth hour of night and defeat Apep. Intensification happened on days of epidemics, political crises, bad dreams of the pharaoh, known posthumous manifestations of Apep. So "hesef-Apep" was a working battle instrument of the temple group, not an individual practice. In this book I will not give the complete formula and will not do so. This is a deliberate decision, and it has two reasons. First — the reader's safety. This is serious battle Heka against the deepest Chaos. Without preparation, without a clean channel, without proper support, its use produces the opposite effect: the formula fixes Apep's name in the practitioner's field, and if the practitioner doesn't have protection at the corresponding level, it opens a back door to Apep. I personally knew cases where people, having read modern esoteric books, tried to "repel Apep" without preparation and got back months-long heavy states in return: apathy,

destruction of life, loss of channel, sometimes illness. This isn't punishment magic — it's technique. You called — something came to your call — you don't have the strength to withstand it — you're destroyed. A complete formula should not be in an open instructional book. 15

#### TELIM MAAT

Second — this is not solitary work. The complete hesef-Apep in the Egyptian tradition is temple work, group work, supported by the entire cult of Amun-Ra. A solitary priest of Anubis in modern practice doesn't need it and it isn't appropriate for him. The priest of Anubis needs a minimum of protection against Apep in locations where he has identified it. That minimum I will give in Part 4 separately — a short, safe reduction that is sufficient for an individual priest, and the complete formulas of the Anubis school for working with the consequences of events: with the killed, with the place, with the survivors. So in this book, when you later see "hesef-Apep," remember: this is the name of a serious temple complex, its abbreviated and solo-safe version I will unfold in Part 4, and in the open text I refer to this term as a marker: "this is the zone where ordinary methods don't work, a battle instrument is

needed there, and its form is a separate conversation." The distinction is simple — by the sign of motive. If the carrier has a motive (even a dark one, even distorted, even seemingly senseless — but human in structure, recognizable: jealousy, grievance, greed, fear, dominance, passion) — this is Set. If there's no motive, only the function of destruction, and the carrier's eyes are empty, without response, without recognition, without even malice — this is Apep. 16

### EGYPTIAN MYSTERIES — 3

This, incidentally, relates to my dream, which I already analyzed in the entry grid. The shooting episode in it was precisely about this: a drunken shooting without motive, without a score, without choosing victims — that was Apep through a mediator, not Set. And the rule the dream literally demonstrated sounds like this: a priest who has identified uncontrolled Apep Chaos on the territory leaves the location. Does not attempt communication, does not try to save everyone, does not try to "work things out humanly." Exits. This is not cowardice and not abandoning one's post — it is direct execution of protocol. Apep has no negotiating party, and the attempt to find one costs you the channel. From this

follows yet another standard point, which it's useful to state aloud: IDENTIFIED APEP — EXITED. Not "I'll exit when I reach the reserve." Not "I'll try working first." Not "maybe I was wrong about the identification." Identified — exited. If you were wrong — no big deal, you'll return and finish the work later. If you weren't wrong — you saved the channel, saved yourself, saved those who still have work to do with you. Now — three clarifications that depend on this distinction, and without which the picture in practice falls apart.

17

#### CLARIFICATION ONE —

#### IDEOLOGY AND POLITICS AS SHELL

This is a typical beginner's mistake. "But if the perpetrators had political or religious motivation — then it's Set, right? They have a motive." No, wrong. Ideology, politics, religion, money, an order — these are not the motive for killing, they're the channel. They're the packaging through which both Set and Apep can enter. What distinguishes them is not the wrapping but the structure of the goal. If victims are chosen by name, there is a specific score against a

specific person — "we're removing him specifically because he's in the way" — this is Set in ideological packaging. Political assassination, contract elimination, terror against specific individuals. If victims are random, chosen on the principle of "whoever happens to be there," and the goal is formulated as "put down as many as possible from category X" — this is Apep in ideological packaging. Shooting up a concert hall, a school, a shopping center, any mass terrorist attack on the principle of maximizing casualties. Ideology here is a justification for the performers' Ib so they can process what they're doing; but the mechanism itself is Isfet, not Maat. The diagnostic sign is simple and hard. A human Ib cannot calmly shoot children, women, elderly people without selection. If it went ahead — it means Apep already replaced it. Under what flag — a secondary question. The mechanism is one. Let me take a specific example that's on everyone's lips, so as not to get away with abstractions. The shooting at Crocus City Hall in March 2024. The perpetrators had political and religious motivations, ideological packaging, financial support. And nevertheless this was Apep, not Set, and precisely because they had not one personal score against any single one of the killed. A grandmother with her grandchild, a young couple, a security guard, a cloakroom attendant, a child — for the

perpetrators this was one substance: "mass of people in the hall," and the task sounded like "put down as many as possible." Ideology was used as a way to justify the Ib, not as a motive. Structure of the goal — destruction of the random. This is Apep's face, regardless of the flag. 18

### EGYPTIAN MYSTERIES — 3

The same applies to all events of the same construction — Columbine, Breivik, Bataclan, Beslan, numerous shootings in the US and Europe. All externally different in ideology or psychopathology. All Apep internally, because the goal is the same — maximum victims from an unindividualized category.

19

### CLARIFICATION TWO — THE PRIEST HAS NO PHYSICAL IMMUNITY

This too must be stated honestly, because beginners sometimes have an illusion of protection. "But I'm in the Wab, I'm in the robe, Anubis is with me, what can happen to me." The Wab and the robe are subtle protection, not physical. They work against subtle

attacks: against Mutes, against a sent entity, against Heket-Isfet, against what comes through channels. They don't work against bullets and knives. The priest lives in a physical body and is subject to physical laws. If he happened to be in a hall where Apep came through a mediator with a weapon — his odds are the same as everyone else's. Maybe slightly better if he caught the subtle signal before it started and got out. Maybe not better. And this isn't a deficiency of priesthood. It's the correct construction of it. The priest is not a hero and not a warrior. The priest is a bearer of the channel, and his task is to preserve the channel to do the work, not to die in Apep's zone on the grounds of "I must save everyone." Heroism in Apep's zone equals: death of the priest plus the people he didn't save. Double minus. The priest's correct position regarding mass Apep events — not trying to stop it during, but working after. Accompanying all those who died (and among them there are always many unescorted: the death was sudden, in shock, many didn't understand). Restoring names. Cleansing the physical place (the Akhet there is heavy for a long time). Working with survivors through dreams and indirect channels. Repelling the residual presence of Apep in the location. This is work for months,

sometimes years. And this is the priest's correct place. If you tried to work during — the channel is gone afterward. If the priest died in Apep's zone — his own transition begins,

20

EGYPTIAN MYSTERIES — 3

and it's good that he's a priest: his probability of passing it normally is higher than that of an ordinary person. But the cycle is interrupted, the work on this earth is terminated, and the subtle fabric of his service went with him. Therefore a priest who knows how to identify Apep is obligated — for himself and for everyone he still has to serve — to exit in time. And to exit first — not last, not "first I'll get everyone else out, then me," but first, the moment he's identified it. This isn't about self-preservation instinct. This is about duty to the channel. And here one more thing needs to be said, which I usually leave for conversations with those already in the work, but in a book it belongs here. The price of a priest's death in Apep's zone is not one life. The price is one preparation. For the channel in this incarnation to reach operational density, many sequential conditions had to fall into place: receive the body and the access, mature to the signal, hear the call and not brush it off,

find a teacher or a direct contact with the Principle, undergo initiatory experience, remember (if there's anything to remember from past incarnations), build discipline, develop clean speech and a clean field. This takes years. Sometimes decades. Personally for me — between my previous incarnation in Giza and this one, four and a half thousand years passed before conditions were right for returning to function. That's very slow. And I don't know if there was even one full priestly return for that "me" in the interval. If a priest dies in Apep's zone, he leaves behind: unfinished work in this incarnation (those whom he still had to serve — and that list is usually longer than the priest himself thinks); a lost trained instrument (the body and channel built over years); the next incarnation starting from zero (if lucky — childhood again, dreams again, gradual awakening again, search for teacher or contact again, initiation again, remembering again; if not lucky — no priestly incarnation in the foreseeable cycle at all); and an indefinite interval between lives during which this particular function is carried by no one. This is 21

TELIM MAAT

a very high price for "stayed to help when Apep had already been identified." So the rule once more, in pure form with the addition: IDENTIFIED APEP — EXITED. FIRST. Not out of cowardice. Not out of selfishness. But precisely because this incarnation and this channel are needed by those who will work with the consequences of the event — with the killed, with the survivors, with the place, with Apep himself remaining in the location, and with everything he disturbed there. If the priest preserved himself — all those people and all those tasks will have a living worker. If he didn't — they'll have nothing, and the wait begins for the next channel to form. And that, I repeat, can take a very long time.

22

### CLARIFICATION THREE — HEKET-ISFET

#### DIVIDE INTO TWO CLASSES

The Set / Apep distinction yields one more consequence that the priest must keep in mind constantly. The Heket-Isfet themselves — those who work on the side of Chaos during life —

are not uniform. They divide into two classes, and the tactics for working with each are fundamentally different.

#### CLASS A — HEKET IN SET-MODE. "SET-PRACTITIONERS"

These are the classic dark practitioners you've already heard about: sorcerers for targeting and damage, dark shamans, love-binders, specialists in "removal," workers in dark cults with comprehensible gain, household witches, sectarians with targeted exploitation of adepts. Most dark practitioners a priest encounters in real work are this class. Their signs: — they work toward specific goals: power, money, influence, dominance, protection of their own, revenge against a specific offender, "remove a competitor," "bind such-and-such"; — they have a recognizable human face: a name, a biography, a motive, passions, fears; — they can make deals — with spirits, with clients, with each other, with lesser entities they use as agents; — they are embedded in the overall system, even if in its dark sector; they have their professional environment, reputation, hierarchy, their own rules of the game; — they yield to work: they can be negotiated with, repelled, outwitted, bypassed, redirected to a senior Principle, their own overconfidence used against them; counter-Heka works. In ancient Egypt exactly this class was prosecuted by the state —

compilers of cursing tablets, magicians threatening the pharaoh, love-binders. They are violators of Maat, but knowable violators. They can be judged, punished, reformed, expelled. This is comprehensible work.

CLASS B — HEKET IN APEP-MODE. "APEP-CONDUITS"

This is a different story. They are the minority, but their influence on the subtle world is disproportionately larger than their numbers. This includes serial ritual killers with sadistic ritualization, ideological mass killers, fanatics who have abandoned any specificity in favor of "destroying the enemy in general," leaders of genocidal cults and ideologies, certain currents in death cults (not all: most Satanist currents are actually Set-practitioners pretentiously playing at the infernal; true Apep-conduits are a minority even among those who call themselves Satanists). Their signs: — they work not toward goals but toward the function of destruction. The goal, if articulated, sounds like "destroy a category" or "destroy in general" — children, infidels, a sex, a race, everyone within range, everyone in this house, all living things; — they have no personal motive in the ordinary sense; their personal Ib is already corroded or replaced; in conversation they seem strange: they answer in form but without a living center; — they

don't negotiate — not because they won't, but because there's nothing to negotiate with, there's no negotiating party there; — they are often associated with mass deaths, ritual destructions, cults of death as a self-sufficient value; 24

### EGYPTIAN MYSTERIES — 3

— the personality is absorbed by Apep, sometimes almost completely; from the person there remains a shell and a set of responses, the inside is empty or a foreign contour is operating. With Class B, none of the techniques that work on Class A work. No negotiations. Counter-Heka "formula against formula" doesn't work. "Negotiating through a senior" doesn't help. The canonical response is one — the formula of repulsion (hesef-Apep, "repulsion of Apep"; in the Late Period — a separate "Book of Repelling Apep," where Apep's images are cut, pierced, burned). Not dialogue. Strike and exit.

### WHAT IS NOT CLASS B — AN IMPORTANT BOUNDARY

And immediately we must fence this category off from what is often wrongly assigned to it. Class B is NOT everything that looks frightening or abnormal on the outside. The typical beginner's

temptation is to see Apep in every maniac, every mass murderer, every mentally ill person with aggression. This is a mistake, and it leads to poor work. Most mentally ill people with aggressive behavior are NOT Apep-conduits. This is Set through a broken instrument. A schizophrenic with paranoid delusion, a manic phase with aggression, dementia with episodes, a psychotic episode under substances — these people's Ib is not consumed; their brain is broken as an instrument. The motive is present and it's human (fear, protection, jealousy, despair) — it just passes through a defective apparatus and looks like nonsense from the outside. When such a person exits the episode (medication, remission), they are often horrified by what they did, remember it, cry, sometimes kill themselves from what they did. An Apep-conduit has no such horror — only the need to repeat. That's the diagnostic sign, and it works. Psychopaths (antisocial personality disorder) — also not Apep. Their Ib works, just narrowly: empathy and remorse are weakened or absent. They have specific goals — money, power, status, dominance, sex, control. Most psychopaths aren't even killers; they're destructive-style top managers, politicians, fraudsters, family abusers. This is Set with a broken empathy module, not Apep. If a psychopath becomes a killer with specific goals (eliminate a competitor, kill a wife for the insurance) — that's

Set with the broken part plus murder, not Apep. A psychopath can slide into Apep, but not immediately and not automatically. Serial killers divide into two subtypes, and this division is important to keep in mind. Those with a specific victim profile (a defined age, sex, profession, social category) and an obsessive passion directed at that type — this is Set in a very dark, pathologically concentrated form. They have a "face," a dialogue with them is possible; this is confirmed by the biographies of known cases — with Chikatilo they talked and got substantive answers, with Bundy they talked and he gave interviews with a clear head, with many others too. This isn't Apep, it's Set-of-obsession. Those where the victim profile is blurred and destruction itself became the self-sufficient value of the process, without relief afterward, only with an escalating need to repeat, with shortening intervals between — that is Apep-conduits. The boundary between the subtypes is the very point of slippage we're about to discuss. Household tyrants, abusers, domestic violence perpetrators — pure Set. Dominance, control, fear, misfired passion, jealousy, devaluation. No Apep. Work with this category is protection of victims and confrontation with the carrier, not repulsion. Mass killings in a psychotic state — usually Set through a broken instrument. A delusional system of motives, distorted but human in structure ("they wanted to kill me,

I got there first," "they're emissaries of the devil, I must stop them," and so on). The subtle case is when the mental illness itself is a symptom of Heket-Isfet attack or (very rarely) Apep attacking a weakened instrument. Then from the outside it's "psychosis," but inside — an open door. Hard to distinguish, and for beginners I leave this case as a cautious mention: it happens, but don't bucket all mentally ill people here. The main practical rule in this zone: **THE PRIEST IS NOT A DIAGNOSTICIAN.** He doesn't work with DSM-5 or ICD-11, he works with subtle signs. And most importantly — don't confuse the medical diagnosis with spiritual status. — Schizophrenic in psychosis — a medical case. The priest nearby supports the loved ones, supports the sick person himself as a person with a broken instrument, doesn't wade in with Apep formulas into a zone that isn't his. — Psychopathic abuser — a social case. The priest helps victims and their channels, doesn't try to "cast out the demon" from the abuser, because there is no demon there, only broken empathy. — Serial killer with a specific profile — that's work for investigators, and in the spiritual sense Set-of-obsession. The priest works with the killed and their loved ones. — A serial killer in the stage of pure Apep-conduit, and a mass shooting with random victim selection and empty eyes of the mediator — only this is the zone for Apep-protocol work: don't

approach, don't try to understand, work with consequences. If the priest holds this distinction — he won't turn into a demon-hunter in every psychiatric patient, and won't miss real Apep who is disguised as an ideological activist or a mentally ill person. The distinction makes the work precise.

27

#### TELIM MAAT

TRANSITION BETWEEN CLASSES. SLIPPAGE This is the most important thing in the whole picture, and I want you to remember it at the level of instinct. A Set-practitioner is not born an Apep-conduit. But he can become one. This happens gradually, and it's the typical trajectory of experienced dark practitioners. It looks like this: — the practitioner starts with specific goals: remove a competitor, earn money, establish control over a client, punish an offender, build a career through dark assistance; — as he deepens, the boundaries between "ours" and "theirs" disappear; first he "removes" only the commissioned, then — "also one more who's in the way," then — "everyone nearby who's in range"; — at some point the motive disappears; no longer "get a benefit" but "destroy, because this is the natural state"; — the Ib corrodes, is replaced by

Apep's contour; — outwardly the practitioner can still look as before for a long time — may even continue taking money, having clients, maintaining an image; but inside he is already an Apep-conduit, and his work proceeds no longer by the targeted model but by the destruction model. Most of the manifestations of evil that in history remained as "something beyond limits" — these are exactly Class A practitioners who slipped into Class B. Not "born monsters," but professionals of the dark side who crossed the point of no return. A priest who encounters a practitioner in the early stage of slippage can theoretically still stand as an obstacle — sometimes literally by offering him an alternative: judgment, acknowledgment, transition. This is very dangerous work, and I won't analyze it in detail here. The main thing — be able to distinguish the stage. If the practitioner still has specific goals and recognizable motivation — Class A, work is possible through the standard protective model. If there's no specificity left, only the function of destruction remains — Class B, work is repulsion only, no illusions. 28

## SUMMARY MAP

So you have a coherent scheme in your head, here it is directly as a structure:

MAAT (order) | | ← priests of Maat, incl. priest of Anubis |  
SET (Chaos within Maat) | | ← Heket-Isfet Class A (Set-practitioners); | work is possible: negotiations, repulsion, |  
counter-Heka, invoking Horus as | the senior against Set, using the  
| practitioner's own overconfidence against him; | APEP (anti-  
Maat) | | ← Heket-Isfet Class B (Apep-conduits); | work is  
repulsion only: hesef-Apep formula, | exit from the location, work  
with | consequences after the event.

Remember the proportion: Class A — many, Class B — few, but Class B is more dangerous by orders of magnitude, and it's precisely the inability to distinguish them that most often kills priests. And one last thing I want to draw attention to. After death, Heket-Isfet also separate. Those who were Class A (dark magicians with specific motivation) often step into the Akhet and become Mute-practitioners — continuing their dark work posthumously. This is the very category I already mentioned in the Mute typology: Mute-khezer seeking an employer, dense hissers, opportunists in places of death concentration. 29

## TELIM MAAT

The priest works with them through ordinary methods of the Anubis school. Those who were Class B (Apep-conduits) generally do not linger in the Akhet: Ammit takes them at judgment, or they go into the deeper layers of the Duat as Apep's food. If they lingered — this is no longer "a Mute with dark practice," this is a local Apep channel in the Akhet, and working with it is not psychopomp work but battle repulsion. This is rare, but it happens.

### CAN — HOLD YOUR OWN THRESHOLD, WITHOUT CLEANSING EVERYONE ELSE'S

The priest doesn't answer for the whole premises. He answers for the threshold where he stands. If he tries to answer for everything — he'll fail what he actually answers for. This is a very Anubian rule, and it works literally. If work is going at the grandmother's body, and the neighbors in the stairwell are screaming — you hold the room, not the stairwell. If there's a mass burial in another city that clearly needs work, but right now you don't have the strength or the authority for it — you do what you can at your own threshold, and don't drag onto yourself what you can't carry. An immediate important caveat, so this rule doesn't turn

into a prohibition on scale. The volume of work the priest can take on is determined not by "rank" or by a book, but by his own strength. One person will have strength only for one room — and that is his correct threshold. Another will have enough for a stairwell. Another — for the whole necropolis, the whole neighborhood, the whole city. Some, as history and the personal practice of major servants shows — even more. This is not from arrogance, it's from a built-up channel and accumulated Heka. Anubis doesn't forbid scale — he forbids heroism, that is, work beyond one's actual capabilities. If you can take the whole necropolis and take it wisely, calmly, on your own feet — you are in Maat. If you can't, but you take it because "someone has to" — you're outside Maat, and sooner or later this will bring you down.

30

EGYPTIAN MYSTERIES — 3

So the precise rule is not "don't take on much," but "take on exactly as much as you can genuinely hold." Self-assessment must be honest in both directions: neither underestimate your abilities

out of false modesty, nor overestimate them out of fear of appearing weak. Anubis builds priesthood so that there are neither heroes nor cowards. He deals with both separately.

CAN — EXIT THROUGH NON-OBVIOUS EXITS

When ordinary doors are blocked, the priest uses what normally isn't counted as an "exit." A window instead of a door. A dream instead of a conversation. Silence instead of announcement. Departure instead of response. This is the work of Sia — seeing the second route when the first is blocked. With Mutes this applies directly: if direct contact isn't working (an old Mute, for example, barely hears ordinary address), the priest has the right to enter differently — through the name, through an object that belonged to the Mute, through a dream, through the place. About this — in Part 4.

CAN — ACCEPT THE POSSIBILITY OF ONE'S OWN DEATH  
AS A CONDITION OF PASSAGE

This is the most subtle one. And I understand it will sound harsh to the reader. But without this point the work doesn't come together, so I'm stating it. The paradox of the Book of the Dead: the

one who refuses to die, dies; the one who accepts death, passes through it. This is the basic law of the Duat. The priest of Anubis works with this law constantly. He is ready for his own death at every moment — and it is precisely for this reason that death doesn't take him before his time. This is not bravado, it's technique. Without this readiness you won't be able to calmly enter the zones where Mutes sit, much less 31

#### TELIM MAAT

— into the Necropolis, which we'll analyze in Part 2. Readiness doesn't mean "wanting to." Readiness means "not resisting, when the time comes." That's enough. Anubis distinguishes. (necropolis, transition) and with his own servants (through the channel of priesthood). To a person who has no channel to him — that is, to most people on earth — Anubis is neutral: doesn't protect, doesn't attack, doesn't punish, doesn't teach. Nothing. Such a person's life proceeds either through other Principles, or with no Principle clearly expressed. Anubis connects to him only at the moment of his own death — and even then as a technical functionary, introducing him to the Hall. The living life of such a person is none of Anubis's concern. This means that "falling out of the frame"

actually has two different scenarios. The first — was a priest and fell out. The channel once existed, the conditions of protection are lost. It's for this case that three narrow exceptions exist, which we'll discuss shortly. The second — was never a priest. There was no channel and there isn't one. Then talking about "coverage" or "not being covered" is meaningless altogether: Anubis simply isn't present in his life. This is the status of most people on earth, and there's nothing frightening in it — it's a normal human life, just without a priestly channel. It's useful to keep this in mind, so as not to carry a hidden expectation: "if I turn to Anubis, he'll protect me." He won't. Protection flows through the channel, and the channel is built up, not obtained on demand. Without a channel, an address is a request to form a channel, not a call to emergency services. The Principle may respond, may not respond, may respond years later; that's his business and depends on who is addressing him, how and why. Now — three narrow cases in which Anubis still holds an already-former priest. It's useful to distinguish these so as not to confuse them with "general coverage of his own."

FIRST — CORRECTION FOR IGNORANCE. The priest violated something without understanding that he was violating: ended up in a situation where the rules were formally broken, but not maliciously. Anubis may intervene once to correct and make it understood. This is not "coverage as one of his own," this is a teaching movement. A second time for the same mistake there will be no correction.

SECOND — TRANSFER TO THE RIGHT ADDRESS. The priest doesn't fall out "into nowhere," but toward another Principle (began genuinely working with Thoth, with Osiris, with his own independent line). Anubis can transfer him there in an orderly way, toward where the person is actually going. This is an administrative operation, not protection.

THIRD — RETURN. The priest himself recognized he had fallen out and wants to return. Anubis may protect the return path, because the person's movement coincides with restoration of the frame. In all other cases — fell out and the channel doesn't hold. That's the very meaning of the frame itself. The frame is the condition of protection. Inside it, the channel works; outside, it doesn't. I'll return to these rules separately in Part 4, when I analyze the practical contour — there will be step-by-step technique for

each "can," and analysis of typical mistakes for each "cannot" with ways to avoid them. For now it's enough that you know them at the entrance. Now — about Mutes, properly.

33

#### BRIEFLY — WHAT IS THIS

The word "mut" (mwt) in the ancient Egyptian language literally means "dead." But not in our neutral sense — "a person whose heart has stopped." In Egyptian, "mut" is a specific category. It is a person who has died but has not completed the transition. Something got stuck, something got confused, something remained here when it should have gone further. Not a ghost. Not a specter. Not "a soul that pines." That's all esoteric mass-market with no relevance here. A Mute is a technical state of the complex: a person whose death process has not been completed. A machine whose engine stalled in the middle of the journey, while the driver continues to sit behind the wheel, not understanding that they've arrived. The main thing to understand from the very start: a Mute is not part of a person. It is the whole person. In him everything that was there during life is still present — just in a confused, unfinished state. Will, habits, fears, desires, grievances. Sometimes

— memory to the last word. Sometimes — almost nothing, only a behavioral pattern that repeats and repeats. If the image in your head is from a horror film — with glowing eyes and black smoke — forget it. It has nothing to do with what you'll be working with. A real Mute is, for example, a grandmother who died last week and still doesn't understand that her apartment is no longer hers. Or a man who died drunk on the street, and his remnants still sit in the corner where he last sat and try to pour themselves something from nothing. Not frightening. Sad. And always — specific. 34

#### EGYPTIAN MYSTERIES — 3

35

#### WHY YOU NEED TO KNOW ABOUT THIS AT ALL

I understand that the normal reader has a question right now: "I'm not a pathologist and not an employee of a funeral service. I'm an ordinary person. Why do I need to sort through categories of the dead?" Let me explain. If you opened this book and read to the second section, you are not an ordinary reader. With ordinary ones Anubis keeps it brief, and this book doesn't come to them. You are either a priest, or an uninitiated one, or someone preparing to

become one of the two. That already in itself means your channel to this side of reality is open. Which means Mutes will come to you simply because you're visible. In an ordinary person a Mute doesn't see a partner. Wall and wall. Most people's channel is tightly closed, and they go through life not noticing what's happening around them. This is normal, it's by design: most people don't need to know anything about all this, and Anubis doesn't touch them. In you a Mute sees a door. Sometimes — slightly ajar. Sometimes — wide open. And he'll approach. Not because he's malicious — but because he's stuck, and to him you look like the only chance that someone will finally notice him and help. I'll repeat this once more, because it's important: the Mute doesn't come to harm you. Most Mutes are not capable of deliberate action — they go toward the light, like moths. The harm they cause is incidental, not intentional. Just as a hungry dog doesn't "intentionally" jump at you — it just wants to eat, and you're standing next to the sausage. But this "incidentally" has weight. After extended background contact with a Mute — even a non-aggressive one, just a nearby neighbor — quite specific things start happening to a person. Poor sleep. Fatigue without cause. Strange mood swings. Lowered immunity. Long depressions. Exacerbation of chronic illnesses. For the uninitiated, whose channel is open from birth and unswitchable —

the scenario of "shamanic illness" altogether, which I wrote about in the Foreword. So recognizing a Mute, understanding what it wants, and doing the right thing about it — this is not dark art. This is everyday hygiene for a person with an open channel. Like knowing how to handle electricity if you have outlets in your house.

37

#### WHAT HAPPENS AT PROPER DEATH

To understand what a Mute is, you first need to understand what should happen at death when everything goes according to the rules. The Egyptians broke a person down into five components. These are not five "subtle bodies" in the style of esoteric courses — these are five different functions, each with its own task, its own lifespan and its own place after death. If you want an analogy from a world I understand — these are five modules of one software complex, which normally work together, and after the server stops should each complete correctly according to their own scenario. Here they are.

HAT — the physical body. What you see in the mirror. After death — it remains, decomposes. If preserved (mummified), it continues to serve as an anchor for the subsequent components. If not preserved — it crumbles, but this is not a catastrophe, as we'll see in Part 3.

KA — life force, or more precisely, the individual double. The closest to the concept of "soul" in the layman's sense, but not quite that. Ka is what distinguishes a living body from a corpse. While Ka is in the body — you're alive. When Ka separates — clinical death. After death Ka doesn't leave immediately — it remains near the body and is maintained by offerings. It was precisely for Ka that tombs were built, precisely Ka was "fed." The tomb in Egyptian logic is the "house of Ka," not the "grave of the deceased" in our sense. 38

### EGYPTIAN MYSTERIES — 3

BA — that which travels. If Ka remains with the body, then Ba — departs and goes. This is the active, mobile part, depicted as a bird with a human head. It is Ba that journeys through the Duat,

passes through the twelve hours, reaches the Hall of the Two Truths, and either withstands or does not withstand the weighing of the heart. Ba is you as a traveler capable of movement.

IB — the heart. Not as a physical organ, but as the keeper of everything you did during life. Ib is your record. Every action, every decision, every choice is recorded in Ib. It is Ib that is weighed on the Scales. Not "the soul as a whole," not "you as a personality" — but the specific journal of your deeds.

REN — the name. And this is perhaps the most underestimated thing in modern esotericism. Ren is not "the label you were given at birth." It is an active marker of your essence, through which you can be invoked, identified and supported. While the living speak your name — your Ren is alive. If the name is destroyed and forgotten — Ren dies, and the person cannot proceed further. That is why the destruction of the name (the so-called *damnatio memoriae*) in the Egyptian system was considered worse than physical killing. Killing is the death of the Hat. Destruction of the name is the second, final death, after which not even Ba remains.

SHUIT — the shadow. The most background component. The shadow is the trace of your existence in space and time. After death it fades gradually. One rarely has to work with the shadow

separately — it usually follows the rest.

And there is also AKH — but this is not a component, it's a result. Akh is what forms when after death Ba returns to Ka, they integrate, pass through judgment and become a single whole. Akh is the "shining one," the glorified spirit, an inhabitant of the Fields of Iaru. The highest form of posthumous existence. The goal of the whole construction. 39

#### TELIM MAAT

So: proper death is when all five components complete their path normally. Hat remains (ideally — preserved). Ka stays with the body, is fed. Ba journeys through the Duat. Ib is weighed. Ren is maintained by the living. The shadow quietly fades. Ba and Ka unite — Akh is born. This isn't a fairy tale. This is a technical scheme. And it works not because you need to believe in it — but because it is structured this way. You can not know that you have five components inside you, and they'll still be there. Just as you can not know about the liver and the pancreas, and they'll be there too.

## AND NOW — WHAT IS A MUTE

A Mute is when normal completion didn't happen. Ba didn't go. Or went, but got stuck. Or went, arrived, but was turned back. Or Ka didn't receive offerings and remained hungry. Or Ren was forgotten, and there was nothing to respond with. Or, in the heaviest case, all of this at once. The picture is roughly this:

In proper death: Ba —→ travels through the Duat —→ Judgment —→ Akh Ka —→ remains with the body, is fed —→ reunites with Ba Ren —→ lives while the living speak it Shuit —→ gradually fades

In a Mute: Ba —┘ Ka —┘ — everything is tangled, didn't separate, Shuit —┘ didn't transform Ren —┘ Akh — WAS NEVER ACHIEVED

## TELIM MAAT

This isn't an evil spirit. This isn't a demon. This is an incomplete transformation. And that precisely is the main pain of the Mute — he's stuck, not destroyed. He still has will, still has habits, still has memory, but he can't move anywhere. Like a hung

process in an operating system: you call the task manager, see it in the list, but you can't close it the normal way. It hangs and drains resources. "The Mute is not an opponent. The Mute is a patient." I remember it. When you approach a Mute with this mindset, everything falls into place. Not "the unclean that must be expelled," but a person who needs help completing what didn't complete on its own. From this mindset follows the second important thing: you cannot treat a Mute with aggression. Not because it's ethically forbidden — but because it doesn't work. Aggression directed at a Mute intensifies his stuckness. Only calm, precise, disciplined action — in which there is neither fear nor rage nor a desire to "win" — can help him. This is a very unfamiliar position for the modern person, and I struggled to master it.

42

#### WHY A PERSON GETS STUCK

The reasons aren't many. I'll list the main ones, because in practice you'll encounter the same plots over and over.

FIRST REASON — THERE WERE NO ESCORTS. No one did what should have been done. In ancient Egypt this was the priest's work — to escort the deceased, to speak the necessary

words, to give him direction. Now there's no formal priesthood, and its function is partially handled by the church (when the priest is decent and understands what he's doing), partially by the relatives themselves at the time of burial. If neither happened — Ba is left without direction. It has nowhere to go, because no one showed where. And it remains with the body, with the apartment, with the last known place. This type of Mute is the most common and the easiest to work with.

SECOND REASON — STRONG INCOMPLETENESS. Something was left undone, and that "something" weighs more than death. An unreconciled grievance. Words not said to someone. A debt not paid. An unfinished matter the person lived for. A child left without care. Property that "must be handed to so-and-so." Any such large attachment works as an anchor. Ba tries to leave and gets pulled back. After a year, two, ten — it gives up and hangs.

THIRD REASON — VIOLENT DEATH WITHOUT RESOLUTION. The murdered, especially those killed suddenly without understanding what was happening, very often get stuck. In the moment of death they didn't have time to form a conception that they had died. They wake up in the morning (that's how it looks to them), go about their business and are surprised that no one hears

them. This also covers those who died in accidents, in war, in catastrophes. Mass burials without ritual — a separate and very heavy subject, which I'll touch on in Part 3. 43

#### TELIM MAAT

FOURTH REASON — A PRACTITIONER WHO BOUND HIMSELF TO A PLACE DURING LIFE. This is already a special case. There are people who consciously prepare themselves for posthumous existence as a Mute. These can be sorcerers, witches, magicians — those who during life built themselves a system of anchors and had no intention of going to judgment, because they understood that judgment wouldn't work in their favor. They didn't "fail to leave" — they "chose not to go." This is the heaviest and most dangerous type, and I'll discuss it separately below.

FIFTH REASON — SIMPLE REFUSAL. Sometimes — without any special drama, without violence, without sorcery. A person died, looked at what lay ahead, got frightened and decided to stay. This is particularly common with people very attached to something specific — a house, a child, a job. Didn't want to leave — and didn't go. After some time they can no longer comprehend their own state, and they hang. The list isn't exhaustive, but 90% of

cases in practice fit these five reasons. When you approach someone stuck — the first useful thing is to understand: which of the five. The subsequent technique depends on this. If there simply were no escorts — it's enough to provide them. If there's an unfinished matter — the matter needs to be dealt with somehow. If it's violent death — different work. And so on. In detail — Part 4.

44

MY STORY —

VOSKRESENK, 2019

Let me illustrate all of this with a specific case. It was very useful to me at the time — it showed what a Mute looks like in its pure, unclouded form, without any drama and without any demons. Just an everyday scene. 2019. I was renting an apartment in Voskresenk. I don't remember why, probably for work. The apartment belonged to one man; a month before I moved in he told me: "Listen, my aunt died here recently, she was the owner of the apartment, I'm renting it to you, but be aware that her things haven't been taken out yet." I said — fine, doesn't matter to me. First night. I lay down, closed my eyes, and suddenly realized I couldn't fall

asleep. Not "insomnia." Not "excited state." But this feeling — someone is standing nearby. Nothing visible, but the body knows. Breathing slower, muscles tense. My wife is sleeping next to me, long asleep. I lie there. I think — probably tired. Day after tomorrow it'll pass. And then — right by my ear, a woman's voice. Calm, pleased. As if tasting something pleasant. "Mmmm... Yum-yum, how delicious." I jumped up, turned on the light. No one in the room. My wife is asleep, not stirred. I walked around the apartment, checked the windows, listened to the corridor. Nothing. Lay back down. Nothing more followed — no voice, no feeling. Got up in the morning as if nothing had happened. At that time I had no system yet. I didn't know what a Mute was, didn't know what a channel was, didn't know how any of this was structured. I simply filed the case in my "strange things" archive and moved on. And only now, looking back with an already clear map, do I understand what happened. 45

#### TELIM MAAT

Here's what happened. The auntie — the apartment owner — had died recently, most likely in this very apartment. Apparently no proper escorts were done for her — or they were done by Orthodox

canon, which for her case may not have worked (I'll say something about that too). She remained in the apartment as a Ba attached to the place. This is her home, her Ka-territory, she's the hostess there. No one uninvited was supposed to be there. And then I appeared. Alive, awake, with a good open channel, with the full deployed energy of a person who has shut his work laptop at 9:30 PM. To her I look roughly the way a fresh hot loaf of bread looks to a hungry person. Not "tasty food" in the sense of pleasure — but precisely "a source of what I no longer have." And she — without any aggression, not "attacking" me, but absolutely naturally, the way a grandmother reaches for a hot bun in a supermarket — fed. Silently. First I lay there and couldn't fall asleep — that was her work with my field. Then she "tasted" it — and from pleasure (or from politeness, I don't know), she said it aloud. "Yum-yum, how delicious." You see, this isn't the frightening voice from a horror movie. This is the voice of an elderly woman who for the first time in a month got something to eat. She didn't want to kill me. She didn't understand she was doing anything bad. To her it was — finally some normal food after a long period of undernourishment. This is a Mute of normal-average type. The auntie wasn't evil,

wasn't a witch, didn't have any particular intentions. She simply died, didn't receive a proper escort, remained with her apartment, and fed from whatever passed by. I was

46

EGYPTIAN MYSTERIES — 3

one of the first such good portions in her apartment. And now — what should have been done then. Today I would react differently. Today I would say calmly aloud (calmly — that's important, any extra emotion interferes): "I hear you. You have died. This is no longer your home. There is someone who is waiting for you — Anubis knows your name. Go to him. You'll be better off there than here." Then light a candle, walk through the apartment with the lit candle, say it once more. Then lie down and sleep. Most likely nothing would have repeated in the morning. But even if it had — I'd repeat the formula, and after two or three times she'd have gone. Aunties of this type usually respond very gratefully when they're finally called by name and shown the way. They themselves wanted this, it's just no one had told them. At the time I didn't know this and simply turned on the light. That, in the big picture, also worked — she understood I'd noticed her, and in

that night she didn't approach further. But as a full release this was of course not. Most likely, after I left, the next tenant lived there, and she fed from him. And so it goes in a circle, until someone appears who does what needs to be done. This, by the way, is a very useful illustration of yet another principle: the living, in most cases, don't do for the dead what should be done. Not from bad will — simply they don't know, they can't, they've never thought about it. Therefore Mutes accumulate. And in old neighborhoods with a long history there are noticeably more of them than in new construction. This is not atmosphere and not a "bad aura." This is a layer of accumulated-over-generations aunties who nobody showed the way.

47

## HOW A MUTE CHANGES

### OVER TIME

If the Mute isn't released, he doesn't remain the same. Over time he changes. And from what stage you caught him, the approach to working with him largely depends. I conditionally divide them into three types.

FRESH MUTE. This is the first weeks and months after death. Sometimes — up to a year or two. All components are still intact. Ka is not exhausted, Ba retains the personality, Ren is still alive because relatives still remember and sometimes speak the name. A fresh Mute is very similar to a living person. He can be active, sometimes aggressive, but almost always — recognizable. If you're communicating with a fresh Mute, you understand who this person was in life: character, manner of speech, habits. The auntie from Voskresenk was a fresh Mute. She could be heard like a living person. In terms of work a fresh Mute is the most responsive. He still remembers what a conversation is, he can still be reasoned with. He doesn't yet have the panic of the stuck; he's more bewildered than terrified. He's easy to escort, if you know how. But a fresh Mute is also the most "feeding." He has Ka, and Ka wants to continue living. So he will drain energy from all living things that happen to be nearby. If you end up in the same room with him — close up and work immediately. Don't put it off "for later." A fresh Mute in a couple of weeks can drain a noticeable amount of strength from a living person.

OLD MUTE. This is already years and decades of being stuck. Here something interesting begins to happen. Ka gradually exhausts itself without offerings; the shadow fragments; Ren

weakens because the relatives have either died themselves or forgotten; what mainly remains is Ba, with fragments of personality. 48

### EGYPTIAN MYSTERIES — 3

An old Mute responds poorly to conversation. Hears you poorly, reacts slowly. Often doesn't remember his own name. Often doesn't remember who he was in life. Remembers a habit — for example, "I lived here" or "I was waiting for something here" — but the details are erased. This resembles an elderly person with severe dementia. The personality is still guessable, but fragmentarily. Working with an old Mute is harder for two reasons. First, harder to establish contact — you have to repeat many times, speak at length, wait for him to hear. Second, often unclear who this even was and what their name was. And the name (Ren) — as we'll examine in Part 4 — is the main working tool. Without the name everything is harder. On the other hand, an old Mute is already significantly weakened. He doesn't "feed" like a fresh one — he barely has the apparatus for that anymore. He more "sits" in his corner, not very active, not very dangerous, but also not very capable of leaving on his own. He needs help.

DEGRADED MUTE. This is already decades and centuries. Almost nothing of the person remains — only a shadow and fragments of Ba, without personality, without memory. Just a pattern. Gray fog in the corner that you sometimes see in your peripheral vision. A cold spot in the room that isn't explained by a draft. A feeling of "someone was here" without any details of who. A degraded Mute is not dangerous in the sense that he's incapable of any deliberate action. He simply is. But he can accumulate a "background" around himself — the place where he sits gradually becomes heavy, and the living start feeling bad there, not understanding why. In terms of work a degraded Mute is the simplest. He has almost no resistance, almost no attachments, almost nothing. A standard release formula works on him quickly. The main thing — notice that he's there. 49

#### TELIM MAAT

This division is conditional. In practice you'll encounter intermediate variants, transitional states, and sometimes it's hard to say which type a specific case belongs to. But as an orientation — it works.

## SUBTYPES THAT ARE SEPARATELY

### DANGEROUS

Besides ordinary Mutes, there are subtypes. With them everything is arranged more complexly — and working with them is also more complex. I'll list those I encounter in practice most often.

MUTE-KHEZER, SEEKING AN EMPLOYER. This is a special category — dead magicians. I mention it first because I personally encountered it, and because for the priest of Anubis it's the most trap-laden story. The mechanics are like this. During life there lived a powerful practitioner — some sorcerer, witch, mage. Accumulated during his lifetime a substantial set of connections in the subtle plane, mastered techniques, has a reserve of Heka. Knows that when he dies, the Scales won't treat him well — because he did a lot that wasn't in accord with Maat. And, understanding this, prepares: during life he builds himself a system of "not going to Judgment." After death his Ba doesn't go to the Duat but remains here, continues to exist as a Mute — with all the accumulated abilities. But without a living body such a Mute has a problem. He can't act in the physical world by himself. And so he

begins to seek a living practitioner to "attach" to as a passenger. To offer his skills, connections, experience in exchange for access to a living channel. From the outside this looks attractive. One day you start having interesting dreams, in them appears such a "teacher" who tells amazing things, gives techniques, opens "secret knowledge." Your abilities seem to grow. Your possibilities expand. Delight. 51

#### TELIM MAAT

But in reality this is the same scheme as the witch with the icon. Except instead of an icon — you yourself. The Mute-khezer stepped into your "window" of access to the subtle plane and blocked it with himself. He uses your channel as fuel. You aren't getting stronger — he is working through you, simultaneously draining your life force. Signs by which he can be recognized: — appears too conveniently, precisely when you need help; — offers skills immediately, without your effort and without learning; — creates a sense of urgency: "you need this now"; — says he can DO something for you, rather than explaining what he IS; — resists any attempt to interrupt or limit contact; — after interacting with him — fatigue, but alongside an inexplicable dependence, you want to

return; — your own abilities don't grow — you're dependent on him. The test is simple. To any entity that tries to work with you, you have the right to ask three things: "Name yourself truly. What are you?" "Where did you come from?" "What do you want — precisely?" If the entity operates by Maat — it will answer, and answer clearly. If it spins, evades, changes the subject, says "I'll tell you later," "not important now," "you're not ready to know this yet" — this is a Mute-khezer. Don't collaborate. This, incidentally, is the only type of Mute I recommend not trying to negotiate with at all. With an ordinary Mute you negotiate. With a Mute-khezer — you close the channel and summon Anubis to escort this Mute to the Hall compulsorily. Anubis knows such cases and dislikes them, and usually responds quickly. Separately — about the vampiric subtype of Mute-khezer ("white dead"): this is the worst variant, which does not go toward rehabilitation and requires a full field operation. The complete working protocol for it is in Part 4, in a separate section after the protection block. Here, in Part 1, I mention this class as a type; the full expansion is there, where the priest is already prepared for battle work.

DENSE MUTE (I CALL THEM "HISSERS"). I know this category from unpleasant personal experience. 2019, my own apartment, I'm alone at home. Around four in the morning — four

in the morning, by the way, on the Duat map this is somewhere around the eighth-ninth hour, the darkest zone of night, and heavy entities are most active precisely then — suddenly a feeling that someone sat down on the bed on my side. Not "as if" but literally: the mattress compressed, my leg slid. I jumped up, turned on the light — no one. Convinced myself I had imagined it, lay back down, turned off the light. And a minute later — something pressed down on top of me with its full weight and hissed directly in my ear. Not a word, not a voice, not speech. A hiss, like an enraged cat, only louder and heavier. I then made exactly the mistake I never make now. I turned on the light again, sat on the bed, sat for a minute, calmed down and went back to sleep. For the entity that sounded roughly like: "I know you're here. I'm uncomfortable. But I won't do anything about it." That is, I acknowledged knowledge — and simultaneously showed my helplessness. That is a weakness signal. And the entity perceived this as permission to continue. That's what a dense Mute is — or more precisely, an entity of dense level, which differs from an ordinary Mute by several signs: — physical compression of matter (mattress, armchair, door); ordinary Ba can't do this, it's too subtle; — the pressed-from-above position

— this is active seizure, not passive presence; — hissing instead of speech; a person doesn't hiss, hissing is the language of a predator, and it's used deliberately to build fear; 53

#### TELIM MAAT

— time selection — the darkest hours of night, when the living person's protection is at minimum. What should have been done? Not freeze. Not lie back down. Not turn lights on and off hoping "it'll pass." Stand up, stand straight, physically change position (that itself is already a message), turn on the light and leave it on. And say aloud — calmly, without aggression and without fear: "I am the priest of Anubis. This is my space. You are here without permission. In the name of Osiris Unnefer — leave." If it doesn't leave — add Sekhmet's name (she is the lioness goddess who handles such entities firmly) three times. You can visualize a circle of fire around yourself. After — natron or salt in the room's corners, incense. In the morning — conduct a cleansing of the space. In my case I did none of that at the time, and dealing with it had to happen years later, once I'd begun to understand what I'd been dealing with. I'll be honest: I suspect what came to me in 2019 was the first "probing" visit from the same structure that in 2025

offered me a formal contract. Not the contract itself, but a test: how do I react, can I be managed through fear. I got scared at the time but didn't sign onto anything (nothing was being offered yet). And they remembered, and six years later returned with a formal proposition. About that story — for those interested, see Book 1.

OPPORTUNISTIC MUTE IN PLACES OF DEATH CONCENTRATION. These are Mutes that settle in places where death is routine. Hospitals. Hospices. ICUs. Nursing homes. Mass accident sites. Military hospitals in wartime. In these places the concentration of fresh deaths is very high, and Mutes who arrived there without receiving escorts remain and feed from the living who are there. I encountered such at a hospital. Once in the intensive care ward I physically felt someone trying me — literally a light pressure on the sternum, as if checking how protected I was. At that moment I was collected enough to immediately close up and retract my attention. But if I'd been tired, without awareness — the scenario could have been different. If your work or life requires you to spend a lot of time in places of this kind — and you have an open channel — make it a habit: enter in closing mode (how exactly — Part 4), exit — mandatory through cleansing. Don't regard this as superstition. This is prevention.

## WHY THE MUTE IS DANGEROUS —

## TECHNICALLY

I've said "dangerous" several times, and you have the right to ask what specifically I mean. Because in mass consciousness the danger from the dead is "they'll strangle you," "they'll drive you mad," "they'll take you with them." All of this is either untrue or very rare exceptions. The real danger from Mutes is different, and it's technical. Let me say right away what a Mute does NOT do. A Mute doesn't kill. Never. It's not profitable — a dead person is no longer an energy source, the feeding base is lost. It's like a farmer who decided to slaughter a cow for a single steak instead of milking it for years. That's not how it's done. A Mute doesn't "take you with it." This is a horror-film plot. In reality a Mute has no apparatus for taking someone anywhere. He can't go anywhere himself — otherwise he would have long ago. A Mute doesn't "inhabit" a living person in the sense of replacing a personality. That's a different category of phenomena altogether (possession), and it's structured differently. A Mute isn't capable of that. What a Mute does — is feed. And this, with prolonged contact, gradually

destroys the living person. Not immediately. Not catastrophically. But precisely in the background, slowly, imperceptibly. The mechanics are like this. A living person has Sekhm — life force, the energy of Ka in active manifestation. This is what gives you vigor in the morning, the ability to concentrate during the day, recovery at night. Sekhm is a consumable resource. You spend it on your activities, and it recovers with food, sleep, rest, pleasant company, nature. The Mute wants your Sekhm. He either has no Ka of his own, or it's exhausted, and the only way to continue existing is 56

### EGYPTIAN MYSTERIES — 3

to take from the living. Contact with a Mute is a drainage of Sekhm toward him. After short contact (minutes, hours) — slight fatigue, which passes. After prolonged background contact (weeks, months) — the picture is already more serious: — chronic fatigue without visible cause; — constant feeling of "didn't get enough sleep," even if you slept normally; — lowered immunity, frequent colds; — depressive background not tied to events; — sleep disorders — either can't fall asleep, or heavy dreams with the presence of the deceased; — sudden mood swings without cause;

— in people with a predisposition — exacerbation of chronic illnesses, especially cardiac and nervous. Nothing "mystical," note. Symptoms such that any normal doctor would attribute them to stress, vitamin deficiency, depression or age-related changes. And in most cases the doctor will be right in the sense that the prescribed treatment will help temporarily. But if the cause is background contact with a Mute — the treatment gives relief for a couple of months, then everything returns. And returns again. And again. Until the contact is severed. The second danger is the "condensation" of the place where the Mute lives. I already mentioned that a place with an old unescorted Mute gradually becomes heavy, and the living there start feeling bad. This works not only with apartments, but also with entire buildings, neighborhoods, sometimes — cities. In Russia there are places where the "energy is heavy" not by nature but because of accumulated-over-a-century unprocessed deaths (wars, repressions, famine, epidemics). This is not atmosphere and not superstition. It's a specific layer of Mutes that nobody sorted through, and it presses as background on all who are nearby. The third danger — the rarest, but the most destructive. This is when a Mute finds a person with an open channel and gradually embeds itself in his life as a "companion." Not like a Mute-khezer (consciously seeking) — just

as an attached passenger. Such a person doesn't understand what's happening to him. He simply sees that everything is gradually worsening — health, relationships, work, sleep — and attributes it to "a streak of bad luck" or "geomagnetic storms." While in reality from some point on there's a constant drainage through him, and that drainage is feeding the Mute sitting nearby. If among your kin or in your circle there is someone who SUDDENLY, without visible reasons, entered such a "streak" — especially if this streak began after the death of a loved one, after moving into an old apartment, after visiting places of death — look carefully. There's a very real chance that he has a Mute on his tail he doesn't know about.

#### HOW A MUTE SEES THE WORLD (AND WHY HE NEEDS A MEDIATOR)

Here we need to make one technical clarification, without which the work that follows is incomprehensible. A Mute doesn't see what a living person sees. He either lacks or has severely damaged the function of Sia — the ability to perceive the true nature of things. This is precisely what "being stuck" means: you exist, but you cannot perceive what is right in front of you. The path the Mute needs to take — it exists. Anubis is standing. The

Scales are waiting. The Hall of the Two Truths is open. All of this is right in front of the Mute. He just doesn't see it. Not because the path is hidden, but because the very instrument by which he could see it is broken in the Mute himself. That's why he needs an intermediary. A living person — especially a priest, especially one with an open channel — sees both planes simultaneously. He sees both the physical room he's sitting in and the Mute stuck in it, and simultaneously understands that there is an exit for this Mute. He becomes a temporary organ of perception for the Mute who is deprived of his own perceptual organs. This is the scheme of priestly work: Principle (Anubis as guide) ↓ acts through → Priest — sees both worlds — is clean (bathed, in Wab) — has clearance (via initiation, robe, dedication) — speaks the formula (Heka) ↓ directs toward → Mute — stuck, doesn't see the path himself — perceives through the priest what he cannot see himself

Important: the priest doesn't "possess" the power that sends the Mute. He is the channel through which Anubis's power flows. The priest himself doesn't have this resource, and trying to send Mutes "with one's own energy" is a path to burnout, illness, and in the worst cases to the Mute not leaving but attaching itself. Therefore correct work always begins with addressing the Principle. On how to do this technically — Part 4. And one more thing. I know many

readers are now thinking: "But what if the person was a believer during life, say Orthodox — why does he need Anubis? His own will meet him." This is a reasonable question, and I answer it this way. Anubis in this work is not an "Egyptian character." He is the principle of the guide and the guardian of measure at the threshold of death. This 58

### EGYPTIAN MYSTERIES — 3

principle exists in all cultures under different names: the Christian Archangel Michael with scales, the Muslim Azrail, the Norse valkyries, the Indian Yama, the Greek Hermes, the Slavic Viy or Mara. These are not "different gods" in the sense of different beings. This is one function, perceived by different cultures through different images. The Mute you approach — even the most Orthodox and conservative one — doesn't perceive "a person with a jackal's head." He perceives the energetic content of the formula: — there is a path forward; — you are known by name, you are not a zero; — you are expected, the path is not closed; — you can go. The cultural packaging is the priest's language for working with the Principle. The Mute perceives the principle itself directly, bypassing the 59

packaging. If you're more comfortable — you can speak in the name of Archangel Michael, or simply without names: "the path is open, you are known, you can go." Works equally. I personally speak in the name of Anubis — because he revealed himself to me precisely in this image and in this system. But this is my working attachment, not a dogma. Heka — the creative force of a correctly spoken word with intention — works regardless of what the Mute believed during life. Aspirin relieves a headache regardless of whether the patient believes in biochemistry. A Heka formula releases the Mute regardless of his religious context. This is important because many beginning priests stumble precisely here. They think: "I don't have the right to work with an Orthodox grandmother, I'm not a priest." You do. The Principle through which you work is universal. And your technical equipment (the name of Anubis, formulas from the Book of the Dead) is simply the language in which you agreed with this principle.

## OF POSTHUMOUS OUTCOMES

Here we need to stop and address the question many readers have already asked themselves while reading all this: what about reincarnation? If a person passed the judgment and became Akh — is he there forever now? And if he didn't pass — he just disappeared? And what about those who remember past lives? And about myself — what am I, who sits here and writes this book four and a half thousand years after I first entered the Wabet? I'll answer directly, and therefore I'll say not only what's in the Egyptian canon, but also what isn't in the canon but exists in living work. Because there's a gap between these two things, and it's dishonest not to acknowledge it. I warn you in advance: this section is long. If you're in a hurry — skip it. If you want to understand how the afterlife is structured in the Egyptian system for real, not by the binary image "passed — Iaru, didn't pass — Ammit" — read on.

## THE CANON IS SILENT NOT BECAUSE IT DENIES

In the classical Egyptian texts — Pyramid Texts, Coffin Texts, Book of the Dead, Amduat, Book of Gates — there is no explicit dogmatic concept of reincarnation in the Hindu-Buddhist sense. That is, it doesn't directly say: "a soul, after living one life, is born

again in a new body, and so through the wheel of rebirths until it achieves liberation." This scheme as formulated in India is absent from the Egyptians. But this doesn't mean the Egyptians said "reincarnation doesn't happen." What they said — is different. They said: "the correct path is the path toward Akh, and if you took it, you become Akh." Period. Everything else is outside the public canon. 61

#### TELIM MAAT

And here an important thing must be said. In Egypt there were two levels of teaching. There was the level for everyone — open. And there was the level for high-initiation priesthood — closed. The closed level wasn't inscribed in tombs and wasn't read at festivals. It was transmitted orally in schools at temples (Per-ankh, "House of Life" — these were precisely those schools), from teacher to student, after years-long testing. And it is in this closed material — the complete map of posthumous outcomes, including what I'm about to describe. How do we know the closed level existed, if by definition it wasn't written down? Through two indirect paths. THE FIRST PATH — THE HELLENES IN EGYPT. Herodotus in his History (II, 123) directly writes: "The

Egyptians were the first to put forward the teaching that the human soul is immortal and at the destruction of the body enters another creature always newly born; after going through all land, sea and air creatures, it again enters a newly born human body, and this cycle is completed in three thousand years." This is Herodotus's account of what he heard from Egyptian priests in the 5th century BCE. One can dispute how accurately he retold it, but he recorded the fact of the teaching itself. Pythagoras, according to tradition, spent about twenty-two years in Egyptian temples, and brought from there, among other things, the doctrine of the transmigration of souls (metempsychosis) — this is already the Greco-Roman tradition calling it openly "Egyptian teaching." The Orphics, early Platonists, Neo-Pythagoreans — all of them appeal to Egypt as the source of the teaching on reincarnation. THE SECOND PATH — INTERNAL EVIDENCE IN THE EGYPTIAN TEXTS THEMSELVES. It's there, but hidden. In the Coffin Texts there are formulas about the Lake of Memory and the Lake of Forgetting (about this below). In the Book of the Dead there is the concept of kheperu — "transformations," the ability of the Akh to take various forms. In funerary literature there are mentions of "second births," "new names," "returns to Earth." Each of these mentions in isolation can be interpreted symbolically. But if you put them

together with what Herodotus and the Greeks said, and with what a modern priest sees in living work — it becomes clear: the Egyptians knew about reincarnation, but kept it closed. Why they kept it closed — we'll discuss at the end of this section. That's a separate important conversation. For now we simply note: the canon is silent not because it denies. The canon is silent because this was the closed part of teaching, transmitted orally in Per-ankh.

63

## IB — THE KEY ORGAN OF ALL

### POSTHUMOUS EXISTENCE

Before drawing the map, one thing needs to be agreed upon. The main operative organ in all posthumous existence is Ib. The heart. This isn't "conscience" in the Christian sense. It isn't the "emotional organ" in the modern European sense. Ib for Egyptians is the ORGAN OF PERSONALITY AND MORAL MEMORY. The center in which the "I" lives as an accumulated structure: character, experience, choices, habits, the moral residue from every

deed. It is both a repository and the center of personality simultaneously. If you like — the "hard drive" on which throughout life is recorded what will remain of you at judgment.

64

#### INTERIM CLARIFICATION —

##### IB AND SIA

Here we must quickly separate two things, because some readers will fairly stumble here. The Egyptians do have a separate concept — Sia (sja), and it's also about "discernment." The question arises: where is Ib and where is Sia, and don't they contradict each other? They don't. These are two different layers. ► SIA — is the quality of perception and acuity. Sharp seeing, the ability to diagnose a situation, to recognize essence, to read the hidden. This is a process, the ability of consciousness to work in the moment. Among the Egyptians Sia is personified as one of Ra's companion-qualities in the barque, alongside Hu (Hu, the effective word) and Heka (magical power). This is the operative triad: Sia sees — Hu names — Heka enacts. These are the living operator's tools. ► IB — is the organ in which the moral structure of

personality accumulates. Where your choice was inclined throughout life, what settled in you, what your operating system is. This isn't a process — it's a record. So Sia is the processor, Ib is the hard drive. At judgment Maat doesn't weigh the processor. Everyone's Sia works more or less: a priest's better, an untrained person's worse — but this isn't the subject of review. Maat weighs the hard drive — what recorded itself in Ib from the lived life. What structure is there. What was accumulated.

65

#### TELIM MAAT

Ib also contains the accumulated habit of discernment "right / wrong" — but this is no longer Sia in its pure function, it's the residue from how Sia was applied throughout life. Sia uses Ib as soil, and every application it makes leaves a mark on the soil. Over decades these marks form a structure, and Maat weighs this structure.

66

#### AND BACK TO IB

Taking this fork into account — Ib can be in three states: ► IB LIGHT. The personal structure formed in accord with Maat. The record is clean. This is — the path to Iaru. ► IB HEAVY BUT ALIVE. The structure is crooked: many errors, distortions, violations of Maat. But the organ itself as a place for recording — works. You can write to the hard drive, rewrite it, reconfigure it. This is — the path to reforging. A new cycle, a new life, a new attempt to work in Maat, and after death coming again to the Hall. And so on — until the Ib is "straightened out" enough to pass the weighing. Then — Iaru. ► IB DESTROYED. The organ exists physically, but as a place for personal structure — it's dead. The hard drive burned out. Nothing to record on. This is — the only case in which Ammit is activated. This is the key to everything that follows. Ammit doesn't devour "sinners." Ammit devours only those whose Ib is destroyed to complete nonfunctionality. And there are very few of these — not because they're mercifully spared, but because destroying the Ib to this degree requires prolonged and deliberate work against oneself, and most people, even bad ones, don't reach this. When Ib can be destroyed. Primarily — in those who work several cycles in a row on pure destruction without motive. We discussed this at the start of Part 1 — the Apep-practitioner. Here a separate important technical point

needs to be noted, because it often creates confusion. An Apep-practitioner's SIA can remain very sharp. He isn't "stupid." He sees, understands, diagnoses — sometimes better than many in Maat. This, incidentally, is one of the reasons why such operators are outwardly impressive: "but he's brilliant, he sees right through everything." He does see. His Heka may also be developed to a level few priests reach. Hu — set: his word works. The instruments — sharp. 67

#### TELIM MAAT

But his IB has burned out. Every use of the sharp instruments went toward destruction, and each act of destruction wasn't recorded in the personal structure as experience of "this is Maat / this is not Maat" — this function in Ib was switched off from the start or switched off over time. Through hundreds of such acts the very recording in Ib ceased. The hard drive stopped writing. Sia remained — but operates in a void, because there is no Ib to accumulate meaning from each of its applications. Therefore Ammit devours not "the one who doesn't discern in the moment" (such a person doesn't exist — all living people discern something in the moment). Ammit devours "the one who lost the personal

structure for accumulating experience." Sia is not affected here — it simply has no relevance to the procedure. Maat judges not abilities but accumulated structure. And this, by the way, explains something the priest encounters in work. Powerful dark operators are often technically impressive. Their Sia is developed, Heka is worked out, Hu is set. It's hard to compete with them on sharp instruments. But behind this impressive exterior — a burned-out Ib. At judgment they have nothing to weigh, and the instruments won't help. They have plenty to impress with in the dense world, but nothing to present to Maat.

68

#### WHO NOT TO CLASSIFY AT APEP LEVEL

This place in the book must be addressed separately, because without it the reader immediately gets the temptation to start "diagnosing" Apep wherever he sees strong self-destruction. This is a substantive error. Apep is much rarer than a superficial reading suggests, and most degrading people don't belong to the Apep-level. Their posthumous trajectory goes through reforging or through sticking, not through Ammit. The most common cases in which the Apep-diagnosis is incorrectly applied: ► HEROIN

ADDICT (and more broadly — any person with severe chemical dependency, destroying himself toward the grave). Not Apep. His Ib doesn't burn out — it's damaged, exhausted, suffering. This person usually perfectly understands that what he's doing is bad. He distinguishes Maat from not-Maat — and suffers from this distinction. Wakes up with self-disgust, promises to quit, relapses, promises again. This is the behavior of a LIVING Ib that resists destruction even as it's losing. An Apep-practitioner has no such internal conflict — he doesn't suffer from who he is, because he doesn't distinguish. The addict distinguishes, and that's what torments him. He often seeks help, asks for it, sometimes receives it. An Apep-practitioner doesn't seek help — there's no reason to. Where does such a person go after death? Most often — into sticking (overdose, sudden death without preparation, body found with delay, name erased from social memory, kin doesn't do funerary work, Ba hangs in the Akhet disoriented — this is the classic fresh Mute-khezer). If the procedure went normally — Ib is heavy but alive, goes to reforging. Ammit is not his scenario. 69

► A PERSON WITH SEVERE DEPRESSION who reached self-harm or suicide. Not Apep. This is, again, a suffering Ib, not a burned one. Often behind this — trauma, unprocessed grief, brain chemistry, circumstances in which the person found himself without the tools to cope. His Ib hurts, and the pain is the work of Ib, not its absence. Posthumously — through sticking (suicide often produces an especially heavy hanging, we discussed this in Part 1 in the section on Mute types) or through reforging, if the procedure took shape. ► AN AGGRESSIVELY IMPULSIVE PERSON. Shouts, hits, breaks, snaps, destroys in the moment. But this isn't Apep. This is a person with poor impulse control, with a traumatized nervous system, with unprocessed rage, with a heavy childhood. His Ib is heavy — many violations of Maat, much pain caused to others. But his Ib works: after explosions he often experiences shame, regret, the wish to make things right. This is the voice of Ib. Again — reforging, not Ammit. ► A PERSON WITH STRONG DEPENDENCIES OF ANOTHER TYPE — pathological gambler, alcoholic, person with food addiction, person with a dependent relationship style. Same thing. The Ib didn't burn out. Ib is heavy, suffering, sometimes fighting, sometimes surrendering. Reforging. ► A PERSON WITH STRONG EGOISM, ready to crush others for his own sake. An everyday manipulator, a

toxic relative, a businessman who "will tear everyone apart for the deal." Not Apep, as a rule. His Ib is crooked, bent toward his own side, poorly distinguishes others' interests — but does distinguish. And at the right moment gives a signal "you've crossed a line now," which such a person suppresses or reinterprets — but the signals exist. Again — reforging. 70

### EGYPTIAN MYSTERIES — 3

► A PERSON WHO COMMITTED A SERIOUS CRIME IN THE MOMENT — murder, violence, serious harm to another. Here one must separate: one thing is a crime in a state of passion, under circumstances, under alcohol, in a rage — this is still a living Ib with a heavy distortion, goes to reforging (often a very hard one — the next life will contain an encounter with the consequences). Another thing is serial, deliberate, calm infliction of serious harm without emotional involvement and without subsequent pain from what was done. This second thing is already closer to Apep-level, and in it the Ib can truly burn out to emptiness. ► ISFET-PRACTITIONERS WORKING IN SET'S FRAMEWORK. This is an important separate point, because in esoteric circles the Apep-diagnosis is most often placed here — "but he's a sorcerer, he

works on the negative, he's Apep." No. These are different categories, and we separated them in detail at the start of Part 1 (Class A Heket-Isfet — Set-practitioners, and Class B Heket-Isfet — Apep-conduits). A Set-practitioner works with motive — for money, for result, for calculation, for revenge, for protection of his own interests, for a commission. His Ib is heavy, very heavy, crooked and distorted — but not burned. Discernment in him works: he understands that he's doing evil, he has his own internal justifications, rationalizations, negotiations with himself. Ib sends signals, he suppresses or reinterprets them — but the signals exist. And sometimes (rarely, but it happens) a Set-practitioner at some point in life "breaks," withdraws from the work, begins to turn back toward Maat — this is the same work of Ib that isn't dead in him and at some point broke through. The general key to distinguishing: in all "not Apep" — Ib hurts. Sometimes hurts constantly, sometimes hurts afterward, sometimes hurts silently and suppresses itself — but hurts. Pain is the work of Ib. If a person has pain from how he lives, or at least pain signals that he suppresses, — his Ib is alive, and his posthumous trajectory is reforging or sticking, not Ammit. If there's no pain, and at the same time the person systematically works toward destruction of another's order — that's already an Apep-level marker, and such people in the general mass

— are few. Most "bad people" in the ordinary sense are not them. They are simply people with a heavy Ib, damaged contours, a disordered fate. All of them have a chance for the next cycle. Remember this and hold it as a foundation for the remaining conversation. Ib is the key. What happened to Ib during life is what determines the afterlife. And Sia, Heka, Hu — these are about the instruments with which you formed the Ib. They aren't weighed at judgment.

72

#### FULL MAP OF

#### POSTHUMOUS OUTCOMES

Now let's draw the map. I'll try to give it as a scheme — it's multilayered, but the logic is simple.

#### MOMENT OF DEATH

Dissolution of the person: Hat, Ka, Ba, Ib, Shuit, Ren, potential Akh | ▼ TRANSITION (70 days) Journey of Ba through the Duat, 12 hours of Ra, 21 gates |  
└──────────────────────────────────┘ ▼ ▼ ARRIVED AT

HALL DID NOT ARRIVE AT HALL OF TWO TRUTHS did not  
 enter the procedure procedure took place |  
 ┌──────────┴──────────┬──────────┴──────────┐ ▼ ▼ ▼  
 ▼ ▼ IB IB IB STUCK CONSCIOUSLY LIGHT HEAVY  
 DESTR. by circum. EVADED MUTE-KHEZER HEKET-ISFET  
 ▼ ▼ ▼ ▼ ▼

IARU REFOR- AMMIT hangs in works (Akh) GING (second Akhet with that with death) can be side, fading escorted enters system memory by priest, and doesn't can enter want to procedure with delay

Plus separately — a narrow, non-standard outcome for those who passed judgment hard but held Ib through the left-hand path:  
 IB HEAVY BUT ALIVE | ┌── REFORGING (mass channel) | ┌── ISFET-AKH (SET-AKH) (narrow, rare channel) stabilization in Set's register, work as operator on the hard side of the system

Let's go through the nodes.

Arrived at the Hall of the Two Truths. Ib weighed — lighter than Maat's feather. Declared "maa kheru" (true of voice). Receives access to Iaru — field places where the Akh lives, works in Ra's barque, can come to living descendants as an "effective Akh" (Akh iqer en Ra), can perform kheperu tasks (about this separately below). This is the targeted outcome of the system. What it leads toward. Not a "reward" in the moral sense, but the "proper completion of the cycle for the one who managed it." The cycle is closed correctly — Akh is stabilized, moves forward on other levels.

75

## NODE 2. REFORGING — IB

### HEAVY BUT ALIVE

Arrived at the Hall. Ib weighed — heavy, outweighs the feather. Didn't pass. But Ib as the organ of personal record and discernment — is working. That is, there's something to work with further in this person. The record is crooked, but the hard drive as a medium functions, it can be rewritten. Here — the most mass channel, and the canon is most silent about it, though it's precisely

the one most people pass through. The soul is sent on a new cycle — meaning it is born in a new body, lives a new life, makes new attempts to work in Maat, after death comes again to the Hall. And so on — until the Ib "straightens out" enough to pass weighing. Then — Iaru. This is reincarnation in the Egyptian system, the very mechanism that Herodotus and Pythagoras described. Only calling it "reincarnation" is to slightly repaint it in Indian colors. In the Egyptian naming of this mechanism the central idea is different: this isn't the "wheel of suffering," this is REFORGING — a repeated attempt to pass the calibration. At this point a key technical moment is activated: MEMORY ERASURE. The soul going to a new birth doesn't remember the previous life. And this isn't the system's malice. This is a necessary condition for the work. If a person went into a new body with full memory of his past life, he would automatically reproduce all the old patterns: the same habits, the same fears, the same mistakes. He would have no chance to make a new choice. Therefore memory is conserved at the entry to the new cycle — and returns, partially or fully, only to those who reached Iaru. 76

This is present directly in Egyptian sources. In the Coffin Texts two lakes are described in the afterworld — the Lake of Memory and the Lake of Forgetting. At entry into the new cycle, when sliding from the intermediate state into the new body, the soul drinks from the Lake of Forgetting — and memory closes. On exit from life, on the path to the Hall, the one who passed correctly drinks from the Lake of Memory — and everything accumulated over all cycles is returned. These are two halves of one mechanism. Among the Greeks (Orphics) this plot survived literally — in Plato's Republic (the Myth of Er) souls before a new incarnation drink from the river Lethe, the river of forgetting. This is a retelling of Egyptian material recast in Greek myth.

77

### NODE 3. AMMIT — IB DESTROYED

Arrived at the Hall. Ib is brought to the Scales — but there's nothing to weigh. The organ exists, but as an organ of personal record and discernment — it's dead. No record. The hard drive burned out. This is the Apep-level, the one whose Ib went dark from prolonged work on pure destruction without motive. Ammit activates. Doesn't "punish the sinner." LIQUIDATES the remnant

that cannot be recast. The personality is erased completely — this is the "second death" (mwt sn-nw, mwt nfr, found in the texts under several names). After Ammit, no remnants remain. This is final. This is a very rare outcome. It's rare because destroying the Ib to this degree requires prolonged and persistent work against oneself. Most people, even bad ones, even those who committed serious deeds, don't reach this. Their Ib is heavy but alive — and they go to reforging. Ammit activates only at complete destruction of Ib as the organ of personal record and discernment, which happens in a narrow category — in pure Apep-practitioners, in those who worked several cycles in a row toward destruction and in each cycle burned their personal structure further. In this sense Ammit is not the "punitive apparatus" it's often depicted as in modern popular literature. It's an engineering disposal unit for cases where reprocessing is impossible. If the system left such cases in circulation, they would contaminate the cycle — coming as Akh khefty, being drawn into new bodies, infecting new people. Therefore the system simply erases them. Harshly, but pointedly and rarely.

## THE FOURTH POSSIBLE OUTCOME

### OF THE PROCEDURE

And here a separate outcome must be discussed — one that isn't canonically described in the open texts, but exists both in the system's logic and in living work. This is a narrow and specific exit I call Isfet-Akh or Set-Akh. Because it doesn't fit the classical three-node picture of "Iaru — Reforging — Ammit," popular literature almost never discusses it. But it exists, and without it the map is incomplete.

### THE LEFT-HAND PATH AS SET'S STRUCTURE

To understand where this outcome comes from at all, one must honestly acknowledge one thing: in living esoteric traditions there exists not only the right-hand path — the path of service, giving, dissolution of the "I" in the higher, light magic, unity — but also the left-hand path. Vamachara Tantra (Shakta-Tantra, Kaula) in India. Part of the lines of European alchemy and magic. Part of the Northern and Scandinavian tradition. Part of the Templars and part of the Rosicrucian branches. Structured (not countercultural) Satanism. And much else. The left-hand path is a legal, structured path of working with power, in which the operator preserves the

"I," uses hard instruments, works on the lower registers of energy, and does not dissolve in the Source. It has its own discipline, its own temples, its own initiations, its own canon. These are not "apostates." They are operators of the other side of the system, and without this side the system would be incomplete. In the Egyptian material this maps perfectly onto Set's register. Set is not "evil." Set is the structured knowledge of the force operating in the Maat-system at its lower, hard, inversive levels. Set protects Ra from Apep in the barque. Set is the operator of power; without Set the system would not have held before anti-Maat. Therefore Set has his own staff, his own school, his own initiation, his own canon. This is the Egyptian equivalent of the left-hand path. 79

#### TELIM MAAT

And if Set has his own staff — he should have his own posthumous outcomes for those who worked in his register. Not only living operators (Set-practitioners, Class A Heket-Isfet, which we discussed), but also those who completed their full cycle — as Akh in Set's register. This is Isfet-Akh.

#### CONDITIONS FOR EXIT INTO ISFET-AKH

This is a very narrow outcome, and it's not easy to enter. The conditions that must come together: ► DURING LIFE — WORK IN SET'S REGISTER WHILE HOLDING IB. The person went the left-hand path as a structured system: with discipline, with initiation, with their own ethics (even if crooked by Maat-register standards, but stable and verifiable). There was motive. There were "I won't cross that line." There was self-control. Ib didn't burn out. ► ARRIVING AT THE HALL OF THE TWO TRUTHS. Not evading through scarabs, binds, circumvention techniques. Coming to judgment honestly, with everything one has. ► IB WEIGHED — VERY HEAVY, ON THE LIMIT. Significantly outweighs Maat's feather. But not empty. The record exists, and in it one can see that the person worked in Set's register while maintaining structure. In this situation Maat can render not the standard "didn't pass, to reforging," but a separate decision — stabilization in the Set-register of the system. That is, the person becomes Akh, but not in Iaru, but as an operator of Set's tasks. This is Isfet-Akh. 80

In the canon this is present, but veiled. Set has his "red retinue" (shm.w — "forces of Set," or "Set's host"). Sekhmet in her destructive aspect — "The Seven Arrows of Sekhmet." Serket — her scorpions. Nekhbet — her hawks in the battle aspect. By the system's logic these could all be Isfet-Akh who went through Set's path, held their Ib, passed judgment hard and stabilized as operators of power.

#### THE NATURE OF SET-AKH HELP — THROUGH BREAKING

Here an important caveat is needed, without which this section would sound like advertising the left-hand path. Set-Akh's help is always work through hard destruction of what's in the way. Such is the nature of Set's register: it doesn't build, it cleanses by force. And when Isfet-Akh takes on a task — he works in his own nature, not accommodating to the client's preferences. Possible scenarios through which Set-Akh closes the task: ► **HARD BREAKING OF A RELATIONSHIP** in which the person was stuck and couldn't leave by himself. Without dialogue, without a "peaceful parting," without a cushion. The partner left, or died, or went to another, or a conflict from which nothing reassembles. ► **COLLAPSE OF A BUSINESS OR JOB** that was held for years by half-lies, by dirty deals, by nontransparent circumstances. Tax office, competitor,

leak, illness — anything that resets the construct. The person ends up at zero, sometimes in debt. Rebuilds life from scratch. ► **ILLNESS AS FORCED STOP.** The person ignored the body for years, fed on tension, kept the nervous system at its limit. Illness comes as a stop signal, after which living as before is physically impossible. Often after such an illness the person comes out changed: with different priorities, a different profession, different relationships. ► **FINANCIAL BLOW** — loss of a large sum, deception, theft, failed investment. Sometimes — an inheritance blow (suddenly it turned out that everything considered one's own was someone else's). After this the person either pulls himself together anew — but differently — or doesn't. ► **DEMOLITION OF HABITUAL IDENTITY** through scandal, exposure, divorce, firing, rupture with the circle in which one was "one of our own." A social collapse, after which the person finds himself without a familiar support and must rebuild the very sense of "who I am." ► **BLOW TO LOVED ONES** — sometimes the task is closed through the death or illness of someone nearby. This is a particularly hard variant, and it isn't requested deliberately — it simply sometimes happens, because the operator of Set's register sees the knot that needs to be cut there and cuts it where it is. So Set-Akh doesn't "help" in the ordinary sense. He closes the task

through breaking. And this breaking is always paid for by the one who requested it, not the operator. Therefore in living work the difference between "approaching a light Principle" and "going through Set's register" is the difference between HOW EXACTLY YOU WILL PAY. The price in the first case is your inner change, your labor, time, gradual movement. The price in the second — collapse of external circumstances through which you'll be dragged, and afterward a long recovery.

82

#### WHEN SUCH WORK IS LAWFUL

A priest of Anubis in the light register generally doesn't work through Set-Akh directly. This isn't his register, these aren't his instruments, and trying to operate in Set's register without initiation in it — means going beyond authorization. The Principle doesn't confirm this. The channel either won't work or will work with large side effects. The priest of Anubis can request through Anubis himself — because Anubis as a Principle has connections with all registers of the system, he is a guide, and all routes intersect in his field. Then Anubis can (if the task requires it) redirect the request to Set's register, and then Set-Akh connects through that chain. But

this is a rare operation, with authorization, with understanding of the price, and most often not for an ordinary priest but for a priest with long practice and a stable channel. Independent operators of Set's register — these are already Set-practitioners, living Class A Heket-Isfet, which we discussed at the start of Part 1. They work through Set-Akh directly, because they are initiated into this register. And their client, turning to them, implicitly agrees to the Set-scenario: "yes, through breaking, let it be," "yes, I'm selling myself for money, let it be."

83

#### SET-AKH AS AN INITIATION TOOL

And one more aspect that must be mentioned, because without it the picture is incomplete. Sometimes life itself brings a person to Set's register through a crisis nobody requested. This isn't "help." This is a trial. A life construct that stood on half-lies or on a refusal to be one's true self collapses; the person passes through his own "minor Ammit" — a situation in which his former "I" is erased, and from the ruins he either pulls himself together or breaks completely. This, by the way, is one of the standard mechanisms of Set's register in the system — it cleanses what doesn't withstand.

Without Set the system would grow over with old non-functional constructs. Many large reconstructions in life (in biographies, in families, in eras) are the work of Set's register. And part of those through whom this work passes comes out on the other side strongly changed, matured, recast. This is "initiation through Set," and for many it's the only path on which they'll move at all. If Set-Akh posthumously handles such a task in someone's living life — he isn't "harming." He's cleansing. And often the person after such a passage thanks the one who broke him — not the operator, but the situation itself — because without it he would never have exited his stagnant construct.

84

#### LIMITATIONS OF THIS OUTCOME

A few things to prevent this from becoming a romantic advertisement for the left-hand path. FIRST. This outcome is rare, and the chance of obtaining it is small. Most who try to go the left-hand path seriously fail to hold the Ib and slide into Apep. To obtain Isfet-Akh — one needs to have lived a very specific life: with discipline, with self-observation, with stable internal "I won't cross that line," with readiness to pay large interest for each

operation, and not burn out. Only a few can manage this. SECOND. This is a dead end in terms of ascending prospects. Isfet-Akh is stabilization in Set's register. Moving further — toward Ra-level, toward union with the Source — from here is much harder. This is work spanning many reforging cycles in the reverse direction, to move Ib from Set's register to Maat's register. Hypothetically an Isfet-Akh after stabilization may later want to "turn around" and go further — but he'll have to return through reforging and pay for it all he accumulated on the left-hand path. This is very costly in cycles. Therefore the right-hand path, if it works for you in principle, is shorter and more efficient. Set-Akh is an achievement for those for whom the right-hand path didn't work for some reason: either there were Set-register tasks that needed to be closed, or the family line pulled that way, or one's own character couldn't sustain light work. This is not "the best option," it's "one of the lawful ones." Naturally Set has his own Practitioners and possibly he as a Neteru calls his people through incarnations, but this is rare. 85

TELIM MAAT

THIRD. Don't confuse with Akh khefty. Akh khefty is one who evaded judgment and remained working without authorization. This is an enemy of the system. Isfet-Akh is one who passed judgment (hard, on the edge), stabilized in Set's register, an operator of the system on its hard side. Outwardly they may even look similar to the inattentive priest. But Isfet-Akh ANSWERS TO THE PRINCIPLE — the Set-principle, not the Maat-register in the light sense, but still to the system's Principle. Akh khefty works by himself, and the Principle doesn't respond to him. This is the criterion of distinction. FOURTH. An outside observer often can't tell Isfet-Akh from an ordinary Akh in living work. A strong, clear, precise, on-point, helpful response comes to a priest's request — but with a non-light imprint. Not hostile. Not Akh khefty. Just different. A strong operator with a cool, hard, specific presence. This is most likely Isfet-Akh. They help when the task is in their register — but through breaking. And therefore turning to them directly generally isn't advisable for a priest of Anubis. If the task requires Set's register — the request goes through Anubis, and he himself decides who to redirect to.

## DUE TO CIRCUMSTANCES

Here — a separate stream. These are those who didn't come to the procedure at all. Hung somewhere on the route: in the Akhet, in the border zone of the Duat, sometimes in the dense layer — because the transition was cut off. Sudden death without preparation. The body wasn't found or wasn't buried properly. The name erased, not spoken, forgotten. The family didn't do funerary work. Violent, unexpected death — Ba is frightened, disoriented, doesn't understand what happened. These are Mute-khezer in all his variants, which we analyzed at the start of Part 1. The most mass and most common "non-outcome." Important: these people do NOT go to reforging. Reforging is a procedure within the system, and they never entered the system. They were never weighed, never received a decision, never passed through the route. They simply hung. And will hang until: ► either they're escorted by a priest to the door of the Hall, and then they'll enter the procedure with delay (this can take decades and centuries, if they're lucky with a priest — sometimes the normal deadlines are simply pushed back, but the overall scheme is the same: judgment → Iaru / reforging / Ammit); ► or they'll eventually be naturally destroyed, exhausted without feeding from the living (this is very slow and almost never happens for Mutes who have access to the living); ► or they'll be absorbed

by another structure — another higher Mute, an Akh khefty, or rarely — a spontaneous force of the cemetery (Sokar-level sometimes "removes" especially disintegrating densities). This absorption is — for the structure itself — an end; it ceases to be itself. 87

#### TELIM MAAT

It's for this node that the profession of priest of Anubis exists as a technical profession. The priest of Anubis returns to the procedure those who left it due to circumstances, while they're still returnable. This is the main mass work.

88

#### NODE 5. CONSCIOUS EVASION —

#### HEKET-ISFET

Here — a different case, which also doesn't lead to Iaru, nor to reforging, nor even to Ammit. These are those who during life built technical protection from passing the procedure, and therefore didn't enter the procedure by their own action. There are several

methods, which we analyzed in Part 2: ▶ A heart scarab with formula 30B of the Book of the Dead (the spell "do not testify against me, my heart"), executed with understanding of the mechanics — that is, with the task of making Ib give no substantive answer at judgment. ▶ Magical binds holding Ba in the Akhet and preventing it from going on the route at all. ▶ Attachments to the body, to a place, to a ritual object, which restrain the dissolution and don't allow Ba to move. ▶ Conscious self-identification with a non-Maat structure (with Set-without-measure or with Apep himself) during life — which binds the posthumous remnant to these levels, and it goes there, bypassing the Hall. These are not devoured by Ammit, because they didn't come to Ammit. And they didn't go to reforging, because they didn't enter the procedure. They remain as OPERATORS FROM THAT SIDE — Akh khefty, in the texts they're called variously (mwt iker, in the negative sense, or simply mwt with qualifiers by type of action). They work in the dense or semi-dense layer, sometimes at the grave, sometimes in the Akhet, sometimes through an attachment to a living descendant. These are the densest and strongest class of the dead, and it is with them that the priest of Anubis encounters in his work as an adversary, not as a charge. Returning such to judgment is a separate and rare operation. An ordinary priest doesn't do this. This is work

at the level of the Principle's authorization specifically for this intervention, and usually with the help of higher structures (Sokar, Anubis in his full form, a direct request to Maat). The ordinary work — localization, isolation, redirection, weakening of contact with the living.

90

#### KHEPERU — A SEPARATE CHANNEL

#### OF RETURN

And now it's clear how two very different "returns to the dense world" are distinguished — reincarnation-reforging (Node 2) and the kheperu-mission of Akh (a separate channel above the scheme). In the Coffin Texts and the Book of the Dead (especially chapter 17 and the group of chapters from 76 to 88) there is the concept of kheperu (kheperu, from the verb kheper — "to become," "to arise"). This is the ability of the Akh to take various forms. The standard set of forms enumerated in the texts: ► the form of a falcon; ► the form of the Bennu-bird (phoenix); ► the form of a lotus; ► the form of Horus; ► the form of a serpent (a beneficial one, not Apep); ► the form of a crocodile; ► the form of any living

being; ► the form of any of the gods in their aspects. These forms the Akh takes "at will" — that is, has operative power over them. And the key point: in the broad sense kheperu is the ability of the Akh in general to take form. The canon names animal and divine forms as the primary ones, but the logic of kheperu doesn't forbid the human form. And if the Akh has a task for which precisely human flesh is needed — he takes it. Then a body is born, the Akh enters it. This is the very mechanism which in other traditions is called reincarnation. But to call it that — is to pull it from its native context and wash it in someone else's. It's more correct to call it "kheperu in human form" or "Akh mission by task." 91

#### TELIM MAAT

This is very important technically. The return of the Akh to dense form is not "another life of the soul." It's an assignment. The Akh remains Akh, it's not lost, not "reset," doesn't start from zero. It simply takes a temporary human form for one incarnation to perform a specific task. When the task is done — it returns to Iaru, to Akh mode. And here is the fundamental difference from reforging. In reforging the soul goes through memory erasure. In the Akh on a kheperu mission, memory is also conserved — but

not erased. It's dormant. And it wakes back up at initiation in the new life. Therefore the Akh returned by kheperu, after initiation, quickly restores the channel — his old channel simply reconnects. But the soul going to reforging, after initiation, builds the channel from scratch. The difference is enormous: the first returns to what he already had; the second for the first time masters what is new to him. It turns out that into a human body one can come by two completely different paths: ► CLASS A — kheperu-mission of the Akh. The same channel, memory is conserved and wakes, there is the Principle's authorization, there is a specific task. ► CLASS B — reincarnation-reforging. The channel assembles from scratch in the new life, memory is erased by the Lake of Forgetting, there's no Principle's authorization for a specific incarnation (there's a general "try again"), the task forms during life through choices. These are two different mechanisms, and they must be read with different keys.

This is the first of the two return mechanisms, and it's the most "clean." Akh of high initiation, who arrived at the Hall, was declared righteous, became Akh in the full sense — subsequently receives from the Principle a task to return to dense form. The Principle authorizes, a body is born, the Akh enters. Sometimes — from infancy. Sometimes — later, at some point in life (then such a return is often accompanied by an event that biographically looks like an "awakening," "initiation," "crisis after which I became a different person"). Signs of a Class A return: ► MEMORY. Not full (full memory waking up would break biology — the infant brain doesn't withstand everything at once). But fragmentary and working. Recognizing places without having been taught. Recognizing names never heard anywhere. Knowing rituals "from the inside," without having read about them. Initiatory dreams throughout life. ► QUICK CHANNEL RESTORATION after initiation in this life. The same channel, simply reconnecting. That's why an Akh-returnee, entering the right initiatory structure, gains level over months where an ordinary candidate needs years. This isn't "talent," it's reconnection of the old system. ► CLEAR AUTHORIZATION FROM THE PRINCIPLE. A Class A returnee knows — at least in the background, at least gradually — WHY he came. Not a "general life purpose," but a specific task: help the

system through the transition, restore something destroyed, pass on lost knowledge, carry a certain line through the epoch. Each has his own. 93

#### TELIM MAAT

► NON-HEAVY KARMIC LOAD. The Akh returned not "to finish unfinished business." In the Akh in Iaru, everything is complete. He returned not to improve himself — he returned to help the system. This is a difference in the tension of fate: the Class A returnee doesn't drag behind him a weight of the unlived, he has relatively free hands. ► OPENNESS TO THE SOURCES. When the Class A returnee encounters his old system (texts, iconography, tradition), he experiences recognition — not "interesting," but "this is mine." And the sources open for him not as academic material but as a living instruction in which he recognizes what he once did himself. Class A return is rare. Not because it's the "privilege" of the few, but because it's good in Iaru, and the Akh from there generally doesn't rush back to the dense world, which is heavier. Those who return have a direct task from the Principle, and to them the task itself matters more than Iaru's peace. This is service.

## CLASS B — REINCARNATION-REFORGING

This is the second mechanism. This is where those end up who passed judgment, have a living Ib, but were not declared righteous — and go on a new cycle with memory erasure. This is the mass channel. Most people pass through it, and in each subsequent cycle their Ib either gradually straightens out (and then after several cycles they finally pass judgment and go to Iaru) or worsens (and then they go downward, and in the extreme case reach Node 3, Ammit — but this, as we said, is rare). In the original draft of this book I called Class B "return without the Principle," and there was a grain of truth in that, but the formulation came out a bit coarse. More precisely: in Class B there's no Principle's authorization for the specific incarnation. The Principle doesn't say "return and do this." The Principle says in general terms: "your Ib didn't pass, try again." And what exactly you'll do in the next body — is formed during this life through your choices. Signs of a person going by Class B: ► ORDINARY LIFE. No specific abilities from childhood, no recognizing ancient traditions "from the inside," no clear sense of "I came here for something." Simply lives. This is most people around — and there's nothing bad in this, it's normal. ► NO MEMORY OF PAST LIVES. Sometimes — vague feelings of

"I've been here before," sometimes — dreams with incomprehensible settings, sometimes — unexplained fears or attractions. But no coherent memory. This is the work of the Lake of Forgetting — it was made precisely for this. ► FROM ARTIFICIAL MEMORY RETURN — NOTHING GOOD. If a Class B person's memory of a past life was "returned" through regressions, special practices, chemical agents and so on — he begins to reproduce old patterns, which he absolutely doesn't need here and now. Memory erasure is a technical measure, and removing it without the system's authorization — means breaking the reformatting mechanism. This is one of the reasons why serious initiatory tradition works with regressions extremely cautiously or not at all. ► CHANNEL TO THE PRINCIPLE — NEW. If a Class B person enters an initiatory system, he begins building the channel from scratch. He has no "dormant old channel" like Class A. Therefore his development goes slower, at the normal pace — years, not months. This is normal. Simply one must understand that this is the ordinary path of learning, not a defect. Now — a separate important type within Class B.

CLASS B — SUBTYPE. RETURNED FROM BEYOND THE PROCEDURE This is a rare but occurring case, and I describe it for the sake of the picture's accuracy. It happens that a person who in a previous life was a dark practitioner and didn't reach judgment, or consciously bypassed judgment (Nodes 4 and 5) — after some time slides into a new body. Not by the Principle's authorization, but through his own attachment: to the family, to the place, to the body, to the energetic background. As a rule, this happens when such a structure hangs in the Akhet for a long time and gradually "slides" into an appropriate cavity — an infant is born with energy close to this stuck operator, and the Ba-Mute is drawn into this form as into a suitable one. In the case of Akh khefty this sometimes happens actively — by the operator himself, through a deliberate "invitation" from a living dark practitioner (it happens that the mother practices, and consciously or unconsciously "invites" the operator into her own child). Technically this isn't a standard reforging. It's a sliding into new existence without clean passage through the system. Memory isn't fully erased (because there was no passage through the Lake of Forgetting in the standard way), but it isn't activated as in Class A. What results is a mixed state: residual abilities exist but are uncontrolled; an attraction to old patterns exists but of an unclear source; the channel works but

outside Maat, and Anubis doesn't respond to it. Such people can be encountered in living work, and it's important not to confuse them with Class A. Outwardly they may look similar — "remember the past," "have abilities," "recognize ancient traditions." But further on inspection everything diverges. On 97

#### TELIM MAAT

inspection — see below, under "Main Diagnostic Criterion."

98

#### MAIN DIAGNOSTIC

#### CRITERION

Outwardly a Class A returnee, an ordinary Class B person, and one who returned from beyond the procedure can present a similar picture: abilities, strange recognitions, a specific fate. But there is a criterion that distinguishes them without error. Class A — the channel answers to the Principle. Class B (ordinary) — the channel is essentially neutral, develops at normal pace. Returned from beyond the procedure — the channel works by itself, outside Maat;

the Principle doesn't confirm. This is the dividing line that runs through this whole book — between the priest and Heket-Isfet. Across incarnations this divide is preserved. If in your past life you were a priest in Maat — in this one you'll return to the same channel, and the Principle will recognize you: you'll address it, you'll receive a response. If in the past you were a non-Maat operator and slid back outside the procedure — you have residual abilities, but Anubis doesn't confirm; and then you have two paths: either restructure, exiting to Maat through trials and a gradual turning of the channel (this is the path back, and it's hard), or deepen into the old line (this is the path to Heket-Isfet, and it ends badly in this lifetime already). If you're an ordinary Class B person returned through standard reforging — in your past there is neither an old light channel nor an old dark one. And in this life you're building the channel from scratch. The Principle responds as it responds to all — to honest labor, to work in Maat, to gradual mastery. Without the wonder of recognition, but also without diagnostic problems. This is the normal mass path.

This is probably your case if you've read to this page and what I write resonates — not as "interesting theoretical material," but as "something I once did myself, and am now remembering." Then here's what's useful to know. ► Memory returns gradually, not all at once. Don't rush to "remember everything in a month." This breaks the biology. Memory comes in fragments — sometimes through dreams, sometimes through recognitions, sometimes through direct contacts with those you knew in a past life (and who, like you, returned). ► Don't make a cult of the past life. You have a current life, and it has its own tasks. The past life is a resource, not a foundation. You must live here and now. ► Don't "open up" to everyone who says they're "also from the past." This attracts attention, including unwanted attention. Recognition — yes, between you and those who truly are "one's own." But not in the public field. ► Remember that Class A is service. You returned with a task, and the task matters more than your personal preferences. This is sometimes hard — but it's the condition.

IF YOU ENCOUNTERED A RETURNED-FROM-BEYOND IN  
WORK

It happens. A client comes to the priest of Anubis who "had something in a past life," and in this life he's suffering with uncontrolled abilities, a hard fate, a strange pull toward "the wrong" branch. What to do. ► DON'T ACCUSE. This person in his current life didn't choose to be who he was in the past. He's now paying 100

### EGYPTIAN MYSTERIES — 3

for someone else's choice — his own, but from another life, in which his current "I" didn't participate, and the memory of which wasn't returned to him in the standard way. ► VERIFICATION THROUGH ANUBIS. At the day-entry ask: "This person — who is he? Is work with him possible? And if yes — of what nature?" If the Principle says "no" — don't take it on. If he says "yes, but carefully" — take it on under a shortened protocol, without deep contacts. ► IF YOU TOOK IT ON — YOU'LL HELP IN ONE OF TWO WAYS. Either in stabilization (so the person can at least somehow live with what he has), or in the beginning of a turn (so he begins seeking the path back to Maat). Don't promise "healing from the past life" — this is impossible in one session and almost impossible through one priest alone. This is a path the person walks

himself, over several years, and often with several helpers. ► DON'T GET PERSONALLY INVOLVED. Such a person tends to "lean on" the priest as a support. This is understandable — he has no channel of his own answering to the Principle, and he seeks confirmation through someone whose channel does exist. Don't let him lean. Help, but don't become his wall. Otherwise his problem leaves — and your resource goes with it.

101

#### WHY THE CANON GIVES A BINARY MODEL

And now — the promised explanation. Why does the canon in its open form give a simplified two-part picture: Iaru or Ammit, and is silent about reforging, and about the kheperu-mission of the Akh speaks symbolically (through "forms," not directly). The answer is simple, and it's pedagogical. If you tell the ordinary Egyptian "don't worry, you'll go to reforging anyway, and you have as many attempts as you like" — he'll relax, stop working on himself, and every cycle will be vague and empty. The firmware won't calibrate, or will calibrate very slowly. And the whole purpose of the system — advancement to Akh through incarnations — will dissolve for him. But if you tell him "one chance, either

Iaru or Ammit, and no other options" — he'll work seriously. And precisely for this reason his Ib will actually begin to calibrate, and at the end of the cycle he really will arrive at the Hall and pass judgment. The binary model is an effective pedagogical instrument for the mass that won't stir otherwise. This isn't deception. This is motivation management. And the full map — for those who need it as a working instruction. That is, for the high-initiation priesthood that participates in managing the cycles: escorts the dead on the route, works with funerary literature, keeps reincarnation observations, understands the difference between Class A and Class B among the living, distinguishes those returned through the procedure from those returned from beyond its borders. For them the binary model doesn't fit — it doesn't describe the actual complexity of what they do every day. Therefore they receive the complete map, in Per-ankh, orally, at the stage when they're already working and need it for their work. 102

### EGYPTIAN MYSTERIES — 3

This, incidentally, is exactly the same pedagogical move you'll recognize in many living traditions. In Buddhism for the masses — "remember karma, act rightly, accumulate merit." In Buddhism for

adepts — "samsara is empty, there's no 'I,' rebirth is the illusion of the same fabric of consciousness, one must work with the fabric itself." This isn't a contradiction. These are two levels of one system, and they don't cancel each other out but are suited to different audiences.

103

#### SUMMARY

The complete map of posthumous outcomes in the Egyptian system: ► PROCEDURE TOOK PLACE (ARRIVED AT HALL OF TWO TRUTHS) — IB LIGHT → Iaru, Akh. Kheperu-mission back to the dense world by task is possible (Class A). — IB HEAVY BUT ALIVE → reforging through new birth with memory erasure (Class B, standard mass reincarnation). — IB HEAVY BUT HELD THROUGH LEFT-HAND PATH → Isfet-Akh (Set-Akh), stabilization in Set's register of the system, work as operator on the hard side. A narrow and rare outcome. — IB DESTROYED → Ammit, second death. A rare case, for example for Apep-practitioners with a burned-out organ of personal record and discernment. ► PROCEDURE DID NOT TAKE PLACE (DIDN'T ARRIVE AT HALL) — STUCK DUE TO

CIRCUMSTANCES → Mute-khezer, hanging in the Akhet. Can be escorted by a priest and enter the procedure with delay. Some over time slide back into the dense world outside the procedure — these are those returned from beyond the procedure. 104

### EGYPTIAN MYSTERIES — 3

— CONSCIOUSLY EVADED → Heket-Isfet, Akh khefty. Works as an operator from that side. Return to the procedure is a separate rare operation, not covered by ordinary work. Iaru and Ammit are two points of permanent exit from the system. Reforging is the mass standard channel within the system through which most pass. Isfet-Akh is a narrow and rare outcome for those who passed judgment hard but held Ib through the left-hand path; stabilization in Set's register, work as operator on the hard side. Sticking and evasion are "outside the procedure," and this is the work of the priest of Anubis (in the first case —

escorting back to the procedure; in the second — localization and counteraction). The Akh kheperu-mission is a separate channel by which the Akh exits from Iaru into dense form and returns after the task is complete; this isn't reincarnation, it's a work deployment. And every priest of Anubis, after working five to ten years,

accumulates so many cases that the question "does reincarnation happen" is resolved at the level of direct observation. It does happen. Only it isn't the "wheel of rebirths" in the Indian sense — it's either the kheperu-mission with authorization (Class A), or reforging through memory erasure (Class B, standard), or sliding from outside the procedure (rare, non-standard case). Three different situations with different mechanics, to be read with different keys. Hold this fork in mind through the rest of the book's material.

105

#### CONCLUSION OF PART ONE

Let me summarize. A Mute is not "unclean" and not a "spirit." It's a person whose death process didn't complete normally. All the components that should normally have dispersed each to their place (Ba to travel through the Duat, Ka to remain with the body, Ib to be weighed, Ren to live through the living, shadow to fade), got stuck together in one confused state. And the stuck structure continues to exist — without awareness of what's happening, without the ability to leave on its own, without understanding where it is and what has happened to it. A Mute is not neutral. It feeds on the life force of

the living, because it has little or none of its own. Because of this, background contact with a Mute for a living person is slow exhaustion, most often undiagnosed by ordinary medicine, but quite real. Mutes come in several types: fresh (a few weeks to months), old (years to decades), degraded (centuries). The fresher, the more "active" and the easier to escort. The older, the harder to make contact, but also the less resistance. There are particularly dangerous subtypes: Mute-khezer (dead magicians seeking a living practitioner as a "host"); dense Mutes ("hissers") capable of physical influence; sent entities (not Mutes in the strict sense but working similarly); opportunistic Mutes in places of death concentration. The Mute by itself cannot see the path it needs to take. This path exists objectively, but the Mute lacks the ability to perceive it. Therefore for its liberation an intermediary is needed — a living priest through whom the guide-principle acts (Anubis, Archangel Michael, Yama, etc. — in different cultural costumes, the same thing). 106

Working with Mutes isn't "magic" and isn't "exorcism." It's the technical work of the priest of Anubis in bringing an incomplete death to its proper completion. In the next Part — about the Necropolis. This is the place where Mutes concentrate most densely, and where the priest has both the right and the obligation to work. And where this right has its own masters, who need to be known so as not to get knocked on the head for entering someone else's house without greeting.

107

## Part 2. Necropolis



In the previous Part we analyzed who one has to work with. Now let's talk about where. Because Mutes don't float in a vacuum. They have places where they accumulate more densely, where they're more active, where they're older and where they have their own masters. And these places are not as simple as they appear from the outside. From the outside it looks like a cemetery. A fence, gates, old headstones, alleys, weeping willows, a cleaning woman with a broom, two or three drunks on a bench. Someone came to pay respects, someone hiding from family, someone just

walking. From the inside it's a different country. In this Part I'll describe how that country is organized. Who lives there, who is the master there, what laws apply there, how to enter it properly, and — most importantly — how to exit it properly. This is the very structure in which the priest of Anubis spends most of his working time, and which in our language goes by the beautiful Greek word "necropolis" — literally "city of the dead." I warn you in advance: this is a long Part. And in places a heavy one. If you read it while drowsy — little will stick. Better in one sitting and sober.

111

#### TWO LEVELS OF ONE PLACE

The first thing to understand about any necropolis is that it has two levels. They occupy the same physical place, but are organized differently and work differently. LEVEL ONE — PHYSICAL. This is what you see with your eyes. Ground, headstones, paths, plants, fencing. The ordinary laws of matter apply here: the ground freezes in winter, rubbish accumulates near the graves, wind blows out candles, gold paint peels off old monuments. This level is maintained by people and the municipality. Guards, gravediggers, landscaping crews work on it. LEVEL TWO — AKHET. This is

the layer between the world of the living and the Duat. Not "there" and not "here," but literally in between. The word "akhet" in Egyptian literally means "horizon" — the line on which Ta (earth) transitions to Nut (sky), and the living world transitions to the world of the dead. The necropolis is one of the most stable and active places of the Akhet. It has a physical anchor (bodies, tombs, headstones) and spiritual content (everything that remains from those who lived). These two levels are not separate "worlds." They are one place, perceived in two modes. Just as Wi-Fi and the physical building are not two different "houses": the building is one, the Wi-Fi is one, only one of them is visible to the eye and the other to the receiver. From the perspective of work this yields a key distinction: — On the first level works the cemetery guard, the gravedigger, the keeper of order. This is the everyday zone. — On the second — the priest. This is the work zone. The priest who enters the necropolis and sees only the first level 112

### EGYPTIAN MYSTERIES — 3

— is not a priest but merely a visitor. The priest who sees only the second and doesn't account for the first — is a dreamer and is dangerous to himself. Real work is at the intersection: the priest

sees both the fence and the Akhet; both the paths and the layer of Mutes hanging over them. I myself first clearly saw this double layer not at some Moscow cemetery, but in a dream that came long before I understood what a necropolis even was. About this dream I'll tell you in a few pages — it's very personal to me and tied to Giza. But before going there, the general picture needs to be analyzed.

113

#### TWO LEVELS OF ENTRY — AKHET

#### AND DUAT

Within the second level (that is, within the spiritual part of the necropolis) there is also its own division, and this division is very important. One layer is the Akhet. The other is the Duat. These are not the same thing. THE AKHET is the surface layer, the boundary. Here dwell those who haven't yet gone to the Hall of the Two Truths, and those who, conversely, return after the Hall for certain matters (rare, but it happens). Here living priests work — this is their natural zone of responsibility. Here the main psychopomp work proceeds: with Mutes, with the freshly dead,

with old stuck ones. THE DUAT is already the deep layer, and it is itself non-uniform. It has a border zone — literally the first chambers immediately past Saset, where Mutes are led to judgment. And there is a deep zone — the Hall of the Two Truths, the twelve hours of Ra's night, the Fields of Iaru, even more distant chambers known from the Book of Gates, Book of Caverns, Amduat. These are different layers, and for the priest they have different access modes. Into the border zone of the Duat the priest enters as normal. This is his direct work: lead the Mute to the door of the Hall. The Akhet/Duat boundary is crossed in every complete psychopomp operation — without this the Mute doesn't reach the Hall. The priest crosses it in Anubis's company, with the Mute in hand, delivers the Mute at the door of the Hall and retreats. At the level of imagery this looks like this: Saset meets at the gates, recognizes the priest by the fact that he walks with Anubis and with his charge, lets them through; the priest leads the Mute into the antechamber of the Hall, hands him over; turns around; leaves back the same way. 114

Into the deep zone of the Duat — that is, inside the Hall itself, beyond the Hall, into the night hours, into the Fields of Iaru, into more distant chambers — the living priest does not enter. There Anubis works as the Opener of Ways, Thoth as scribe, Maat as law, Osiris as judgment, and the full complement of Neteru engaged in the posthumous ecosystem. The living have no place in this work itself — they interfere. Exceptions are a teaching entry in the context of initiation and an addressed invitation from the Principle, but these are special modes which I already analyzed separately in the section about the Hall. The boundary where Saset stands is guarded not to let nobody in. It's guarded to let through those who come on business, and not to let through those who intrude without a task. The priest with the Mute and with Anubis — comes on business, Saset recognizes him. A living person who came "to look" — without a task, without a Mute, without accompaniment by the Principle — is a stranger to Saset. And that's precisely the common mistake of beginners: "I want to peek into the Duat, see what it's like, have a conversation with my great-grandfather." This isn't work — it's tourism, and Saset doesn't permit tourism. The priest's work lies in the Akhet and in the border zone of the Duat, on the escorting route. Outside the route — stay out. Here one popular misconception should immediately be cleared up. Many

people have this image: "a person decided — tried — entered the Duat and went insane." This isn't how it works. The Duat is not an open door into which you can accidentally stumble. It's a guarded structure with a multi-stage filter. Entry unfolds like this: ► First checkpoint — Saset at the threshold. ► Further — gates, and at each gate its own guardian with its own name. To pass, you must know the guardian's name, the name of the gate itself, sometimes — the name of the doorframe-guardian and the lintel-guardian. This isn't a literary figure: chapters 144–147 of the Book of the Dead are literally a passing protocol — a long list of names that must be spoken. ► Without knowing the names the guardian doesn't respond, the gates don't open, and the person physically doesn't enter. He stands on the threshold, runs into a blank wall and doesn't understand why it "isn't working." 115

#### TELIM MAAT

Therefore a person doesn't accidentally end up in the Duat. A self-styled tourist without preparation doesn't enter even the first hour. This is the structural protection of the system itself. The rule is simple: into the Duat — only with a task and only with the Principle. Summary scheme: Ta (land of the living) | Akhet | ←

priest's zone, main work | — THRESHOLD (Saset) — |  
Border zone of Duat | ← priest's working route: | led Mute to the  
door of the Hall | and retreated by the same path | Hall of the  
Two Truths | ← living person doesn't enter normally |  
(exceptions: initiation and | addressed invitation from Principle) |  
Deep layers of Duat (12 hours of Ra, Fields of Iaru, etc.) | ← not  
the territory of the living priest

The priest of Anubis works in the band "Ta — Akhet — border zone of Duat to the door of the Hall." Into the Hall and deeper — no, except for special modes. This is the working geometry of his service.

116

#### BY THE SOURCES: WHERE THE PRIEST

#### NORMALLY GOES

Here I want to go through this map once more, but from the other side: not "how it's organized" but "how we know this." Because in modern esotericism it's customary to say "the teacher said" — and that's that. With the Egyptians it's different. Among the Egyptians almost every assertion has a text, and often more

than one. I always cross-reference with texts myself, and I advise you to do the same. This eliminates 80% of disputes and exposes 80% of impostors. Below — what is directly witnessed in the sources as "places the priest visits," and what isn't there.

PHYSICAL PLACES — WHERE THE PRIEST GOES IN THE  
BODY

► THE WABET / PERU-NEFER — the embalming workshop, the "place of purification," the "beautiful house." Here the hm-ntr n Inpu (priest of Anubis; "Inpu" is Anubis — the Egyptian name of the god; the "Anubis" familiar to us is a later Greek transliteration) and the kheri-heb (lector-priest) work. This is the workplace where they spend days and nights throughout the entire embalming cycle (classically — 70 days). Sources: — Embalming Ritual: Louvre Papyrus 5158 + Cairo Papyrus 58027 (combined text, reconstruction by Sauneron-Birts 1972, Goedicke 1986). — Iconography of the Theban necropoleis (TT, Theban Tombs): embalming scenes — for example, the tomb of Tjunefer, the tomb of Amenemope. 117

— Herodotus, *History*, II.86–88 — an external ethnographic account by a Greek witness; few technical details, but confirms the existence of a specialized workshop and a specialized caste. ► THE TOMB AND PHYSICAL NECROPOLIS. The priest enters here both for burial and for regular memorial rites (the Wag-festival, the Beautiful Festival of the Valley, the Heb-Sokar festival). Sources: — Pyramid Texts, Dynasties V–VI. This is the earliest corpus of funerary formulas — what the priest speaks at the body and in the tomb. — Coffin Texts, Middle Kingdom — expansion and democratization of the same system. — Book of the Dead (Pererem hru, "Going Forth by Day"), New Kingdom — standard navigational kit. — Stelae and autobiographical inscriptions on tombs — describe priestly participation in the burial of the owner. ► THE TEMPLE AND HOUSE OF LIFE (Per-Ankh). This is the temple "laboratory" and library. Here ritual texts are stored and copied, including those on embalming, on protection from Apep, on escorting. Here the priest learns; here incubation practices often take place as well (see below). Sources: — Salt Papyrus 825 (BM EA 10051) — description of the House of Life and its functions. — Stelae and inscriptions in the temple complexes of Edfu, Dendera, Karnak mentioning Per-Ankh.

SUBTLE ZONES — WHERE THE PRIEST ENTERS BY  
CHANNEL

► THE AKHET — the primary work layer. The priest "goes forth as an Akh in the Akhet" (the formula *pereru em hru* — which gave the Book of the Dead its name). Sources: 118

EGYPTIAN MYSTERIES — 3

— Pyramid Texts: formulas of going forth and transformation (chapters 213–222, 247–253 in Sethe's numbering etc.). — Book of the Dead, chapters 1, 17, 18 — foundational texts of going forth and transformation. ► THE AKHET/DUAT BOUNDARY AND RECEPTION ZONE. The very strip where Saset stands, and where the priest leads the Mute under escort. Sources: — Book of the Dead, chapters 144–147: description of the gates of the Duat and their guardians. The priest leading the Mute in effect recites the text of these chapters — names the guardians, passes through the gates. — Book of the Dead, chapter 125 — the "negative confession" and approach to the Hall of the Two Truths (doesn't enter inside, but leads to the door). — Book of Gates, Hours 1–2 — reception geometry. ► THE FIRST AND SECOND HOURS OF THE DUAT (Ureret, Uernes). Where one enters during the escort up to the door

of the Hall. Sources: — Amduat (Imy-Duat), Hours 1–2. The most complete version — in the tomb of Thutmose III (KV34); later reproduced among pharaohs of Dynasties XVIII–XX. — Book of Gates, Hours 1–2.

TARGETED LAWFUL ENTRIES DEEPER — WITH THE  
PRINCIPLE'S AUTHORIZATION

These cases are described in the sources as exceptions, not as the norm. ► THE ABYDOS MYSTERIES OF OSIRIS. Priests dramatically re-enact the death and resurrection of Osiris. This is a form of supervised, controlled entry into the posthumous program. Sources: — Stele of Ikhnofret (Berlin 1204), Middle Kingdom, Dynasty XII, reign of Senusret III. This is the only direct account by a participant. 119

TELIM MAAT

— Dramatic Ramesseum Papyrus — fragments of a ritual drama. ► THE MEMPHITE MYSTERIES OF SOKAR. The Heb-Sokar festival, 26th day of the month of Khoiak. The priests of Sokar ritually enter the zone of Rosetau (4th hour of the Duat) — the desert-cave zone. Sources: — Texts of the Khoiak festival in

the temples of Dendera and Edfu (Greco-Roman period, but preserving archaic material). — Salt Papyrus 825 — partial overlap. ► INCUBATION PRACTICES. Sleep in the temple as a form of lawful entry into the border zone of the Duat. The priest or a seeker of answers sleeps in a special chamber of the temple; the answer comes in a dream from the Principle. Sources: — Carlsberg Papyri — especially XIII and XIV, on dream interpretation. — British Museum Papyrus 10683 — dream interpretation. — Pilgrims' graffiti in the Serapeum of Saqqara and in the temples of Imhotep — a mass phenomenon in the Hellenistic and Roman periods. ► THE PRIESTHOOD OF ANUBIS IN THE NOME OF DJEDU-ANUI. A description of what specifically the priest of Anubis does in the temple and which zones he covers. Sources: — The Jumilhac Papyrus (Louvre E 17110), Greco-Roman period. Late in recording, but preserved archaic material on the cult of Anubis. One of the key texts for our line — I recommend reading it whole; translations by Vandier (1961) and more recent ones exist. ► HESEF-APEP. The ritual operation against Apep. The priest acts on earth, the effect — in the 7th hour of the Duat. The priest himself does not go there physically; he works by channel. Sources: — Bremner-Rhind Papyrus (BM EA 10188), Late New Kingdom. Contains the "Book of Overthrowing Apep" 120

— four long liturgical sections. — Parallel fragments in the temple archives of Edfu.

121

#### WHAT ISN'T IN THE SOURCES

This must be stated directly, because modern esoteric literature often blurs this. ► There is no tourist-priest in the Duat. All witnessed entries are operational: escorting, mystery re-enactment, incubation, ritual operation. "I meditated and ended up in the Hall of the Two Truths to look around" — this doesn't exist in the corpus. ► The priest of Anubis passing through the 12 hours of Ra as a standard practice doesn't exist in the sources. The 12 hours are the solar program, Ra's route. The priest of Anubis *\*knows\** it (useful to know the map) but doesn't *\*travel\** it as an operator. That's a different shift and a different role. ► "Conversation with an ancestor in the Duat" as a practice isn't described in the sources. Contact with an ancestor in the Egyptian system is a rite at the tomb (memorial offering, recitation of formulas, address to the Akh) — meaning it works *\*through\** the boundary, not beyond it. The priest remains on his side, the ancestor on his, and contact

flows through the channel held by the Principle. ► "I bargained with Maat to reduce the weight for my loved one" — this doesn't exist anywhere. The pans are incorruptible. If anyone tells you this as personal experience — it's either imposture, or they did something, but not what they think. ► "I freed a soul from Ammit" — no. Ammit devours finally; what Ammit has devoured doesn't return. This isn't an intermediate instance from which one can pull someone out.

122

#### MY STORY — THE DREAM ABOUT GIZA

Before moving further, let me tell a personal story. Without it what follows sounds like a set of terms; with it — it comes alive. The dream came many years ago, when I still had no system. At that point I didn't even know precisely how the word "Duat" was spelled. But I remembered the dream very clearly. I was standing at the base of an ancient Egyptian pyramid. The stones under my feet were warm — not the way things are in a dream, but the way they are in life, like a sun-heated slab under a bare foot. The sun was genuinely heating. And in that same dream I found the place of my burial. It was not far from the pyramids, and in my heart I

understood: here, several thousand years ago, was buried the "I" who was then me. And with this knowledge came another: life is not limited to one episode. At the time I didn't quite understand what to do with this. I wrote down the dream. Continued to live. And only much later, when I already had a system and had teachers — including Anubis — did I analyze this dream by its components. And what emerged was this. Geodesically and by description, this was the Western Necropolis of Giza. Not the Eastern (where the tombs of royal relatives are), not the pyramid field itself, but specifically the western segment — where the mastabas of the priests and officials of the Old Kingdom were located, those who maintained the cult of the king. The period — the Fourth Dynasty, the time of Khufu (the same one to whom the Great Pyramid belongs). The profile — one of two options: — Wab priest (uab) of Anubis, that is, the "pure" priest in his necropolis service; — or Imy-khent (imy-khent) — overseer of the necropolis, responsible for order on the territory and maintenance rituals. 123

TELIM MAAT

Both are necropolis priests. Not high priest. Not great mage. A modest, narrow-specialized position: ensure that everything on the territory is done correctly. Feeding of Ka, cleanliness of tombs, offering tablets, the rhythm of monthly rituals, protective formulas at the entrance. From this recognition through the dream I drew two conclusions that were very important for me. **FIRST CONCLUSION.** The necropolis is not a "new subject for me." It's an old subject. I worked in it thousands of years ago. And my Ba remembers this place. When in the dream I first "found" it — it wasn't a discovery, it was recognition. A home not returned to for four and a half thousand years, and which nevertheless was not forgotten. **SECOND CONCLUSION.** If such recognition arises in you — don't ignore it. Dreams in which you infallibly know an unfamiliar place, dreams with warm stone underfoot, with a specific light, with figures in certain clothing — these are often the work of Ba returning to its own memory. Not to someone else's, not to a collective one — to its own, from a past life. I'll return to this topic in Part 3, when I talk about burials and what "house of Ka" means. Here I'll say only this: my personal connection with Giza and the desire to do necropolis work is not intellectual curiosity. It's a return to function. And when I speak of the work of the priest of Anubis at the necropolis — I speak not from theory,

but from what some part of me remembers about how it's done, even before I began to study. And this is a separate thread I want to bring to your attention. Among those reading this book, there are certainly several people with similar recognition. Maybe not Giza, but Thebes. Maybe Abydos. Maybe not Egypt at all — Tibet, Greece, Celtic burial mounds. If you had such a dream, after which you could not simply continue living as before — there is a good chance you have a past in this work, and it manifests through unsolicited access to the Akhet. This is both hard and simultaneously a resource: hard because it comes without consent; a resource because you have skills that an ordinary person doesn't have. But about that — later. For now I'll return to the structure of the necropolis itself.

125

#### WHO LIVES IN THE AKHET

Since we've established that the Akhet is our work zone, let's examine who we encounter there. I'll speak about the Akhet layer in general, not only about the physical necropolis, because the Akhet is broader than a cemetery. The Akhet exists in every house where someone has ever died. In every hospital. In every old

neighborhood. On roads where accidents happened. Some Akhet is thin and nearly empty, some is thick and densely populated. I'll list the main categories of inhabitants. MUTES OF ALL TYPES. Part 1 was entirely about them — I won't repeat. Fresh, old, degraded, dangerous subtypes (Mute-khezer, dense hissers, opportunists in places of death concentration). At a large necropolis you'll encounter all types at once, and often intermingled. This is the main population. FRESH DEAD — a separate category that partially overlaps with Mutes but isn't reducible to them. These are those who died literally a few days ago and are still in transition. They aren't yet Mutes — they're on their way. Some are passing normally, some are starting to stick. If you catch them in time, the transition goes better. This is the most grateful category to work with. More detail in Part 4. SHUIT SHADOWS. These are no longer "the whole person," but one of his components. Remember, in Part 1 I said that Egyptians had five components for every person: Hat, Ka, Ba, Ib, Ren — plus the shadow Shuit. So if a person departed normally, the Shuit shadow gradually fades. If not normally — it can remain as a separate fragment and continue to exist on the territory where the person lived. The shadow has no personality. It remembers only what the person did — 126

behavioral pattern, route, habit. At necropolises you'll see these shadows as repeating images: the same silhouette sitting on the same bench; the same figure walking a certain alley every morning. They themselves are not dangerous — but a place with many of them becomes very strange. POSTHUMOUS HEKET-ISFET. This is a different league. Heket (heka.t) are those working on the side of Chaos (Isfet). Those who during life engaged in dark practices and after death didn't go to judgment, but remained in the Akhet as Mute-practitioners. I partially analyzed them in Part 1 (Mute-khezer seeking an employer). But there are also older forms — those who practiced, for example, at the beginning of the 20th century, and still sit in some old neighborhoods, carry on "their work," seek students among the living. At necropolises they particularly love settling at the graves of those they can use (for example, at fresh suicides' burials or at graves of the irreligious — there the seams are open there). ELEMENTAL PLACE-SPIRITS. This is an entirely separate category. They have nothing to do with human death. They are resident-beings of the territory — what in Slavic tradition would be called the "master of the place," in Celtic — "genii loci," in Japanese — kami of a specific mountain or

stream. Necropolises often have their own such resident-master. He is not a Mute, he is not a guardian from Anubis, he is his own thing. Often older than the necropolis itself. With such beings one must greet when entering, and respect when working. More detail in the section on guardians. All these categories live in the same physical space but in different "layers" of the Akhet. When the priest enters the territory, he sees them simultaneously — the way we in ordinary life simultaneously see people and dogs on the street, without confusing one with the other. This is developed through practice. At first everything flashes into one mass, and it seems "something scary is there." Then you start to distinguish.

127

#### PHYSICAL ACCESS POINTS

The Akhet can be entered from anywhere, but in real practice there are points where this is done more easily. And there are points where it must never be done. I'll list the main ones.

#### LEGITIMATE ACCESS POINTS

— Cemetery gates. Any of them, not necessarily the main entrance. The main thing is that this should be a boundary: "here the territory of the dead begins." The gates are the "door" at which a guardian stands, and through which one should greet him when entering. Say hello. — Burial places with a known name (not anonymous ones). If among your kin or close ones there is a specific person, you go to him — and through his grave you enter the general layer. — Old churches and chapels on cemetery grounds. They have a separate channel into the Akhet, much denser than the ordinary. — Relics in your home. An old photograph of a deceased person, one of their objects, a book — this is a micro-portal into the Akhet of a specific person. You can work without going to a physical cemetery. — Places of mass death that became memorials. These are usually heavier than ordinary cemeteries, and I recommend working with them only for experienced priests.

128

EGYPTIAN MYSTERIES — 3

POINTS TO AVOID OR ENTER WITH RESERVATIONS

These four types of places I put in one list, but the tone is different for each. Not all are equally dangerous, and the reasons to "avoid" are also different. I'll break them down step by step. ►

SEMI-ABANDONED CEMETERIES WITHOUT A KEEPER — a working situation for a prepared priest, not a catastrophe. Especially if there are smashed graves and broken crosses — this means the protective contour was torn, the master left or weakened, and whatever happens to be around has moved in. What can live there: old unescorted Mutes (peacefully disoriented but sticky — you'll leave with a rider if you go without protection), a self-styled "master" from among the particularly stubborn deceased (a usurper, holding the locus as his own, negotiations needed as with a usurper — respectfully, but without acknowledging rights), minor entities from neighboring layers moving in on the free territory. Sometimes — traces of old rituals that continue to operate in idle mode. A prepared priest will enter here, work and make the place cleaner. An unprepared one will leave with a guest on his shoulder and spend a week figuring out why he has a headache and strange dreams. Therefore the rule is not "can't go here" but "don't go here without preparation and without a protective contour." ►

PLACES OF MASS SUICIDE, SELF-IMMOLATION, RITUAL KILLINGS — real high danger, avoided until one has grown to a

separate class of task. The fear here is justified. What's there: — Concentration of Mutes with unprocessed trauma. Many in Mutekhezer mode, cyclically repeating the moment of death. This isn't malice, it's stuck pain, but it's heavy and contagious — hits empathes hard. — A traumatic imprint of the place itself. This isn't an entity, it's a "recording" that replays the scene. A sensitive person will read it, and it will play inside them for some time by itself. — A bound entity, if the killings were ritual. Such places have a specific being installed there, and it's registered there. Removing it — a separate task, not for a passerby. — An energetic groove, if the event was Apep-level. Apep himself leaves right after the event, he isn't there, but the groove he cut remains, and through it the next visitor can enter more easily. This isn't a resident, it's infrastructure for an unwanted guest. One enters here not as "a priest who completed basic training" but as a priest with a specific task and specific accompaniment — and usually as part of a group. A solitary person doesn't go there. ► PLACES OF AN ACTIVE DARK CULT — avoided, but not because of entities but because of people. They're visible by their remnants: candles of a specific type, animal bones, drawn signs, sometimes traces of blood, sometimes specific instruments. The main "residents" here are not entities but the practitioners themselves. Entities are a derivative.

What is actually dangerous: — The practitioners themselves may return and notice that someone was at their site. If it's a serious group — they have ways to find out who, and to respond. This isn't mysticism, it's craft. — Entities bound by them, left to guard. — The channel on which they work. If the channel is to Set's side — it's hard but negotiable. If to Apep — it's a minefield. The main reason to avoid is the unwillingness to get into conflict with a practicing group. This is a political risk, not an occult one, and it's quite this-worldly. ► PLACES WHERE ANUBIS DOESN'T OPEN — this isn't about fear, it's about jurisdiction. The simple principle here: you're not at home. 130

### EGYPTIAN MYSTERIES — 3

Empirical check: you enter, address Anubis, and receive no response — neither a feeling of presence, nor even a slight "cold at the nape of the neck" by which contact is normally verified. This means: this method cannot be used for work here. What this could be: — Territory of another living Principle. An ancient sanctuary, a local deity, a foreign cult in a closed form. Anubis doesn't open not because he's afraid, but because this is someone else's house. To enter and begin working by one's own method — is tactless, like

reading your own formulas in someone else's church. — Territory of Set. Anubis works there in a limited mode, because Set is a lawful part of the Maat-system and has his own zones. Not dangerous, but a different method is needed. — A "burned out" territory. There was a strong cult here, it was knocked out, traces remain, nobody living is present, access is closed. — A zone of chaos not formed by a Principle. This is already unpleasant, because there is neither master nor law. But such zones are rare, and they're usually visible from a distance. The signal "don't work here" in this case is not "something scary lives here" but "the instrument isn't plugged in." This is like trying to use an electrical appliance where there's no outlet. Not dangerous in itself — useless, and it throws off calibration. Remember: the correct entry is always a conscious entry. "Happened to be at the cemetery and decided to work" — that's not work, it's rough intrusion, and it can come back to haunt you.

Every necropolis has guardians. And this is the second most important part of this Part — after the Akhet/Duat distinction. If you entered the territory and didn't greet the guardians, you're a trespasser. A trespasser in the Akhet is not the same as a trespasser in the physical world. Here the violation is registered and remembered, and on the next entry you'll be received accordingly. Every necropolis has three-level guardians. I'll describe each level.

FIRST LEVEL — ANUBIS. Anubis is the principle of the necropolis as such. Not the guardian of a specific cemetery, but the very fact that any territory of the dead has laws, and these laws are upheld by him. Wherever you come — Russia, Egypt, Greece, Brazil — and whatever local necropolis you see, Anubis is there as a Principle. Under different names, with different local packaging, but as a function — he. This means that addressing Anubis works at any necropolis, regardless of cultural background. The spoken name of Anubis opens a legitimate channel for priestly work. This is the first and main safeguard. The minimal address formula, useful to know by heart and which activates in three seconds: "Anubis, I am here on work. I am your priest. Receive me." This is the shortest variant, the core. Say it — clearance obtained. But clearance alone is not enough for quality work: you're standing behind the threshold and see nothing. Therefore in real practice 132

the formula expands to four requests, each with its own function: "Anubis, I am here on work. I am your priest. Receive me. Open my sight so I may see. Open my boundaries so I know where I work. Open my door so I may enter." Let me break down why each line is there. 1. "Receive me." — this is clearance. You declare yourself as one of his own and ask to be recognized. Without this Saset and the guardians don't distinguish you: to them you're still "just another living person at the threshold." 2. "Open my sight so I may see." — this activates working perception. Without this request you'll enter blind. You'll feel something vague, without distinction, without being able to name what's in front of you. The request activates what in the Book of the Dead is called "the opening of eyes and ears" (chapters 21–22): the priest receives the ability to see and hear what pertains to the work, and to not see the extraneous. The second part is key: a filter, not maximum throughput. 3. "Open my boundaries so I know where I work." — this is the map. Where is my zone of responsibility on this territory, where is someone else's, where is the threshold of the Hall, where is off-limits. Without this request the priest easily moves beyond

his frame — out of curiosity, by momentum, in pursuit of something interesting — and then spends a long time returning with losses. With this request, boundaries emerge as a feeling of a "wall": don't go further. 4. "Open my door so I may enter." — this is the actual passing of the threshold. After clearance, sight and map — entry happens. The door at each place is its own: somewhere it's a feeling of a "click," somewhere — the sound in the ears changes, somewhere — internally the noise level "drops," as if you entered a building from the street. By this feeling you understand that you're inside, not outside. All four lines can be said either in sequence, or one by one — with a pause between each, waiting for a response to each. The second variant is slower but more precise: you immediately feel at which line the system responded and at which it didn't. If, for example, you said "receive me" — cold at the nape came — but for "open my sight" nothing shifted, this means clearance was granted but sight is not being opened today. This is diagnosis, and it's important to hear. If there's no response at all, to any line — stop, exhale, check your state, repeat once. If silence again on the second try — turn around and come another time. This isn't a "failed attempt," it's simply not today. This isn't a full Heka, it's the working minimum. The complete entrance Heka with all epithets of Anubis, with the

address to Saset, and with the exit fixation — is a separate construction; I'll analyze it in Part 4 (practical contour). But even these four lines alone already raise the quality of entry by an order of magnitude compared to silently "just showing up."

SECOND LEVEL — MASTER OF THE NECROPOLIS. OR  
"THE OLD ONE."

Every specific territory — every specific cemetery, every specific neighborhood, every specific house where someone once died — has a local guardian. This is no longer the Principle but a specific

entity. Often very old, sometimes native to this place, sometimes arriving later and establishing itself. In the Slavic tradition such a master is most often called "Ded" (Grandfather). In some cases — "Khozain" (Master), "Elder." The name is a formality; the function matters: this is the one who watches over order on the specific land. Not Anubis in his global function, but a specific guard of a specific yard. "Ded" is an image found among bearers of the most diverse traditions and has a characteristic profile: every such territory has someone older than all the people lying there combined. Not God, not a nature spirit, not a Mute —

someone separate. Old, calm, heavy. Not aggressive — but demanding. In such places one feels the want to greet. If you don't — things start to go wrong. 134

EGYPTIAN MYSTERIES — 3

The greeting should use the words "Master" or "Ded" (Grandfather), depending on what flows better for you. Minimal formula: "Master of this place, I have come with work. I respect your land. Let me pass, and I will leave cleanly." This isn't magic, it's courtesy. Just as entering someone else's yard you don't immediately start doing things there, but first inform the master. "Ded" cannot be ignored. This, by the way, is a typical mistake of esoteric people who have read books about Anubis and decided that "one Anubis is enough." Anubis is the Principle. Principles don't cancel local rules. Local rules are handled through the Master of the territory. "Ded" comes in different kinds. At old rural cemeteries — usually friendly, old, solid. At urban ones — drier, more pragmatic. At places of mass deaths (for example, on territories of former concentration camps) — can be heavy and unfriendly toward visitors. This too must be sensed and considered.

THIRD LEVEL — THE FOUR SONS OF HORUS. This is already a special protective construction that the priest summons himself. They don't "live there" — they are called to the corners at the moment of work, and this is a serious protection used when the work planned is non-trivial. The Four Sons of Horus are four protective principles, each responsible for its direction: — Imsety (south, human form) — protection of the Ib (heart); — Hapy (north, baboon form) — protection of the lungs; — Duamutef (east, jackal form) — protection of the stomach; — Qebehsenuf (west, falcon form) — protection of the intestines. In funerary practice these four principles protected the internal organs of the deceased, placed in the canopic jars. In the living priest's practice they are positioned at the corners of the work space as four guard posts. This creates a "clean square" within which the priest works. 135

#### TELIM MAAT

When is this needed? Not every time. For routine work (commemorating a specific person, simple psychopomp escorting) Anubis plus the Master is sufficient. The Four Sons of Horus are summoned when: — work at a mass burial; — work with an old Mute-khezer (dead magician); — work on territory with an active

Isfet presence; — work with one's own family line, where there are many unprocessed deaths and there's a risk something incidental may be drawn to you during the operation; — any work before which you feel a "twinge" and it seems ordinary protection isn't enough. Summoning formula (short): "Imsety — to the south. Hapy — to the north. Duamutef — to the east. Qebehseuef — to the west. Guard the boundary of my work." After the work — release formula: "Sons of Horus, I thank you. Return to Horus, to your places." This is, again, the minimum. The complete formulas are in the Pyramid Texts and the Book of the Dead; in Part 4 I'll give more developed versions for specific cases. But even the minimum works, if spoken in the right state. Summary once more: three levels of guard. Principle (Anubis) — always. Master of the territory (Ded) — at every specific land. Four Sons of Horus (at the corners) — for serious work. In normal practice you use the first two constantly. You turn to the third as needed. You never work without addressing the guardians at all.

136

MERESGERT — AN EXAMPLE

OF A TERRITORY GUARDIAN

To make clear what "Master of the territory" looks like at full scale, let me describe Meresgert. This story is worth knowing for everyone who works with necropolises — it shows how seriously Egyptians took local guardians. Meresgert (mr-sgr, literally "she who loves silence") was the cobra-guardian of the Western Necropolis of Thebes. This was the territory that housed the Valley of the Kings, the Valley of the Queens and numerous mastabas of the nobility. That is — one of the densest necropolises in all of ancient Egypt. And this territory had its own mistress. Meresgert was depicted as a cobra sitting on the summit of the local mountain (which loomed over the necropolis). She was called "Mistress of the West," "The Silent One," "She Who Loves Silence." The priests, craftsmen and artists who worked in the Valley of the Kings (a prestigious guild, the village of Deir el-Medina) considered her the direct patroness of their work. They built her small shrines at the entrance to the work zone, made offerings, and carved prayers to her on the walls of their own tombs. And — what is interesting — we have preserved prayers of workers to Meresgert in which they describe her as punishing violations of silence and improper behavior in the necropolis. One of the texts (the Stele of Neferabu, Ramesside period) is essentially a confession: "I was careless. I said what I should not have said. Meresgert heard and

punished me with illness. I repent. Forgive me, Mistress of the West, accept my clean speech and lift the punishment." That is — a literal acknowledgment that the protocol was violated, punishment was received, asking forgiveness. This is very telling. The Mistress of the territory was not an abstract god from distant myths — she was an active 137

#### TELIM MAAT

agent whom the workers felt daily and respected. If you work at a modern necropolis — it too has its own "Mersegert," only in a different local packaging. Sometimes this is a female figure, sometimes male, sometimes not obviously personified at all (for example, some special tree on the territory, or an old well, or a specific corner of the cemetery "you can't walk through"). Your task is not to guess the name of the local Master (often this isn't even necessary), but to acknowledge his existence and enter with a greeting. Whoever he is — Mersegert, Ded, the cemetery Master — he will notice that you acknowledged him, and this removes 80% of possible entry problems.

## PROTOCOL FOR ENTERING

### THE CEMETERY

Now specifically: how to enter. This isn't a theoretical question, and mistakes at entry are the most costly, because afterward you drag the consequences through the whole work and back home. So here is a short sequence of actions, by which I work myself and which I teach.

139

### BEFORE LEAVING HOME

► Wab — short, but done. Shower with natron, clean clothes. Without alcohol and without a heavy mood. If you're in inner turmoil — don't go; the cemetery reads this instantly, and the Master doesn't like murky guests. ► Put a coin in your pocket. Any one — preferably metal, ideally from your own country, not a souvenir. More on this below. ► If going with a specific task — formulate internally why you're going: "going to grave X to carry out the next work in the forty-day program"; "going for great-grandfather's anniversary"; "going to help a close friend with a

fresh burial." Vague "well, I'll just walk around" — doesn't work at the cemetery; they either won't quite let you in, or they'll let you in with a penalty.

140

#### AT THE ENTRY GATES

► Stop. Don't "slip through" the gates, but literally pause for a second or two. ► Greet internally. Minimum: "Master of this place, I have come with work. I respect your land. Let me pass, and I will leave cleanly." If you already have your own contact with the Ded — in words he responds to. If you're just starting out — this formula is sufficient. ► Place a coin. At the gate, at the first fence, at the first stone — where it's clearly visible that this is "the entrance." Don't bury it, don't hide it — leave it in a visible place. This is the material confirmation of the greeting. Consider it something like a "ticket to enter" someone else's household. Why a coin — that's a separate question. Among the Egyptians at their historical necropolises they left bread, beer, incense, later — oil; in the Greco-Roman period coins appeared at the shrines of Meresgert and similar territory mistresses. The principle is one: a material gesture of acknowledgment, not rhetoric. At a modern

Russian/Ukrainian/Belarusian cemetery this principle took the form of a coin — and the Ded accepts this form, because it's embedded in local tradition and is read unambiguously by him. The coin shouldn't be a "sacrifice" in the sense of "I'm giving something valuable." It's a sign that you remember this is his land. Therefore the denomination doesn't matter — five hundred rubles or ten kopecks work equally. The act itself is what matters.

141

#### INSIDE THE TERRITORY

► Walk calmly. Don't talk out loud unnecessarily, don't play music, don't eat on the go — this is a territory of silence, and the Ded dislikes violations of silence (see the Neferabu stele episode).  
► Don't leave the paths without necessity. Every grave is someone's place, and stepping on someone else's burial is the same as entering someone else's house without an invitation. ► Don't step over fences, stones, flowers. Go around. ► If you need to work at a specific grave — approach it, briefly introduce yourself to the deceased ("I am X, I came on such-and-such business"), and only then begin work. Without introduction — the deceased considers you a stranger, and the channel will be thinner. If something non-

material approaches you on the territory (a subtle presence is felt that doesn't relate to your specific task) — don't engage. Internally state: "I'm not here for you. I'm on my own work. The Master knows why I'm here." And continue. The Ded, if you entered correctly, keeps such things at bay — this is part of his function.

142

#### ON EXIT

► Stop at the gates again. ► Say farewell internally: "Master, I thank you. I am leaving, taking nothing extra with me, leaving nothing of mine here." ► If possible — on this same or the next visit to the same territory, place another coin: this time as "thank you for the passage." This isn't a required measure, but if you regularly work at one cemetery — the relationship with the Ded becomes even and stable. Priests who work at one necropolis for years usually develop a kind of "account": they periodically bring a coin or leave incense at the entrance, not tied to a specific visit. This is normal practice. ► If you're leaving after heavy work — mandatory: wipe your shoes at the exit fence (not on the territory,

but already after it, symbolically past the threshold). The subsequent wab — at home, as usual after a necropolis: long, with natron, with change of clothes.

143

#### WHAT NOT TO DO

► Don't photograph unnecessarily. If you photograph — only your own (your grave, your work), not others'. ► Don't take anything material from the territory. No "souvenirs": a pebble, a twig, a piece of ribbon from someone else's grave. This is the removal of something belonging to another, and it carries both an attachment and the Master's claim. ► Don't leave personal belongings. Wallet, keys, phone, documents — must not be "accidentally forgotten" at the cemetery. If this happens — return and retrieve, separately thanking the Master for not keeping it permanently. ► Don't swear. Not aloud, not internally. If you slipped — internally apologize to the Master, continue work with composure. ► Don't come to the cemetery in a state of alcohol or chemical intoxication. This isn't a moral rule, it's technical: you

become permeable as a sieve, and the Ded can shut you out from the territory for months ahead, and then it takes longer to sort out than not drinking.

144

#### WHEN ENTRY IS REFUSED

It happens that you enter the cemetery — and right at the gates you feel "not letting in." Heaviness in the chest, a strange sense of "not today," unreasonable anxiety, physical resistance of the step. This is a signal from the Master: today he doesn't receive you. Causes can be several: your own channel isn't in shape (after a quarrel, after poor sleep, after heavy food); something is happening on the territory you're not being let into (a fresh burial with a complex family picture, someone else's work, a conflict among the dead); you came at the wrong time according to the calendar (some days are locally unfavorable — for example, the anniversary of a large incident on this territory). What to do: ► Don't push. Turn around, step back ten paces, honestly ask yourself: "Do I really need to be here right now?" ► If the task can wait — postpone by a day. ► If the task is urgent (need to manage before the fortieth day, etc.) — try entering from a different side of the cemetery (not the

main gate but a side entrance), and again do the entry with greeting and coin. Sometimes it works. ► If this doesn't work either — perform the task from a home attachment point, not on-site. Through an attachment Anubis's channel also opens; physical presence at the cemetery is useful but not required for all types of work. Never argue with the Master. He's at his own home, you're a guest, and if he didn't receive you today — he has his reasons, which you may not know.

145

#### IF THE CEMETERY IS UNFAMILIAR

Sometimes work brings you to a territory where you've never been. Then: ► The first time, enter without a task, just to get acquainted. Enter, place a coin, quietly walk through the central part, greet the local general feel, exit. This is a "courtesy visit." The Master remembers you as new but respectful. ► Only on the second or third visit — begin work. ► If the work is urgent and there won't be a second visit (you're in another city, no time) — at the entry use a longer formula and place a more prominent coin (not one but a couple). This is a sort of "excuse me for coming without introduction, I'm here on urgent business" — and it's read that way.

This protocol has been used in living practice for decades. It's simple, but that simplicity is what gives it reliability. Most problems beginning priests have at cemeteries are not because they're "weak," but because they entered silently, without greeting and without a coin — like walking into a supermarket.

146

#### THE NECROPOLIS PRIEST —

#### RECONSTRUCTION AND MODERNITY

Now let's talk about who works on this territory. That is — about ourselves, if you've decided this work is yours. I'll start with a reconstruction of how the necropolis priest looked in ancient Egypt, because we need to ground ourselves in the source, not in our own fantasies. And only then will I say what from this construction is applicable now, and what isn't. In ancient Egypt "priest" is not a single position but an entire professional network with very fine specialization. In relation to work with the dead we have four main titles. HEM-NETJER EN ANUBIS (hem-netjer en Inpw) — "Servant of the God Anubis." This is the primary title for a priest whose main function is to work with the cult of Anubis as a

Principle: escort the dead, guard the necropolis territory, conduct embalming and accompanying rites. This is the base level. SEM-PRIEST (sm) — "Sem Priest." The narrowest specialization, known from the Opening of the Mouth rite. The Sem-priest is the one who directly performs the ritual "animation" of the mummy before it is placed in the tomb: touches a special instrument (the adze, in Egyptian — "netjerti") to the lips, eyes, nostrils and ears of the mummy, speaking formulas that "restore" these organs their functions in the afterlife. Without the Sem-priest the Ka won't be able to receive offerings, the Ba won't be able to return 147

#### TELIM MAAT

to the body, and the situation ends in precisely the Mute we discussed in Part 1. KHER-HEB (khery-heb, sometimes "hery-heb") — "Lector," or "The One Who Holds the Scroll." The priest who speaks texts aloud — formulas, spells, prayers. In the Opening of the Mouth rite he stands beside the Sem-priest and reads the required text from a scroll. At the necropolis he works with written protection and escorting formulas. This is the function of "sound and word," which in Egyptian logic is critically important: a correctly spoken word is Heka (creative force), and an incorrectly

spoken one — on the contrary, destruction. WAB-PRIEST (uab) — "The Pure One." This is a condition requirement that became a title. The Wab-priest is one who has undergone ritual purification and at this moment has the right to touch sacred objects and work with subtle structures. In necropolis work the Wab-priest performs the technical part: sweeps the sacred space, pours water into bowls, lights incense burners, prepares the offering bread. This is the "lower" position in the hierarchy — but without it nothing works. In real practice the same person could combine several titles. For example, a hereditary priest from Deir el-Medina could be Wab in the mornings (when preparing the space), Kher-Heb during the ritual (when reading the formulas), and Sem occasionally (when performing the Opening of the Mouth for a specific mummy). This flexibility is important: the necropolis priest is not one function but a set of functions, of which a certain combination is relevant in each situation. In modern practice these titles have no formal force — no one will officially confer them on you. But their distinction is still useful, because they describe different modes of your own state. When you prepare the space and sweep it (physically or mentally) — you are Wab. When 148

you speak formulas — Kher-Heb. When you directly "animate" through touch and word — Sem. When you stand as guardian of the Principle on the territory — Hem-Netjer. I personally describe my practice as "Sem Hem-Netjer en Anubis" — meaning a combination of the primary function (Hem-Netjer) and specialization in the Opening (Sem). This isn't a title someone gave me — it's an accurate description of my working configuration, which in its time was opened to me through Anubis as "here is what you do."

149

#### FIVE FUNCTIONS OF THE

#### NECROPOLIS PRIEST

If we translate the Egyptian terminology into the language of working functions, the necropolis priest has five of them. I'll list them in descending order of application frequency in practice — that is, from what one does most often to what one does less often but with greater importance. **FIRST FUNCTION** — **PSYCHOPOMP**. Escorting the dead from the point of sticking to the Hall of the Two Truths. The most frequent operation. Whether

you work with the freshly deceased, with an old Mute, with a distant relative in dreams, with a found anonymous burial — the psychopomp function is everywhere. The technology of this work is Part 4. SECOND FUNCTION — GUARDIAN OF MAAT ON THE TERRITORY. The priest at the necropolis is obligated to watch that Maat's order isn't violated there. Not in the sense of "chasing drunks off the benches" — that's not his concern. But in the subtle sense: that unauthorized Heka work (dark practices) isn't being carried on, that large uncleaned layers don't accumulate, that Mutes don't remain indefinitely. If the priest sees a violation on the territory — he either eliminates it himself (within his capacity), or notes it in his journal (literally or mentally) and returns later with reinforcement. THIRD FUNCTION — PROTECTOR OF THE LIVING. The necropolis priest is not only a worker for the dead. He protects the living who enter the territory: visitors, relatives, gravediggers, sometimes children who wandered in by accident. If there's an active harmful Mute or Mute-khezer on the territory 150

hunting the living — the priest is obligated to address it. Not because he was asked, but because this is part of the service.

FOURTH FUNCTION — MEDIATOR MUTE ↔ PRINCIPLE. This function is subtle and not immediately understood. It's about the fact that the Mute cannot address Anubis himself — his perception is damaged. The priest becomes the translator: perceives the Mute's request ("what should I do," "where should I go," "help me") and forwards it to Anubis, and back from Anubis — to the Mute. This is the "channel" work I wrote about in Part 1: the priest is not a source of power but a conduit of the Principle's power to the one who cannot deliver it to himself.

FIFTH FUNCTION — KEEPER OF KNOWLEDGE. The rarest in application and the most important in substance. The priest passes knowledge on — to other priests, to students, into texts. Without this function the tradition dies. And this is precisely the function I am performing right now, writing this book. It's, by the way, obligatory — not "for those who wish." If the priest accumulated experience and didn't pass it on, his experience leaves with him, and the next generation starts from zero. This too is a violation of Maat — of a different, more subtle character, but a violation nonetheless. Of these five functions any practicing priest works in the first two constantly, in

the third — regularly, in the fourth — periodically, in the fifth — on long cycles. If you think the priest shouldn't do something from this list — your picture is incomplete, and it's worth completing it.

151

PRINCIPLES OF THE PRIEST'S WORK —

SIX OBLIGATORY ONES

In necropolis work there are several principles that operate as law. Not as "recommendations" — as law. Violating them is registered and has consequences, sometimes very serious ones.

FIRST PRINCIPLE — MAAT ABOVE ALL. This is the basic principle of the whole system. Maat — order, measure, justice. Every action of the priest at the necropolis must be checked against Maat: is this the right action at the right time in the right place? If even one answer is "no" — the action is better postponed. Concretely this means: you don't do "magic for effect," you don't "help" where you're not asked, you don't try to "better arrange" what Maat has already given its answer to. You are a working instrument of order. Not its author.

SECOND PRINCIPLE — PURITY AS A TECHNICAL CONDITION. This is a very

important principle, and it's constantly misunderstood. Wab (pure) in the Egyptian context doesn't mean "morally impeccable." It means technically clean, like a sterile instrument in an operating room. Not contaminated by physical and subtle impurities at the moment of work. What goes into technical purity: — Body washed before work. Not "in general" but before the specific entry onto the territory. — Natron on the skin or in a rinse — this is the basic ritual cleanser. Natron is a natural carbonate and bicarbonate of sodium, essentially soda. Salt is not natron and doesn't replace it: they have different functions and different effects on the subtle field. But salt can be added to natron — in a small proportion, as an amplifier — especially when working with heavy loci. In ancient Egypt natron was the foundation; salt was used separately and added pointedly. 152

#### EGYPTIAN MYSTERIES — 3

— Full food, without alcohol, at minimum 24 hours before serious work. — Absence of sexual contact for 24–72 hours before work (depending on the level of operation). This isn't a moral prescription but a technical one: the sexual act leaves a trace in the field that interferes. — Absence of blood (one's own and others') on

the hands on the day of work. Therefore, for example, women during menstruation traditionally don't enter the zone of active work — not because they're "unclean" but because during this period their Ka is actively engaged in its own cycle and isn't operating at full capacity. — Clean clothing, preferably white or light, without extraneous smells. Technically — that's all. No "sinless thoughts," no "renounce your passions" — that belongs to other traditions. Here — hygiene. Hygiene of body, field and state. THIRD PRINCIPLE — SILENCE ABOUT THE WORK. This is connected to the subject of Ren (name) and preservation of power. Telling others about your specific work with specific dead people, sharing the details of your operations, discussing them publicly — this destroys Heka. Ren loses power, the formula dissipates, effectiveness decreases. Here it's important immediately to distinguish two contours: external and internal. The external contour is random people, social media, public appearances, themed esoteric communities where "everyone shares experiences." In this contour the priest is silent about three things: 153

TELIM MAAT

— the names of specific dead people he worked with (you can say "one person" but not "such-and-such"); — the details of a specific operation (exactly what was done, in which words, in which gestures); — your own states and visions during the work (what states entered, exactly what was seen — this is not for a wide audience). In the external contour you can speak: — about principles (which is what I'm doing in this book); — about general patterns; — about your own experience in general terms ("I worked with such a case," "I had such an episode"); — about mistakes (your own and others' — without names). The internal contour is students in the lineage, verified colleagues, a mentor, the narrow circle in which real transmission of the craft takes place. Here the logic is reversed: what is closed in the external contour is transmitted in the internal one. Otherwise the craft cannot be transmitted. The student needs to be told in detail: — what states of entry exist and how they differ from each other (without a reference the student can't compare his experience); — which visions and signals belong to real work, and which — to self-deception, fatigue, fantasy (without this distinction a beginner will confuse one for the other); — exactly how you walked through a specific complex operation and what went wrong in it (this is what one learns from); — what the mistakes were, and at what cost they

came. This isn't a contradiction to the rule of closedness. This is the rule: Heka and Ren preserve their power while not diffused in the wide field. In the narrow field, between the priest and his student, between master and apprentice, transmission on the contrary strengthens the line. Closedness outward and openness inward are two sides of the same mechanism. Distinguishing the two contours isn't difficult. The external contour is everything that can end up in the hands of a random person. The internal contour is 154

#### EGYPTIAN MYSTERIES — 3

where you have a direct master-student or colleague-colleague relationship with mutual responsibility. If you're unsure which contour to place an interlocutor in — it's the external one. **FOURTH PRINCIPLE — DON'T TAKE ON THE FUNCTION OF JUDGE.** I already discussed this in the warning in Part 1. The priest is not a judge. The priest leads, escorts, protects, guards. But does not judge. Does not announce who is "worthy" of the Hall and who isn't. Does not "help Maat" in her decisions. Simply does his part of the work and steps back. **FIFTH PRINCIPLE — EQUIDISTANCE.** The priest works with different dead equally. With the rich and the poor, with the close and the unknown, with

those he likes and with those he finds unpleasant. This is hard — especially when working with your own family line. But this is precisely where the work goes: learning not to sort those you work with by personal sympathies. If you sort — you're not a priest, you're an emotional participant. That's a different role and different work. SIXTH PRINCIPLE — GRATITUDE TO THE PRINCIPLES. Every operation begins with addressing and ends with gratitude. Not "how well I worked" — but "thank you to Anubis for letting me through; thank you to the Master of the territory for allowing it; thank you to Maat for receiving." Without this — your *Ib* gradually dries up: you stop feeling through what you work, and begin to think you work "by yourself." This is a typical practitioner's disease, and it's best not to let it develop.

155

#### HOW THE NECROPOLIS PRIEST

#### LIVED IN ANTIQUITY

This sidebar is for those who want to understand how the function looked in daily life. Not "legendarily," but routinely. I draw on sources about the priesthood of the New Kingdom

(approximately 1550–1077 BCE, Eighteenth through Twentieth Dynasties), because for this period we have the best preserved records: the workers' village of Deir el-Medina, funerary stelae, administrative papyri, the tombs themselves. The main functioning necropolises were Thebes (the Valley of the Kings and the Valley of the Queens on the west bank of the Nile) and Memphis (Saqqara, Dahshur, Giza). The necropolis priests mostly lived not in the "cities of the living" but separately — between the city and the cemetery. They had their own villages, their own temples for preparatory work, their own utility rooms. Houses stood so that from the windows the western mountains (Valley of the Kings) or the desert (Giza) were visible. Daily they had visual contact with their place of work. The day of a necropolis priest looked roughly like this. MORNING (after sunrise): — Wab (ablution). Natron on the body, mouth rinse. — Morning rite at the temple statue: opening of the sanctuary, ritual address, morning offerings. — Breakfast — simple food (bread, vegetables, sometimes fish). — Receiving the "schedule" from the senior priest: which tomb to work with today, which ritual is being performed, what tasks the territory overseers have. DURING THE DAY: 156

— Journey to the territory. Greeting at the gates. — Routine work: cleaning offering tables, renewing offerings, checking the condition of the tombs (physically — no damage; subtly — no "leaks" of Mutes from poorly closed ones). — Active operations, if these are in the plan for the day. These might be: Opening of the Mouth for a new mummy (if embalming just completed); escorting a freshly deceased important person; protective rituals at the entrances to the Valley; renewing formulas on tomb walls. — Midday food break. IN THE EVENING: — Closing the territory. Farewell address to the Master. — Return to the temple. — Evening rite: closing the sanctuary, thanksgiving offerings. — Wab (purification after work) — mandatory. — Free time. Family, home, personal life. AT NIGHT: — Sleep was considered "second work." Dreams were recorded — for observation of the Akhet state and for assignments from the Principles. Priesthood was not a "free profession." It was a hereditary network with discipline more serious than the military. If a priest violated protocol — it was recorded, reviewed, punished, up to expulsion (which in that system meant social death). And, importantly: specialization in "difficult cases" existed. Not every priest worked with nameless unescorted dead; not every one — with mass burials (for example, after an epidemic or war). For such situations there were

experienced priests, to whom people turned precisely for their reputation. This was their working niche, and they spent decades in it. The modern analogue — a narrow specialist in medicine: one turns to them when the ordinary doctor can't handle it.

158

#### TWO TYPES OF PRIESTS

There were two main types of priests, and this division still works. TYPE ONE — HEREDITARY. A priest born into a priestly family and trained from childhood. His "clearance" is hereditary, through blood and through home education. This is the densest professional profile: from childhood he sees how his father works, by adolescence he knows the main rites, by twenty — already an independent operator. His strength — in discipline and experience accumulated over generations. Weakness — sometimes in the absence of inner fire; does things "because it's required." TYPE TWO — CONFIRMED BY THE PRINCIPLE. A priest who entered the function not through the family line, but through direct revelation — through dreams, visions, direct contact with the Principle that called him into service. Such a priest's clearance comes from Anubis himself, and this is often visible in how he

works. His strength — in a living connection and understanding. Weakness — in the lack of formal preparation; much must be learned on the go, sometimes — by learning from one's own mistakes. In ancient Egypt both types coexisted. The hereditary line ensured the system's stability. Those confirmed by the Principle — renewed it, introduced new techniques, sometimes became reformers. Now the hereditary line in pure form almost doesn't exist. The one that existed in Egypt was broken two thousand years ago. The one in Russian Orthodoxy (and it existed there too — priesthood across several generations is work very close to this, even if with different terminology) — was seriously damaged by the Soviet period. Therefore most modern priests are Type Two. Confirmed by the Principle, through dreams, through recognition, through personal experience. And this isn't "worse." It's "different." You don't have a thousand-year family discipline — but you have a direct connection that the Principle doesn't need to re-establish through your childhood. He addresses you directly as an adult. And your task is not to try to imitate the hereditary priest but to be who you became: a convert-priest, a first-generation priest. This is normal, and it works. From myself, for the record: I am Type Two. There's no hereditary priesthood in my family line (there were teachers, clergy, educated people — yes, but not servants of Anubis

in the technical sense). I was called directly, through dreams and through events. And my book is an attempt to record that part of knowledge which opens to people of my type: those who came to the function not through family but through the Principle's direct address.

#### WHY WE HAVE NO "PRIEST BY PAPER"

Here it's useful to make a brief digression, because in the reader's mind from the modern world there usually sits a different model of priesthood — the Christian one. And from that model our system looks unfamiliarly small in number of servants. We don't have thousands of priests. We don't even have hundreds. And this isn't because the system scales poorly. This is because we have a different reproduction mechanism. In our system the priest is defined by function. A priest is the one who genuinely works the channel. Doesn't work the channel — isn't a priest. The position "priest without a channel" simply doesn't exist. Confirmation from the Principle isn't a pleasant addition, not "a moment in the biography," but the criterion of clearance. If Anubis didn't open up — you could have the entire Book of the Dead memorized, and you're not a priest, you're a researcher. That's respected, it's valuable — but it's a different position. 160

The Christian system by the fourth-fifth century passed through institutionalization, after which the primary mechanism for reproducing priesthood became ordination — the formal transfer of status from bishop to ordinand. This is a juridical act, not a ritual of confirmation by the Principle. Further the institution requires only formal compliance: seminary, vows, obedience, consent. A real connection with God for the function "priest" is officially not required. Doctrinally it's considered that the grace of ordination by itself makes the sacraments valid — *ex opere operato*, "by the force of the accomplished action," not by the force of the one who accomplishes it. From the point of view of our system this is a construction difficult to understand, because in ours the power flows through the priest, not past him. In ours a "sacrament" without a living channel is an empty gesture, and it's not filled by being performed by the "right person with a paper." The direct consequence of this difference is what you yourself observe when reading news about the church or simply communicating with parish priests. In Christianity there genuinely are thousands of priests who feel nothing, see nothing, hold no channel — and yet

are considered priests because they have ordination. Among them there are genuinely confirmed by the Principle ones — both canonized saints and more often non-canonized "quiet" parish priests in the provinces who genuinely have flow. But in the general mass they're lost. The institution doesn't distinguish: for it the valid priest is the one who has a "paper," not the one who has a channel. In our system this won't work. Here there's no "paper" that makes one a priest without confirmation. If the Principle didn't open up — there's no channel. No channel — no work. No work — no priest. This is strict, but it's precisely the built-in filtration: into the Anubian line no person can "end up" whom Anubis didn't call. Therefore a layer of formal, hollow servants doesn't accumulate in us. The rejection point stands at the entry. 161

#### TELIM MAAT

This, by the way, explains why our line has always been and will be small in number. Thousands — that's an institution. Dozens and hundreds — that's a function. If you encounter an "Anubis priest" who has a master's degree from some order and a certificate on the wall but shows no signs of a channel — that's not an Anubis priest in front of you. It's either an enthusiast, or a role-player, or in

the worst case an impostor. Papers don't work in our system. And lastly. This sidebar isn't about one system being "better" and another "worse." Christianity solves its tasks and solves them at its scale, and many tasks succeed — for example, mass care for souls under conditions of congregations of millions isn't possible without an institution. The Anubian line doesn't solve this task and shouldn't. We have a different task and a different scope. It's important to see this difference so as not to try to attach foreign supports to our system — "give me a certificate that I'm a priest," "give me an initiation ritual after which I'm officially a priest." We won't give one. Confirmation here is given by the Principle, and only by him. And only this confirmation can be trusted.

162

#### FOUR TYPES OF WORK

#### WITH THE CEMETERY

If we translate all this reconstruction into modern practical language, all work with the cemetery comes down to four types. Any task you go there with fits into one of them.

### TYPE ONE — COMMEMORATING A SPECIFIC PERSON.

The most common and everyday work. You came to the grave of a close person, spoke their name, shared news (literally or mentally), left an offering (candle, flowers, bread, water — at your discretion and within the ethics of the place), and were silent. This is the basic act accessible to any self-respecting person, not necessarily a priest. But if you're a priest — here you add an emphasis on the correct speaking of the name and on a clean channel to the person, without outside interference.

TYPE TWO — ESCORTING A STUCK ONE. This is already priestly work. When you know that a specific dead person didn't complete the transition (or you yourself saw this in work), you go to the territory (or work at home with an attachment through name/object/photograph) and escort them. The technology is Part 4. The main thing to remember here: escorting is not "expelling," it's "helping to arrive." Different tones, different technologies.

TYPE THREE — CLEANSING A PLACE. When a specific section of the cemetery (or a house, or a room where someone died) has built up a heavy layer of Mutes, you perform a local

cleansing. This is already more serious: the Four Sons of Horus are required, extended preparation is required, sometimes more than one visit is needed. Don't do 163

#### TELIM MAAT

this without preparation. If the territory feels "heavy" but you're not certain — don't go in. Find a more experienced priest or return when you're ready.

TYPE FOUR — EXTENDED FAMILY-LINE WORK. This is the deepest and longest story. The situation meant is when some family line has accumulated a large layer of unprocessed deaths — several generations of unescorted, uncommemorated, with names not restored. This occurs in two configurations, and both are workable. FIRST — your own family line. If you see that a layer like this stretches behind you, then you are precisely the one who will have to sort it out. By our logic, when a priest appears in a family line — this often means the Principle called one person specifically to clear the family archive. You enter the territory (physically — to the ancestors' cemeteries, if there's access; in dreams and in work with names, if there's no physical access) and gradually, person by person, do the work your ancestors should

have done and didn't. This is years of methodical work, one name at a time. But this is one of the most valuable services a priest can render to his family line. SECOND — another family line that you agreed to work with. This is already a professional task. A person came to you whose family line has a heavy "shelf" — several generations who left with trauma, with unfinished matters, with disappeared ones, with the unshriven. If you agreed to work with this, the technique is the same: name by name, generation by generation, methodically, together with the client who holds their end of the thread. With another's family line the only difference is this: you're a guest there, and you have the right to work only to the extent that a living descendant delegates the mandate to you. You don't go beyond their consent. 164

#### EGYPTIAN MYSTERIES — 3

In both cases — years. Years of methodical work, one name at a time. More detail will come in Part 4 in the section on extended family line work; there I'll also analyze how to accept another family's request and where the limits are that you as a practitioner-priest don't cross.

## UNIVERSAL ENTRY PROTOCOL —

### SEVEN STEPS

Any work on necropolis territory (or work with the Akhet at home through an attachment) fits into seven steps. This is the working minimum. I'll expand each step in detail in Part 4; here — the general framework. STEP 1. WAB. Purification. Minimum: shower with natron (or with natron and a small addition of salt — for heavy cases) before departure. Clean clothing. No alcohol in the system. Mind collected. STEP 2. ANCHOR. You fix who and why you are. "I am Telim, I am the priest of Anubis, going to the territory on such-and-such a task." Sounds trivial — but it's an anchor, without which you can be "blown away" in the Akhet and lose the working "I." STEP 3. INTENTION. Clear: what exactly you want to do in this visit. Not "let's see what happens." But: "escort grandmother Evdokia, say farewell to grandfather Ivan, cleanse the corner on the third alley." The more precise the intention, the denser the channel. STEP 4. GUIDE. Address to Anubis, to the Master of the territory, when necessary — to the Sons of Horus. Open the channel to the Principles you work with. Here — the very formulas I gave in the section on guardians. STEP

5. KHEPRU-FORMULA. This is already the direct Heka of the working operation. "Kheperu" (kheperu) — literally "forms of becoming"; in this context — the formula that launches the specific work scenario. Each task has its own formula, and in Part 4 I'll analyze the main ones. STEP 6. STATE. Maintaining the correct mode throughout the work. This is the hardest in practice, because inside the Akhet your state is constantly shifting. Maintaining it is a separate skill, and it's developed only through repetition. STEP 7. CLOSING. Completion. Gratitude. Farewell to the Principles. Wab after returning — and this, by the way, is the very case where the natron purification must be more thorough than before entry. You went in relatively clean already; you're returning with a coating — on the skin, in the hair, in the breath, on clothing. After a necropolis — especially: even a perfectly conducted work leaves a layer on the priest, and it needs to be removed. Therefore the exit ablution — long, with natron, with thorough rinsing of mouth and nose, with change of clothes. Clothing you worked in, ideally straight into the laundry, and preferably separate from

EGYPTIAN MYSTERIES — 3

ordinary. This isn't paranoia, it's the hygiene of the craft. And — mandatory — switching into a normal life mode. Not remaining "partially" in the Akhet. Remember this seven-step framework. EVERYTHING is done by it. From everyday commemoration to serious operations. Only the content of the steps differs — but the steps are the same.

TRANSITION MARKERS — HOW TO KNOW YOU'VE  
ENTERED

You read the protocol and think: "Good, but how do I know I actually entered and didn't just read words?" Good question. Without markers the protocol is an empty ritual. With markers — a working procedure. 167

TELIM MAAT

Each priest has their own markers; I won't touch on "seeing" Practitioners here, although certainly even beginning Priests may have developed "vision" — it's individual — but there are common moments that occur in almost everyone. COLD AT THE NAPE. The most frequent marker. When entry into the Akhet has occurred — a slight cold sensation appears at the nape, as if a cloth was

placed on that area. Not frightening, not unpleasant — worklike. CHANGE IN HEARING. The sounds of the external world seem to recede. You hear them, but they become background; primary attention goes inward and into work. For some priests this marker activates another layer: they begin to hear the speech of the dead. In actual words, with intonation, sometimes even with accent and timbre. This isn't universal and not always present — it requires a separate skill, which in ancient Egypt was called the "Opening of the Mouth" (wepu-er, wpw-r). Essentially this isn't a "skill learned like a language," but access that the Principle opens: Anubis, sometimes jointly with Thoth, authorizes the priest's ability to receive speech from those who without this authorization cannot speak. Without the authorization the dead remain silent for the priest — not because they have nothing to say, but because the direct speech channel is closed for them. With authorization — they speak, and the priest hears them. If you have this access, the "change in hearing" marker is two-layered: first the external noise recedes, then in this silence voices emerge. If the access isn't open — you work without speech, through images, through sensations, through "recognitions." This is a normal mode, and most practices are conducted in it: the Opening of the Mouth isn't a basic ability but a separately authorized channel, and the Principle opens it

pointedly. CHANGE IN VISION. The basic level of this marker isn't about "seeing ghosts." It's about a slight "narrowing" of the  
168

EGYPTIAN MYSTERIES — 3

visual field, concentration on a specific point (grave, name, face in a photograph), and simultaneously — expansion of the periphery: at the edge of your vision you begin to notice movement, shadows, a sense of presence. Most priests work at this level, and it's completely normal: vision in the Akhet usually doesn't come as "ghosts" but as shifts of attention and peripheral cues. Some priests have a second level — a direct visual channel. At the moment of working concentration an additional layer begins to emerge: slight haze in the air, movement of shadows, semi-transparent figures near graves or near bodies, sometimes — whole scenes. This isn't a hallucination and not an overactive imagination, provided the channel is authorized. The Egyptians called the opening of the visual channel the "Opening of the Eyes" (wepet-irty, wpt-irty), the pair companion to the Opening of the Mouth. In the funerary program this formula is done for the dead person, so he can see in the Duat; in priestly practice the analogue is done for

the living priest, so he can see what pertains to his work. Chapters 21–22 of the Book of the Dead are about exactly this: "opening of eyes and ears" as a pair of connected channels. Access to this level, like to the Opening of the Mouth, isn't built up through concentration and doesn't "level up" through willpower. It's opened by Anubis — usually after the priest has worked at the base level long enough and the system sees clearly that he needs this channel and won't blow it apart. It may open partially — just haze and movement, without figures; it may open fully — then the priest sees specifically. It may open pointedly — only for a specific operation and then close again. If this channel isn't open for you — work at the base level, through attention shifts and peripheral recognition. This is full work, not truncated. Most priesthood throughout history worked this way. Open vision is a powerful tool, but it doesn't make the priest "more of a priest." It simply gives a different format of access to the same reality. And a separate warning: if in work you began seeing figures you didn't see before, and your channel hadn't been open before — this isn't necessarily a sign that the Principle authorized something for you. It can also be a visual leak from overwork, from over-saturation with work, from the first signs of possession (when it's not the priest who sees but whatever is looking through him). Therefore the first correct step at

suddenly opened vision — not to rejoice in the "gift," but to check the state, exit the work, purify, and address Anubis directly for confirmation. If authorization exists — it will be unambiguous, without ambiguity. If not — what you were seeing will cease at once.

FEELING OF PRESENCE. Someone is alongside you. Not frightening, but attentive. This is — the entry of contact with the Principle. Anubis is generally felt as a tall, calm, very composed figure, slightly behind and slightly to the left. "TIME LAPSE." In the Akhet time moves differently. You can "exit" after an operation and find that twenty minutes passed — while you thought it was three. Or the reverse. This isn't pathology, it's a normal feature of the work. IF NOTHING — entry didn't occur. Don't force the process. Simply stand, breathe, wait. If the state hasn't come in two or three minutes — exit and try later. This is normal. Not every day are you ready. Not every day are you received.

170

REN — THE MAIN KEY

OF NAVIGATION

I've mentioned the name (Ren) several times already, and it's time to explain why it's the main key of all Akhet navigation. The Akhet isn't a space in the ordinary sense. It's a structure of connections, and in this structure every node is marked by a name. A name is a coordinate. A spoken name is an address at which the channel opens to a specific node. Therefore 80% of the priest's work is work with names. The name of the deceased. The name of the place. The name of the Principle. The name of the priest himself (you too are a node, marked by your own Ren). When you speak a name — you make a summons to this node. When you write a name — you fix a channel to the node. When you hear a name in the Akhet — a signal came to you from precisely this node. From this follow practical rules. — Learn the name of the person you're working with. Not "the grandmother from the next stairwell," but a specific name by passport. If you don't know — find out before the operation; if it's impossible to find out (old anonymous burial) — there are separate techniques for the nameless, which I'll analyze in Part 4. — Speak the name aloud. A whisper is stronger than thought. Sound has weight. This isn't magic, it's simply a fact: a spoken word carries more Heka than a thought. — Don't speak a name you're not prepared to summon. This is the reverse side. If you accidentally speak the name of an

active Mute-khezer, you'll summon him toward you. Be careful with names. — State your own name in the work yourself and first. This is an anchor, and it's a message to the Principles and inhabitants of the Akhet: "I am such-and-such, I introduced myself, I am at work." 171

#### TELIM MAAT

— A destroyed name — a non-functioning one. If the dead person has no name (for example, he was wiped from all records), standard work becomes difficult. Specialized restoration techniques are needed — in Part 4. If you remember only this — that Ren is a coordinate, and that all work revolves around names — you'll already have the key to 80% of what's happening.

172

#### AKHET AND NIGHT DREAMS —

#### DOUBLE ACCESS

And the last section I want to outline — about dreams. Because work with the Akhet has two access points: the daytime one (through a physical entry onto the territory or through work with an attachment) and the nighttime one — through sleep. Sleep is a natural state in which your Ba separates from the Hat (body) and goes its own routes. For most people these routes are routine — around the home Akhet (apartment, neighborhood, familiar faces). For a priest with an open channel the routes extend beyond the everyday: Ba goes to territories it has no occasion to visit during the day. From this follow two things. **FIRST — YOU WORK IN YOUR SLEEP TOO.** Whether you want to or not. If you have a priest's channel — Ba goes to work at night. And this work adds to the daytime. Therefore a priest who doesn't record his dreams is a priest who conducts half of his own work blindly. Record them. Not as a feelings diary — but as a work journal. Who came, who called, what was the place, what were the markers. **SECOND — YOU CAN CONSCIOUSLY ENTER THE AKHET THROUGH SLEEP.** This is called differently in different traditions (lucid dreaming, incubation, night service), but the essence is one: before sleep you set the intention to enter a specific territory or meet a specific dead person, carry out a simplified protocol (Wab, anchor, intention, address to Anubis) — and fall asleep. For a priest with a

trained channel this works in approximately 30–50% of cases. Not every time — but often. THIRD — A DEAD PERSON CAN ADDRESS YOU THEMSELVES. Not you initiating the meeting, but them. This is a separate and important category, and in Egyptian sources it's the most densely documented: perhaps nowhere in the ancient world has such a body of testimonies about dream contacts from the dead been preserved as among the Egyptians.

#### MAIN SOURCES

► LETTERS TO THE DEAD — a unique Egyptian genre. From the Old to the Middle Kingdom (approximately 2300–1700 BCE) the living wrote letters to the dead on bowls, on linen, on papyri. The practice itself arose because the living expected and received answers. Several dozen surviving letters are known. Specific examples: — Cairo Museum bowl 25975 ("Cairo Bowl") — The Hatnub bowl — The widower's linen letter ("Letter to Ankhiry," Leiden Papyrus I 371) — a husband writes to his wife after her death, describing that she comes to him in dreams and disturbs him. A direct testimony of a dream contact from a dead person, and moreover one that causes discomfort. — Letters from the Cairo collection and from the Gardiner-Setthe collection

(1928). What's important: the very existence of the genre is itself a fact. If the dead didn't answer, no one would have been writing them letters for generations. ► DREAM INTERPRETERS. A body of work in which dreams with the dead are treated as a separate category requiring analysis. — Chester Beatty III Papyrus (recorded in Dynasty XIX, material older) — the primary dream interpreter, includes classification of dream phenomena. 174

#### EGYPTIAN MYSTERIES — 3

— Carlsberg Papyri XIII and XIV. — The Demotic dream book (late tradition). ► INCUBATION GRAFFITI. Pilgrims at the Serapeum of Saqqara and at the temples of Imhotep left inscriptions about dead relatives appearing to them with instructions. Hundreds of such graffiti from the Greco-Roman period — mass material. ► BOOK OF THE DEAD, chapter 145, and parallel texts — description of how the dead can appear to the living, and in what modes this happens. ► AKH IQER EN RA STELAE ("effective Akh for Ra") — a mass genre of home-cult stelae on the west bank of Thebes (Deir el-Medina and elsewhere).

The stelae record dead relatives who are "effective" — that is, able to influence the living, including through dreams. This is a formal acknowledgment that some dead are operator-capable.

#### CATEGORIES OF DREAM CONTACTS FROM THE DEAD

In the body of letters and the dream books a recurring set of occasions appears for which the dead comes to the living. I'll list them in order from most common to rarest. 1. WITH A REQUEST. Something unfinished on earth — a promise, a debt, an unfulfilled will. The dead person asks the living to finish it. This is the most common case. 2. TO POINT TO HIS OWN PROBLEM. The dead person himself is unsettled — not escorted, not commemorated, grave in poor condition, name forgotten. Asking for help. For the priest this is a typical address, and it directly triggers escorting or family-line work. 3. WITH A WARNING. The family is threatened with trouble, the dead person sees it from the other side and comes to report. This, by the way, is the main reason dead loved ones come to priests and to sensitive ones. 175

4. WITH A COMPLAINT. The dead person is dissatisfied with the living. The letter to Ankhiry is the classic example: the husband writes to his wife "what did I do to you that you're harassing me?" The complaint can be justified (you're genuinely indebted to the dead person) or fabricated (the dead person didn't release the attachment, is trying to hold on). Distinguishing — separate work.

5. WITH AN INVITATION TO WORK TOGETHER. This is already a rare and very specific case: a dead Akh (transformed, having reached Akh in the Egyptian sense) comes to the priest as a co-worker. Not as a "needy one" but as a partner. This mode of contact is mentioned in the sources in connection with the Akh iqer en Ra stelae and with descriptions of family lines that had such "effective" ancestors. Among Egyptians this was considered a high form of contact.

6. WITH RECRUITMENT FROM THAT SIDE. The mirror counterpart to the previous point, and it must be separately distinguished — because externally it masks as partnership, but in substance it's something entirely different. To the priest or simply to a sensitive person may come a dead dark practitioner: a former sorcerer, a former Heket-Isfet operator, a magician who remained an "operator from that side." Such a person is not in need, not asking to be escorted, not setting a task — he's proposing cooperation. An immediate note for those following the

canon. Canonically at the Scales there are two possible outcomes: clean passing of judgment (then the soul goes to Akh and the Fields of Iaru, and no longer works with earthly living in recruitment mode) or non-passing (Ib is heavier — Ammit devours, and the "second death" follows, after which there's no operator left). Where then do dead dark practitioners acting on earth come from at all? From three bypass paths, and all three are visible in the sources.

176

#### EGYPTIAN MYSTERIES — 3

— DIDN'T REACH THE HALL. The most common case. The sorcerer died with unprocessed things and simply got stuck on the border strip as a Mute — only not disoriented like an ordinary unescorted person, but having retained his operator qualifications. This is the main mass of "recruiters from that side." — CONSCIOUSLY BYPASSED JUDGMENT DURING LIFE. The magician pre-arranges an attachment to this side — through a ritual object, through a preserved body or bones, through the grave, through a successor. Doesn't go to the Hall because he's anchored here. In late Egyptian and in Greco-Egyptian material the idea of "a magician remaining to work on earth through an attachment" is

recorded in sufficient detail. — PASSED JUDGMENT THROUGH CONCEALMENT TECHNIQUES. Also documented. The "heart scarab" — an amulet placed on the heart of the mummy so that Ib wouldn't testify against the owner. Chapter 30B of the Book of the Dead — the formula that "silences" Ib at judgment. That is, in the system itself the reverse engineering of the Scales was described. One who passed this way is formally "declared righteous," but in reality the operator retained his former underside and under certain conditions can act from that side as a recruiter. From all three paths the result for us is the same — on that side there are figures who still have resource, still have techniques and still have motivation. It's with such that one sometimes has to deal. Sometimes directly: "I'll teach you, pass on power, I have techniques you don't." Sometimes more softly: "you'll see more, you'll be faster, I'll help you." Sometimes not in words at all, but through gradual "opening" — you start being shown beautiful scenes, given a feeling of power, promised growth, nudged toward experiments you wouldn't have undertaken yourself. In the sources this phenomenon is recorded as "Akh khefty" 177

— "hostile Akh," the counterpart to Akh iqer. Most of the Letters to the Dead corpus is addressed precisely to such: the living wrote to deceased relatives who were interfering or recruiting kin, asking them to stop or trying to find out what they wanted. In Greco-Egyptian magical literature (Leiden Papyrus I 384, Greek Magical Papyri) there's the figure of the "nekydaimon" (Greek: nekydaimōn) — "spirit of the dead" whom the living practitioner takes as a helper. That is, from the side of the living this coupling is also described — only the vector is different there: the living uses the dead. From our side we're interested in the reverse: when the dead seeks the living as a continuation of himself. Signs of such an address: — The dead person offers, not asks. This is the first and main signal. The Akh iqer works by invitation, through the Principle; the recruiter comes directly to you, bypassing the Principle. — Promise of power, knowledge, acceleration — without labor and without authorization. At real partnership the price is in labor. At recruitment the price is supposedly zero, and this is always a lie. — Flattery, emphasis on your "specialness," your "election," your "potential that no one sees." Akh iqer doesn't flatter. It works. — Discomfort at addressing Anubis. When you try to cross-check with the Principle, the contact recedes, dims, blurs; you "aren't in the mood" to address. This is a technical marker: the

recruiter has no lawful authorization, and a check through Anubis is dangerous for him. — Gradual shift in your interests. After several such contacts you notice that you've started being interested in things you previously rejected; began reasoning in categories you previously considered foreign. What to do: 1. Don't respond positively to any proposal. Not even a "small" one — "well, try it just once." Once is precisely the way in. 178

#### EGYPTIAN MYSTERIES — 3

2. Immediately address Anubis. In detail: who came, what was offered, what the sensations were. If it's recruitment — Anubis will identify it instantly, and a clear signal will come. 3. On Anubis's instruction — refusal and closing of the channel. Specific formulas are in Part 4. But even without formulas a simple internal "I refuse, I didn't call you, leave" — already works, if said firmly and immediately. 4. If contacts repeat — we're talking about an attempt at targeted attachment. Then more serious work is needed: cleansing, protection, sometimes — addressing a more experienced priest. Not everyone handles a persistent recruiter alone. And something important. If such a visitor came — this doesn't mean you're "weak" or "vulnerable." Often the reverse: toward promising

channels the interest from that side is higher. A young priest with an opening channel is a valuable resource for those who want to work through the living. Therefore the first years of practice are not only a time when you're learning, but also a time when you can be "tried out." It's important to know this; there's no need to fear it. Discipline and connection with the Principle close the question.

7. POINTLESS PRESENCE. The dead person simply comes and stands. Without a task, without a message. This is often a Mute-khezer, looping, who doesn't understand himself what he's doing and why. Such are worked with using the escorting protocol, not the "responding to a message" protocol.

#### HOW TO DISTINGUISH A REAL ADDRESS FROM JUST A DREAM ABOUT THE DEAD

Not every dream with a dead relative is his address to you. More often it's your own material: the processing of grief, memory, hereditary fear. Signs of a real address, by which the priest navigates: — The dream is vivid, not blurred. You remember details — a face, a voice, a setting, a specific phrase. — In the dream or immediately after, the "dead" energetic quality is read —

## TELIM MAAT

— a characteristic cold, dense, quiet presence, unlike one's own state and unlike the presence of a living person. Sensitive practitioners recognize it instantly and don't confuse it with anything: it's a separate, recognizable "shade" of contact. If you don't yet distinguish — that's fine, it develops; the distinction will come after several real contacts, and afterward you won't confuse them. — The dead person behaves as an agent, not as scenery. He addresses you, looks you in the eyes, says something specific. — After waking a feeling remains that "he actually came," not "I had a dream." These are different sensations, and the priest distinguishes them. — The dream leaves a task. Not an emotion, but a task: something needs to be done. And often — something specific. — The dream doesn't repeat in the same form if you completed the task. If it repeats — the task isn't solved or solved incorrectly.

## WHAT TO DO WHEN THE DEAD ADDRESS YOU THEMSELVES

1. Record the dream. Immediately after waking, while details haven't faded. The name, who it was, what they said, what they showed.
2. Don't act impulsively. Not in the first minute, not that

same day. The dream must "settle" — look at it again after a day. A real address won't weaken from this; a false one — will fade. 3. Cross-check with the Principle. At the daytime entry address Anubis: "such-and-such came, said this and that — was this real?" If the contact is genuine — there will be confirmation (through a sensation, through a responsive dream, through a sign). If not confirmed — it was your own material. 4. If the contact is confirmed and there's a task — execute it. If possible — correctly, by protocol. If you don't know how — address a more experienced priest. 5. After completion — close. Inform the dead person that the task is done, release and say farewell. Without this, the contact 180

#### EGYPTIAN MYSTERIES — 3

can "hang" and return, even when the task has already been done. This is the same ancient Egyptian "correspondence with the dead," only translated into the language of modern priestly practice. The technique itself hasn't changed in four thousand years — because the nature of the address hasn't changed. This triple access — daytime, nighttime on the priest's initiative and nighttime on the dead person's initiative — gives the priest a complete working contour. By day — operations in the physical Akhet. By night on

one's own intention — operations in the purely subtle layer. By night on an address — receiving a request from that side. They are not the same, and they complement each other. But I warn you: nighttime access for the unprepared is a path to burnout and poor sleep. If you haven't yet mastered the daytime protocol — don't dive straight into the nighttime. One after the other, in order.

181

#### CONCLUSION OF PART TWO

Let me summarize. The necropolis is a two-level place, with one physical level (ground, headstones, fence) and one subtle one (Akhet, populated by Mutes of different types, Shuit shadows, elemental place-spirits and sometimes — posthumous Chaos workers). Within the subtle level there's its own boundary: the Akhet (where the living priest works) and the Duat (beyond which is the Hall of the Two Truths, and where the living enters only by special call; Saset stands at the boundary). The necropolis has three levels of guardians: Anubis as Principle (always), the Master of the territory (at each specific land, each one its own — like Meresgert at the Theban necropolis, like "Ded" at Russian cemeteries), the Four Sons of Horus (at the corners, for serious work). The

necropolis priest is a professional role with four possible levels of specialization (Hem-Netjer, Sem, Kher-Heb, Wab) and five functions (psychopomp, guardian of Maat on the territory, protector of the living, mediator Mute ↔ Principle, keeper of knowledge). Six basic principles operate in the work: Maat above all, purity as technical condition, silence about the work, don't take on the judge's function, equidistance, gratitude to the Principles. In modern practice territory entry is performed by a seven-step protocol (Wab → anchor → intention → guide → khepru-formula → state → closing), with verification by transition markers (cold at nape, change in hearing and vision, feeling of presence). The main navigation key — Ren, the name, as coordinate and as channel. 182

### EGYPTIAN MYSTERIES — 3

Akhet access is dual: daytime (through the territory or through an attachment) and nighttime (through sleep). A priest with an open channel works in both modes. In the next Part — about burials, interments and mummification. This will make the picture complete: the necropolis as a work place presupposes that something is buried there and for a reason, and the structure of this process directly affects what then happens to Ka, Ba, Ib, Ren —

and to the priest's work itself. Without understanding how burial was organized in ancient Egypt and what of this works now, our picture would be incomplete. And there is one more line, personal to me, which I'll bring to completion in Part 3 — the Giza line. I began it in this Part, describing the dream. In Part 3 I'll explain what "finding the false doors of mastabas as recognition triggers" means and why an Akh can wait four and a half thousand years for its return.

183

### Part 3. Burials. Interments. Mummification



This is the longest Part of the book, and I warn you in advance: there will be a lot of technique. Not because I love academicism, but because without technique the priest at a funeral ends up in the role of an observer who "feels well but doesn't know what to do with his hands." And hands are needed here, and quickly. A funeral is not a place for improvisation. Either you know the protocol — or you don't, and then it's better to stand silently in the corner, not interfering. I'll unfold the conversation this way. First I'll go through how this was organized in ancient Egypt — and not "by

reconstruction from general considerations," but from specific sources: the "Embalming Ritual" (Louvre Papyrus 5158 and Cairo 58027), the "Opening of the Mouth Ritual" in 75 episodes (Hermitage Papyrus 1116B, tomb scenes, Book of the Dead chapter 23), the "Hourly Vigils" (Stundenwachen — Berlin Papyrus 3008), the "Lament of Isis and Nephthys" (also Berlin 3008), Pyramid Texts, Coffin Texts, Book of the Dead, Books of Breathing, the Jumilhac Papyrus on Anubis, the "Dialogue of a Man with His Ba" (Berlin Papyrus 3024) and "Letters to the Dead." In each block I'll clearly indicate the source — so you have the ability to verify. Then I'll say what of all this construction reached us, what has been distorted, what has been lost, and where our real gaps are today that nothing can fill. And only after that — the modern adaptation: which parts of the protocol are functionally reproducible, and which require substitution, and what minimum sufficient package is available to a modern priest of Anubis. And at the end — special cases: sudden death, suicide, a body not returned, cremation, a child, the nameless, possession. And each case — with indication of the specific Egyptian text that underlies it.

I understand that half of you are reading this now and thinking: "why do I need this? I'll encounter funerals once in ten years." Don't flatter yourself. If you took this book seriously — funerals will start happening to you more often than to the average person. This is an occupational feature. The priest of Anubis is among other things the one people come to when someone has died. Sometimes with words, sometimes without words, through silence and a look. They come because you seem right for it. And with this one must know how to work. Know how — meaning knowing what to do. Not knowing — you'll reinvent from scratch every time and burn out a little each time. Knowing — you'll do exactly as much as is needed and no more. You'll leave the funeral tired, but not empty. The ones who leave funerals empty are precisely those who work on bare empathy without technique. That's not how it should be. One important methodological point. In this book I try as hard as possible not to invent. Where I have no source — I honestly write: "the Egyptians have no special text for this case, and here's what we can take from there by analogy." Where there is a source — I indicate it directly in the text. This isn't academic pedantry, it's simply hygiene: priesthood is concrete work, and

every action must have a basis. Either a text, or personal experience, or clear logic derivable from other texts. Without a basis — it's not work, it's conversation. Let's go in order.

PART I.

— THE EGYPTIAN CONSTRUCTION

SEVEN COMPONENTS OF THE PERSON — WHAT  
DECOMPOSES AT DEATH

To understand Egyptian funerals, you first need to switch the frame. The modern European has a model like this: a person died → the body must somehow be "dealt with" → buried or burned → say goodbye → continue living. The body here is production waste, an emotional burden for relatives, an occasion to gather the family. Funerals are about the living, not the dead. For the Egyptian — the reverse. Funerals are above all work for the dead. The living don't "say goodbye" — the living perform a strictly defined technical operation, without which the deceased won't get where he needs to go. The body in this case is not waste, but an instrument, and the central one. Everything done during the seventy days between death and placement in the tomb is methodical preparation of this instrument for work on the other side. The basic scheme is this. A living person is an assembly of several components that during life are connected and work as a single whole. At death this assembly

decomposes. The components scatter, and each has its own fate. The goal of the funeral work is to ensure that each component has the correct trajectory. In the Egyptian texts these components are named as follows: ► HAT (khat) — the physical body. ► KA (ka) — the double, the life force attached to the body and place. ► BA (ba) — that which travels. Personality as agent. Iconographically — a bird with a human head. ► AKH (akh) — the transformed, the shining, the successful result of posthumous work. ► IB (jb) — the heart as the repository of memory and conscience. The only thing that goes to judgment. 191

#### TELIM MAAT

► SHUIT (shwt) — the shadow, the inseparable subtle copy. ► REN (rn) — the name. Address and anchor. This isn't my classification — this is a summary from the Pyramid Texts (Utterances 222, 355, which enumerate the components) and the Book of the Dead (where they appear across different chapters). The main point: each component has its own "treatment" in the afterlife, and for each there is a specific technical operation performed by the priest. Hat — after death isn't needed as "waste." It's needed as an anchor. Let me explain. As long as the body is

preserved, Ka has something to attach to, and Ka retains a dwelling. If the body is destroyed (burned, abandoned, left to decompose without treatment) — Ka loses its attachment and over time disperses. Therefore mummification isn't a "body cult" in the neo-pagan sense. It's the creation of a material anchor for the subtle component. Without the anchor the component disperses, and the deceased loses the part of himself that ensures contact with the living and with the place. This is explained directly in the Jumilhac Papyrus: "Anubis knows how to embalm because he knows the secret of the transition. The body of the deceased is neither dead nor alive. Anubis knows this space." That is, the mummy is keeping the body in a threshold state, long enough for Ba to return and perform the nightly reunion. Not preservation — but an active threshold-state. Ka — the double that remains "here." In the tomb. Near the body. Fed by offerings: bread, beer, meat, water, incense. In the Pyramid Texts this is formulated in Utterances 444–532 (the offerings section). The key formula — Utterance 456: "The bread of heaven is for you. The bread of earth is for you. This bread is white and clean. It was brought by Geb. It was baked by the sun. It is for you." Offerings aren't "symbolic" in the Christian sense of "may it please God." They are physically needed by Ka as subtle

energy. If offerings cease for years — Ka weakens. If for decades — Ka may disappear. That's why tombs are built with "false doors" 192

EGYPTIAN MYSTERIES — 3

with inscriptions for offerings — these are the "doors" through which Ka comes to what the living left for it. Ba — what travels in the afterlife. Ba separates and goes along the route we analyzed in Part 2: crosses the boundary, passes through the gates, reaches the Hall, undergoes judgment, and on a successful outcome becomes Akh. Iconographically Ba is a bird with a human head, and not by chance: Ba knows how to fly (between worlds, between the tomb and the sky) but retains the deceased's face as individuality. A unique text about Ba — Berlin Papyrus 3024, "Dialogue of a Man with His Ba," the only text in Egyptian literature where a person talks with his Ba as a separate entity with its own interests. I'll return to it in the section on suicide — there it's critically important. Akh — the result. What a person becomes after successfully passing through. In the Pyramid Texts (especially Utterances 217 and 245) the Akh is associated with a star: "The King flies like a bird. The King moves like a scarab. The King

crosses like the morning star. The King arises as a netjer" (Utterance 217). And in Utterance 245: "You will not die, O King. You have become one of the Imperishable Stars that never set." The "Imperishable Stars" (Ikhemu-Sek) — the circumpolar stars. They never dip below the horizon and never "die." This is the "star body" of the Akh — the ultimate goal of the entire Egyptian posthumous protocol. Not for all; for those who passed most successfully. Ib — the heart. Not the blood pump, but the organ of memory and conscience. Holds the record of life. Goes to judgment. Weighed on the scales against Maat's feather. Chapters of the Book of the Dead dedicated to the heart — 26 (granting of the heart), 27, 28, 29 (so the heart is not taken away), 30A and 30B (so the heart doesn't testify against). Chapter 30B is the central one; its text was engraved on the scarabs placed on the mummy's chest. This is technical apparatus for preventing the "betrayal of the heart" at the moment of judgment. I'll return to this separately. Shuit — the shadow. An inconspicuous component, but important. Shuit is the subtle copy that is always with a person and at death separates together with the other components. In the Books of Breathing (Late Period, MMA Papyrus 35.9.21) the enumeration of the complete composition always includes the shadow: "My heart is with me. My breath is with me. My name is with those on earth.

My form is imperishable. My shadow is with me." If the shadow broke off and was lost — this is part of the loss of wholeness. Ren — the name. On which everything rests. In the Egyptian system the name is not a "designation" in our sense, but a part of the being. Without a name one cannot address, without a name one cannot summon, without a name one cannot find. There is a separate chapter of the Book of the Dead — the 25th, "Chapter for the Deceased to Remember His Name in the Duat." And this isn't "remembering" in the psychological sense, but in the technical: the name could be lost in disorientation, and its restoration is a separate ritual operation. I'll return to this too. The main components for funerary work are Hat, Ka and Ba, and therefore the seventy-day embalming cycle is concentrated precisely on them: the body is prepared as an anchor, Ka is provided with offerings and a place, Ba is escorted on the journey.

UABET AND PER-NEFER — WHERE THIS IS DONE

AND WHO DOES IT

The seventy-day cycle doesn't take place at home or at the cemetery, but in a special chamber. There are two of them, and they are called differently depending on the stage of work. UABET

(wabt — literally "the pure place"). This is the first chamber — where the actual embalming is done. The technically dirty part: opening the body, removing internal organs, treating with natron, washing. Uabet is always situated outside the living space, usually — toward the necropolis. It is known that in temple complexes uabet was located at the western boundary of the temple grounds, closer to the desert. This is connected both with hygiene (smell, flies) and with logic: west = the side of death. PER-NEFER (pr-nfr — "beautiful house"). The second chamber — where the ritual work is done. There the body is already processed, wrapped in bandages, ready for the final operations: reading of Texts, donning of amulets, the Opening of the Mouth ritual. Per-nefer is cleaner and more beautiful than uabet; it is decorated with lotus flowers, an altar is set up, incense burners are lit. The division is functional: the dirty part separate from the clean, the technical part separate from the ritual. This isn't "aesthetics," it's a working rule. A priest performing the Opening of the Mouth shouldn't have his hands in natron at that moment. Who does the work. THE SEM PRIEST (sm) — the chief priest at the funeral. Usually — the oldest son of the deceased or a ritually substituting person. He wears a leopard skin. This is a sign, and a specific sign: the Jumilhac Papyrus says that when Anubis struggled with Set over the body of Osiris, he

seized Set in the form of a leopard and branded him. The leopard's skin bears the marks of Anubis's brands. Since then sem priests wear the leopard skin — it's a symbol of the victory of the principle of protection of the dead over the principle of chaos. When the sem priest puts on the skin, he literally reproduces Anubis's victory. And in this sense the sem priest "becomes Anubis" for the duration of the ritual. The text of the "Opening of the Mouth Ritual" says this directly: "The sem priest puts on the leopard skin. He becomes Anubis." This is full embodiment, not mediation. The sem priest doesn't "use" the principle of Anubis — he temporarily becomes it. A modern analogy: an operator temporarily acting in the name of a system with its full permissions. Not a "representative," but himself the bearer of authority for this session. THE KHER-HEB (khry-hb) — the lector priest. The one who speaks the texts. In his hand — a scroll. He reads by episodes, in the correct order, with correct articulation. Without a kher-heb no ritual works — the texts must sound in the air, not simply "be in the scroll." The speaking is itself Heka (magical word), and Heka works only as sound. THE HEM-NETJER EN INPU (hm-ntjr n Jnpw) — "servant of the god Inpu," that is, priest of Anubis. "Inpu" is Anubis, his Egyptian name; "Anubis" is the later Greek rendering of the same name, and I use both in the book as equivalent. The Hem-netjer en Inpu is a

specialist in the subtle part of the work: transition, boundary, judgment, escorting. He often appears in a jackal mask. The mask isn't theatrical — it's functional: while the mask is on, the priest acts on behalf of the principle. WUTY (wtjw) — embalmers, technical staff. They open, remove organs, treat with natron, wrap. This is a working profession — not priestly in the full sense, but sacred: the wuty also observe purity, eat separately, don't mix with the ordinary population during the cycle. MOURNERS (two) — these ideally are two women performing the roles of Isis and Nephthys at the body. They recite the "Lament of Isis and Nephthys" (text from Papyrus Berlin 3008). They don't simply "weep as at a funeral." They enact principles: Isis — active searching, Nephthys — passive protection. On this Lament — a separate block below. In the temple practice of Abydos and Dendera the mourners were professional, shaved bald, in dresses the colors of Isis (blue) and Nephthys (red). This is the full composition. In modern conditions, of course, no one reproduces these roles literally. But the functional roles are preserved: someone leads the process (sem), someone says the words (kher-heb), someone holds the subtle contour (hem-netjer en Inpu), and

ideally there is a female voice enacting the lament (two women nearby or one holding both positions). On the modern adaptation — at the end of this Part.

## THE SEVENTY-DAY CYCLE —

### WHAT IS DONE BY DAY

The main source for this cycle — the "Embalming Ritual," a composite text from Louvre Papyrus 5158 and Cairo Papyrus 58027 (late period, Ptolemaic times, but the content is clearly much older). This is a step-by-step instruction for priests: what to do with the body, by day. The text was translated and commented by Sauneron ("Le Rituel de l'Embaumement") and in a more complete form by Mark Smith ("Traversing Eternity"). In parallel — the "Hourly Vigils" (Stundenwachen), 12 day and 12 night "hours" of sitting by the body with the reading of specific texts. The main source — Berlin Papyrus 3008, plus fragments in New Kingdom tombs. Translation and reconstruction — Junker ("Die Stundenwachen in den Osirismysterien") and Preis ("Die Stundenwachen im Osiriskult"). Seventy days — this isn't an arbitrary number. It's the period over which Sirius (Sepdet, the star of Isis) completes its cycle of "disappearance and reappearance": it

disappears behind the sun for 70 days and then rises in the morning (the "heliacal rising"). This rising in the Egyptian calendar was considered the beginning of the new year and coincided with the flooding of the Nile. The seventy days of embalming are the reproduction of the Sirius cycle in human death. The soul "disappears" like Sirius, and after seventy days "rises" like the Akh. Not metaphorically, but literally: Egyptian astronomy and ritual are one system.

#### THE CYCLE DIVIDES INTO MAJOR BLOCKS

**DAYS 1–4: PREPARATION AND ORGAN EXTRACTION.**  
The body is brought to the uabet. It is washed with fresh water, then with natron water. In the texts of the Pyramid Texts (Utterances 1–71, the ritual section) there is a washing formula: "Pure, pure! The natron of Nekheb, the natron of El-Kab! Your mouth is pure, as pure as the mouth of Thoth when he pronounces words of power." Nekheb (El-Kab) and Wadi el-Natrun — two sacred sources of natron in Upper and Lower Egypt; mentioning both = completeness of purification. After washing — organ extraction. An incision is made on the left side. Removed: lungs, liver, stomach, intestines. The heart (Ib) — IS NOT REMOVED. The heart remains inside the body, because it goes to judgment and

must remain with the deceased. The brain — is removed through the nose with a special hook, because in Egyptian physiology the brain was considered not the center of thought but rather the "skull's mucus," bearing no personal load. Personality — is in the heart. The extracted organs (lungs, liver, stomach, intestines) are placed in four vessels — canopic jars. Each jar has a lid in the form of the head of one of the Four Sons of Horus, and each Son of Horus is responsible for his organ: ► IMSETY (amst, human head) — liver. Protected by Isis. South. ► HAPY (hpy, baboon head) — lungs. Protected by Nephthys. North. ► DUAMUTEF (dwa-mwt.f, jackal head) — stomach. Protected by Neith. East. ► QEBEHSENUEF (qbh-snw.f, falcon head) — intestines. Protected by Selket. West. The distribution of guardian goddesses by cardinal directions and the pairing with goddesses are described in the Jumilhac Papyrus: "Anubis appointed four guardians. The guardians protect the four corners of the world." Source — *ibid.*, plus scenes of canopic jars in tombs. Sometimes the distribution varies in texts, but the basic structure is stable: four sons, four goddesses, four directions, four organs. The heart remains in the body. In its place (the chest, more precisely — on top of the heart) a HEART SCARAB is placed — an amulet in the form of a scarab with the text of Chapter 30B of the Book of the Dead engraved on

it: "O my heart, which came to me from my mother, do not testify against me in the Hall of the Two Truths. Do not set yourself against me before the keeper of the scales. You are my Ka that is within my body." This is a technical move. The heart at the moment of judgment may "begin to speak" — that is, reveal everything recorded in it over a lifetime, including things that would be better left unspoken. The scarab with the text of 30B is a contract with one's own heart, concluded in advance. The sem priest during preparation of the body pronounces the formula of 30B aloud over the scarab, and the amulet is "activated." DAYS 5–35 (APPROXIMATELY THIRTY DAYS): DESICCATION. The body is covered entirely with dry natron. Completely. Natron draws out moisture. This is the longest stage. The body lies in natron for approximately 30–40 days (varying in different texts from 25 to 40, average — 35). Every few days the natron is changed for fresh. During this period the priests don't sit idle. At the body the hourly vigils are conducted (Stundenwachen): 12 night hours and 12 day hours. In each hour — its own text, its own address, its own function. The main texts are read from a group of chapters of the Book of the Dead (1, 17, 18, 64) and from the "Lament of Isis and Nephthys." DAYS 35–60: WASHING AND WRAPPING. After the body is fully desiccated, it is extracted from the natron, washed

with aromatic water, anointed with oils. The "Embalming Ritual" lists specific oils — cedar, frankincense, myrrh, kyphi, and so on. Each oil — with its own formula. For example, when anointing with cedar oil the following is spoken: "This is the oil that Horus wept. It makes you strong." Each stage — a word. Then wrapping. This is a lengthy procedure — several weeks. Linen bandages are saturated with resins. Each bandage is placed with its own formula and often — with its own amulet, laid inside the wrapping. Here is the main assortment of amulets placed in the bandages (source — tomb finds, plus the "Book of Wrapping" from the late period): ► DJED PILLAR (on the neck, on the chest) — stability, connection to the spine of Osiris. Function — about this separately below. ► TET-KNOT OF ISIS (on the heart, over the scarab) — protection of the feminine principle. "This is the blood of Isis. She protects you." ► HEART SCARAB (on the chest, under the Tet) — Chapter 30B. ► UDJAT — Eye of Horus (at various points) — healing, vision, protection. "It heals. It sees. It protects." ► ANKH — life. ► Head of Anubis (on the head bandage) — protection from threshold threats. ► Feather of Maat (on the chest) — declaration of a righteous outcome at judgment. ► Scarab of Khepri — transformation, new beginning. Each amulet is placed in the wrapping with the speaking of the corresponding formula. All these

formulas are listed in episodes 21–40 of the "Opening of the Mouth Ritual": "You are given the white linen amulet — it is the cloth of Nephthys, she wraps you. You are given the red amulet — it is the blood of Isis, she protects you. You are given the Tet-knot of Isis — her protection is around you. You are given the Djed pillar — it is the spine of Osiris, it is your stability. You are given the Udjat — the Eye of Horus, it heals, it sees, it protects. You are given the Scarab of Khepri — you become, you transform." DAYS 60–70: FINAL ASSEMBLY. Mask, sarcophagus, the Opening of the Mouth ritual, funerary procession. The body is dressed completely wrapped, a funerary mask is placed (gold for pharaohs, cartonnage for nobility, painted for ordinary people). The mask is "the face for the Duat," the deceased's face by which he will be recognized in encounters with the gods. The mask is not meant to replicate the living face in a realistic sense — it must replicate it archetypally: without signs of old age, without traces of illness, in idealized form. Then — the Opening of the Mouth ritual. This is the central operation of the entire cycle; I analyze it separately below. After the Opening of the Mouth — the funerary procession. The body is carried from Per-nefer to the tomb. Leading — the sem priest in the leopard skin. The kher-heb reads Chapter 1 of the Book of the Dead: "O bulls of Amentu (the West), open the way for me! I know

you, I know your names!" This is the "entrance gate" to all of the afterlife — the first step into the Duat. In the tomb the body is placed in the sarcophagus. The canopic jars — nearby, in a special niche or box. The lid is closed. The tomb is closed. Seals are applied. Seventy days are over. The body — an anchor. Ka — in place. Ba — ready for the journey.

## NATRON — THE INSTRUMENT

### OF PURIFICATION IN EVERY OPERATION

A few words separately about natron. This is not simply "salt for drying." It is the central substance of all Egyptian ritual hygiene, and without understanding what natron is, it's impossible to fully understand any single operation of the funerary cycle. Natron in Egyptian is *necheri* (ntjrj). The root is the same as in the word *neter* (ntjr) — "god." Purification with natron = bringing into a divine state. This isn't wordplay; it's working etymological logic: "that which makes divine" — is called a substance related to the divine. Natural natron was collected from the dried lakes of Wadi el-Natron in the western desert (the very word "natron" — from the name of this valley) and from El-Kab (Nekheb) in Upper Egypt. It is a mixture of sodium carbonate and bicarbonate with an

admixture of salt and sulfate. In priestly practice natron is applied in six operations: 1. PURIFICATION OF THE MOUTH of the priest before pronouncing formulas. Without this Heka doesn't work — impure lips carry no power. Rinse with basic natron (3 parts baking soda + 1 part rock salt). 2. PURIFICATION OF THE BODY of the priest before serious rituals. Full abluion: 2–3 tablespoons of natron in a basin of water. In the temple priests bathed in the Sacred Lake four times a day — at dawn, at noon, at sunset, at midnight. 3. PURIFICATION OF THE SPACE — sprinkling with natron water, moving clockwise (east → south → west → north), or a dry perimeter of natron at the boundary of the sacred. 4. PURIFICATION OF OFFERINGS — a pinch of natron or a drop of natron water on the offering. This is the "translation" from profane into sacred state. 5. DESICCATION OF THE BODY in the embalming cycle — the main technical function. The body is covered with dry natron for 30–40 days. 6. PURIFICATION OF RITUAL OBJECTS — figurines, bowls, amulets are wiped with natron water. Purification formula for the mouth (from the Pyramid Texts): "Pure, pure! The natron of Nekheb, the natron of El-Kab! My mouth is pure, as pure as the mouth of Thoth when he pronounces words of power." Formula for purification of the space: "This place is pure! Isfet is driven out, Maat is established. Necheri

purifies, as Nun purifies at the dawn of creation." Modern adaptation — the detailed technology for producing natron is in a separate document, "Making Natron" (in the materials of the Per-Maat-Kheperu dynasty). Basic recipe: 3 parts baking soda + 1 part rock salt (non-iodized). Reinforced recipe: 2 parts calcined soda (washing soda) + 2 parts baking soda + 1 part salt (for body and space only, not for the mouth). Without natron nothing is done in funerary work. This is the first thing that must be in the priest's working bag.

#### THE HOURLY VIGILS —

#### STUNDENWACHEN

In parallel with the treatment of the body, the hourly vigils are conducted. These are twelve night hours and twelve day hours of sitting by the body with the reading of specific texts and the performance of specific actions. Twenty-four hours a day — twenty-four working episodes. Each episode closes one hour, and each episode has its own text. The main source — Berlin Papyrus 3008, partially — tomb scenes of the New Kingdom (especially the tomb of Seti I, where the scenes of the hours are depicted directly on the walls). The modern reconstruction — Junker, "Die

Stundenwachen in den Osirismysterien," and Preis, "Die Stundenwachen im Osiriskult." The logic of the hours is as follows: the body in the seventy-day cycle passes through certain phases of posthumous experience, and in each hour of the day a certain threat or a certain opportunity "hangs over" it. The hourly vigil is the synchronization of the living work of the priests with the subtle processes occurring in the body and in the Ba of the deceased. In simplified form the structure of the hours is as follows. (The full sequence in Junker takes ~250 pages of commentary; I give the skeleton so it's clear what generally happens.)

**THE NIGHT HOURS — PROTECTION.** At night Ba travels through the Duat, passing through twelve regions (the same ones described in the Amduat). For each hour of the Duat — its own region, its own guardians, its own dangers. The priests by the body on that very night read texts for the corresponding hour: helping Ba pass through.

Hour 1 (after sunset): opening of the way. Text — formulas from the Book of the Dead, Chapter 1 ("O bulls of Amentu, open the way for me!").

Hour 2: entry into the Duat. Text — Chapter 17 (the great cosmogonic chapter, helps Ba orient itself in the general picture of the universe).

Hours 3–6: movement through the watery regions of the Duat. Texts — chapters on transformations (Coffin Texts 76 "become a golden falcon," 81

"become a lotus," 83 "become the Bennu bird"). Transformations are needed to pass the guardians. Hours 7–8: critical zone — encounter with Apep, threatening the barque of Ra. Texts — Utterance 78 of the Pyramid Texts ("Back, Apep! You will not seize me. I am Horus. I am Ra. My word is truth"). Hours 9–10: approach to the Hall of the Two Truths. Texts — Chapter 30B (heart scarab), Chapters 26–29 (protection of the heart). Hour 11: the Hall. Texts — Chapter 125 ("The Negative Confession," 42 formulas before 42 assessors). Hour 12 (before dawn): the outcome. With successful passage — Ba returns to the body, enters the tomb, rests. On the walls of the tomb of Seti I the scene of the 12th hour depicts the sun rising from the horizon. THE DAY HOURS — NOURISHMENT AND RENEWAL. During the day Ba "exits the tomb," and this freedom is ensured by another group of texts. The main ones — Chapters 2 and 3 of the Book of the Dead, both called "Chapter of Going Forth by Day." "Open to me, open to me! I am Ba, and I go forth by day!" The priests during the day hours read offerings, invoke offerings in the name of the family, activate Ka and feed it. Hour 1 (sunrise): the return of light. "I am Atum, I arose first. I am Ra in his rising" (Pyramid Texts Utterance 148). Hours 2–4: morning offerings. Reading from Chapter 17 in the full version ("I was yesterday, I am today, I know

tomorrow"). Hours 5–6: midday. Reading of the Hymn to Ra (Chapter 15 of the Book of the Dead). Hours 7–10: afternoon offerings. Feeding Ka. Hours 11–12 (sunset): preparation for the night journey. Reading of protective formulas for the night. The full cycle — 24 texts per day. Over seventy days that's approximately one and a half thousand recitations. Naturally, in real practice not all 24 hours were read continuously by the same priest — there was shift work: teams of two to three kher-hebs who relieved each other. Why all this. The logic is: the body in the tomb is an anchor, but by itself it's silent. And Ba of the deceased needs a continuous voice from this side to know where to go. The hourly vigil is that voice from this side. Twenty-four hours a day the deceased has an "operator" who reads the correct text over him for the current phase. In modern conditions this format, of course, is not reproducible. But a functional analog exists, and a fairly simple one: for forty days after the departure a priest of Anubis once or twice daily (morning and evening) devotes brief time to the deceased — a few minutes. He speaks the name, reads a short text, lays out an offering. This isn't "the hourly vigil in the full sense," but functionally it is the maintenance of a voice from this side. On this — in the practical block below.

## THE LAMENT OF ISIS AND NEPHTHYS —

### THE SOUND THAT BREAKS THROUGH THE THRESHOLD

Among all the texts of the funerary cycle, the "Lament of Isis and Nephthys" stands apart. Source — the same Berlin Papyrus 3008, plus the Papyrus of Baki. The text was performed by two priestesses in the roles of Isis and Nephthys at the body of the deceased. In the temple practice of Abydos and Dendera it was also performed at the annual festivals of Osiris. The uniqueness of the Lament is that it is the direct speech of the goddesses — not description, not instruction, but living voices. To pronounce it literally means to temporarily become the voice of these principles. This is a working ritual instrument, not "beautiful poetry." The vibration of the correctly spoken words opened the way for the Ba of the deceased. The text divides into three parts. PART I: THE LAMENT OF ISIS. She searches, she calls, she demands return. The active principle. The key opening: "O Osiris Wennefer (Eternally Beautiful)! Come to your house. Come to your house. Your enemies no longer exist. O good ruler — come to your dwelling! Look at me. I am your sister who loves you. You will not be far from me." This is the formula of return. "Come to your house" — literally: the house of Osiris = his body. His Ba flew

away at death. The task of Isis is to call his Ba to return to the body at least for the night, for the nightly reunion. "Your enemies do not exist" — declaration of safety; Ba will return only if the way is free. Further come five laments. "Where are you?" (search), "Your light has gone out" (mourning), "I am she who searches" (declaration of magical power — "I know the secret name of Ra," knowledge of the secret name = supreme magical authority), "Breath" ("give me the breath of your lips, give me the north wind that comes from you" — call to restore breath/Ka), "Your children are waiting." PART II: THE LAMENT OF NEPHTHYS. She doesn't "search" — she's already there, she waits. The passive principle of preservation. Opening: "I am Nephthys. I am your sister. I am she who loves you quietly. I am she who guards you when you sleep. Come to me. I was waiting for you." The fundamental distinction from Isis: Nephthys doesn't deny death. In her first lament: "You are dead, Osiris. This is the truth. I will not hide this. I will not say it is false. You are dead. Your body is cold. Your eyes are closed. This is the truth. But death is part of you, Osiris. You are the Lord of death. You are not foreign to it. You are the master where you lie." This is a text of exceptional honesty for a religious work. Not "the soul is immortal, don't weep." Not "he didn't die, he passed on." But directly: you are dead, the body is

cold, eyes are closed — this is the truth. And at the same time — "you are the master where you lie." That is, death isn't cancelled; death is accepted as part of existence. For the practitioner this is an important stance. At modern funerals one often wants to "console": "he hasn't gone, he's nearby." Sometimes this is right, but sometimes — it's denial. Nephthys shows another path: acknowledge the fact of death, and in that very acknowledgment find a foundation. Further Nephthys has four laments. "I guard you" ("my wings over you, my hands hold you"), "I mourn — and this is power" ("my lament is Heka, my tears are water that purifies, my weeping is a formula that opens the gates"), "Anubis — my son — does this" ("Anubis, my child, protects you, I gave him to you, he is yours"). This last point is specifically important here. According to the Jumilhac Papyrus, Anubis is the son of Nephthys (by Osiris). Nephthys "gave" Anubis to Osiris for protection of the body. And now, at the funeral of any person, the same node is reproduced: Nephthys through Anubis is present at the body. And when a priest of Anubis works at a funeral — he is within this connection. Nephthys is "behind him" in this work.

PART III: THE JOINT LAMENT. Both goddesses call together. Opening: "Come to your house," both. Further — the final declaration: "Your Ka is with you. Your Ba is above you. Your

shadow is with you. Your name is spoken. You are full. You are whole. You are alive. Arise, Osiris. Arise. Arise, as Ra rises. Arise, as Khepri comes forth. Arise, as the Nile rises." All components are enumerated as restored: Ka, Ba, Shadow, Ren. And three images of dawn: Ra (the sun), Khepri (the scarab — transformation), the Nile (the flood — life). Three principles: light, becoming, life. The joint lament concludes with the line "We have surrounded you": "Isis will be with you at your feet. Nephthys will be with you at your head. Anubis will be with you on your right. Horus will be with you on your left. Thoth will record your words. Geb will receive your feet. Nut will embrace you. You are surrounded. You are at the center. Arise, Osiris. All is ready." In modern practice the Lament can be performed in adapted form. Two priestesses in blue and red are not required — correct intonation is required. It can be recited by oneself, quietly, at the body or at the grave. It can be recorded and listened to. In the practical block I will give an abbreviated version for working with a Mute and an adaptation for working with one's own grief. The main thing — to understand that this text is not a "beautiful ritual," but a functional sound that breaks through the threshold. The voice of Isis is directed from the living to the dead: "come to your house." The voice of Nephthys —

from the world of the dead to the dead: "I was waiting for you, you are safe." Between these two voices the deceased is created a corridor in which his Ba can orient itself.

#### THE OPENING OF THE MOUTH RITUAL —

##### THE CENTRAL OPERATION

If there is one central ritual in Egyptian religion — it is the Opening of the Mouth (Wpt-ra). It is performed over the body before placement in the sarcophagus. It is performed over statues of the gods at consecration. It is performed over amulets for activation. It is symbolically reproduced at the initiation of priests. The full version — 75 episodes. Sources: Hermitage Papyrus 1116B, tomb scenes (especially the tombs of Rekhmire, Tutankhamun's treasurer Tu, and Yurkha), the composite "Papyrus of the Opening of the Mouth" (Bibliothèque Nationale 9 + Leopold II Papyrus). Reconstruction — Eberhard Otto, "Das ägyptische Mundöffnungsritual" (two volumes, still the main reference work). "Mouth" in the title of the ritual — is not only the physical mouth. It is the capacity for speech, nourishment, breathing in the broad sense: sensory perception and the ability to interact with the environment. "Opening" — opening, activation. Three levels of

meaning: 1. PHYSICAL: open the mouth of the deceased so that he can eat, drink, speak in the Duat. Without an open mouth — he cannot answer the guardians, cannot pronounce the formulas. 2. MAGICAL: activate the body-assembly as a functional unit. This is not "reanimation," but a transfer to a different mode of operation — like "switching on" a statue or an amulet. 3. INITIATORY: open the capacity for speech with the principles. This is already about living priests, the symbolic significance.

#### THE RITUAL DIVIDES INTO FIVE PARTS

#### BY EPISODES

EPISODES 1–10: PREPARATION AND INVOCATION. The body is washed. Purified with natron. Anointed with oil. Clothed in white linen. The sem priest puts on the leopard skin. Four priests stand at the four sides of the body. Each holds one of the four instruments: THE ADZE (a carpenter's tool of meteoric iron — peseshkef), THE CHISEL, THE SERPENT'S HEAD, THE RECTANGULAR PLATE (netjeryt). A separate note on meteoric iron. In the era when iron was not yet smelted from ore, the only source of iron — was meteors. The sword of meteoric iron in the tomb of Tutankhamun was made precisely this way. Meteoric iron

— "iron from the sky," and an adze from it has special significance: material of non-earthly origin, capable of touching the transition. This isn't poetry — it's a specific technological feature. Invocation (episode 1): "You come to us, you came to us. Come to your mother, come to Nut." Standing before the body (episode 2): "I come to you, O (name of the deceased). I bring you the Eye of Horus." Here and throughout — the name of the deceased is spoken everywhere. This is critically important. Without the name nothing works. Therefore the sem priest before the ritual must verify that he knows the name in the full version: personal name plus name of the father ("So-and-so, son of So-and-so"). Three touches of the adze (episodes 3–5). The adze three times touches the mouth of the deceased. Each touch — with its own formula: "I open your mouth with the adze of celestial iron. This is what Horus used to open the mouth of Osiris. This is what Thoth used to open the mouths of the gods. Now your mouth is opened." The logic of "three times" — this is Zep Tepi, reproduced in each ritual. Three = completion of the cycle. After three touches the mouth is open. "The adze of Horus" — the mythological precedent: with this instrument the gods opened each other's mouths at the First Time. Now it is reproduced. EPISODES 6–10 — repetition of three touches for the eyes, ears, nostrils. Each sensory channel is

"opened" separately. After completion of this part the deceased is formally capable of seeing, hearing, speaking, breathing in the Duat. EPISODES 11–20: OFFERINGS. This is the activation of Ka through offerings. List of what is brought: "You are brought white and black bread. You are brought light and dark beer. You are brought the flesh of an ox and goose. You are brought onion and lettuce. You are brought oil and natron." After each offering: "Take this. Here is the bread of life. Take this. Here is the beer of eternity. Eat. Drink. Live." Each product has its own patron in the pantheon: ► Bread = Osiris (grain grew from his body). ► Beer = Hathor (she stopped Sekhmet by intoxicating her with red beer, in the myth of the Destruction of Mankind). ► Onion = purification (sharp smell drives away evil). ► Natron = complete purification. ► Ox = strength. ► Goose = flight of Ba. This isn't "symbolism." It's technical distribution: each offering activates the corresponding channel. EPISODES 21–40: DRESSING AND ADORNING WITH AMULETS. This is the part where the amulets enumerated in the block above are placed (Tet, Djed, Udjat, Khepri scarab, Ankh and others). Each — with its own formula. The logic is the same: each amulet activates one principle. EPISODES 41–60: AWAKENING. This is the central part. The sem priest pronounces: "O (name), arise! You are alive. You are awakened.

You sit with the gods of Heliopolis. You stand with Ra. Open your mouth. Speak. Open your ears. Listen. Open your eyes. See. Feel with your nostrils. Breathe. You are perfect. You are whole. You are Akh-hu — a shining spirit. You are among the gods." "Akh-hu" — this is the very Akh, the final goal. After episodes 41–60 the deceased is formally declared an Akh. From this moment he is not "dead" in the ordinary sense — he is "a transfigured spirit." EPISODES 61–75: CLOSING. "You are completed. Your parts are gathered. Your form is complete. Your Ba is with you. Your Ka is with you. Your shadow is with you. Go now. Go to the gods. They await you. Go with Maat." This is "farewell" in the ritual sense, and immediately — the sending-off on the journey. Here too — the main accompanying formulas for the road: addresses to Ra, Osiris, Thoth, Maat, Anubis, so that they may receive on the other side. After the Opening of the Mouth the body is ready for the sarcophagus. IMPORTANT NOTE FOR THE PRACTITIONER: The Opening of the Mouth is structurally very close to what a modern priest of Anubis does when working with a Mute. Only the adaptation: not "I open the mouth," but "I open the way." The formula: "Your way is open. Anubis waits. Go. Your Ba is with you. Go." This formula is fully derived from the Opening of the Mouth. And it works by the same logic: "opening" as activation,

not as a physical action. At modern funerals, when there is no access to the body for the full 75-episode ritual, one can perform an abbreviated version: three touches (in the air, mentally) to the points of mouth, eyes, ears, nostrils with the speaking of the formulas. This is an abbreviated but functional Opening — details in the practical block.

#### AMULETS — EACH WITH A SPECIFIC FUNCTION

I've already mentioned amulets in various blocks. I'll gather here the main list with indication of functions and sources. This is a working list — what should ideally be on the body before placement in the sarcophagus. DJED PILLAR (djd). What it is: a vertical pillar with four horizontal bars at the top. Considered the symbol of Osiris's spine. Where: on the neck or on the chest. Function: to give the deceased verticality — not to the physical spine of the mummy (it's already dried and won't "sag" on its own), but to the posthumous assembly as a whole. "To stand" in the Egyptian posthumous language is a technical term: "I stand righteous," "stood before the gods," "came out of the darkness standing" — this is the state of a stable posthumous form. Before judgment stands not Ba alone (Ba flies, is present at the judgment as an attendant, but doesn't "stand" before the scales) and not the

skeleton — but the deceased himself as a whole, an anthropomorphic figure, exactly the one depicted in the vignette of Chapter 125 of the Book of the Dead, standing before the scales. The Djed gives him the ability to stand. Without the Djed the assembly "collapses," and the deceased appears before judgment "bent," "fallen apart" — this is a bad starting format for the weighing procedure. Source: Chapter 155 of the Book of the Dead ("Spell for the golden Djed placed on the neck of the deceased"). Text: "Rise, Osiris, receive your spine. You lie on your side — then lie straight. You are strong. You are stable. You are the Djed. You will not fall." TET-KNOT (tjt). What it is: a knot of red material or red jasper. Considered the "blood of Isis" or the "knot of her girdle." Where: over the heart scarab, on the chest. Function: protection of the feminine principle. In the text of the Opening of the Mouth: "You are given the red amulet — it is the blood of Isis, she protects you. You are given the Tet-knot of Isis. Her protection is around you." Source: Chapter 156 of the Book of the Dead: "Spell for the knot of Isis from red jasper, placed on the neck." Text: "You have your blood, Isis. You have your power, Isis. You have your Heka. You are protection. Protection for (name)." HEART SCARAB. What it is: a stone (usually green — amazonite, serpentine, green feldspar) or faience scarab with the text of

Chapter 30B of the Book of the Dead engraved on the underside. Where: on the chest, over or in place of the heart. Function: contract with one's own heart to prevent "betrayal" in the Hall of the Two Truths. I wrote about this above. Source: Chapter 30B of the Book of the Dead. Full text: "O my heart which I had from my mother, O my heart of my different ages, do not stand up as a witness against me, do not be opposed to me at the tribunal, do not be hostile to me in the presence of the Keeper of the Balance. You are my Ka which is in my body, you are the Khnum who makes firm my limbs. Go forth to the happy place where we hasten. Do not make my name stink to the entourage who make men. Do not tell lies about me in the presence of the great god." UDJAT — THE EYE OF HORUS (wdjat). What it is: the stylized Eye of Horus, restored by Thoth after Set tore it out in battle. Where: at various points on the body — on the chest, forehead, sometimes on the arms. Function: healing, vision, protection. Wholeness. "Udjat" literally means "whole," "healthy." This is not an "eye" as the organ of sight, but "that which was reassembled from parts." In the Opening of the Mouth: "You are given the Udjat — the Eye of Horus. It heals. It sees. It protects." Source: the cycle of texts on the restoration of the Eye (mythological texts of Horemheb, Chapters 116–125 of the Book of the Dead in part). ANKH. What it is: the

sign of life, a loop on a cross. One of the oldest Egyptian symbols. Where: in the hands of the deceased (as an iconographic stamp) or on the neck. Function: "life" in the posthumous sense. A sign that the bearer has the right to continuation of existence. Source: background throughout Egyptian literature; not tied to a single chapter.

FEATHER OF MAAT. What it is: a single ostrich-type feather, symbol of Maat. Where: on the chest. Function: declaration of a righteous outcome at judgment. "I carry Maat, and therefore my heart is light." Source: iconography of Chapter 125 of the Book of the Dead.

HEAD OF ANUBIS. What it is: a figurine or seal with the head of a jackal. Where: on the head bandage or at the head. Function: protection from threshold threats — serpents, threshold demons, beings of Chaos. Source: Jumilhac Papyrus, general motif on the four guardians of Anubis. Also — Chapter 151 of the Book of the Dead ("Protection of the mummy in the burial chamber"), where Anubis is explicitly invoked: "I, Anubis, give strength to your body. I close your entrances. No enemy shall approach you."

KHEPRI SCARAB. What it is: a scarab without text on the back (unlike the heart scarab). Where: on the chest or at the head. Function: transformation, new beginning. Khepri — the morning sun, symbol of becoming. The dung beetle rolls its ball, as the sun rolls its disk. Source: Pyramid Texts, Utterance 245; Book of the

Dead, Chapter 86 ("to become the Bennu bird," extension). FOUR SONS OF HORUS (as part of the canopic jars). Imsety, Hapy, Duamutef, Qebhsenuf. Already described above. On the body they are present as figurines on the canopic jars, sometimes as amulets duplicated inside the wrapping. Source: Jumilhac Papyrus (where they are presented as guardians of Anubis), also — Chapters 17 and 151 of the Book of the Dead. The full set of amulets on one mummy — about 30–40 pieces (from tomb finds). I've listed the main ones. In modern practice, when we're working not with a mummy but with a body that will be sent to a funeral in a few days (and often — after cremation), the full set cannot be placed. But functional equivalents — exist. On this in the practical block.

## THE BOOK OF THE DEAD AT FUNERALS —

### WHICH CHAPTER FOR WHICH MOMENT

The "Book of the Dead" is, strictly speaking, not a book. It's a collection of spells (in Egyptian — "Chapters of Coming Forth by Day"), which in the New Kingdom and later were placed with the deceased as a scroll. The composition of the scroll varied: for pharaohs and high nobility — more than two hundred chapters, for

ordinary nobility — several dozen, for more modest people — a dozen or two. The Papyrus of Ani, the most famous example (British Museum), contains about 200 chapters. The chapters of the Book of the Dead are not "all to be read at once," but instruments for specific situations. Each chapter — for its own case. At funerals, from the entire Book of the Dead, quite specific chapters are read at specific moments. Here is the standard scheme. AT THE MOMENT OF ENTERING THE TOMB, TRANSPORTING THE BODY. Chapter 1 ("Procession to the necropolis"). "O bulls of Amentu (the West), open the way for me! I know you, I know your names!" This is the first step. Opening of the way. It is spoken during the carrying-out of the body from the house (or temple) and movement toward the tomb. The logic — to immediately declare to the guardians in the west that the one entering has the right and knows the names. SIMULTANEOUSLY — Chapter 9 ("Going forth by day, opening of the tomb"). Prepares the tomb for reception. This is a paired function: Chapter 1 is addressed to the outer guardians, Chapter 9 — to the tomb itself as a device. AT THE MOMENT OF PLACEMENT IN THE SARCOPHAGUS. Chapters 17 and 18 — large cosmogonic chapters. "I was yesterday, I am today, I know tomorrow." These chapters give the deceased a general map of the universe, so that he is not

disoriented. Without them Ba, exiting the body, finds itself in the Duat without understanding where it is. With them — there is a framework. Also — Chapter 64. This is the "Chapter of Knowledge," a large synthetic text: "I know the One that is in eight, and the eight that are in the One. I know the name of Ra in his rising and in his setting." This is already an esoteric chapter, for those who were initiates during life. It's not read for ordinary people; for priests — it is mandatory. AT THE CLOSING OF THE TOMB. Chapter 151 ("Protection of the mummy in the burial chamber"). This chapter is the key protective text. It is structured as addresses of four gods and four guardians to the mummy. Anubis says: "I, Anubis, give strength to your body. I close your entrances. No enemy shall approach you." Isis: "I am your sister, I guard you." Nephthys: "I guard you at night." Thoth: "I have recorded your name." Four Sons of Horus: each occupies his corner. Chapter 151 in full form is, in essence, a sealing spell that is placed upon the tomb at closing. It reproduces the protective structure described in the Jumilhac Papyrus ("Anubis appointed four guardians. The guardians protect the four corners of the world. The guardians protect the tomb from the uninitiated"). AT THE MOMENT OF GIVING THE AMULETS. This is already done earlier, but in many cases the chapters of the amulets were read twice — in Per-

nefer when placing, and again when placing in the sarcophagus. Main ones: ► Chapter 30B — over the heart scarab. ► Chapter 155 — over the Djed pillar. ► Chapter 156 — over the Tet-knot. ► Chapter 23 — Opening of the Mouth in the short version. FOR THE ENTIRE CEREMONY AS A WHOLE. Chapter 125 — the Hall of the Two Truths, the "Negative Confession." This is not "a chapter for one moment" — it is, in some sense, the culminating text of all Egyptian funerary practice. Before the forty-two assessors the deceased speaks forty-two formulas: "I did not do this. I did not do that." The full text is large; I analyze it in detail in Book 2 (the Part on the Hall and Maat). Here I'll only emphasize: Chapter 125 is the final test of the entire cycle. If everything preceding (embalming, amulets, Opening of the Mouth, reading chapters on the way) was done correctly — the deceased has preparation for this test. If not — he meets it unarmed. PLUS THE CYCLE OF TRANSFORMATION CHAPTERS — for the journey. Chapters 76–88 — transformations into various forms for passage through dangerous zones of the Duat. "To become a golden falcon" (76), "to become a lotus" (81), "to become the Bennu bird" (83), "to become fire" (112). These chapters are placed in the scroll so the deceased can "apply" them along the way. AND SEPARATELY — PROTECTIVE CHAPTERS. Chapters 26–29

(protection of the heart), 31–33 (repelling crocodiles and snakes), 41 (against killing in the Duat), 43 (so the head is not severed), 144–150 (names of the gate guardians — mandatory for passage). Chapters 144–150 are especially important: they name each of the guardians by name, giving the deceased a "pass" to each of the seven (or twelve, in different versions) gates of the Duat. This is the basic set. Full reading of the Book of the Dead at a funeral — two to three days of continuous work for a pair of kher-hebs in shifts. In actual practice, of course, an overview was read, condensed, with the key chapters chosen. But ideologically — the presence of the full text near the body was considered mandatory. Therefore the scroll was placed in the sarcophagus or in a special case nearby — as a "carrier" of all the protective formulas, even those that were not read aloud. In modern practice we, of course, don't read the entire Book of the Dead at a funeral service. But the functional scheme is the same: for specific moments there are specific addresses. On modern equivalents — in the practical block.

#### BURIAL AND CLOSING OF THE TOMB

After the Opening of the Mouth is completed, the body placed in the sarcophagus, and the necessary chapters read, the procession from Per-nefer to the tomb begins. The tomb in most cases is located on the west bank of the Nile, in the necropolis. The west — the side of death, the side of the setting sun, the side of the entrance to the Duat. THE PROCESSION. Leading goes the sem priest (in the leopard skin). Behind him — the bearers of the sarcophagus. Behind them — the bearers of the canopic jars. Behind them — the bearers of the funerary inventory (furniture, ushabti, figurines of servants, clothing, food — everything that must accompany into the tomb). Behind them — the kher-heb with the scroll. Behind him — the mourners. Then — the family. Then — everyone else. The kher-heb the whole way reads Chapter 1 of the Book of the Dead and related texts. If the procession is long (and it often is — on foot, through the sands, to the necropolis), it is read in parts. USHABTI. A few words separately. Ushabti (in the late period — shabti) — these are the "answerers." Small figurines in the form of a mummy, with the engraved formula of Chapter 6 of the Book of the Dead: "O ushabti, if I am assigned work in the Duat — to plow fields, to fill canals with water, to transport sand from east to west — you, ushabti, shall say: 'I am here, I will do it.' And do this work for me." This is a technical move. In the Duat (more precisely — in

Iaru, the Field of Reeds) the deceased must perform labors. The same ones as in life — plow, sow, water. To avoid doing this oneself, ushabti were placed. One for each day of the year — 365. Plus overseers (one for every ten working ushabti) — another 36. Total full set — about 400 figurines. With high nobility exactly this many were found. This, by the way, is a curious detail of the Egyptian afterlife. Not a resort. Not bliss. Work. The same work as in life, only under ideal conditions. Therefore if you can avoid working — hire ushabti.

ARRIVAL AT THE TOMB. The tomb is already prepared. On the floor — mats. On the walls — painted scenes or engravings of the corresponding chapters of the Book of the Dead, or texts of the Amduat (for pharaohs), or other funerary books (the Book of Gates, the Book of Caverns, the Book of the Earth). In the niche — the place for the sarcophagus. Nearby — the place for the canopic jars. On the wall at the entrance to the burial chamber — the false door for offerings. The sarcophagus is placed in the niche. The canopic jars — in the appointed place. The funerary inventory — arranged around the chambers of the tomb (if multi-chambered). The Book of the Dead scroll — in a special case beside the sarcophagus or inside the wrapping between the legs.

OPENING OF THE MOUTH — REPEATED. Sometimes (depending on circumstances) the Opening of the Mouth was

performed twice: in Per-nefer before the procession and again at the tomb. Especially for important persons. This is not duplication — it is "one more level of activation": the first time for the subtle part, the second time for the tomb existence. CLOSING THE TOMB. The sem priest speaks Chapter 151 ("Protection of the mummy in the burial chamber"). The full text is long, but the core — the address in the name of Anubis: "I am Anubis, I give strength to your body. I close your entrances. No enemy shall approach you. I guard the place where you lie. Four guardians are with me. Imsety, Hapy, Duamutef, Qebehsenuf — my guardians at the four corners. No one but me enters here. No one but me opens the entrance." After this — the actual closing. A stone or slab closes the entrance to the burial chamber. Outside — another one, the main slab, blocking the passage. Seals are applied — usually impressions of special stamps with the name of the pharaoh (if royal) or with the names of the deities of the necropolis. A seal is not simply "a mark of ownership," it is a magical act: the seal names who closed it, and pre-declares any who breaks through to be a violator. In the desert necropoleis (Valley of the Kings, Saqqara, the west bank of Thebes) after closing a special team buried the entrance with sand, stones, camouflaged it to resemble an ordinary slope. Especially for pharaohs — the tomb was

supposed to remain invisible. In practice this almost never worked: thieves, mainly from among former builders or priests, had inside information. But ritually — the tomb is "closed from the world." THE COMMEMORATIVE FEAST. After closing — the commemorative feast. Outside the tomb or in a special memorial chapel (part of the tomb complex). The family eats, drinks, commemorates. Part of the food and drink is placed on the offering table at the false door — this is the first offering to Ka. From this moment the seventy-day cycle is over. Next — another phase: life without the deceased, regular offerings, commemorative cycles.

#### AFTER THE FUNERAL —

#### COMMEMORATIVE CYCLES

The funeral is not the end of the work. It is a transition into the mode of "constant commemoration." In ancient Egypt the commemorative calendar was structured and developed, and much of it has come down to us — only without understanding where it all came from. DAILY OFFERINGS — ka-imy. The formula "ka-imy" (ka-jmy — "for the one who is here, in Ka") is a technical term for regular offerings to an ancestor. You place bread, beer, water on the offering table. You pronounce: "An offering which the

king gives, to Osiris-such-and-such, for his Ka, that he may receive bread, beer, meat, goose, cloth, incense, and all good and clean things on which a neter lives." This is the "offering formula" — htp-di-nesut ("an offering which the king gives"). It appears in thousands of inscriptions. Standard throughout the country. Speaking it at an offering is mandatory; without it the offering is "inactive." In the first forty days after death — offerings are daily. From the fortieth day to the anniversary — less often, but regularly (once a week, once every two weeks). After the anniversary — on annual festivals. THE FIRST CRITICAL PERIOD — FORTY DAYS. Forty days — this in the Egyptian system is the period in which the soul most needs support from this side. Separate rites at the grave are timed to the forty days. Incidentally, this structure of "forty days" has reached Slavic and Orthodox commemorative traditions in nearly unchanged form — a requiem on the fortieth day, the ninth day, the anniversary. The source of this practice is eastern, through Coptic Christianity, and the Coptic — through direct inheritance from the Egyptian. What in modern Russian commemorative practice seems "Orthodox" — is in fact a direct remnant of the Egyptian system. MAIN COMMEMORATIVE FESTIVALS WAG (wag) — "Day of the Dead," in the first month of the Egyptian year (Thoth, August-September). This is a festival

specifically dedicated to the commemoration of ancestors. On this day every family made special offerings at the tomb or at the domestic commemorative point (if the tomb is far). The offering text included a long litany of names of ancestors — name-by-name pronunciation of three to four generations. This is critically important: names must be spoken aloud. Without pronunciation — Ren weakens, and the ancestor is "lost" in the memory of both the living and in his own sense of self.

THE BEAUTIFUL FESTIVAL OF THE VALLEY (Beautiful Festival of the Valley) — the Theban festival, in the tenth month (Shemu 2, May-June). On this day the statue of Amun-Ra was carried out of the Karnak temple, ferried across the Nile to the west bank, and carried through the tombs of the Theban necropolis. Families on this day visited the tombs of their ancestors, ate and drank right in the tomb chapels, spent the night with the ancestors. This was the annual peak of domestic commemoration. Source — reliefs and texts of the Karnak and Deir el-Bahri temples; main — Karnak Festival Calendar.

THE MYSTERIES OF OSIRIS IN KHOIAK (4th month of the Egyptian year, November-December). The main Osirian cycle. Lasts the entire fourth month (about 30 days). Includes ritual plowing of the earth (1st day), preparation of the "Bed of Osiris" (2nd day), ritual sowing of grain in an Osiris figurine (several

days), nightly vigils, the culminating "resurrection" and affirmation of Maat (29th day), completion of the mysteries (30th day). Main sources on Khoiak — reliefs and texts of Dendera (described in full by Mariette, "Dendera"), plus texts of Abydos. At Abydos once a year a mystery play was performed: DAY 1: "The Search" — procession with the body of Osiris. DAY 2: "The Battle" — ritual combat of Horus and Set. DAY 3: "The Victory" — Horus wins, Osiris is avenged. Khoiak is not simply a calendar festival. It is a working re-assembly of Osiris, repeated annually. And in every commemoration of an ancestor at this time — a resonance with this re-assembly. MESORI — the last month of the Egyptian year. Summing up. Commemorative offerings of the "reset" type: conclude the year for the ancestors, say farewell to the past cycle. THE ANNIVERSARY. Separately — the annual day of death of each ancestor. In family memory it was marked as a small local festival: an offering, reading of the name, sometimes inviting a priest for a short ritual. In sum, an active Egyptian family had five or six days a year specifically dedicated to commemoration: Wag, the Beautiful Festival of the Valley, key days of Khoiak, Messori, and individual anniversaries. Plus weekly/monthly offerings. Plus daily ones in the first year. In modern adaptation this can be greatly reduced, but the functional core remains: the first forty days —

daily commemoration, up to a year — regular, then — annual offerings and the individual anniversary. On this — in the practical block.

#### LETTERS TO THE DEAD —

#### DEFERRED COMMUNICATION

A special institution that is often overlooked when speaking about Egyptian funerary culture — "Letters to the Dead" (Letters to the Dead). This is a real archaeological category: letters written by the living to deceased relatives, left in tombs together with offerings. Sources: Cairo Ostrakon 25975, Louvre E 6134, Berlin 22573, letters from the Golenishchev collection, numerous finds from Deir el-Medina. Publication and commentary — Alan Gardiner and Kurt Sethe, "Egyptian Letters to the Dead" (1928), and the later work of Edward Wente, "Letters from Ancient Egypt." Modern overview — by Bernhard Kruchten. What this is in practice. A living person writes to their deceased relative (or "personally known deceased") a letter — on a bowl, on a linen cloth, on an ostrakon, sometimes on papyrus. And leaves this letter in the tomb, usually along with an offering (bread, beer). The content of the letters varies. Some types: COMPLAINT AND

REQUEST FOR INTERVENTION. "I am suffering from illness. You are safe there. Do something for me. Help me." This is a letter from the living to a deceased close one with a request for magical help. The logic: the deceased, having passed judgment and become an Akh, has the power to influence the health, affairs, circumstances of the living. And the closer the relative — the stronger this connection. COMPLAINT ABOUT INJUSTICE. "I was wronged by such-and-such people. They took what was mine. Help me get justice. You are now with Osiris, Osiris hears you — ask Osiris." This letter uses the deceased as an "intermediary" when addressing higher instances. REPROACH. This is the most interesting type. The living writes to the deceased: "What have I done to you? Why are you sending illness upon me? Why don't you protect me as before? I come to your tomb, I bring you beer and bread, I pronounce your name. And you — do evil to me. Stop. If you have a complaint against me — say it, I will correct it. But don't harm me." This type of letter shows that the Egyptians took seriously the feedback from the dead. If bad things are happening in your life and you suspect that this is the "displeasure" of a specific ancestor — you write to him. Directly. In a businesslike manner. With an invitation to dialogue. INFORMATION ABOUT EVENTS. "I want to tell you that our son has married. That a

grandson was born. That all is well with us. That things aren't so good with us." This is the maintenance of connection through events. The deceased continues to be "kept informed" through these letters. What this gives us. Several important things. First, in the Egyptian system posthumous communication is bilateral. Not only can the living leave offerings and read texts for the deceased, but also the reverse: the deceased has an address to which one can write, and a response (in the form of improvement of affairs, recovery, intervention in circumstances) is expected and registered. Second, deferred communication worked. Not in all cases, of course. But in sufficient quantity that "Letters to the Dead" became an entire institutional practice for thousands of years. Third — and this is most important for the modern priest — there is the borderline case: "deferred recognition." When the death occurred long ago, the person was not properly buried, or rituals were not performed, or they were buried but an unresolved situation remained. A modern priest of Anubis often works precisely in such cases — someone noticed an "attachment," it "hangs," "won't let go." And here the "Letter to the Dead" (or a functional analog: a conversation at the grave, writing on paper, a conversation on the subtle plane) — this is not my invention, this is a working ancient Egyptian institution. The simplest modern adaptation. If there is a

tomb (grave) — bring paper, write by hand an address, leave it at the grave. It can be burned afterward (if at a crematory or in an appropriate place) — burning in Egyptian practice was considered a way of sending "to the Duat" (through smoke). It can be left under a stone at the head of the grave. It can (if there is no grave) be spoken aloud. A voice is also a carrier. The content of the letter doesn't need to be "beautiful." It needs to be honest. By the formula: "I (name). I address you (name of the deceased). I have for you a question/request/information/reproach: [specifically]." And at the end — "If you have an answer — let me know, I'm listening. If you have a request for me — say it." Then — attention to dreams, to coincidences, to how you feel. The answer usually comes. Not in the form of a voice from the sky, but in the form of a change in circumstances, a dream, or simply — "it let go." This works. Source — real practice thousands of years old.

*PART II.*

— SPECIAL CASES —

WHAT THE SOURCES SAY

Every instruction works for standard cases. Real work of the priest is almost always in non-standard ones. Sudden death, suicide, a child, the nameless, body inaccessible, possession after death. Each of these cases in ancient Egypt had its own text or its own group of formulas. Not for every one, of course, but for most — there is a direct source on which to rely. Where there is no source — I'll say so honestly, because that is precisely the boundary beyond which reconstruction begins.

SUDDEN AND VIOLENT DEATH

This is, in Egyptian sources, a separate category, and a fairly well-developed one. It includes: killed in battle, drowned in the Nile, eaten by a crocodile, killed by a snake, struck by lightning, fallen from a cliff. Any death not provided for by a sequential dying process. Why this is a special case. By Egyptian logic,

normal death is a process in which the personality manages to "disengage" its connection with the body, say farewell to the place, send Ba on the journey. With sudden death this doesn't happen. The personality remains "uncoupled" from the body, but at the same time unprepared for the posthumous path. This is the classic sticking scenario we discussed in Part 1: the deceased becomes a Mute not because they were bad, but because they died "without having time." Main sources on working with such cases. COFFIN TEXTS, SPELLS 75–83. This group is specifically dedicated to "non-standard" deaths. Each spell — for a specific type. Spell 75 — for "those who perished in the waters of the Nile." Spell 78 — for "those who perished by the hand of an enemy." Spell 81 — for "one who has been transformed into a lotus," which is a ritual euphemism for the death of a child (the lotus — a symbol of ascent from primeval waters, a metaphor for birth and early death). The logic of these spells is general: they compensate for the "untimeliness" of death. They give the deceased access to those elements of preparation for which there is time at an ordinary death, but at a sudden death — there wasn't. Spell 75: "I did not drown in the waters of destruction. I am in the waters of birth. The waters will not carry me away. I will emerge from them as a lotus." That is: the renaming of "drowning" as "immersion in primeval

waters" with a reverse exit. CHAPTERS OF THE BOOK OF THE DEAD 28 AND 91. Chapter 28 ("So that the heart is not taken away"): "My heart is with me. No one will take it. Those who attack me — have no power." This chapter is especially important for those who died violently. By Egyptian logic, violent death may be accompanied by the "knocking out" of the heart (metaphorically or literally). The heart must be "retained" with the deceased, otherwise he cannot pass judgment (there is nothing to weigh). Chapter 91 ("So that the soul is not detained"): "My Ba is not with a demon. My Ba is not captive. My Ba freely goes where it wishes. My Ba returns to the body when it wishes." This is a formula for the liberation of Ba. Especially for cases where death occurred in captivity or after prolonged suffering — there is a risk that Ba "stayed with" those who were causing the suffering. Chapter 91 breaks this connection. CHAPTER 154 OF THE BOOK OF THE DEAD — specifically for those whose body was damaged. "Chapter on the incorruptibility of the body." Text: "My body does not rot. My bones do not fall apart. My flesh does not separate from my bones. I am in the House of Anubis. I am in the House of Incorruptibility." This chapter is applied in cases where the body suffered damage or is in conditions unfavorable for preservation. THE JUMILHAC PAPYRUS — SECTION ON ANUBIS AND

UNTIMELY DEATHS. There is no direct section "how to work with sudden death" there, but in the part on the role of Anubis as protector of the body of Osiris there is a specific address: Anubis specializes precisely in those cases where death occurred "not as it should have." Osiris too was killed violently (Set dismembered him, scattered the parts), and Anubis restored him. By the model of Osiris — all those who died violently are restored. That is, when a priest of Anubis works with someone who died violently, he is literally reproducing the archetype of "the restoration of Osiris." This is the most powerful precedent.

#### PRACTICAL PROTOCOL FOR SUDDEN DEATH

1. The name — is mandatory. Full, with mention of the father and mother.
2. Chapter 28 (protection of the heart) — recite at the body or, if contact with the body is impossible — mentally, addressing the deceased.
3. Chapter 91 (liberation of Ba) — especially if there was captivity or suffering before death.
4. Chapter 154 (incorruptibility of the body) — if the body was damaged.
5. Abbreviated Opening of the Mouth — three touches (mentally or in the air) to mouth, eyes, ears, nostrils with the speaking of the formulas.
6. Address to Anubis following the model from the Jumilhac Papyrus: "Anubis, you restored Osiris.

Restore this one. You know this place — between death and completion. Take him. Bring him to the Hall." 7. A couple of minutes of silence. This is important. Allow the formulas to unfold. This is the basic protocol. Then — the regular work: first forty days, commemorations, anniversary.

#### SUICIDE — THE RAREST CASE IN THE CANON

This is a most interesting situation, and I must be honest here: in the Egyptian funerary canon, a special protocol for suicides DOES NOT EXIST. This is not an oversight of Egyptology — it is a fact of the system itself. The Egyptians had no separate ritual for this case, because in their worldview voluntary renunciation of life was a violation of Maat — life was perceived as a gift, and one did not refuse it. But one important text about suicidal thinking exists, and there is only one — but it is enormously rich in content. BERLIN PAPYRUS 3024 — "THE DIALOGUE OF A MAN WITH HIS BA." This is a unique text in Egyptian literature: a man speaks with his own Ba as with a separate being. Not with a god, not with a dead person — with his own soul. And his Ba — does not agree with him. Ba argues, dissuades, threatens, persuades. The structure of the text (I analyze it following the text translated in the materials of the Per-Maat-Kheperu dynasty). The man says: "Open

my mouth for me, my Ba, that I may speak with you. Why are you silent? Answer me. Why should I live? Life is suffering. Death is better for me today. Death is like recovery from illness. Death is like the scent of lotus. Death is like a man sitting under sail in the wind. Death is like the scent of myrrh. Death is like rain after drought. Death is like returning home from a campaign." Ba responds not with arguments of "life is sacred," but more pragmatically — with concern for its own interests. "If you die now — what will happen? Who will perform the funeral rite? Who will lay you in the ground? Who will speak your name? Who will bring you water? If you die now — I will fly over your body. I will circle like a bird. But I will not be able to enter you. No body. No rites. Nothing." That is, Ba says: your suicide will hurt me most of all. After death you will remain without a body (meaning — without a properly prepared body), without rites, without support from this side. I as Ba will hang in emptiness. Then Ba tells four parables (a rich man and a poor man — both die; a farmer and harvest — without work there is no harvest; a nest — loss is not the end; a crossing — on the other side it may be better or worse, but you don't know). These are arguments against despair. The man responds with four poems about death — a meditation on its nature. Ba at the end changes position: "Very well. Your words have

convinced me. If you seek death — go to it properly. Go to the west bank with dignity. Go with Maat in your heart. Then your body will settle into the earth — but I will fly higher. And we will meet there." Final wisdom: "Not when you die. But with what. Live so that death is worthy." What this gives us practically. In ancient Egypt there is no separate protocol for suicides, BECAUSE SUICIDE WAS NOT PERCEIVED AS "ORDINARY DEATH." It was perceived as a death in which the person voluntarily refuses the standard protocol. In that case: funerals were performed, but with awareness that the deceased did what he did. The Ib is weighed like everyone else's. And if the actions in life were such that Ib is light — suicide does not cancel this, but complicates it: "Ba hangs," as Ba predicted in the dialogue. THE PRIEST'S WORK WITH A SUICIDE TODAY 1. No moral judgment. Suicide is part of the Maat-Isfet weighing, not a separate category. The Ib goes to the scales with the full content of life anyway. Suicide is one of the actions in this content. Not a determining one. 2. Special attention to Ba. After suicide, by the logic of Berlin 3024, Ba often "hangs" — not due to moral condemnation, but due to technical incompleteness (there was no correct transition). Therefore work with Ba — is the priority. 3. Formula of address to the Ba of the deceased: "Ba of (name), hear me. Your body is gone.

This is done. There is no return. You are flying now. You can fly either upward or hang. I call you — fly to the Hall. Anubis waits. His judgment is lenient to those who came themselves. Go." 4. Remove from yourself the moral weight of "he shouldn't have." If the priest works with this weight — Ba feels it, and it slows him down even more. The priest at this moment is not a judge. The priest is a guide. 5. Work with close ones. Suicide in a family leaves an acute wound in the living, and part of the "hanging" of the deceased's Ba is sustained by their own emotions: guilt, resentment, anger. The full work is not only the escorting of the deceased, but helping the living to let go. What NOT to do. Don't try to "bring back" the suicide to life (meaning — to the illusion that he didn't die). Don't try to "retain" him nearby out of love — this is what holds him and makes him heavier. Love must be of the releasing kind. The Ba's conversation in Berlin 3024, we note, in the end didn't "return" the man to life, but helped him cross correctly. This is the paradigmatic case.

#### DEATH OF A CHILD

This is the most painful case for the family and often the most complex for the priest. In Egyptian sources, characteristically, for the death of a child there exists a separate complex of formulas and

rituals — that is, this is a case the Egyptians specifically anticipated. THE BASIC PRINCIPLE: a child has special patrons, above all — the Four Sons of Horus. They are the guardians of the canopic jars, but in the case of a child's death they themselves act as "adoptive parents" in the afterlife. The logic: the child has not yet managed to form an independent Ka, and he needs "guardianship." The Four Sons of Horus provide this guardianship. SOURCE — chapters of the Book of the Dead for children (special short scrolls), plus the "Stundenwachen" (Berlin Papyrus 3008), where there is a special formula "returning the child to its mother": "O Child, do not weep. Your mother did not abandon you. Hapy is your mother in the Duat. Imsety is your father. Duamutef is your brother. Qebhsenuf is your sister. You are not alone. You are surrounded." This formula functionally resolves what most troubles a child after death — the loss of the mother figure. Children after death, if not calmed, often "call for their mother" on the subtle plane — this creates a strong attachment for the mother and a heavy afterlife for the child. The formula "you now have four divine guardians" resolves this. THE MMA PAPYRUS 35.9.21 ("BOOK OF BREATHING" in the later variant) contains separate formulas for those who died early. The key one: "I am the child of Osiris. I did not suffer harm. I was born and I departed, but I am

not empty. My breath is with me. My name is with me. I know where I must go. Anubis leads me. I am led as the children of the gods are led." "I am led as the children of the gods are led" — this is the key declaration. A child in the Duat does not go alone, he is led. This is an automatic function, activated by recognition of status. AMULETS FOR CHILDREN. In addition to the usual ones, in children's tombs one frequently finds: ► A BES FIGURINE — the dwarf god-protector of children. Bes guarded against night fears and evil spirits. ► A TAWERET AMULET — the hippo goddess, patron of childbirth. Her amulet protects in the afterlife just as in life she protected the child in the womb and during birth. ► A CHILD ON THE KNEES OF ISIS — a figurine of Isis nursing Horus. This is the "archetype of maternal care," provided in the afterlife. PRACTICAL PROTOCOL FOR THE DEATH OF A CHILD 1. Formula of address in the name of the four sons: "Child, you are not alone. Imsety, Hapy, Duamutef, Qebehseuef — are with you." 2. Address to Isis as "adoptive mother": "Isis, as you received Horus, receive (name). Nourish as you nourished Horus. Protect as you protected Horus." 3. Abbreviated Opening of the Mouth with special emphasis on "opening of the ears" — so the child can hear the voices of the patrons in the Duat. 4. Work with the mother. This is a critical part. A mother who has lost a child

often "calls" him — and this keeps him in a threshold state. The priest speaks with the mother: "he is with Isis. He is surrounded. He is not alone. When you call him — you pull him back. When you say 'go,' you help him to be with Isis." This is a difficult conversation, but a necessary one. 5. Letters to the child — this is a working practice. The mother (or father) can write a regular letter to the child: "I love you. I grieve. I release you. Go to Isis. I will remember your name." This relieves tension for both the mother and the child. It is important to underscore here: the death of a child is a case in which the weight of work shifts from "escorting the deceased" to "work with the living." The child himself in the afterlife is in most cases better off than an adult — his *Ib* is light, his guardianship is automatic, his path is short. The ones who have it hard — are those who remained here. Therefore the priest devotes the greater part of his work to being alongside the family.

#### THE NAMELESS AND UNIDENTIFIED

Also a separate category — deceased for whom the name is unknown, or known but not reproducible (distorted, lost, forgotten). In the Egyptian system this is a serious problem, because *Ren* is an anchor, and without a name one cannot work with the deceased in the standard way. SOURCES: Chapter 25 of the Book of the Dead,

Chapter 26 (granting the heart) and a group of spells in the Coffin Texts on the "lost name" (CT 30, 31). CHAPTER 25 OF THE BOOK OF THE DEAD — "Chapter so that the deceased may remember his name in the Duat." Text: "My name is given to me. In the Double House of Truth — there is my name. In this house my name is spoken. Thoth pronounced my name. Anubis pronounced my name. I am in the House of Names, I know my name." This chapter is technical. It applies in cases where the name has "dropped out." The logic: if the living don't know it, then Thoth in the Hall of the Two Truths knows (he records all names). Anubis in the House of Names — also knows. Speaking this chapter activates "the search for the name by the divine database," and the name is returned to the deceased. In modern adaptation this works as follows. If a priest is working with a deceased whose name is unknown or uncertain, he reads Chapter 25 (in full or abbreviated form), then speaks the formula: "Your name is with Thoth. Your name is with Anubis. I don't know it, but they do. Go to them. They will return it to you." This is a working strategy. I've applied it several times in cases where it was necessary to escort a deceased whose name the living for some reason didn't remember (an old burial, a missing plaque, a half-forgotten ancestor). The name "returns" — usually through a dream or through a spontaneous

memory in one of the living. CHAPTER 26 OF THE BOOK OF THE DEAD — "Granting the heart." If the name is lost, often the heart is also lost nearby (meaning — the connection with the lifetime personality). Chapter 26: "My heart is with me. Verb: my heart returns to me. I am Khepri. I become. My heart regenerates me." COFFIN TEXTS, SPELLS 30 AND 31 — related. Spell 30: "When I do not remember myself — Thoth reminds me. When I do not remember my name — Anubis reminds me. When I do not remember the body — it remembers itself through me." PRACTICAL PROTOCOL FOR THE NAMELESS 1. Reading of Chapter 25. 2. Reading of Chapter 26. 3. Direct address to Thoth and Anubis: "Thoth, Anubis, the name of this one is yours. He does not remember. I don't know. You know. Give him his name. Bring him to the Hall." 4. If something surfaces among the living — write it down. This is not a coincidence, this is the "return of the name." 5. If nothing surfaces — work as "nameless," but through an image. If there is a photograph — through the photograph. If there is no photograph — through the place where he lived/died. Through the place one can do everything the same, only with the adjustment "the one who was in this place." The nameless are a frequent category in the priest's practice, especially if you work with

historical burials or with places where many people have died (battlefields, camps, mass burials). Chapter 25 — the main instrument.

WHEN THERE IS NO BODY — CREMATION,

DISAPPEARANCE, NON-RETURN

This is the most complex case in the Egyptian system, and here special honesty is needed. For the Egyptians THERE WAS NO COMPLETE protocol for this case, because in their worldview the body is a necessary anchor, and its destruction or loss is a serious technical problem that cannot be resolved by ordinary ritual. What exists in the sources. COFFIN TEXTS, SPELLS for "the drowned" (75) and "those eaten by a crocodile" (78) — this is the formula for "when there is no body." The logic: the body was carried away by water, the body is inside a crocodile — that is, physically inaccessible. Spell 75: "I did not drown. I came out of the waters as a lotus. The waters are my bandages. The Delta is my tomb. The Nile is my Anubis." That is, the element (water, the body of the crocodile, the desert) is ritually renamed as the funerary apparatus. "The Delta is my tomb" — this is the move: where there is no physical tomb, the element that swallowed the body becomes the

tomb itself. CREMATION — here the Egyptian position was unambiguously negative. The burning of the body was interpreted as a "second death," destruction of Ba, final dissolution. In the Book of the Dead there are chapters on protection from fire in the Duat (Chapters 63 "Drinking water, not being burned by fire" and 162 "On fire"). Fire in the Duat is punishment for evildoers, and was greatly feared. Therefore cremation in life was not a choice — it was a method of execution for criminals or the "second death." This is important to understand as a historical position. A modern person who chooses cremation bears no "guilt," and I don't want to demonize this choice. But the technical side is as follows: with cremation the Ka component loses its main anchor. Ba, most likely, retains autonomy (Ba does not depend on the body to the same degree), but Ka weakens and over time disperses. This means that regular commemoration and especially the pronunciation of the name becomes critically important — it compensates for the absence of the physical anchor. In the case of high priestly initiation, as we discussed in the block on the Akh and the star body, the body ceases to be the main anchor — the Akh has an anchor in the stellar register. For such people cremation is not fatal. But this is a rare case, and this logic doesn't fit most people. PRACTICAL PROTOCOL FOR THE CASE "NO BODY" (ANY

REASON — CREMATION, DISAPPEARANCE, DEATH IN WATER, IN WAR, IN A CATASTROPHE) 1. Designate a "functional anchor." This can be: ► an urn with ashes (after cremation) — functionally replaces the canopic jars and sarcophagus; ► an object that belonged to the deceased — becomes the "dwelling of Ka"; ► a photograph in a frame at a home commemorative point; ► a stone or plaque in the garden/yard with the name; ► a record of the name on a solid medium. Any of these anchors must be "activated" — say the name, pronounce "here your Ka may come," place an offering beside it. 2. DAILY PRONOUNCING OF THE NAME. In the case without a body this becomes the main instrument for maintaining the connection. The name must sound. Not in the head — aloud. 3. REGULAR ADDRESS TO ANUBIS WITH A REQUEST FOR GUIDANCE. "Anubis, there is no body of this person. The anchor is weak. You know his name — I told it to you. Guide him. Do not let Ba disperse. Do not let Ka be lost." 4. WORK ON THE SUBTLE PLANE — if the priest has the skill. Find Ba on the subtle plane and conduct a conversation. Explain: there is no body, but I remember you, I pronounce your name, I petition Anubis for you. Go to the Hall, don't delay. 5. WORK WITH THE FAMILY — if there is a family. Transfer the anchor function: show how to set up

a home commemorative point, how to pronounce the name, how to address. The more people who remember and pronounce the name — the stronger the anchor, even in the absence of a body. This is not a "full replacement" of the Egyptian protocol — it's the working minimum for modern conditions, when there is often no body (and in large cities with mass cremations — almost always there isn't one in the ordinary Egyptian sense). "DISTANT DEATHS" — this is a variant of the same case, plus the specifics of the absence of the priest's physical presence. The deceased died in another country, another continent, an inaccessible place. The funeral took place (or didn't), but the priest was not present. Here work the same instruments — speaking the name, home anchor, address to Anubis, work on the subtle plane. Distance doesn't matter in posthumous work — Anubis is not tied to geography. A name spoken in Moscow for a deceased in New York works exactly the same as a name spoken at the grave.

#### POSSESSION AND ATTACHMENTS AFTER DEATH

This is a topic in which the Egyptians had a very developed set of instruments. Not "funerary" in the narrow sense, but "magical," and this is already the territory of the magical papyri. MAIN SOURCES: LEIDEN PAPYRUS I 348. A collection of magical

formulas — against demons, illnesses, attachments, harmful Mutes. Includes specific names of entities and formulas for their expulsion.

THE BREMNER-RHIND PAPYRUS (Bremner-Rhind, BM 10188). Contains the "Book of Overthrowing Apep" — a large group of spells against the serpent of Chaos and his agents. Many of these spells are applicable to work with attachments of the dead, especially those who were in Chaos during life and continue to act from there after death.

THE HARRIS MAGICAL PAPYRUS (P. Harris, BM 10042). A universal collection of protective formulas. Especially valuable sections — against "evil dead" (Mute-khezer, in our terminology) and against attachments "through the name."

THE METTERNICH STELE. Magical formulas against venomous bites, demons and harmful dead. Has become a model for later apotropaic texts. What these sources say about working with an attachment after death.

DIAGNOSTICS. An attachment from a dead person to a living one usually manifests as follows: recurring dreams with the deceased (especially heavy ones), emotional "falls" toward him, physical symptoms (heaviness in the chest, insomnia), unexpected emotional reactions to mention of him, a feeling of "presence" in places connected with the deceased. This may simply be grief, and in most cases that's exactly what it is. But in some cases — it is a real attachment, and then ordinary grieving doesn't

help. Source of classification — commentary on Leiden I 348 and a group of formulas from Bremner-Rhind (section "Expulsion of the dead who come to the living").

PRINCIPLES OF WORK.

PRINCIPLE 1: AN ATTACHMENT IS MUTUAL. It is impossible for "an attachment from only one side." If an attachment exists, the living person has some channel they themselves maintain: guilt, resentment, an unfinished conversation, love, fear. The deceased "hangs" there because the living person keeps the door open. Therefore the first step in the work is not "to drive out the Mute," but "to close the channel in the living person." Without this, no expulsion works.

PRINCIPLE 2: SEPARATE FROM THE DECEASED HIS IMAGE. Often behind an "attachment" stands not the deceased himself, but his image, retained by the living person. The deceased himself passed his path long ago and is moving on. The living person holds a "fixed copy," and this copy — is precisely the source of the attachment. Addressing this copy with the acknowledgment "you are not him, you are my image of him, I release you" often closes the matter without any work on the posthumous part.

PRINCIPLE 3: IF THE ATTACHMENT IS REAL — WORK WITH THE NAME AND ANUBIS. The magical papyri here give specific expulsion formulas, but the basic structure is: 1. Name the entity by name (the living, life-time

name). 2. Declare the right to separation: "I am not you. You are not me. I live here. You are dead there." 3. Transfer the entity to Anubis: "Anubis, take him. I release. Guide him." 4. Close the channel: "Between us — Maat. Between us — Heka. Between us — a wall of water and a wall of fire." 5. Speak the protective formula from the Pyramid Texts (Utterance 189): "May he not come to me. May he not approach. His words have no power over me." **PRINCIPLE 4: NO ENMITY.** Expulsion is not a "battle with the deceased." It is an administrative operation: transferring an entity to the correct state. The priest does not "wage war," he "directs." In complex cases — work in several approaches with an interval. A forty-day cycle applies here: first day — diagnosis and attempt at direct conversation, on the 9th day — repeated address, on the 40th — a final declaration of separation. In very rare cases where the deceased is truly a "Mute-khezer" in the sense we analyzed in Part 1 (not simply an attachment, but an actively harmful deceased) — the work is more complex, and it's desirable not to do it alone. Here the more serious protective rituals from the magical papyri come into play (the full hesef-Apep — expulsion of Apep, which I discuss in Part 4). This is a topic for a separate book, and in Part 3 I only mention it as existing.

AN HONEST MAP OF GAPS

Before moving to the modern adaptation, I want to honestly designate what we have in sources on the topic of funerals, and what we don't. **WELL DOCUMENTED:** ▶ The seventy-day embalming cycle (Louvre Papyrus 5158, Cairo 58027). ▶ The Opening of the Mouth ritual (Hermitage Papyrus 1116B, Bibl. Nat. 9, Leopold II, tomb scenes). ▶ The Hourly Vigils (Berlin Papyrus 3008, Seti I). ▶ The Lament of Isis and Nephthys (Berlin Papyrus 3008, Papyrus of Baki). ▶ Chapters of the Book of the Dead for specific moments (numerous papyri). ▶ Structure of the canopic jars and Four Sons of Horus (tomb finds, Jumilhac Papyrus). ▶ Amulets and their functions (archaeology plus Chapters 30B, 155, 156, 151). ▶ Commemorative cycles of Wag, Khoiak, Beautiful Festival of the Valley (Dendera, Karnak, Abydos). ▶ Letters to the Dead (Cairo Ostrakon 25975, Louvre E 6134, Berlin 22573). ▶ Sudden death (Coffin Texts 75–83, Book of the Dead 28, 91, 154). ▶ The nameless (Book of the Dead 25, 26; Coffin Texts 30, 31). ▶ Magical formulas against "evil dead" (Leiden I 348, Bremner-Rhind, Harris Magical, Metternich Stele). **PARTIALLY DOCUMENTED:** ▶ Death of a child — formulas and amulets

exist, but there is no full separate protocol. ▶ Cremation and body without remains — there are "adaptation" spells (75–83), but no full ritual for this case. **ABSENT FROM THE CANON:** ▶ Suicide — no separate ritual; only indirect material in Berlin Papyrus 3024 (Dialogue with Ba). ▶ Extended preparation for death during serious illness — not funerary, but "life" material in the Instructions (Ptahhotep, Ani, Amenemope) and medical papyri (Ebers, Edwin Smith). ▶ "Remote" funerals without the priest's presence — no canon for this case; we work by analogy. ▶ Multiple re-openings of a tomb to add new burials (as in family tombs of the late period) — documented as practice, but without a separate ritual. This gives us an understanding of where we stand on firm ground (the greater part of funerary work), and where we work by analogy (some special cases and some modern adaptations). I prefer to call things by their proper names: behind each point I'll give further in the practical protocol there stands either a direct source, or an honest analogy. I'll mark each separately.

*PART III.*

— MODERN ADAPTATION

FUNCTIONAL ANALOGS —

WHAT WE SUBSTITUTE FOR WHAT

In modern funerary work we have almost nothing from the full Egyptian protocol in its original form. The body — quickly to the cemetery or the crematory. Per-nefer doesn't exist. The seventy-day embalming is replaced by flushing with formaldehyde and a couple of days in the morgue. The ritual personnel — not a sem priest, not a kher-heb, but a funeral home employee. This isn't a catastrophe. It's simply a different technological era. The ancient Egyptian protocol was created for the conditions of an agrarian society with high ritual density; the modern world operates differently. The task of the modern priest of Anubis — is functional substitution: not "to reproduce seventy days of embalming," but to solve the same problem that this cycle solved, by means available today. I'll lay out the main functions and their modern analogs. FUNCTION 1: PREPARATION OF THE BODY AS ANCHOR FOR KA.

Ancient Egypt: seventy-day embalming. Today: impossible in full. The body is either buried within a few days or cremated. Formaldehyde embalming is an entirely different procedure: delaying decomposition, not converting the body into a threshold object. Substitution: intensified work with alternative anchors — name, place, object, photograph. On anchors I wrote in the block on "when there is no body." If the body exists and is buried in a coffin — the anchor is preserved in the form of the grave. If cremation — the anchor becomes either the urn, or the place of burial of the ashes, or a home point with a photograph and the name. FUNCTION 2: RITUAL PURIFICATION. Ancient Egypt: natron, ablution, incense, formulas. Today: these instruments are almost fully available. Natron is prepared at home (recipes above). Ablution of the body — usually done by the funeral home, but the priest can perform a symbolic ablution of himself before beginning the work. Incense is available — frankincense, myrrh, cedar, kyphi (the last is more difficult, but components are on specialized platforms). Purification formulas also work fully, they are not tied to a place. FUNCTION 3: OPENING OF THE MOUTH. Ancient Egypt: 75 episodes with an adze of meteoric iron. Today: impossible in full (the priest generally has no access to the body for such work). Substitution: an abbreviated version of three to four

episodes, performed mentally or in the air at the body (if there is access — for example, at a farewell with an open coffin), or remotely (the formula is spoken with a photograph or with a hand directed toward the deceased). The abbreviated version I'll give in the practical block.

**FUNCTION 4: READING TEXTS FOR THE JOURNEY.** Ancient Egypt: reading the Book of the Dead, Pyramid Texts, the Lament of Isis and Nephthys, Stundenwachen formulas. Today: fully accessible. The texts are translated, published. The priest can read any needed text, either personally at the body/grave, or remotely. A voice is a carrier of Heka regardless of distance.

**FUNCTION 5: CLOSING OF THE TOMB.** Ancient Egypt: Chapter 151, seals, four guardians. Today: after burial (or after cremation) the priest speaks Chapter 151 (full or abbreviated) over the grave or over the place of burial of the ashes. The guardians of Anubis are positioned mentally at the four sides. This works regardless of whether you are physically at the grave or remotely.

**FUNCTION 6: OFFERINGS TO KA.** Ancient Egypt: daily offerings at the false door. Today: a fully functioning practice. Bread, beer, water, incense — on the offering table at the home commemorative point or at the grave. The formula *htp-di-nesut* is spoken at the offering. This function requires no changes — works as it has for thousands of years.

**FUNCTION 7:**

COMMEMORATIVE CYCLES. Ancient Egypt: Wag (1st month), Khoiak (4th month), Beautiful Festival of the Valley (10th month), Messori (12th), plus anniversaries. Today: the anniversary is easy to maintain (the exact date of departure is known). One can "attach" Wag to September 1st, Khoiak — to December (it's already in December anyway), the Festival of the Valley — to May-June. This gives four to five annual points of commemoration, plus individual anniversaries, plus daily/weekly offerings in the first year. Exactly as for the Egyptians, only attached to the Gregorian calendar.

FUNCTION 8: LETTERS TO THE DEAD. Ancient Egypt: ostraca, bowls, rags in tombs. Today: a sheet of paper which can be: (a) left at the grave, (b) burned in an appropriate place, (c) placed under a stone at the commemorative point, (d) preserved as part of an archive. All four variants work by the same logic.

FUNCTION 9: WORK WITH BA AND KA ON THE SUBTLE PLANE. Ancient Egypt: a special function of the priesthood (those who had the corresponding initiation). Today: for a priest of Anubis with skill in subtle-plane work — fully accessible. Distance doesn't matter. Name — the main instrument. What CANNOT BE SUBSTITUTED: ► The full 70-day embalming cycle — impossible in principle. But functionally in the forty-day work of the modern priest after the funeral there is its compact analog: the first forty

days — the most intensive work. ▶ Hourly vigils 24/7 — impossible for one priest. But the substitution: 1–2 times a day (morning and evening) a short address in the first forty days. ▶ The full team (sem + kher-heb + hem-netjer en Inpu + mourners + embalmers) — the modern priest, as a rule, works alone or with one or two assistants. This reduces the intensity of the ritual, but does not render it non-functional. The main idea: NOT TO REPRODUCE, BUT TO SUBSTITUTE BY FUNCTION. Seventy days of embalming solved the task of preparing the body as an anchor. Today this task can be solved differently — through alternative anchors and intensive work with the name in the first forty days. Seventy-five episodes of the Opening of the Mouth solved the task of "activating" sensory channels. Today the same task is solved by an abbreviated formula with three to four touches. This is not "simplification due to ignorance," but "packaging by functional nodes." Ancient Egypt had much time and much personnel for each funeral; modern work is compressed in time and in people. Therefore we work more precisely.

THE MINIMUM SUFFICIENT PACKAGE —

WHAT CANNOT BE SKIPPED

If very briefly: what must a priest of Anubis do at a modern funeral so that it is work, not observation. I'll single out five elements — this isn't "everything," but it is the minimum below which the ritual ceases to be a ritual. ELEMENT 1: THE NAME. Without the name nothing works. The priest before the funeral must obtain the full name of the deceased: personal plus patronymic (or an equivalent that gives attachment to the lineage). Ideally — also find out the name of the deceased's mother, because in the formulas the phrase "such-and-such, born of such-and-such" often appears. The name must be pronounced aloud at least three times during the ritual: at the beginning of work, in the middle (at the key formula), at the end. Source: everything. From the Pyramid Texts to the magical papyri of the Late Period. The name is a load-bearing element. ELEMENT 2: ADDRESS TO ANUBIS. This is the center of the work. The priest of Anubis transfers the deceased to his principle. The formula can be brief: "Anubis, I know of the departure of (name, born of such-and-such). Take him under your protection. I, your priest, petition for this person. Bring him to the Hall of the Two Truths. His name is with you. His way is in your hands." This is the central speech act of the entire ritual. Without it the work becomes simply "a farewell at a funeral," without functional transfer. Source: Jumilhac Papyrus, prayer to Anubis in

the final part. Adapted. ELEMENT 3: ABBREVIATED OPENING OF THE MOUTH. The full 75 episodes are impossible. But the basic structure — four touches (mouth, eyes, ears, nostrils) with formulas — works. If there is access to the body (open coffin), it can be done in the air over the face of the deceased. If not — mentally, directing attention to the face. Formula: "I open your mouth with the celestial adze, as Horus opened the mouth of Osiris. Your mouth is open. I open your eyes, as Thoth opened the eyes of the gods. Your eyes are open. I open your ears, so that you may hear the guardians. Your ears are open. I open your nostrils, so that you may breathe in the Duat. Your nostrils are open. You are awakened. You are Akh. You are among the gods." Source: episodes 41–60 of the Opening of the Mouth ritual, condensed.

ELEMENT 4: ADDRESS TO THE DECEASED HIMSELF. Not only to transfer him to Anubis, but to address him directly. Tell him where to go. Formula: "(Name), hear me. Your body is gone. This is done. You have a name — it has been spoken. You have a way — it is open. Anubis knows your name. You need to go to the Hall of the Two Truths. Go. Don't delay here. We remember you. Go." This is a conversation with the deceased as with a rational being. Not a spell over, but a word to. This is critically important. Without it the deceased (especially in the case of sudden death,

disorientation, incomprehension) may "hang" — not from malicious intent, but simply because no one told him what to do. Source: derived from the Lament of Isis and Nephthys ("come to your house") and from the Book of Breathing ("your name is with those on earth"). Adapted. ELEMENT 5: CLOSING AND PROTECTION OF THE PLACE. After the main work — a formula of protection of the place of burial (grave, urn, home point). Brief version of Chapter 151: "Anubis guards this place. Imsety — north. Hapy — south. Duamutef — east. Qebehsenuf — west. No one but them enters. No one but them opens. Maat is established. The place is closed." (The cardinal directions can be adapted to the actual orientation of the grave.) These are the five minimal elements. If at least this has been done at a funeral — the work is done. One can do more: the lament, reading chapters of the Book of the Dead, expanded Opening of the Mouth, additional offerings. But without these five — the ritual is not closed.

LIMITS — WHAT WITHOUT THE ORIGINAL

WILL NO LONGER WORK

I want to honestly designate what a modern priest of Anubis cannot do, no matter how hard he tries — and what to do about it.

LIMIT 1: FULL MUMMIFICATION. Impossible. The body is either buried in a coffin, or cremated, or lost. This means that Hat as a full anchor for Ka in most cases doesn't happen. What to do: work with alternative anchors (name, place, object, photograph), intensify commemorative work with the name.

LIMIT 2: TEMPLE CONTEXT. In ancient Egypt funerals were embedded in the temple system, with its resonances, statues, internal "infrastructure" of the gods. Today this doesn't exist. The priest works alone, without a temple behind him. What to do: strengthen one's own discipline of address. If you have no temple, your inner "working space" becomes the temple. And the quality of this space determines the quality of the work.

LIMIT 3: DAILY TEMPLE PRACTICE OF THE ENTIRE COUNTRY. In ancient Egypt the system of Maat was maintained by the whole country — daily rituals in all temples, constant pronunciation of the names of the gods, regular festivals. This density created a subtle environment in which posthumous work was relatively easy. Today this environment doesn't exist. Every single pronouncement works not "in a ready environment," but "as a new opening." What to do: understand that a single pronouncement by you weighs more than

the same pronouncement a thousand years ago, because you're making it in an almost empty environment. This is both a burden and a responsibility. LIMIT 4: FULL TEAM. In the original — five to seven specialists (sem, kher-heb, hem-netjer en Inpu, embalmers, mourners) for one funeral. Today the priest, as a rule, is alone. What to do: understand that solitary work has its limitations. Don't take on too heavy cases alone (especially — work with an active Mute-khezer). If possible — have a network of two or three priests who can support each other in complex cases. LIMIT 5: INFORMATION. In ancient Egypt the full text of the Book of the Dead, the full text of the Stundenwachen, the full text of the Opening of the Mouth were a living oral tradition, and any kher-heb in a major temple knew them by heart. Today even published texts are reconstructions, and part is always lost in translation. What to do: work with the translations and reconstructions that exist. Don't simulate "complete knowledge." Use the formulas that clearly work, and don't invent where you're not certain. This is the working map of limits. On what is accessible, one can work well. On what is inaccessible — don't lay claim. A priest who understands these limits is more effective than a priest who tries to "restore everything."

PART IV.

— THE WORKING PROTOCOL OF THE PRIEST

AT MODERN FUNERALS

Here — the working protocol gathered as a whole, which draws on everything analyzed above. I present it in the form of step-by-step instructions, for three standard situations: one's own (close ones), relatives (distant ones), strangers (by request). Plus separately — for distant deaths and death without a body. Under each step I indicate in parentheses the source or functional reference, so it's visible where it comes from.

THE GENERAL PROTOCOL — FIVE PHASES

PHASE 1: PREPARATION (FROM THE MOMENT OF  
LEARNING TO THE FUNERAL)

1. Obtain the full name of the deceased: personal, patronymic, mother's name (if possible). Write it down. Memorize it. [Source: general principle, everywhere in the sources.] 2. Purify the mouth with natron (rinse with basic natron). [Source: Pyramid Texts,

purification formula.] Pronounce: "Pure, pure! The natron of Nekheb, the natron of El-Kab! My mouth is pure, as pure as the mouth of Thoth when he pronounces words of power." 3. Brief address to Anubis, registering the work: "Anubis, I have learned of the departure of (name, born of such-and-such). I am preparing for the work. Be with me." [Source: prayer from the Jumilhac Papyrus, adapted.] 4. If possible — briefly speak with close ones: ask if there were special circumstances (sudden death, illness, suicide, child, conflict before death). This determines which extended protocol to engage. 5. Prepare working objects: ► natron in a clean vessel; ► white or wax candle; ► small offering (bread, water); ► if available — a figurine or image of Anubis; ► a note with the name of the deceased on paper.

## PHASE 2: AT THE FUNERAL

If present in person: 6. Before the start — several minutes to the side, mouth purification with natron repeated. Breathing phase: three conscious breaths with the intention of "activating Ka." [Source: Books of Breathing.] 7. At the moment of farewell at the coffin (or at the place of burial, if the coffin is closed): pronounce the name three times. Quietly, not necessarily aloud — but formed, not "in the head," but at the level of the vocal cords. 8. If there is

access to the body (open coffin) — abbreviated Opening of the Mouth (4 episodes: mouth, eyes, ears, nostrils) mentally or in the air. Without touching the body (this will raise questions among those present and may not be permitted at all). [Source: Opening of the Mouth ritual, episodes 3–10, condensed.] 9. At the moment of lowering the coffin or the body's entry into cremation — the central formula of transfer to Anubis: "Anubis, receive (name). I know his name — I name it to you. I, your priest, petition for him. Bring him to the Hall of the Two Truths. His heart is on the scales. May Maat be just. Anubis, guide him." [Source: derived from the Jumilhac Papyrus and from Chapter 125 of the Book of the Dead.] 10. Immediately after — brief address to the deceased himself: "(Name), hear me. Your body is gone. Anubis awaits you. You need to go to the Hall. Go. I remember you. Go." [Source: derived from the Lament of Isis and Nephthys.] 11. After the funeral, at the grave or at the place of cremation — formula for closing the place: "Anubis guards this place. Imsety — north. Hapy — south. Duamutef — east. Qebehsenuf — west. Maat is established. The place is closed." [Source: Chapter 151 of the Book of the Dead, condensed.] If working remotely (another city/country): 6r. The same as 6, but at home. 7r. The name is spoken at home, at the commemorative point, at a moment synchronized with the moment

of the funeral (if you know the time) or simply during the first day. 8r. Abbreviated Opening of the Mouth — mentally, directing the intention toward the place of the funeral. Distance is no obstacle to Heka. 9r. Central formula — at home. 10r. Address to the deceased — at home. 11r. Formula for closing the place — at home, but with indication of the place (name of cemetery, city, country).

### PHASE 3: THE FIRST FORTY DAYS

This is the critical period. Analog of the first part of the seventy-day cycle. In the first forty days the work — is daily. 12. Every day, morning or evening (or both times): ► pronounce the name three times; ► make a brief offering (bread + water + a pinch of natron) — at the home commemorative point; ► address: "(Name), I remember you. Go on your path. Don't delay." [Source: formula htp-di-nesut, condensed; general principle of Stundenwachen.] 13. On the 9th day — repeated formula of transfer to Anubis: "Anubis, nine days have passed. I confirm: (name) is yours. Guide him." [Source: corresponds to the "9-day" commemorative dates, inherited from late Egyptian and Coptic practice; functionally — repetition of the central act.] 14. On the 40th day — final formula of the first cycle: "Anubis, forty days have passed. (Name) has walked his path. I release this daily work.

I transition to the mode of regular commemoration." [Source: the 40-day structure — heritage of Egyptian and Coptic practice of commemorative cycles.]

#### PHASE 4: FROM 40 DAYS TO THE ANNIVERSARY

15. Offerings — once a week or once every two weeks. 16. On the 90th day and the 180th day — brief individual addresses with pronunciation of the name. 17. Attention to dreams and coincidences. If an image of the deceased comes — record it (write down the date and content). This is part of "feedback," the analog of responding letters from the "Letters to the Dead" practice.

#### PHASE 5: THE ANNIVERSARY AND BEYOND

18. On the anniversary — a separate commemorative ritual. Candle, name pronounced ten times (a full circle), offering, address to Anubis with confirmation: "A year has passed. (Name) is yours." 19. Further — annual commemorations on the anniversary plus attachment to Wag (September 1), Khoiak (December), the Beautiful Festival of the Valley (May-June). You can do all four, or only the anniversary — depends on how you structure your commemorative calendar. 20. After ten years, twenty, fifty — the

name continues to sound. In this consists the "eternal life" in the Egyptian conception: as long as the name is pronounced, Ren is preserved, and the person is present.

#### VARIANT FOR CLOSE ONES — YOUR OWN FUNERALS

When someone very close dies (parents, spouse, children), the priest finds himself simultaneously in the role of worker and in the role of griever. This is a special situation, and I want to designate it separately. **FIRST PRINCIPLE:** a priest working with his own grief has the right to be in grief. Not to "suppress" emotions for "purity of ritual." Emotion is part of the work, especially with close ones. The Lament of Isis and Nephthys shows: "My lament is Heka. My tears are water that purifies. My weeping is a formula that opens the gates." Tears for Nephthys — are a working instrument. **SECOND PRINCIPLE:** but at the same time the protocol is performed. Emotion is not the cancellation of work. One can weep and simultaneously pronounce the formula. These are different layers of one action. **THIRD PRINCIPLE:** for close ones, the expanded protocol makes sense. Not five minimal elements, but the full set: ► Space purification with natron (mini-variant — sprinkling the corners of the room where the coffin or urn stands); ► Abbreviated Opening of the Mouth with additional formulas; ►

Reading of the Lament of Isis and Nephthys (in your own words or with a prepared abbreviated text); ► Especially thorough work in the first forty days; ► Establishment of a permanent home commemorative point. FOURTH PRINCIPLE: division of functions. One person cannot simultaneously be "fully grieving close one" and "working priest." Therefore, if possible — divide these functions in time. At the funeral itself, be primarily a close one, and do only the minimal package (name, transfer to Anubis, address to the deceased). The full work — expanded Opening of the Mouth, lament, formulas — conduct later, at home, in silence, when you have strength. FIFTH PRINCIPLE: the home commemorative point. I've already mentioned it — this is not a "cult" and not an "altar." It's a working place. A priest of Anubis has such a point at home during the first forty days after the departure of a person with whom he is working (not necessarily a close one — anyone whose afterlife he is tending). This is normal, and in most traditions it was done this way. In the case of a close one — this is especially important, because a close deceased will continue to return for a long time in the form of memories, dreams, emotional waves. The point gives somewhere to direct this wave: not "inward" (into oneself, into depression, into heaviness), but "outward" (to the point, into an offering, into pronunciation of the

name). After forty days the point can be dissolved in its full form or converted into a permanent commemorative one (candle, photograph, name). This is already a personal choice.

#### VARIANT FOR STRANGERS — BY REQUEST

When someone addresses the priest with a request to escort their deceased (not someone close to the priest, but close to that person), the work has specifics. **FIRST PRINCIPLE:** obtain the full name. Not "grandfather Ivan," but "Ivan Petrovich, son of Pyotr, born of Maria." If the requester doesn't remember — ask, request clarification from other relatives. Without the full name the work is greatly weakened. **SECOND PRINCIPLE:** obtain basic context. When did he die? How? What was the relationship with the requester? Was something left unresolved? This is needed not for moral judgment, but to understand which specific extended protocol to engage (sudden death, suicide, nameless, missing body, etc.). **THIRD PRINCIPLE:** the priest does not "condemn" the deceased. If the requester says "he was a bad person, I curse him" — the priest does the same as he would do for anyone: transfer to Anubis, not judgment from himself. Anubis will weigh. Maat will judge. **FOURTH PRINCIPLE:** the work is done at home, at a commemorative point with the written name. Fully remote — this

is a working form. FIFTH PRINCIPLE: give feedback to the requester. Not a "guarantee of result" (there are no guarantees), but a report on the work done and recommendations for what to do next: ► remember the name; ► leave an offering on the anniversary; ► if there are dreams or coincidences — record them. After the fortieth day from death, if the work was begun by the priest before this date — a short confirmation: "Forty days. Work closed." If later — the work opens from the moment of the request, and forty days are counted from that moment. This is not a strict rule, but a working recommendation.

#### VARIANT FOR DISTANT DEATHS AND DEATH WITHOUT A BODY

This is a synthesis of what was analyzed in the special cases. 1. The name — the main instrument. Without a body the name becomes almost the only anchor, and work with it becomes central. 2. An anchor — is mandatory. Urn, photograph, object, stone — something that can be "designated" as the Ka point. 3. Reading Chapter 154 of the Book of the Dead (incorruptibility of the body) — even with cremation. The logic: "incorruptibility" in the deep sense is not "incorruptibility of the physical body," but preservation of form for Ba. This function is activated by the chapter even in the

absence of a physical body. 4. Intensified address to Anubis. In the case without a body Anubis is the main guide, and his role is greater compared to the ordinary case. 5. Work on the subtle plane — if the priest has the skill. Find Ba, explain the situation, escort to the Hall. This is not a mandatory part of the protocol, but in cases where there is no anchor, it can be a working solution. 6. Memorial mode — the regular forty days, anniversary, annual cycles. Without a body commemoration becomes especially important: it compensates for the missing anchor.

#### CONCLUSION OF PART THREE

Seventy days, the body, the name, the door. These are four pillars on which the entire Egyptian funerary system rests. Seventy days — time for correct preparation. The body — an anchor for Ka. The name — an address and stability in the Duat. The door — a transition that must be opened correctly. Of these four pillars the modern priest has full access to two: the name (fully functional, independent of circumstances) and the door (if you know the formulas — it opens regardless of conditions). The body — partially (provided there is a body in some form); and in the absence of a body we work with alternative anchors. Seventy days — this is a time structure, and its modern analog is the forty-day

cycle, plus annual work. Not seventy, but forty days of intensive work plus annual accompaniment. This is a working system. It rests on the sources I have indicated. It is tested in practice — each successful accompaniment of a deceased through the first year adds confirmation to this system. Each difficult case — adds understanding of where the system requires refinement. In Part 4 I'll unfold what remained outside the framework of funerary work proper, but what for the priest of Anubis is critically important: long-term lineage work, protection, cleansings, instruments of priesthood, discipline and calendar. Funerals are an acute episode. Priesthood is the long distance. Part 4 is about this long distance. And for now — close this section. Run your hand over the page, if you're reading on paper. Take three conscious breaths. Name — your own, then the name of someone departed, whom you remember. This too is work. The most basic, the most daily. "My heart is with me. My breath is with me. My name is with me. I live. I breathe." (Book of Breathing, Late Period.)

#### Part 4. Practical Contour



This is the last Part of the book, and it is about working with your hands. Up to now we've spoken much about structure: what Mutes are, what the necropolis is, how the posthumous path is built, what was done in ancient Egypt and what has survived today. All of that was needed so that a map would form in your mind. But a map is no substitute for the ability to walk. In this Part — we walk. I'll unfold it like this: first, the full Heka of entering work — that address to Anubis through which the priest each time opens the channel and declares himself as a worker, not a random passerby. This is the basic operation, and I'll unfold it in several variants, from full to reduced. Then — the five-step protocol of work, analyzed in detail, with texts and technical indications for each step. Then — formulas by situation: a Mute on the territory, a Mute with a request, an attempt at recruitment, cleansing after heavy work, an anniversary, transfer of another's deceased. Then — long lineage work: your own lineage and another's lineage, broken down into stages. Then a protection block: the hesef-Apep formula in the reduced working version, protection from recruitment, cleansing of the channel after dense contacts. Then — a separate detailed section: the method of working with a Mute-khezer of the late vampiric subtype, received by me in istibara mode and verified against Egyptian magical sources. Then — instruments: amulets in

action, natron in modern practice, masks, knives, working clothing. Then — discipline: diagnostics of burnout, ethics, limits. And at the end — a brief word with which this book closes. I understand that the volume of formulas and protocols may at first glance seem excessive. Don't memorize them — use it as a reference. Read it once carefully, then return as needed. Any priest of Anubis in real work uses three to five formulas regularly, the rest — once every few years, by occasion. But it's good to have them at hand when the occasion comes. Let's go.

## THE HEKA OF ENTERING WORK —

### FULL VERSION

Heka (heka) in the Egyptian system is not magic in the romantic sense. It is the power of the word, which works because it is spoken correctly by one who has the right to speak it. All gods have their own Heka, and human priests have Heka that was transmitted to them through initiation. Without Heka, words are just sounds. With Heka — they are action. The full Heka of entering work is the text that the priest of Anubis pronounces when beginning serious work: at daytime entry before a complex operation, before long lineage work, before work with a heavy

deceased or with suspicion of an aggressive attachment. For routine tasks (daily commemoration, entering a familiar cemetery, repeating work) the abbreviated formula suffices. For serious work — the full version is needed. The structure of Heka is built on three blocks: ► OPENING — address to the Principle with epithets and self-declaration. ► REQUEST — formulation of the task. ► EXIT — closing, gratitude, fixing of result. I'll give the full text and then explain how to adapt it.

#### THE FULL TEXT OF THE ENTRY HEKA

(Spoken standing, in clean clothing, in a clean space, after washing the face with natron water, at the work point. Time — usually morning, but any quiet time of day is acceptable. Not during eating, not after alcohol, not in a state of irritation.) "Anubis, opener of ways. Anubis, who goes before. Anubis, he who is in the painted wall. Anubis, imyu-wet — lord of the sacred hall. Anubis, tepi-dju-ef — he who is on his mountain. Anubis, khent-sekh-netjer — foremost in the pavilion of the god. Anubis, neb-ta-djeser — lord of the sacred land. Anubis, guide of those who go. Anubis, embalmer, he who is in the bandages. Anubis, black jackal, black as the fertile earth, black as the resins that preserve the body, black as the night in which Ra sleeps in Osiris. I, your priest [name],

stand before you in [name of work place — home, cemetery, temple], at [time of day], in purity that I have prepared — in ablution with natron, in clean clothing, with collected mind, with open heart and tongue closed to empty words. I address you by right of my initiation, which you accepted, and which I carry. I come to you with a task: [brief formulation of the task — one to two sentences, specifically, without poeticism]. I ask you: ► open to me the channel through which I can see and hear what is needed for this work. ► give me measure — so that I do not do more than is needed, and do not do less than is needed. ► keep me in Maat — so that I do not emerge into Isfet either in intention or in action. ► close me from what is not mine — from gazes, from the intentions of others, from recruitment, from the temptation to step outside the boundary. ► if there is someone whom you wish me to help in this work besides the one I named — show me. ► if there is something I should not do in this work — stop me. I am your priest, I work under your hand, I will accept your stop, I will accept your indication, I will accept your decision. I will not: ► touch the scales of the balance. ► alter the measure. ► absolve another's sins. ► pay with another's energy. ► interfere in judgment. ► present myself as the one who decides. I will: ► bring to the door. ► preserve the name. ► hold the threshold. ► say what I see, and be silent about

what I do not see. ► return to you what is mine, and give to you what is yours. Accept me in the work. Open the way for me. Close the traps for me. Bring me to the end of this work and return me to the normal mode of life. Maa-kheru. My voice is true." (Pause. Wait for the sensation of "accepted." This may be a subtle sensation of "opening" in the chest, a slight "settling" of attention, a change in the acoustics of the space, sometimes — a brief visual/auditory response in the sensitive. If nothing happens — this is also acceptable, especially for beginners; the work proceeds even if you don't feel it in the moment. Don't look for obligatory "signs," otherwise you'll invent them.) "I begin." After this phrase — transition directly to work by the chosen protocol.

#### EXPLANATION OF THE TEXT

The epithets at the beginning — are the "targeting address." In ancient Egypt addresses to a god always began with the enumeration of his names and epithets — this made clear to which specific manifestation of the Principle you were addressing. Anubis "opener of ways" (wep-wawet, wp-w3wt, one of his most ancient epithets; the Egyptians had a separate god Wepwawet, very close in functions, sometimes merging with Anubis) — this is his role as guide. "He who is in the painted wall" (tepi-dju-ef, in latinized

transliteration — close to "imy-wt" or "tep-yu-ef," depending on the reading) — this is his epithet in temples, meaning that he is present in the image. "Imyu-wet" (jmy-wt, "he who is in the bandages," more precisely — "he who is in the sacred wrappings") — this is his role as embalmer. It's not necessary to memorize all of this perfectly. The main thing — to address through several epithets, so the "address" is sufficiently precise. If you remember five or six epithets — that is enough. Further — the self-declaration. "I, your priest [name]." Here the name is the one by which Anubis knows you in contact. For most people this is the name given at birth. If you have an initiatory name — that is spoken. The name through which the Principle identifies you is implied. Description of state — this is precisely what distinguishes an Egyptian priest from a random person. You declare not "I want to do something," but "I have prepared, and here is what state I am in." This is important. Purity is not a formality. It is the technical condition for the channel to work. Formulation of the task — brief. If you cannot say it in one or two sentences — it means you are not yet ready for this work, and you first need to clarify it. Long vague tasks Anubis doesn't take into work. The six points of petition — this is the working core of the Heka. Each point closes a specific risk: ► Channel — without a channel you won't see what is

happening. ▶ Measure — without measure you'll do either too much or too little. ▶ Maat — without Maat you'll step into Isfet, even if intentions are good. ▶ Protection — without protection you'll take on what isn't yours. ▶ Expansion of task — sometimes work turns out wider than you planned; let Anubis show you. ▶ Stop — sometimes work shouldn't be done, and it's important that Anubis can stop you. The "I will not" and "I will" list — a self-declaration of professional limits. This is not a "promise" in the sense of an oath, it is a reminder to oneself and a declaration to the Principle: "I know my limits, I hold them." Each point repeats what we already analyzed in Parts 1 and 2. "Maa-kheru" (maa-khrw, in simple latinization — maa-kheru) — this is the ritual formula with which serious addresses are concluded. It translates as "voice is true," "voice is vindicated," "true of voice." In the Book of the Dead it is often appended to the name of the deceased as the outcome of judgment: "N, maa-kheru," "N, vindicated." Applied to the living priest — this is a declaration that what he pronounces is the truth, and he is responsible for his words.

#### WHEN TO USE THE FULL HEKA VERSION

► Before extended work (lineage, heavy case, difficult client). ► Before first contact with a new deceased, especially if the circumstances of death are unusual (sudden, violent, suspicion of attachment). ► Once a year — on the anniversary of one's own initiation, as confirmation of continuation of service. ► Before dangerous work (Akh khefty, hesef-Apep, dense Mute). Don't use it every day — it becomes exhausted, turns into routine, loses power. The full Heka must remain full.

#### THE ABBREVIATED VERSION OF HEKA —

#### THE WORKING DAILY VERSION

For routine tasks (daily commemoration, entering a familiar cemetery, repeating work) an abbreviated formula suffices. I'll give it separately, because it will need to be used many times. "Anubis, opener of ways, Anubis, lord of sacred land. I, your priest [name], in purity. I ask you in work with N [or: at this threshold, or: on the following task]. Open the channel, give measure, keep in Maat. I don't step outside the boundary, I don't touch the scales. Maa-kheru." This version takes about a minute. Sufficient for routine, insufficient for serious operations.

## CONFIRMATION OF ENTRY

It is sometimes useful, immediately after the Heka, to perform a short confirmation — something that fixes your state "in work." Several methods: ▶ Light a candle at the work point. The candle burns while you are in work; extinguish it when you exit. ▶ Place your palm on the image of Anubis (if there is a figurine or image) for several seconds. ▶ Touch the vessel with natron or with the water you used for the uab. ▶ Pronounce aloud: "I am in work." This is not mandatory, but many find it helps to separate "in work" from "not in work" — and this is one of the key disciplinary tasks.

## EXIT FROM WORK — THE HEKA OF COMPLETION

Entering work is one thing. Exiting work is another, and no less important. Half the problems with beginning priests arise not from a bad entry, but from a bad exit: they enter, do the work, forget to exit cleanly — and then spend hours walking around with an open channel through which everything is being drawn. The exit Heka — is a mandatory element. Always done, even if the work was brief.

## THE FULL EXIT HEKA

"Anubis, thank you. The work is closed. I return to the day. The channel is closed, the threshold is closed. Maa-kheru." (Pause, sensation of "closing" — usually a slight "dropping out" of working mode, after which attention returns to the everyday world.) "I have exited." After this — a mandatory physical operation: washing the face with water (with natron for heavy work), change of clothing if you sweated in your working clothes or they "saturated," and switching to an ordinary action — prepare food, make a phone call, go for a walk. Don't stay at the work point longer than necessary.

#### THE ABBREVIATED EXIT VERSION

"Anubis, thank you. The work is closed. I return to the day. The channel is closed, the threshold is closed. Maa-kheru." This version is for routine tasks. Before sleep, before eating, before switching to other matters — it is mandatory.

#### SIGNS OF AN UNCLOSED CHANNEL

Here one must immediately distinguish two different phenomena that are often confused, and from this confusion unnecessary anxiety begins in novices. WHAT IS NOT A SIGN

OF AN UNCLOSED CHANNEL ▶ Vision of the subtle plane at home, in the apartment, on the street — for a priest whose structure works in "open subtle organs" mode. This is a baseline state, not the aftermath of work. If you saw before the funeral — you'll see after. The uab closes the working channel, not the regular perception. ▶ Dreams with deceased relatives, with Anubis, with priestly episodes — for the priest this is a normal background. If the dream doesn't pull you back into work, doesn't require action, doesn't repeat intrusively — this is simply the life of a priest. ▶ The feeling of "someone nearby" in the sense of the presence of Anubis, one's own ancestors, spirits of a place — this is working background, not a leak. ▶ Fatigue for an hour or two after serious work — this is normal and passes on its own. SEPARATELY — NIGHT WORK IN THE DUAT. THIS IS NOT A LEAK. Before listing the real signs of a leak — an important qualification. For a priest of Anubis, a significant part of the work goes on at night, in sleep, in the Duat. This is his function, not a malfunction. If you see a dream in which you continue washing a body, leading a deceased through the Duat, speaking with Anubis on a specific case, observing the judgment of Maat — this may not be a leak, but a continuation of work on the night side. Among Egyptian priests this was commonplace and is described in the Stundenwachen and

in the magical papyri: the priest "works by day with the body, by night — with Ka and Ba." Distinction is made by the quality of sleep and state after waking: ► **REGULAR NIGHT WORK:** you are in priestly mode in the dream (calm, collected, acting confidently), the dream is logical in structure (there is beginning, progression and completion), you wake with the feeling of "work done." Energy may be at zero, but not "drawn outward." This is normal and requires nothing but rest. ► **A LEAK:** you are in the mode of an anxious person, not a priest, in the dream (anxiety, fuss, it doesn't work, it won't let go), the dream is torn and repeats in cycles without completion, you wake with the feeling "the work won't let go" or "I'm being pulled back." This is an unclosed channel. Simple criterion: "did it and am tired" — normal. "Didn't do it and it won't let go" — a leak. **WHAT IS A SIGN OF AN UNCLOSED CHANNEL** ► Active "hearing" specifically on this work continues: the voice of the specific deceased, fragments of conversations with him, the feeling that he stands nearby and asks for something more. ► Dreams in which you try to work but cannot complete — each night the same thing starts again, without progress. This is not Duat-work, it is a cyclical leak. ► Fatigue that doesn't pass after food and sleep for two days in a row. ► Emotional flares tied to this specific deceased or his close ones, without

visible external cause. ► Inability to switch to the ordinary day — food doesn't satisfy, conversation with close ones "doesn't get through," the body refuses to work in normal mode. The sign is always "got stuck without completion." If the sensation / dream / voice is connected with that deceased and does not complete — the channel is unclosed. If the work in the dream progresses and completes — this is a working night shift, not a malfunction. If it's about the general background of priestly life — this is not a leak, this is normal. If an unclosed channel is diagnosed — repeat the exit Heka in full, do a uab with natron, eat heavy food (meat, bread, eggs — what "grounds"), go outside. If it doesn't help — to an experienced priest.

#### THE FIVE-STEP PROTOCOL — IN DETAIL

In Part 2 I gave a seven-step protocol for working on the territory of the necropolis — there an anchor, intention, maintenance of state in a foreign field, special khepru-formulas are added. Here — the five-step protocol of any priestly work in general, in any place: entry into work, operation, exit. These two protocols don't contradict each other — they are about different types of tasks. When working on territory — seven steps from Part 2. When working at home, in a temple or on location for a specific

task (not territory) — five steps from this Part. Then — what is specifically done at each step, what variations exist, what to pay attention to.

#### STEP 1. UAB — PURIFICATION

Uab (wab, in simple latinization "uab") — literally "pure." In ancient Egypt this is both the purification ritual itself and the title of the lowest degree of priesthood (the wab-priest — "the pure one," that is, basically purified for entry into the temple). Without a uab no work begins.

#### THE BASIC UAB — BEFORE ENTERING WORK

► Washing of the face, hands, neck and feet with natron water. Natron — natural sodium carbonate and bicarbonate, as I already discussed in Part 2. You can buy technical natron in specialty stores (for mummification for re-enactment purposes it is sold), or use baking soda as the nearest functional analog. Salt — separately, can be added in a small proportion for heavy work. Feet — a mandatory part of every uab, not only after going to "unclean" places. More detail below. ► If possible — a brief rinse of the mouth with natron water or with water with a few drops of

frankincense oil. ▶ Clean clothing. Linen, cotton, wool — natural fabrics. Synthetics interfere. Color: preferably white, cream, gray, black. Bright colors and patterns in work — are not needed. ▶ Remove "domestic" jewelry that does not relate to the work. Keep only working amulets, if you have them. ▶ Feet — a separate point, and an important one. They are washed before every uab without exception, including with natron — not just the face, hands and neck. Feet carry everything you've walked on throughout the day, and this "everything" rises upward through them. First wash with water, then — separately rinse with natron water, as with the face and hands. This applies to any uab, not only after unclean places. ▶ If during the day the feet were in particularly "loaded" spaces (cemetery, hospital, conflict places, another's funeral, wake, places of mass death) — wash the feet longer and more carefully, possibly with higher natron concentration. Many priests keep separate "working slippers," worn only in work, which don't come into contact with everyday footwear. TIME OF UAB — usually five to ten minutes. Don't rush, but don't make a half-hour ritual of it. The uab is a transition from "ordinary" to "working," and the transition should be collected, but not long.

THE UAB AFTER WORK — IS DIFFERENT

After work the uab must be more thorough. Especially after cemetery work, after dense contact with a heavy Mute, after long lineage work. The logic is simple: before work you were preparing to enter, after work you are scraping off what clung to you. After work: ► Long washing of the entire body (not just the face). With natron. If possible — better to take a shower or bath. ► Rinsing mouth and nose with natron water. ► Change all clothing (what you worked in — is laundered separately, not together with regular laundry). ► If the work was especially heavy — repeat the uab after a few hours (during the day) or in the morning of the next day. Sometimes one washing is not enough.

## STEP 2. ENTRY — HEKA

The entry Heka — what we just discussed in detail. Full or abbreviated, depending on the task. Spoken after the uab, at the work point, in a collected state.

## STEP 3. WORK — THE MAIN OPERATION

Here — what you came in for. The content depends on the task. Possible variants: ► Commemoration (pronouncing the name, conversation, transfer of orientation). ► Escorting (helping a Mute

reach the Hall). ▶ Cleansing (disentangling the deceased from the living or the living from the deceased). ▶ Protection (establishing a barrier against intrusion). ▶ Contact (receiving an answer to a specific question). ▶ Long lineage work (a session within a long-term process). Each variant is a separate protocol with a separate set of formulas. Below, in the "formulas by situation" block, I'll unfold the main ones. The most important at this step — working concentration. Not "entering a trance" (trances — that's for a different school), but a collected, focused attention on the specific task, without distractions. If in the course of work thoughts arise like "I should call mother," "what will I eat afterward," "I forgot to pick up the child from daycare" — gently return to work. If returning is hard — this is a sign that work isn't going today; conclude briefly, and exit, try later.

#### STEP 4. EXIT — THE HEKA OF COMPLETION

Described above. Don't skip it. Never.

#### STEP 5. CLOSING —

#### RETURN TO THE DAY

The last step. Physical return to the normal mode of life. ▶ Uab after work (see above). ▶ Change clothing. ▶ Eat. Better — heavy food (meat, bread, eggs, vegetables), avoid sweets and alcohol. ▶ Do something "ordinary," unrelated to work. Go to the store. Talk with close ones. Work on ordinary matters. ▶ Don't immediately go to sleep after heavy work. Better — a few hours before sleep. This is not an "elegant finale," it's occupational safety. Without proper closing the next work will begin in a contaminated channel, and gradually you'll accumulate a debt.

#### FORMULAS BY SITUATION

Next — a bank of formulas to which you'll return. I've grouped them by type of task. Each formula is brief, so that it can be spoken in real working time, without reading from a sheet of paper. Memorize several key ones, keep the rest at hand.

#### ADDRESS TO ANUBIS — BASIC VARIANTS

The shortest: "Anubis, opener of ways, is with me." Medium: "Anubis, opener of ways, lord of sacred land, I am your priest, I am in work. Be with me." Extended — see the full Entry Heka.

OPENING THE CHANNEL — AT THE BEGINNING OF WORK

"Anubis, open the channel for me for this work. Let me see what needs to be seen. Let me hear what needs to be heard. Close me from what is not mine."

CLOSING THE CHANNEL — AT THE END OF WORK

"Anubis, I close the channel. I close hearing to the dead. I close sight to the subtle. I return to the day."

SETTING THE THRESHOLD — BEFORE GOING INTO THE  
NECROPOLIS OR A HEAVY PLACE

"I set a threshold here and now. From this point — I am a worker. Up to this point — I am in ordinary life. Anubis holds the threshold. No one enters without a known name."

REMOVING THE THRESHOLD — AFTER RETURNING

"I remove the threshold. I have returned. Work is closed. Anubis removes the guard. I am in the day."

ADDRESS TO A MUTE — FIRST CONTACT

"N, I hear you. I see that you're here. I don't frighten you. I am a worker. I came to show you the way. Anubis is with me. Anubis guides you. Turn your head — he is behind your left shoulder. Do you see him? Follow him. He knows where to lead. I remain here, on the earth. I am your guide at this threshold, not further. Further — Anubis. Go, N. Go and don't look back."

FAREWELL TO A MUTE — AFTER DEPARTURE

"N, you are going. I release you. Your name is with me, on this side. Your body is in the earth (or: in the fire). Your soul is with Anubis. Maa-kheru. Your voice is true. Go into the light."

DAILY COMMEMORATION — IN THE FORTY-DAY  
PROGRAM

"N, I remember you. Your name is with me. You go on your path. Anubis is near. I am with you for this minute. Tomorrow — again. Go."

COMMEMORATION ON THE ANNIVERSARY

"N, a year has passed. You are in the light, you are in Maat, you are in Akh. Your name is with me. I have not forgotten. I call you. If you have a word for me — say it through a dream. If not — go further, I don't delay you. Until next year, N."

ADDRESS TO THE NAME IN GENERAL COMMEMORATION  
— FOR THE LINEAGE

(Used on general days of commemoration — Radonitsa, the priest's birthday, winter solstice, or personal family dates.)  
"Anubis, before me are the names of my lineage. [Enumeration of the names you remember, with indication of kinship: 'my great-grandfather Ivan,' 'my grandmother Maria,' 'my aunt Anna,' and so on.] Those whose names I do not remember — may the Principles hold them in Akh until the names return. I call you. Your names are with me. Maa-kheru."

TRANSFER OF THE DECEASED — AFTER THE FORTIETH  
DAY

"Anubis, forty days have passed. N was under my work. I did what I could. I transfer him to you finally. Bring him to the Hall. Maat will judge. I exit his case. His name remains with me — but

the work is closed. Maa-kheru."

#### OPENING OF THE MOUTH — REDUCED VERSION

(Used in the first days after death, over a photograph or at the memorial point. If there is physical access to the body — mentally repeated during brief time nearby.) "Anubis, through you and in you — I open the mouth of N: you speak. I open the eyes of N: you see. I open the ears of N: you hear. I open the nostrils of N: you breathe. Your path proceeds, you are not mute, you are not blind, you are not deaf, you do not suffocate. Anubis guides. Maa-kheru."

#### CHECKING THE STATE OF THE DECEASED

(Used at daytime entry, when you need to know how things are going.) "Anubis, show me: where is N now? Is he proceeding or stuck? If proceeding — which hour of the journey? If stuck — what is holding him? I listen." (Then — a pause, the answer. Write down what came.)

#### ADDRESS TO THE MASTER OF A SHARED PLACE

(Before entering a foreign cemetery, an unfamiliar necropolis, a heavy place.) "Master of this land, I have come in peace, as a worker. I am under the hand of Anubis. My name is — [name of priest]. I ask to be let through. I will not take anything that is not mine, I will not do anything that is not mine. Receive me for my task." (Wait for the feeling of "accepted." If the feeling is "not letting through" — don't enter, turn around, come on another day or with better preparation.)

REFUSING CONTACT — WHEN SOMETHING  
UNDESIRABLE APPROACHES YOU

"I did not invite you. I am not open to you. Anubis closes my threshold. Go in your direction. I in mine." (Spoken firmly, without fear. No negotiating, no explaining. Simple negation.)

REFUSING RECRUITMENT — WHEN KNOWLEDGE OR  
COOPERATION IS OFFERED

"I do not accept. I am under the hand of Anubis. What I have — I have from him. What I don't have — I will not take from you. Go away. Anubis closes."

CLEANSING THE CHANNEL — AFTER DENSE CONTACT

"Anubis, through you — I cleanse the channel of what clung to it. What is not mine — let it go. What is mine — let it stay. The channel is clean. The channel is ready. Maa-kheru." (Accompanied by a uab and usually a pause of one to two days without heavy work.)

PROTECTION OF THE HOME — IF SOMETHING CAME IN  
WITH YOU

"This is my home. Here live [names of the residents]. I set a threshold between this home and what was in the work. Anubis holds the threshold. What came from the work — stay in the work. Here — only the day and ordinary life." (Done at the entrance to the home, after returning from heavy work. Preferably accompanied by aspersion — a few drops of natron water at the corners of the dwelling.)

PROTECTION OF A CLOSE ONE — IF SOMETHING  
ATTACHED TO THEM

"Anubis, [name of the living person] comes to me with a problem. Something that is not theirs has attached to them. I ask: look at what this is, and give measure for the detachment." (Pause, answer. Then — actions by indication, depending on the nature of the attachment. If the indication shows "don't interfere" — don't interfere.)

#### ADDRESS BY ANOTHER'S REQUEST

"Anubis, I have been addressed with a request regarding N. The requester is [name of the living person]. I ask: may I enter into this work? If yes — give measure and sanction. If no — show me the refusal." (This is the entry for mandate verification. Without a "yes" answer — don't enter the work.)

#### PROTECTION — FROM RECRUITMENT, FROM CHAOS, FROM TRAPS

Protection is that part of the work which beginning priests underestimate, while experienced ones never skip. The logic is simple: the more you work with the subtle side, the more you are "known" there, and the greater the probability that not only those you're ready to help will address you. This is a normal occupational

cost of the craft. Protection compensates for it. I'll unfold protection in three blocks: daily, situational and the hesef-Apep formula in the reduced working version.

#### DAILY PROTECTION — THE BASIC CONTOUR

What the priest does from day to day, not "specifically for protection," but as part of the hygiene of the craft. If done regularly — most problems don't arise. ► EVERY-MORNING ADDRESS. Brief, one minute, at home, at the work point or simply at the beginning of the day: "Anubis, the day has begun. I am under your hand. My channel — I don't open without a task. Eyes — closed to everything I didn't call. Ears — closed to everything I didn't call. My name is in your memory. I will pass the day in Maat. Maa-kheru." This is the basic daily initialization. Protects against accidental "sticking" during the day. ► EVENING CLOSING. Similarly, before sleep: "Anubis, the day is lived. If something clung today — remove it. If something opened not for business — close it. Sleep — for rest. Not for work, unless you called. If you called — I will come. Maa-kheru." This removes the trifles accumulated during the day. ► WEEKLY UAB. Once a week — a long natron ablution not tied to specific work. Simply "washed as a priest." This maintains the basic cleanliness of the channel. ►

MONTHLY BRIEF INVENTORY. Once a month, preferably on the same date (new moon, beginning of the month, any convenient one) — a brief check of state. At daytime entry: "Anubis, a month has passed. What is in my channel? Where are the leaks? What hangs without closing? What do I not see that I should see?" Receive the answer. Write it down. If something specific is shown — work through it during the week. If "everything is fine" — thank you, proceed. ► ANNUAL RE-INITIALIZATION. Once a year, on the anniversary of one's initiation (or a chosen date) — the full Entry Heka, confirmation of service, re-initialization of all amulets. This is "routine maintenance."

SITUATIONAL PROTECTION — BEFORE AND AFTER  
HEAVY WORK

When you enter dense work — raise the protection. BEFORE ENTERING HEAVY WORK "Anubis, I am going into [description of task: heavy Mute at a foreign cemetery, long lineage session, contact with suspicion of attachment, etc.]. I ask: ► Close me from what is not mine. ► Show me dangers if they exist. ► Give me the ability to exit if needed. ► Let nothing follow me back — neither gaze, nor intention, nor voice. I am a worker, not a target. I am under your hand. Maa-kheru." AFTER EXITING HEAVY

WORK: "Anubis, the work is closed. If something attached — remove it. If someone looked after me — cut it off. If someone learned my name — let them forget. I return to the day. I am clean in it. Maa-kheru." (After this — mandatory long natron uab, change of clothing, heavy food.)

### PROTECTION FROM RECRUITMENT

I already analyzed in detail in Part 2 what a recruitment attempt from a dead dark operator (Akh khefty or something similar) looks like. Here — the working protocol, what to do when you've encountered one. SIGNS OF A RECRUITMENT ATTEMPT (BRIEF RECAP) ► In the contact a figure appears that offers knowledge, power or cooperation. ► The tone — flattering or provocatively condescending. ► From verification through Anubis the figure "dissolves," evades or becomes irritated. ► After contact a residue remains — a desire to return, discomfort from having refused, thoughts of "what if I was wrong." REFUSAL PROTOCOL STEP 1. REFUSAL IN THE MOMENT. In the very contact — no positive response. Not "let me think," not "maybe later," not "tell me more." Clean: "I do not accept." STEP 2. CHECK THROUGH ANUBIS. Immediately after contact — at daytime entry: "Anubis, a figure approached me with a proposal. I

did not accept. Show me: who was this? Threat or not? What should I do next?" The answer can vary. Sometimes "nothing dangerous, it will go away on its own." Sometimes "watch, it may return." Sometimes "a firm setting of a boundary is needed." STEP 3. CLOSING OF THE CHANNEL. After the check: "Anubis, through you — I close the channel to this figure. My name is not for it. My face is not for it. My channel is not for it. If it returns — you don't let it through." STEP 4. IF IT RETURNED AGAIN. If the attempt repeats (the same day, the next, in a week) — this is no longer a single probe, this is directed work, and one must react more firmly. At this point — the hesef-Apep formula.

#### THE HESEF-APEP FORMULA — WHAT IT IS AND HOW TO USE IT

I already mentioned hesef-Apep briefly in Part 1. Here — I'll unfold it. ORIGIN. Hesef-Apep (hsf aapp in Egyptian transliteration, in simple latinization hesef-Apep) — literally "repelling of Apep," or "casting back of Apep." This is a formula from the ritual complex of the "overthrowing of Apep," which in ancient Egypt was performed by the priests of Ra in the temples daily (according to various versions — at morning, noon and evening) for the maintenance of world order in the face of the

constant threat of chaos. The full ritual of overthrowing Apep is described in the Bremner-Rhind Papyrus (BM EA 10188), it is a long, multi-hour ceremony involving the making of a wax figurine of the serpent, spitting on it, cursing, cutting, burning. The modern priest of Anubis doesn't perform the full ritual — this is a specialized service of the priests of Ra, and without the temple context it is meaningless. But the working core of the formula — is brief, and can be applied as a protective action when you encounter a manifestation of Apep logic (see Part 1: a massacre at a concert venue as an example of Apep in pure form; directed recruitment — Apep through an operator; aggressive attachment — Apep through an intermediary).

#### THE REDUCED HESEF-APEP FORMULA — WORKING VERSION

Spoken at the moment of encountering an aggressive manifestation of non-Maat, aimed at you or at the one you are protecting. "Apep — is repelled. Apep — is cut. Apep — is cast back. Here — Maat. Here — Anubis. Here — order. What is not of Maat — let it retreat. What has no name — let it receive no entry. What aimed — let it miss. I am under the hand of Anubis. I am in the line of Maat. I am not a target. Heseff-Apep. Heseff-Apep.

Hesef-Apep." (The last line is spoken three times, or the entire formula three times — depending on the severity of the case. For the Egyptians triple repetition is a standard amplifier.)

WHEN TO USE ▶ At a repeated recruitment attempt. ▶ When an aggressive attachment to a close person is discovered. ▶ When working with a deceased who displays aggression (don't confuse with ordinary disorientation of a Mute-khezer; here — specifically directed aggression). ▶ In a situation of Apep logic at the physical level (assault, terrorist threat, violent event in your work zone) — as an internal protective stance.

WHEN NOT TO USE ▶ Against an ordinary Mute-khezer. They are not Apep, they are the lost. They are not "overthrown," they are helped. ▶ Against Set or a Set-practitioner. Set is not Apep. They are in different categories. With Set, negotiations are conducted, not repulsion (see Part 1). ▶ As a "weapon" against the living. Hesef-Apep is not a "formula of punishment," it's a formula of protection from chaos. If you apply it against a living person "because I don't like him" — you have stepped into Isfet, and that is already your problem, not his. ▶ Against your own fears. Hesef-Apep doesn't work with inner material. If you are frightened — that is work with yourself, not

overthrowing of Apep. AFTER USING HESEF-APEP. If applied — mandatory long uab, heavy food, rest. The formula expends a lot of resources. Don't use it every day; use it as needed.

#### CLEANSING THE CHANNEL — AFTER HEAVY WORK

Sometimes after dense work the channel "doesn't close" fully. I already listed the signs above. What to do.

#### CHANNEL CLEANSING PROTOCOL

STEP 1. STOP. No new work until the channel is cleansed. Seriously. If you try to continue in a contaminated channel — you'll make mistakes and ruin the next work. STEP 2. LONG UAB. Full body wash with natron. Long — twenty to thirty minutes. Concentrated, unhurried. Rinse of mouth and nose. Change into clean clothing. STEP 3. ADDRESS TO ANUBIS: "Anubis, after the work a residue remains. It doesn't come out fully. I ask: pass through my channel, remove what clung, close what opened partway. I want to return to the day mode without residue. Maa-kheru." STEP 4. TIME. Sit in silence, in clean clothing, in a quiet space for fifteen to twenty minutes. Don't do anything active. Sometimes it's useful to lie down, doze. STEP 5. HEAVY FOOD.

Meat, bread, cooked vegetables. Not sweets, not alcohol, not coffee. STEP 6. RETURN TO ORDINARINESS. Go to the store, take a walk, talk with close ones about everyday things. The more "ordinary" — the better. STEP 7. SLEEP. Good, solid sleep. If possible — uninterrupted. After all this — another check of state. If the signs have gone — the channel is clean. If they remain — repeat, and next time seek help from a more experienced priest. IF ONE DAY'S CLEANSING WASN'T ENOUGH In heavy cases the channel recovers over several days. Don't panic. Do the uab daily, maintain the daily life mode, don't touch any subtle operations. It will recover in three to seven days. If it doesn't recover in two weeks — this is already a separate situation, and the help of a senior priest is needed. Don't be heroic, don't try to "heal yourself." Priesthood is a profession in which seeking help from colleagues is not shameful, but normal.

#### METHOD OF WORKING WITH MUTE-KHEZER / VAMPIRIC DEAD

This is a separately developed section, because the class of task is separate. Heseſ-Apep works with Chaos as a principle, the Four Sons of Horus hold the perimeter, daily protection removes everyday contacts. But when you receive a request for work with a

specific dead of the late vampiric subtype — that is a different operation, and for it a complete field protocol is needed. I received this protocol in istibara mode, temple sleep, on the night of April 26-27, 2026, during work on Part 3. The dream came in fully developed form, in proper sequence, without conscious request. I then verified it against Egyptian magical sources — the structure matched what is recorded in Leiden Papyrus I 348, in the Bremner-Rhind Papyrus ("Book of Overthrowing Apep"), in the Harris Magical Papyrus, in the Metternich Stele and in the Jumilhac Papyrus. That is, the method is not from thin air — it is a local configuration of the general Egyptian protocol, which came to me personally, for my working structure. I pass it on as-is. Immediately about the limits: this is not a universal method for all cases. It is applied to one specific class of dead — the Mute-khezer of the late vampiric subtype, "the white dead." For other types of threats — other protocols; the limits of applicability are described in detail at the end of the section. The structure of the operation — three acts: pre-neutralization, active operation, post-operational sterilization. This is the standard three-part scheme of the Egyptian ritual (wab → skhm → wab-sdjm) adapted to a combat task.

#### DIAGNOSTIC SIGNS OF THE TARGET

The method is applied only if all markers are confirmed for the entity. If even one is not confirmed — do not apply the method, choose a different protocol. ► This is unambiguously a dead person, not a living person, not a spirit of place, not a lineage spirit, not a serving entity. ► Type — Mute-khezer of the "vampiric" subclass. Signs: drains life force (Ka) from those it has attached to; cannot feed itself and doesn't go to reforging; has a fixed attachment point in the material plane (a specific place, often closed — a tomb, a niche, an abandoned house, a basement); in visual image — white (shroud, bandages, funerary), white/bleached eyes (absence of living Ib), dead skin color, absence of warmth and the reactions of a living face. ► Not a Heket-Isfet ("consciously concealed one"). Heket-Isfet works differently and doesn't attack directly — it hides and bypasses judgment. This method is not applied to it. ► Not possession of the living. If the issue is possession of a living person — that is an operation of a different class, not destruction but liberation. ► Not a classic aggressor-demon (Sekhet, Khetiu). Demons attack first, through fear. Mute-khezer works through latching on and gradual draining.

#### PREPARATION BEFORE ENTERING THE OPERATION

► Accept the frame. The question "do I want to engage in this" is removed. A priest of Anubis doesn't refuse such work if it has entered his zone of responsibility. The inner formulation: "What to do, I'm a priest." No heroism, no enthusiasm, as a professional task.

► Confirm the Anubis channel. Brief invocation, check of response.

► Confirm the state of the body. Don't work during illness, in a state of strong fatigue, in a state after a quarrel or intoxication. Basic priestly hygiene, which I analyzed in Part 3 on the material of the Embalming Papyrus (Louvre 5158).

► Fix the name of the target or its stable image. Without a name or without an image the method doesn't launch — the first act works only when a material anchor is present. If there is no name — work through the image (appearance, attachment point, specific story).

► If there is a request from the living (relatives who sought help), confirm the request explicitly: "I accept work on such-and-such a name, in such-and-such a context, for such-and-such a reason." Without explicit acceptance the work doesn't begin.

THE WORLDVIEW FRAME — IMPORTANT TO READ  
BEFORE THE OPERATION

Before entering the three acts — a brief note on the nature of what you'll be doing. Without this frame part of the method reads as "fantasy and image," and that is a misinterpretation that can be costly. In Egyptian magic there is no clean separation between the physical and the subtle plane in the sense in which we make that separation. One and the same ritual object — a wax figurine, a reed, a knife, a thread, a knot — simultaneously: ▶ Is a real thing that the priest takes in his hands and uses physically. ▶ Is a vessel for the name (rn) and image (skhm) of the one against whom the action is directed. ▶ Is a channel through which the action performed on the object is transmitted to the cosmic entity. This is Heka. The physical and the subtle — are two sides of one and the same action, not two different actions in two different worlds. Therefore the entire arsenal listed in this section — a volt, threads, knots, an axe, reed arrows (in the role of "crossbow" in the original dream), a spear, invocations of Sekhmet — is not a choice between "real objects" and "magical images." They work simultaneously on both planes, because this is one action. FROM THIS FOLLOW TWO IMPORTANT PRACTICAL CONCLUSIONS FIRST. If the work proceeds in istibara mode — in sleep or in deep meditative operation, as in my original transmission — the sleep itself is a magical plane, not "just imagination." Actions in sleep with this

weaponry — are real. In the papyri corpus of istibara (Carlsberg Papyrus XIII, temple dreams of Deir el-Bahri) the sleep-operation is considered a full-fledged ritual action. That is, Acts 1 and 2 can be conducted fully in sleep, and the waking part — is only Act 3 (Sekhmet sterilization, in waking state, after awakening).

SECOND. If the work proceeds in the waking state — you have historically valid physical options, and the method only gains from their addition: ▶ Real reed sticks (length 30–40 cm, dry reed or cane) — for sub-step 4 "distanced strike." In the original dream this was a crossbow with darts; by Egyptian classic — reed spears of Horus and arrows of Sekhmet. In the waking variant: break them one by one with the invocation of Anubis, in the direction of the entity's attachment point. The standard series is seven (by the number of Sekhmet's arrows). ▶ A real knife or ritual axe — for sub-step 2 "breaking the seal." In the waking variant: a symbolic gesture of cutting or striking in the air before oneself, in the direction of the attachment point. Preferable — an instrument consecrated to Anubis in advance (see the "Instruments" block). ▶ A real wax figurine or photograph of the target — for sub-step 1 "binding through image." Without variants: a physical carrier of the image, by Egyptian classic from the Bremner-Rhind Papyrus. ▶ Real threads — two thick white linen or cotton ones, wrapping the

figurine. This is a mandatory physical part even in a sleep operation: prepare the threads before lying down with the task of working. In my original case the threads were prepared before sleep — and the dream included them in its configuration, rather than building them "from nowhere." ► A skin (leopard or its symbolic substitute — spotted fabric on the shoulders) — for the role of the sem priest, by the Jumilhac Papyrus. This is already optional, but if the work is heavy — adds density to the position. THIRD. (as a consequence of the first two). The method does not depend on whether you are in waking state or in sleep — it depends on whether the physical contour is prepared before the beginning of the operation. If on your table there lie a volt, threads, a knife and reed sticks — you can conduct the operation both in waking and in sleep, and since both planes work as one, the result will be the same. If the physical contour is not prepared — the operation can still proceed in the mode of pure subtle plane (as in my original case, before I understood that the threads needed to be prepared in material in advance — but in my dream they appeared automatically, because I have this template built into my structure; with a novice this may not happen). Therefore the recommendation

for beginners: always prepare the physical contour in advance. This removes the method's dependence on automatism of structure and gives reliable work from the first time.

## ACT 1. PRE-NEUTRALIZATION —

### DISABLING THE GENERATIVE CHANNEL

Purpose of the act: to disable the second chakra (Svadhithana) — the main channel through which the Mute-khezer latches onto a man. This is the only channel that requires separate preliminary neutralization. The other entries (emotional and through the name) are closed not by a separate formula, but by correct behavior during Act 2 and the constant presence of Anubis in the channel — more on this below. Inner formulation: "For the duration of this operation I disable the second chakra / generative channel. It returns to normal after the closing of Sekhmet." In symbolic image this may manifest as "separation of the lower," "emptying of the lower triangle," or (as in the original dream) as the image of removal of the testes. The image doesn't have to be literal — it must be distinct. Pre-neutralization can occur automatically, without conscious request, if the priest's structure has already settled into this working mode. In the original dream this happened precisely

this way — as a separate dream before the battle, without conscious decision. For a priest whose template has not yet formed, the formula must be spoken explicitly and held in the background until the completion of Act 3.

## ACT 2. ACTIVE OPERATION

Purpose of the act: to bind the entity through image, break open its attachment point, conduct distanced neutralization, exit the zone. PRINCIPLES OF CONDUCTING THE OPERATION (held in parallel throughout all sub-steps): ▶ The invocation of Anubis is not interrupted from the moment of Act 1 until the completion of Act 3. It proceeds as a background throughout the entire operation. Anubis holds the upper cover (Ajna, Sahasrara) — the priest's name is under protection, access to the priest through the entity's name is impossible. ▶ Do not enter into dialogue with the target. None at all. Even if it "starts speaking" convincingly. ▶ Don't look into its eyes for more than a second. ▶ Don't listen to its story — "how it became this way," "who wronged it," "why it is suffering." These are instruments of empathic capture (Anahata) and emotional blackmail (Manipura), not information. ▶ Close the heart, collect the solar plexus. Don't close them completely — otherwise you'll become heavy yourself and the operation will break down — but

precisely shield them from the influence of the specific target. ► Don't speak your own name aloud. The target's name — only in the context of binding and transfer to Anubis, not in addressing it. Sub-steps strictly in order, do not rearrange: SUB-STEP 1. BINDING THROUGH IMAGE Prepare a material carrier of the target's image. This can be a volt (a wax or dough figurine made for the target); a photograph of the target (if available, for example a photograph from life); a drawn sign-seal with the target's name (if the name is known and a volt/photo cannot be made). Prepare two thick white threads. White — the funerary color of Egypt (shroud, linen bandages), neutral, not entering into emotional dialogue with the entity. Thickness is important — the thread must be felt in the hand as material, not as a thin string. Place the volt / photo / seal before you. With two threads wrap it with any tight knots. The number and type of knots are not critical — what is critical is density and resolve. Each knot is pulled tight, with no loose give. From the moment of tying the knots the entity's attacking function is disabled. It can move, but it cannot attack the priest. This is the working window of the operation. Source: knot magic in Leiden Papyrus I 348, in funerary bandages with knots, in the formula "seven knots of Sekhmet." The use of a volt as a material carrier of name and image — is standard practice of Egyptian magic

(formulas for striking enemies through wax figurines in the Bremner-Rhind Papyrus, burning of Apep figurines in the temple ritual). SUB-STEP 2. BREAKING THE SEAL Approach the attachment point of the entity — mentally or on the subtle plane. The point is usually represented as: a door; a sarcophagus lid; a blocked entrance; a sealed niche. The breaking is performed with a direct instrument of destruction (axe, hammer, adze). In Egyptian correspondence — the instrument setep (the adze of the Opening of the Mouth), but in modern form this is precisely an instrument of violent removal of the seal, not ceremonial opening. Marker of correct breaking: when the seal is destroyed, earth, dust, water, darkness pours from behind it. This means the seal was real, and the entity was indeed closed. SUB-STEP 3. CONTACT The entity appears at the opened point. Since it is bound by the knot from sub-step 1, its attacking function is disabled. It can move, but it cannot attack the priest. This is the working window. SUB-STEP 4. DISTANCED STRIKE Do not enter into close contact. The strike is conducted from a distance, in a series, not a single blow. In the original dream the instrument was an automatic crossbow with wooden darts. In Egyptian correspondence: reed spears (as Horus against Set, Bremner-Rhind Papyrus); arrows of Sekhmet (seven arrows, or a series); spears of Anubis (Jumilhac Papyrus, episode of

confrontation with Set). Each strike is accompanied by the invocation of Anubis as a parallel stream. The invocation is not interrupted during the series. The goal — to immobilize, weaken, interrupt its attacking function. SUB-STEP 5. PASSAGE After the series has been conducted and the entity is not moving or moves noticeably more slowly, pass THROUGH the opened point, without lingering. Having passed through, you find yourself in an adjacent layer. In the original dream this was an underground passage. This is normal — you are no longer at the point of the Duat, but you haven't exited the Duat's zone yet. SUB-STEP 6. EXIT In the adjacent layer there must be a pre-prepared exit route. In the original dream — a car with a companion. In the classical Egyptian correspondence — the Barque of Ra (for passage through the Duat), or a guide-Anubis in human form. Get into the transport. Leave. Don't look back unnecessarily.

#### SUB-STEP 7. CUTTING SHOTS

If the entity nevertheless follows you through the layer — conduct a second brief strike series. Without engaging in battle, without stopping, continuing movement. The goal — to break pursuit, not to destroy.

### SUB-STEP 8. EXIT FROM THE ZONE

The final marker — the moment when the entity disappears from the field of vision/perception. From this moment Act 2 is considered closed.

### ACT 3. POST-OPERATIONAL STERILIZATION

Purpose of the act: to burn out the attachments remaining between the priest and the entity, burn the trail by which it could return, and if possible — the entity itself at a distance. This act is performed IN THE WAKING STATE, after awakening, if the work was conducted in sleep (as in the original case), or directly after the operation, if it was conducted while awake. INVOCATION OF SEKHMET. Sekhmet — the solar fire goddess, daughter of Ra, the instrument of sterilization. In the magical corpus her function — "seven arrows," directed against the impure dead, against demons and against residual attachments. The invocation is brief: name, response formula, address by function: "Sekhmet, the Mighty One, Lion of the Sun, burn out what bound me to this entity. (Description of the target in your own words — who it is, where it is located, what it looks like, what is known about it.)" REQUEST ON THREE LEVELS. Formula from the

magical papyri: ► burn out the ATTACHMENTS — what latched onto you from the entity; ► burn out the TRAIL — the energetic imprint by which it could find you again; ► burn out the PATH BACK — the very channel through which it came to you. These are three separate operations. They are named separately. One general request "burn out everything" works worse than three separate ones. CONDITIONAL REQUEST FOR THE ENTITY ITSELF. The formulation is mandatorily with a condition: "If it is within range of the fire — burn it. If not — leave it to Anubis and Ammit." Without the condition the request may hang as unfulfillable and leave a debt. The condition removes this problem. CLOSING. After the request — gratitude to Sekhmet, closing of the channel. Then gratitude to Anubis, closing of the channel. Then — return to ordinary state. SEAL THE PLACE. Seal your working place (home, room where you work) — invocation of Anubis around the perimeter, your own name in the center, a boundary. This is basic hygiene, not panic.

LIMITS OF APPLICABILITY AND WHAT CANNOT BE  
DONE

THIS METHOD IS NOT APPLIED:

▶ To Heket-Isfet (consciously concealed dead) — they have different mechanics, and the binding through image method doesn't work; for them a separate protocol is needed. ▶ To possession of a living person — that is an operation of a different class, requiring liberation, not destruction. ▶ To spirits of place, lineage spirits and ancestors who are "displeased" — this is negotiation work, not combat. ▶ To a situation where a Mute-khezer is protecting the living from something more frightening — this sometimes happens, especially around old places. First understand the situation, then act. ▶ To a situation where you have no name or image of the target. Without an anchor the method doesn't launch. FORBIDDEN WITHIN THE METHOD ▶ Enter into close contact. Only distance. ▶ Listen to the entity's story. Any. Even a very convincing one. ▶ Look into its eyes for more than a second. ▶ Say your own name aloud or in thought in its presence. ▶ Use the entity's name for conversation. The name is for binding and transfer to Anubis, not for contact. ▶ Try to "save" it or bring it through reforging. This is not your work in this operation. Reforging is conducted by Anubis, and the decision about direction is made by him. ▶ Stop to finish off after you passed through the door. After passing through — movement forward through the layer, not lingering at the open point. ▶ Return to the same attachment point

within 40 days. This is its zone of weakening, and while it is recovering there, it's better not to interfere. After 40 days it either went to reforging (if Anubis accepted), or dispersed (if Ammit collected it), or shifted to another place (and then there will be a new operation).

#### SOURCES AND CORRESPONDENCES

Each element of the method has been verified against Egyptian sources. This is important: the method is not "invented," but reconstructed from the configuration of the dream and verified against the corpus to ensure it doesn't deviate from the craft. PRE-NEUTRALIZATION (DISABLING THE LOWER CHANNEL) ► Leiden Papyrus I 348 — formulas for "closing the triangle" before descending into the Duat. ► Coffin Texts, spells 75–83 — transformations in which the priest "leaves the unnecessary at the threshold." ► The Contendings of Horus and Set (Chester Beatty Papyrus I) — the motif of separating the generative for the purposes of an operation. BINDING WITH A KNOT THROUGH IMAGE ► Leiden Papyrus I 348 — spells on knots. ► Bremner-Rhind Papyrus ("Book of Overthrowing Apep") — binding Apep through image and knots. ► Harris Magical Papyrus — knots of Sekhmet. ► Funerary practice — knots on the linen bandages of the

mummy. BREAKING THE SEAL ▶ Opening of the Mouth Ritual (E. Otto, Leopold II Papyrus) — the setep instrument as universal opening tool. ▶ Book of the Dead, Chapters 144–150 — opening the gates of the Duat. ▶ Jumilhac Papyrus — Anubis as "Opener of Ways" and battle priest. DISTANCED STRIKE WITH REED SPEARS ▶ Bremner-Rhind Papyrus, episodes of striking Apep. ▶ Jumilhac Papyrus, confrontation of Anubis and Set. ▶ Metternich Stele — formulas for striking the impure. ▶ Magic of "seven arrows of Sekhmet." INVOCATION OF SEKHMET FOR STERILIZATION ▶ Harris Magical Papyrus — Sekhmet formulas. ▶ Book of Overthrowing Apep — fire of Sekhmet as instrument of final sterilization. ▶ Texts of Edfu — Sekhmet as "she who burns out the impure." THREE-PART STRUCTURE (PREPARATION / OPERATION / CLOSING) ▶ Standard scheme of the priestly ritual, described in the Embalming Papyrus (Louvre 5158 + Cairo 58027): wab (purification) → skhm (power) → wab-sdjm (closing).

#### AN IMPORTANT NOTE ON TRANSMISSION

This method is my personal working protocol, received in one specific dream-transmission. It works in the configuration of the priest in which it was received. This means: ▶ You can apply it as-

is. ► You can refine and build on it based on your own experience. What is universal and transmissible — is: ► the three-act structure (pre-neutralization → operation → sterilization); ► the principle of binding through image before contact; ► the principle of distanced striking, not close; ► the principle of "pass through, don't stay to finish off"; ► the mandatory nature of Act 3 (sterilization). The specific images (threads, axe, crossbow, car, companion, formulations of the invocation) — this is my personal configuration, which may differ for another priest, but the method remains the same in structure.

## INSTRUMENTS

In Part 3 I already partially analyzed the topic of amulets. Here — I'll expand to the full set of instruments.

### THE MAIN INSTRUMENTS

► AN IMAGE OF ANUBIS. The main one. Not necessarily expensive, but necessarily — recognizable and worthy. A cheap Chinese souvenir with ugly proportions works poorly, because you won't be able to "lean on" it in work. A good option — a figurine from a craftsman, a copy of a museum piece, or one made in the

traditional iconography. Iconography: a black jackal, or a human with a jackal head. Seated or standing. Color — black (fertile earth, resins, night). If there are attributes — an ankh in one hand, a was-scepter in the other. Size — your choice. Most priests have a figurine of 15–30 cm at home. Placement — at a permanent point. Don't move it from place to place, don't "put it away in a cabinet." If you've "put Anubis away in a cabinet" — this is a signal that you've left the work; he must be visible in the zone that is your working one. ► A VESSEL WITH WATER. Clean clay, ceramics, glass. Not plastic, not metal (metal "distorts" the energy of water for subtle operations). Size — small, a glass to a glass-and-a-half. Changed regularly: once a day in active work periods, once a week in quiet ones. ► AN INCENSE BURNER OR PLACE FOR INCENSE. Can be a simple ceramic bowl in which a coal with incense is burned, or a specialized censer. Safety is important; don't burn incense near flammable objects. ► INCENSE. Basic set: — Frankincense — general, for most work. — Myrrh — for working with the deceased, for anointings, for channel cleansing. — Cedar oil — for uab and for serious work. — Lotus oil — for entering work, for calming. (Can be substituted with water lily oil or floral oils of similar character.) — Cistus (*Cistus ladaniferus*) — for work connected with memory and time. This is the basic set. Can be

expanded, but without necessity. The main thing — quality oils, not synthetic. ► NATRON. Technical natron or, as the nearest substitute, baking soda (with possible addition of salt in a small proportion for heavy work). Stored in a separate vessel at the work place, used for uab. ► LINEN. A strip of white linen — the main fabric of work. Can be used as covering on the work surface, as a head band in certain work, as a clean "apron" in especially dense operations. Natural, undyed. ► CANDLES. Wax. Color — white or natural (beige wax). Sometimes black — for specific work (commemoration of a heavy ancestor, hesef-Apep, cleansings). Not colored. ► A RITUAL KNIFE. Small, for gestures. This is not a weapon, it's an instrument. Used in reduced versions of the Opening of the Mouth (if you apply them) and in protective formulas. Blade — copper, bronze or steel. Wooden handle — preferable. Not used for everyday purposes. ► AN ANUBIS MASK — for those who work often. Not mandatory. But some priests have a mask (not for public performances, but for their own serious work at home, in solitude). The mask — traditional iconography, jackal head, black color, covers the face. Used rarely, in the most serious operations. Never used among people, except in cases of family initiatory ritual. ► A JOURNAL. I've already mentioned it. A thick notebook or digital file. Records of work, observations,

Anubis's answers, dreams. Mandatory. ► SEPARATE WORKING CLOTHING. Linen or cotton, neutral color, clean. Not the same as what you wear to the office or sleep in. Stored separately. Laundered separately from ordinary laundry. On the arrangement of the altar and work place I wrote in detail in Book 1 — I don't duplicate here. Basic principle: clean, separate from the domestic, visible if possible, oriented by cardinal directions if possible.

#### BURNOUT

The main risk for a priest — burnout. And most burn out not from external attacks, but from their own overwork. Therefore brief theses for self-diagnosis and prevention.

#### HOW TO RECOGNIZE IT

► Early signals: don't want to do the morning address, after work — not collected fatigue but emptiness and irritation, a cynical note appears in conversations about the work, the uab is done "out of obligation." ► Advanced signals: the channel "doesn't open" with a correctly performed Heka, errors in the protocol (confused names, skipped steps), dreams with accusations from the deceased, insomnia, somatic symptoms, emotional detachment from close

ones. ▶ Critical signals: the channel has closed, the feeling "everything is meaningless," stable doubt "am I even a priest," serious somatic symptoms. Doubt in one's own priesthood is a frequent symptom of the critical phase. In this state one cannot make final decisions "I'm leaving the work." First recover, then decide.

#### WHAT TO DO

▶ Early phase — reduce the load, a long vacation (2–3 weeks), review the journal for the last couple of months — usually it's visible where the overwork began. ▶ Advanced phase — complete cessation of work, rest for a month or two, if needed regular psychotherapy (not esoteric), return to work not before 2–3 months, starting from minimal tasks. ▶ Critical phase — mandatory to a doctor, complete cessation of work, a year's break is possible, return only under the accompaniment of a senior priest.

#### PREVENTION

▶ Know your ceiling on the number of active cases and don't exceed it. ▶ Regular vacations — not "when I broke down," but on schedule. ▶ Don't work without exchange for others' work. ▶

Declining a case that is beyond your capacity — is professional norm, not betrayal. ► Don't work in complete isolation. At least one or two colleagues for professional discussion with confidentiality maintained. ► Ordinary life (family, friends, hobbies, the body, movement) — this is not a distraction from priesthood, it is its foundation. A priest who is only a priest — is a non-functional priest.

#### ETHICS AND LIMITS

On ethics I've already spoken throughout the book — in Part 1 (don't touch the scales), in Part 2 (mandate, exchange), in Part 3 (another's request). Here — a brief summary in theses, as a memo.

#### THE BASIC RULES

► You are a guide, not a judge. Maat weighs, Anubis leads. You bring to the door. No attempts to "help the deceased look better" or "remove sin" — this is stepping outside the role. ► Without a mandate — you don't work. With your own lineage the mandate is hereditary, with others — from a living descendant. "It seemed to me the person is suffering" — is not a mandate. ► Without exchange you don't work with others. With your own lineage —

without exchange, because this is already yours. ▶ Confidentiality is absolute. Names of the deceased, family stories of clients, journal — don't leave the working contour. Exception — internal discussion with a mentor or trusted colleague, without identifying details. ▶ You don't deceive the client. Don't promise guarantees, don't pass off your assumptions as words of Anubis, don't "supplement" work for impression. If it didn't work — say so honestly. ▶ You don't use the priestly position for personal gain. No emotional/sexual relations with a client in active work, no client dependency on you, no "life teachings" outside the ritual task. ▶ You respect other traditions. The priest of Anubis is not a missionary. If the client wants an Orthodox funeral — fine. You do your work in parallel, without interfering in their ceremony. ▶ You don't own the Principles. Anubis, Maat, Thoth are older than you and don't belong to you. Any position of "I command" — is an exit into different magic, and Anubis will cast you off. You — serve.

#### LIMITS WITH CLIENTS

▶ Time — working time separate from personal. The client doesn't call at midnight. ▶ Scope — what was agreed upon, that's what you do. Not "just one more time as a favor." ▶ Personal and

professional relations are not mixed. ► Client information remains within the work.

#### LIMITS WITH STUDENTS

When students appear (this is already beyond the bounds of this book, but I fix it as a reference point): transmit knowledge fully, without "secrets"; transmit discipline, not only techniques; don't make the student an assistant in your own work; release them when they are ready for independent work.

#### CHECK QUESTIONS WHEN IN DOUBT

► Do I want to do this because it's work, or because it flatters me? It flatters — don't do it. ► If my mentor saw this — would he approve? No — don't do it. ► Can this stand a direct question to Anubis at daytime entry? Doubt — ask Anubis directly and act according to the answer. Ethics is not an abstract set of rules, but a working infrastructure. A priest without ethics is a priest with a leaky channel, and he quickly becomes non-functional. Therefore ethics — is also safety technique.

#### CONCLUSION OF THE BOOK

I close this book here. We have passed through four Parts. In the First we spoke about Mutes — the dead who did not pass the transition; about what a priest cannot and can do with them; about Set and Apep, about Isfet-practitioners of two classes, about the threshold, about the Principles, about how the dead can address you themselves, and about how you may be subjected to recruitment attempts. This was the part about basic orientation on the subtle side. In the Second — about the Necropolis. What it is physically and subtly, what the Akhet and the Duat are, where their boundaries are and which zones admit to where; what the priest does at a foreign and at his own cemetery; how to read the signals of the Akhet, what the Opening of the Mouth and the Opening of the Eyes mean in their authentic sense, and what the special cases are. This was the part about work in the public space of death. In the Third — about burials. How the Egyptian seventy-day program was structured, what works in it, what survived today, how the priest works at modern funerals — his own, relatives', others'; what to do with cremation, with the absence of a body, with distant deaths, with special cases (sudden death, suicide, death of a child, another's request, possession); what the forty-day program looks like by day; what long memory is and why it is more important than the intensive work of the first forty days. This was the part

about passing through from death to completion. In the Fourth — about the practical contour. Full Entry and Exit Heka, the five-step protocol, a bank of formulas by situation, long lineage work with one's own and another's lineage, protection, hesef-Apep, cleansing, the method of working with a Mute-khezer of the vampiric subtype, instruments, burnout, ethics, limits. This was the part about the craft as craft. If you've read all of this and the sense of the volume has settled in your mind — I've done my part of the work. The book is not for memorization. The book is for returning to. One returns to it by occasion: someone close has died — you open Part 3. A strange dream with a dead person appeared — you open Part 1. A student asked a question — you open Part 4. And so on. If you've read this and it seems to you that "everything is clear, one can work" — at this stage it's better not to rush. Understanding the book is not equivalent to the capacity to work. The capacity to work comes through initiation and through practice, and often several years into work you return to pages that at first seemed simple and see there a layer that you missed the first time. This is normal. The book is structured to open gradually. I write this book as a priest of Anubis who has passed through his own journey. Much of what I have described here I did not learn from books. From books — the terms and schemes. The structure itself — on

my own skin, through my own mistakes, through my own successes. If my account contains distortions — they exist. I don't claim that my worldview coincides with the Egyptian one one hundred percent. But my worldview — is functional. It brings the deceased to the Hall. It holds my channel. It allows me to work in this profession for many years without burnout. That's enough for me to set it forth. If in your own practice contradictions arise with what I've written here — don't discard my book, but also don't discard your own experience. Priesthood is a living tradition that in each generation changes a little, adapts slightly to each priest. The main thing is not the text, the main thing is the work. The main thing is that the deceased arrive. That names are remembered. That Maat holds. That Anubis leads. And that in this system there is a place for a living person who is willing to work. If you are this living person, and are willing to work — welcome to the craft. This is not easy work. But it is real. And it is needed. Maa-kheru. Telim.



CONTACT WITH THE AUTHOR

Dear Readers! If after reading the book you have questions remaining, you wish to leave a review or share your comments, receive a consultation or tell of your experience, please feel free to contact the author personally. Telegram channel [@telim\\_maat](https://t.me/telim_maat) E-mail [telim@occultism.ru](mailto:telim@occultism.ru) Website [maat.occultism.ru](http://maat.occultism.ru) The Fourth Book of the series "House of the Transformed Maat" — is in progress. Announcements — in the author's Telegram channel and on the website.



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House of the Transformed Maat — BOOK THREE