

EGYPTIAN MYSTERIES · BOOK FOUR

Egyptian Mysteries — Book Four: Seven Keys of the Priest

Seven Keys · Heka · Isfet · Transformation

Telim Maat

HOUSE OF MAAT'S TRANSFORMED

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In IT this is called a "gap between specification and behavior." The program describes itself one way and acts another. A bug. Hidden. The hardest to diagnose are precisely the hidden bugs — because everything looks normal on the surface. Human consciousness works similarly. It creates a narrative — a coherent story that explains everything happening and protects self-esteem, that is, one's ego. Ego is an important part of a person; it is the protective function that sets boundaries. But without Sia — correct perception — a person becomes confused very quickly. The narrative becomes a prison rather than a defense. This narrative is subjective. It is formed from specific experiences, specific fears, specific desires. It is real for the person who created it. But real does not mean accurate. For example: a person who systematically deceives loved ones sincerely considers himself a "protector of the family" — because that is how he interprets his own actions. A person who suppresses a partner is convinced that he is "simply maintaining order." A person who shifts responsibility onto others is sure that he is "simply explaining the situation as it is." Ask them directly — are you deceiving, suppressing, evading? — they will say "no." And they will believe it. And most of them certainly will

not believe they are doing anything wrong. That is why direct questions do not work. The narrative is protected. The ego is doing its job. Remember Book 3. The task of the priest is to use non-obvious paths through which you can enter when the main door is closed. Indirect approaches work. Patterns work. What a person does works — not what they say about themselves.

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THE THREE-LEVEL SYSTEM

Here is how the system of discernment that I use is structured. Three levels. LEVEL ONE — THE NUN-SLICE Nun in the Egyptian system is the primordial chaos from which the world was created. It is an infinite field of possibilities, from which each person draws their particular reality through the lens of their own Ib — the heart. Each person has their own Nun-slice. Their own picture of the world. Their own version of events. This is subjective. And nothing can be done about it. You do not have access to another person's Ib. You do not know through what filter a person sees the world. Their picture is their right. It cannot be

judged. "Judge not" — it is here. At the first level. LEVEL TWO — PATTERNS Patterns are what a person does in a repeating way. Not once, not by accident — systematically. Regularly. Regardless of circumstances, of partners, of place and time. Patterns are observable. They are on the table. They can be recorded, named, cross-checked against other observations. Thoth in the Egyptian system is the god of writing, the god of the word, the god of recording. That is precisely why "to write down" is not merely keeping a diary. It is a sacred act: naming makes the invisible visible, the unconscious conscious. A recorded pattern stops governing a person in secret. It comes into the light.

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LEVEL THREE — PRINCIPLES

Behind the patterns stand principles. Forces. What drives a person at a deep level — regardless of what they think about it. Maat — the principle of order, honesty, precision, reciprocity. Isfet — the principle of chaos, suppression, consuming at another's expense. Maat does not weigh worldview. She is not interested in

what a person believes. She weighs actions. That is precisely why the 42 questions of the Negative Confession (that very "I have not done..." from the Book of the Dead) — all of them are about specific deeds. Not intentions. Not beliefs. About what was done. That is what is weighed. You do not determine which principle governs a given person. The scales determine it. Your task is to place the heart correctly. And for that you need tools. The tools are the seven keys.

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CHAPTER 2: SEVEN KEYS

Imagine: you are a priest, and a person has come to you. Let us call him Alexei. He told you that he has serious problems: his business is falling apart, his partner cheated him, his wife does not understand him, his health is failing, there is no money. A standard picture of crisis. You listened. Then you asked seven questions. Not in sequence, not as a questionnaire — within the conversation, gently, as if you were simply clarifying details. By the end of the conversation, everything was clear. The partner did not "cheat" him. Alexei had been ignoring obvious signals for years — because he believed his story that "everything is under control." His wife

"did not understand" exactly what he himself did not want to see. His body was responding with somatic memory to what his consciousness refused to acknowledge. He was not a victim. He was the architect of the situation he found himself in. This is not cruelty — this is Maat. This is precision. And it is precision that makes change possible. Beautiful stories about victimhood do not. Here are the seven tools that reveal this. KEY ONE: HOW THEY TELL IT — NOT WHAT When a person tells their story — do not listen to the content. Listen to the structure. Who is to blame in their story? Everyone around them — or do they include themselves? If in the story EVERYONE around is at fault, and they are a victim of circumstances, evil people, bad luck, "bad energy" — this is a 100/0 pattern. One hundred percent of responsibility belongs to others, zero to themselves. This is Isfet in action. If in the story THERE IS their share — even a small one, even said with difficulty, "well, maybe I also somewhere..." — this is a sign of an open Ib. There is something to work with. The key question — one, simple: "What was your role in this?" How a person answers this question — and you already know half of what there is to know about them. If they can answer honestly — the Ib is open. If they start explaining why the question is improper — the Ib is in defense. If they grow angry at the very fact of the question — the

defense is very tight. You need not be afraid of such cases, but you must understand that the work will be long. Let us imagine that Alexei, when asked "what was your role," replied immediately: "Well, I was probably too trusting." That is already a positive sign. "Too trusting" is not yet full accountability, but it is a crack in the narrative of "I was cheated." A crack is a point of entry. **KEY TWO: HOW THEY TALK ABOUT OTHERS** Ask the person to describe the people around them. Wife, husband, mother, father, boss, friend, partner. If ALL are described negatively — this is projection. The person sees in everyone a reflection of what they cannot meet within themselves. If there are nuances — "she is difficult, but in this she is right," "he irritates me, but I understand where that comes from" — Sia is operating. Sia in the Egyptian system is the capacity to see the hidden. Intuition not colored by fear. If a person can hold nuance — their Ib can hold both sides of the scales at once. This is rare. A special marker — how a person speaks about their mother. This is not psychologism and not an "Oedipus complex." In the Egyptian system, the mother is Mut: the principle that gives life, nourishes, and sustains. Mut is one of the primordial forces. Violation of the Mut principle is one of the few things that leads to predictable consequences. Not as punishment — as physics. Violate the principle of gravity — you fall. Violate

the principle of Mut — you receive specific consequences in life. Ask simply: "Tell me about your mother." Warmth — even with pain, even with conflict — the Mut channel is intact. Open coldness, hatred, "she gave me nothing" — Mut is violated. This does not mean the mother was a good person. It means there is an open wound in this person's soul at a very deep level. Much of what is happening in their life right now feeds from there. Let us imagine that with Alexei something changed in his tone on the topic of his mother. Not the words — the intonation. That is information too. KEY THREE: DOES THE SITUATION REPEAT "Is this the first time, or has something like this happened before?" The same scenario — with different people, in different places, at different times — is not a coincidence. It is a pattern. The pattern belongs to the person, not to the circumstances. "I am always betrayed" → I create conditions for betrayal. Either I choose people who will betray, or I behave in ways that make betrayal likely, or I interpret ordinary disappointments as betrayal. In any case — my pattern. "I always have money problems" → my Ib systematically draws from Nun situations where there is no money. Not because "there is not enough money" — but because something inside prefers exactly this scenario. Sometimes from fear of success. Sometimes from the belief "I don't deserve it."

Sometimes from loyalty to a lineage where "money is dirty." "All husbands / wives were the same" → I am choosing one person in different bodies. Repetition is a pattern. A pattern is a principle. A principle lives in the Ib. Let us imagine that when you asked Alexei this question, he was silent for a long time. Then said: "Well, my partners always turn out like this..." — and added, "though wait, this is already the second time." There it is. He saw the pattern himself. KEY FOUR: CAN THEY SAY "I WAS WRONG" "Was there a situation in your life where you made a mistake and admitted it?" This sounds innocent. But the answer to this question is one of the most informative of all seven. The person who can tell the story of their own mistake without defensive mechanisms ("well, I made a mistake, but at least..." "I was wrong, but they themselves...") — is the person who can genuinely change. Their Ib is capable of correction. Practice is possible with such a person. The person who cannot — or who starts explaining why the question is improper, or who remembers a mistake and immediately adds seven reasons why the mistake "does not count" — that is the most difficult case. The Ib is in rigid defense. The narrative of infallibility. Because a person who cannot admit a mistake 18

cannot correct course. They do not know what went wrong. They are convinced that everything was going correctly, just external circumstances were unfavorable. And so — again and again. Anubis sees this immediately. Does not get angry — simply records. The scales will show the rest.

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KEY FIVE: WHAT THEY DID BEFORE COMING TO YOU

"What have you already tried? How did you cope with this before?" This question reveals several things at once. First — activity. Did the person do something themselves, or were they simply waiting for someone to come and solve it for them? The priest is not a savior. Anubis does not carry the soul to Aaru in his arms. He accompanies. If the person is not ready to move at all — the guide will not help. Second — the search pattern. If the person has gone through twenty magicians, psychics, esotericists — and none of them "helped" — this is a signal. Not that all twenty were

poor specialists. But that the problem is not external. And the twenty-first will not help either. The priest can be most useful precisely by saying this honestly. Third — resources. What exactly did they try? What experience of working with themselves do they already have? This is the base from which we can move further. Alexei answered this question at length: "I changed partners, changed the scheme, tried with lawyers..." — and then added: "but with the inner — no, I haven't tried." He said it himself. Himself.

KEY SIX: THE SMALL DETAIL This is the least communicable of the seven keys. It cannot be set as a technique — only as attention. In every conversation there is one moment, one phrase, one detail — that gives everything away. The mask slips for a second. The narrative cracks. Sometimes it is a word. Sometimes — an intonation that does not match the meaning of what was said. Sometimes — a long pause before the answer to a simple question. Sometimes — an unexpected reaction to a neutral topic. This works through what the Egyptians called Sia — hidden knowledge, intuitive perception that operates faster than the mind. 19

Sia does not explain — it notices. Something does not add up. Something here is different. Sia cannot be developed by following instructions. It develops through practice — through hundreds of conversations, through observation, through honesty with oneself as well. But knowing that it exists — and trusting it — is already half the work. Do not rush this moment. It will come on its own. Or it will not — then you honestly say: "I do not see it yet." Let us imagine that with Alexei this moment came when he was talking about his wife. He said a word that did not fit with how he had been describing the situation up to that point. One word — and the entire narrative of "she doesn't understand me" collapsed. KEY SEVEN: THE BODY The last — and often the most precise. Watch the body. Not as a physician — as an observer. The body cannot lie. The narrative can. Consciousness can. The body cannot. Where does it hurt? What falls out, swells, loses mobility? Where is the chronic tension that is "just there"? Where is the emptiness, fatigue without cause, "just no energy"? And the most important question: when did this begin? The beginning of a physical symptom is the chronology of the Ib. Almost always behind it stands a moment when something important was violated. A decision made against one's own understanding. A relationship that showed its nature long ago — but continues anyway. A word that was or was not said at

the right moment. The body records. It keeps a journal. It is just that usually no one reads it. Ask: "What is happening with your body right now? What is concerning you? When did this appear? What was happening in your life then?" Sometimes people make the connection themselves right there in the conversation. Sometimes not — but something shifts. Sometimes this becomes the point of entry for the work. 20

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For example, Alexei had chronic tension in his shoulders. "About three years." Three years ago the gradual destruction of the partnership began. He said so himself, when he thought about it. Before that — he had not connected the two.

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CHAPTER 3: IF THE CLIENT CRIES

Sooner or later this will happen. A person is telling their story — and begins to cry. The first impulse for most people is to comfort. "Everything is fine," "don't worry," "let's take a break." This is natural. This is human. And it is almost always — a

mistake. Because it is precisely in the moment of tears that something opened. The Ib cracked the narrative. Something genuine surfaced — something the person had been holding inside, perhaps for years. And if you now distract them with comfort — that "something" will go back inside. The door will close. The moment is lost. The priest does not comfort. The priest holds the space. These are two fundamentally different actions. To comfort — means to close pain. To hold space — means to allow the pain to be, without fleeing from it and without making the person flee. But tears are not the same in different situations. This is important to understand. THE FIRST TYPE — TEARS OF RELIEF The person has finally said what they held inside for a long time. Perhaps they had never said it to anyone. Perhaps they had not allowed themselves to. And now — they said it. This is a good sign. The Ib is open. The defense dropped. What to do: nothing. Be silent. Do not rush. Do not comment. Do not agree or object — yet. Do not fill the pause. Let it go on as long as it needs to. Silence here is a tool. It tells the person: "I am here. It is safe. You can continue." 22

After the tears pass — gently return to the conversation. Not "well, shall we continue?" with a cheerful tone. Simply — quietly, as if continuing: "Tell me more."

THE SECOND TYPE — TEARS OF RESISTANCE The question hit precisely. Exactly where the person did not want to look. And instead of an answer — tears. Not because the truth hurts — but because the body is protecting the narrative. This is an automatic reaction: if you cry, the uncomfortable question will go away, the topic will change, the pressure will ease. How to distinguish from the first type? By what came before. The first type — after a word that was said for the first time. The second — immediately after a specific question, without a word. What to do: hold the pause. Do not retreat from the topic. After the tears quiet down — return to the same question. Gently, but without detours. "You said your partner deceived you. Tell me, when did you first feel that something was going wrong?" Not "forgive me, this is probably difficult." To forgive and retreat means confirming: tears work, the question is dropped. Next time the tears will come again, at the right moment.

THE THIRD TYPE — TEARS OF MANIPULATION This is a separate story. The person — not necessarily consciously — has grown accustomed to others softening when they cry. They stop asking uncomfortable questions. They begin to help, agree, take on the person's burden.

This is a pattern developed over years. Often — from childhood. Crying as a tool for managing others. A priest who responds to this type the same way as to the first two — becomes part of the pattern. Becomes yet another person who can be managed through emotion. How to distinguish: the tears come precisely when the conversation is approaching something concrete — responsibility, acknowledgment of one's own role, an uncomfortable fact. And after the tears, the person either changes the subject, or begins to talk about how difficult things are for them — shifting attention from the question to themselves as a victim. What to do: calmly, without coldness, but without dissolving — remain in place. "I see that this is difficult. And yet — let us return to the question." Not "it's alright, forget it." Not "of course, we won't talk about this." The boundary here is not cruelty. It is respect. You are not playing the game that does not help the person. You remain honest. Maat requires precision, not comfort. THE FOURTH TYPE — TEARS OF CATHARSIS This is a breakthrough. Something that had been held for a very long time — finally released. Not simply "said aloud," but rather — let go. Something deep shifted. This is rare. But it happens. You can distinguish it by the fact that after such tears the person looks different. Not "cried and got tired," but — lighter. As if they removed something heavy. Sometimes they say it

themselves: "Strangely, but somehow... I feel lighter." What to do: give time. Do not rush with analysis and conclusions. This is not the moment for "well, you see, I told you." This is a moment of silence and presence. Then — very gently — you can ask: "What was this for you?" Let them name it themselves. This reinforces it.

THE GENERAL RULE Tears are information. Always. The question is not "how to calm them down," but "what does this say about the state of the Ib right now?" The priest is not afraid of another person's tears. And does not flee from them. They remain — steady, quiet, attentive. This in itself is healing, even without words. Anubis at the scales does not comfort. He is present. That — is enough.

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CHAPTER 3: STRUCTURE OF THE PRIESTLY RECEPTION

The seven keys are not a questionnaire. They are not asked one after another in strict order. They are scattered throughout the living conversation — where appropriate, where space opens. But around them there is a structure. It matters. PHASE ONE — UAEB Before the conversation begins. Cleanse yourself. Not in the sense of "take a shower" (though that too) — in the sense of clearing your

own noise. The priest comes to the reception not with his own problems, not with his own assumptions about what he is about to hear, not with a desire to impress or "to help no matter what." He arrives empty. Ready to listen. In tradition this is done briefly: address Anubis as witness, Thoth as recorder, Sia — ask for open eyes. This is not theater. It is a recalibration of attention from oneself to the other person. PHASE TWO — LISTENING Let them tell their story. Completely. Do not interrupt. Do not evaluate. Do not agree or disagree — it is too early. Simply listen to the structure. Who is to blame in this story? Does the person include themselves among the guilty? Are there nuances? Or is everything black-and-white, unambiguous, "the truth is obvious"?

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PHASE THREE — THE SEVEN KEYS

Gently, within the flow of the conversation. "Tell me about your mother" sounds like ordinary interest in the person's life. "Has this happened before?" — as a clarification. "What was your role?" — as an attempt to better understand the situation. No one should

feel they are being interrogated. PHASE FOUR — SILENCE After the keys — be silent. Create a pause. In silence people say the most important things. Not because they were asked — but because something inside is seeking an outlet. Silence is a tool. Do not fill it. Anubis is silent at the scales. The scales speak for themselves. PHASE FIVE — DIAGNOSIS For yourself, internally — determine: what principles govern this person? Maat or Isfet? Where is the main weight? Is there capacity for change? Then — decide: in what way can you help? And can you at all?

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CHAPTER 4: WHEN YOU CANNOT HELP — AND HOW TO DECLINE

The priest is not a savior. The priest is a guide. A guide leads to where the person wants to go. If the person does not want to go — the guide does not drag them. There are four cases in which the correct answer is refusal. CASE ONE. THE PERSON IS LOOKING NOT FOR TRUTH BUT FOR CONFIRMATION They came to hear: "Yes, you are right, they are to blame." They need someone to stamp their narrative. If the priest does this — they betray Maat. Because Maat is precision, not consolation.

Recognizable by: the reaction to the question "what was your role?" — irritation, closing off, "are you on their side?" CASE TWO. THE PERSON CANNOT ACKNOWLEDGE A MISTAKE Key four revealed: "I never make mistakes." Without this capacity — it is impossible to help. Medicine does not act on a closed mouth. You can conduct the most precise diagnosis — but if the person is not ready to hear anything other than confirmation of their own rightness — the diagnosis is useless.

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CASE THREE. TWENTY MAGICIANS DID NOT HELP

Not because all twenty were poor. But because the problem is not external. The priest can be most useful precisely by saying this. Honestly, without rancor: "The problem is not in someone else's magic. The problem is not outside. Look inward. I can show you where — but you will have to walk." CASE FOUR. SIA IS SILENT There is no crack. No small detail. No clarity — on any of the seven keys. This happens. Not every person is open to this work at a given moment. Not every situation is for this priest. The honest

answer: "I don't see it. Either come back later, or look for someone else." This is not weakness. This is Maat. A physician who operates blind is more dangerous than one who honestly says "I don't see."

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CHAPTER 5: WHY THIS WORKS

A reader with an analytical mind has, by this point, most likely a question: "All of this sounds like common sense and good psychology. What does priesthood have to do with it?" Good question. The answer is in the precision of the instrument. Good psychology also observes patterns. Also asks the right questions. Also looks at the body. But psychology helps a person live better within the existing system. To adapt. To function. The priest works differently. Their task is not to adapt the person to circumstances, but to precisely determine: what governs this Ib? What principle stands behind the patterns? And — more importantly — can this be changed, and if so, how? Maat in the Egyptian system does not punish. She weighs. The scales are objective. They cannot be mistaken — they have no desires, no bias, no preferences. They simply show the weight. The seven keys are a way to approach the scales while still alive and honestly look at how much the Ib

weighs right now. Without waiting for the posthumous judgment. Life is the person's opportunity to change the weight of their Ib. But the guide only helps if the person understands their path and knows they want to reach Maat. However, there is an important point: even if a person does not know where to go next — if you observe that their Ib is capable of purification — you are obligated to give a reading that leads toward Maat, not toward Isfet. This is not a choice or a recommendation. It is the duty of the priest. All Isfet-bindings — connections, patterns, decisions, relationships that pull the person toward consumption, suppression, violation of order — must be identified as precisely as possible and purified as thoroughly as possible. Not because "it is bad." But because the Ib that carries an Isfet-burden will not pass the scales. And the priest who sees this and stays silent — betrays both Maat and the person at once. A separate category of weight — another's weight on a person's Ib. This is also Isfet. A person can live for years carrying a burden that does not belong to them: ancestral programs, other people's decisions accepted as their own, emotional debts to those who are long gone. All of this settles on the Ib and distorts its weight — not because the person is bad, but because they did not know it could be removed. Such weight must be identified and removed. In previous books I gave the Heka technique for releasing

another's burden — if you have not read them, go back there. Here it is important to understand the principle: what is not yours is not yours. Carrying another's burden is not a virtue. Maat does not require the Ib to carry what does not belong to it. This is the priestly reception. Not mysticism. Precision. BRIDGE TO PART II

The seven keys work with the person — with their patterns, their history, their body. But behind this stands a question of a fundamentally different scale: how is the reality in which all of this happens structured? Where does "choosing from Nun" come from? What is Heka, truly — and why does a spoken word matter? About this — the next part.

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Part 2. Nun and Heka

CHAPTER 1: HEKA IN ACTION

Imagine this situation. A priest is working with a space — an apartment where something is clearly wrong. Someone lived there before, things happened, tenants changed, each of them left something behind. The priest arrives, does what is necessary — cleansing, establishing boundaries, closing channels. Standard work. At the end — recites Heka. Several phrases. Specific ones.

With the names of the Neteru, indicating what must leave and what must be put in its place. And in that moment something changes. Not in a metaphorical sense — literally. The air in the room becomes different. As if someone turned a dial. The pressure shifts. The heaviness leaves — the same heaviness the priest had sensed from the threshold and which by that point had become so much a background that he had almost stopped noticing it. Several minutes — silence. And then a question: what exactly happened? What mechanism? Not "the power of the word" in a mystical sense — but specifically. How does this work? The answer is in quantum physics. That is where we go.

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CHAPTER 2: THE BRAIN CREATES THE WORLD

I will begin with a fact that seems obvious until you start thinking about its implications. You have never seen the "real" world. Not because the world is an illusion and all of that. But because your brain physically does not receive reality directly. It receives signals from the sense organs — and on that basis constructs a model. Color is a construct of the brain. In the physical world there are no colors. There are electromagnetic waves of

different frequencies. The brain translates them into "red," "blue," "green." Different creatures see different spectra — for a bee the world looks different than for you. Which of you sees "correctly"? Sound is a construct. In space there are air vibrations. The eardrum captures them and transmits a signal. The brain creates "sound." Without a brain — there is no sound. There are only waves. Pain — is entirely in the brain. Not in the place where it hurts. In the brain. That is why phantom pain exists: a person's arm was amputated — but the pain in the nonexistent arm continues. Because the brain keeps receiving signals from nerve endings and interprets them as before. Immanuel Kant formulated this philosophically back in the eighteenth century: "We never know the thing-in-itself." Space, time, causality — these are not properties of reality. They are formats of our perception. Lenses through which we look. This does not mean reality does not exist. It means access to it is always mediated. The map is not the territory. But the territory exists. And now — the consequence that changes everything.

In the twentieth century, physicists discovered something strange. An elementary particle, before it is observed, is not a point in space. It is a wave of probabilities. It exists in all possible states simultaneously — and in no specific one. When it is observed — the wave "collapses." From an infinite set of possibilities, one specific state is realized. This is called the "collapse of the wave function." It is not a metaphor or an interpretation — it is an experimentally verified fact. There is an entire branch of physics devoted to it. Quantum mechanics. The physicist John Wheeler, one of the greatest theorists of the twentieth century, formulated it this way: "The observer does not merely register reality. He participates in its creation." Participates — does not mean "invents." Reality exists. But the observer determines which of the possible realities is actualized at a given moment. Another physicist, David Bohm, described this through the concepts of "implicate" and "explicate" order. Everything that exists is present in implicate form — in potential. When something unfolds into physical reality — it transitions from implicate order to explicate order. This is, using the Egyptian language, the transition from Nun to Ta — into the physical world.

CHAPTER 4: NUN IS THE EGYPTIANS' QUANTUM FIELD

Now I want to show you something. The Egyptians described the beginning of all things this way: Atum dwelt in Nun. Nun — primordial chaos, water, potential. It contained everything — but nothing was actualized. Not one specific thing existed — but any could appear. Then Atum performed the act of self-creation. The first separation — Shu (air) and Tefnut (moisture) appeared. From infinite potential, one specific reality emerged. Compare with Bohm: "From implicate order — to explicate." From potential — to the specific. Compare with Wheeler: "The observer participates in the creation of reality." Atum, observing / naming / creating — actualizes the world. This is not a stretch or a beautiful metaphor. Structurally they are the same thing. Nun is the quantum field in the Egyptian language. The field of all possibilities, from which a specific reality is extracted by the act of observation and naming. And now — about Heka.

CHAPTER 5: WHAT HEKA TRULY IS

Most people who hear the word "Heka" think one of two things: either it is a spell (something like a Harry Potter incantation), or a prayer (a request to a god). Neither. Heka is the name of a principle (in the Egyptian tradition there is a god Heka, but he is the personification of the principle, not a separate subject). The root of the word — "hekat" — roughly means "the spoken creative word." The act of naming that makes something real. In the "Coffin Texts" — one of the most ancient Egyptian religious texts — there is a direct statement: "I am Heka." This is spoken by Heka about himself. And it means: I am what precedes any creation. I am what without which nothing exists. Naming is the condition of existence. Sounds abstract? Let us return to physics. Before observation, a particle exists as a wave of probabilities — all states simultaneously. Observation collapses the wave into one specific state. Heka is the act of observation + naming, which collapses the wave of probabilities. From Nun (the field of all possibilities), a specific reality is extracted through conscious naming. That is precisely why in the Egyptian tradition, naming is a sacred act. To give a name means to extract from potential and make real. To not know a name means to have no power. That is precisely why Ren (a person's true name) is one of the components of their being. Loss of name — loss of part of one's real presence in the world.

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And that is precisely why "Thoth records" — this is not merely the function of a secretary. Thoth is the god who through word and writing fixes reality. Makes the unconscious conscious. Translates from potential to actualized.

CHAPTER 6: BUT THE WAVE IS NOT EQUALLY
PROBABLE

We need to stop here and say something important. Because there is a temptation to read the previous chapters and conclude: "So I can recite Heka — and receive anything." No. The quantum wave of probabilities is not equally probable. Some states are more probable, others less. These probabilities are influenced by existing chains of cause and effect. If you have been making certain decisions for several years — they have formed specific chains. Heka works with probabilities at the margin. It does not cancel the law of cause and effect. In the Egyptian system this is called Maat.

Maat is the order according to which the current flows. Heka works within Maat, not instead of it. Simply put: if you spent ten years making decisions that accumulated debt — Heka will not remove the debt overnight. But it can shift the probabilities in favor of those decisions that will start repaying that debt faster. It can remove the "noise" — patterns that prevent movement in the right direction. It can draw attention to possibilities that already exist in the field. This is real work. Not a miracle. Work. There is another limitation: other observers also participate in collapsing reality. Heka does not cancel the free will of other people. You cannot "program" another person through Heka within the framework of Maat-practice. Technically — such techniques exist. But that is already the domain of Isfet. Affecting the free will of another person without their consent — this is a violation of Maat, and the price for such work always comes. Not as punishment — as physics. What you sow — grows.

An ordinary person chooses from Nun unconsciously. Their Ib has been accumulated from lived experience — from fears, ancestral programs, from decisions made under pressure, from contracts (conscious and not), from what mother said in childhood and what happened in adolescence. All these accumulations are their actual filter for choosing from Nun. They do not "choose" in a real sense — their patterns choose for them. Nun offers an infinite field of possibilities — but a specific person from this field systematically extracts the same thing. Because their filter is calibrated exactly that way. This is exactly what we see in the third key: "the same scenario with different people." Not bad fate, not someone else's magic. Their Ib filter selects from Nun a specific version of reality — again and again. The priest is one who makes this process conscious. Not "I want — I will get." But: I name what I am choosing. I hold this in intention. I remove patterns that pull in another direction. I work with the Ib so that its filter calibrates toward what corresponds to Maat — not toward what the old programs are accustomed to. This is the priestly practice at its core. Not rituals for the sake of rituals. Conscious management of what normally happens automatically.

CHAPTER 8: THE MAAT-FILTER AND ATARAXIA

The Stoics called this "proairesis" — the capacity for correct choice independent of external circumstances. Tibetan Buddhists — "rigpa": recognition of the nature of mind in every moment, without being captured by automatic patterns. The Egyptians called it "ataraxia" — no, wait, that was the Greeks. But the idea is the same. A calibrated Ib that is not captured by Isfet-probabilities, even when they are actively being offered. This is not indifference. Not "I don't care what happens." This is steadiness. When fear, anxiety, conflict, panic is being offered from outside — the Ib looks at it and is not captured. Not because the person is "enlightened" — but because practice has allowed the filter to be calibrated such that these probabilities are no longer drawn in as an automatic response. Maat-practice is not a prohibition on Isfet-realities. It is the development of an Ib that naturally tends in another direction. Not through prohibition — through the quality of calibration. The difference matters. Prohibition holds. Calibration — frees. Let us examine a specific example — one of the most common. A debt situation in business. Fear. The question: does fear attract negative consequences or not? It does. But not in a magical sense — in a mechanical one. First. Fear narrows perception. The Ib in threat mode literally sees less. Neuroscience

confirms this: activation of the threat zone in the brain turns off peripheral thinking, the ability to see non-standard solutions, creative exits. A person looks into Nun — and sees only "debt, catastrophe, 44

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end." No other options in the field of perception — not because they don't exist in reality, but because the Ib filter cuts them off. Second. Fear dictates decisions. Decisions made from fear almost always worsen the situation — because they are made in a narrowed field. A loan under bad terms: "urgently needed." A bad deal: "anything helps." The right decision was missed — because in the moment of fear it was not visible. Not because it did not exist. Third. Fear is read by others. Creditors, partners, clients — at the level of Sia they read the state. A person in fear broadcasts instability. This affects negotiation terms, trust, how others come to agreements with them. All together: the Ib in fear selects from Nun precisely those options that confirm the fear. The loop closes. What to do. Fear does not need to be suppressed. It is a signal: the Ib has sensed a real threat. The signal is heard. Now — switching to the mode of specific action: what exactly can be done today? One

action. Not "solve everything" — one specific action. This breaks the fear loop and returns the Ib to the mode of choosing, not reacting.

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CHAPTER 9: HOW THIS WORKS IN PRACTICE

I want to be specific. A practitioner expects results. Egyptian Heka was always applied. If you look at the magical papyri of the New Kingdom — there is health, protection, victory, harvest, luck in trade, conception. Result was the point. Priests performed rituals so that the Nile would flood, the pharaoh would win the battle, the plague would retreat. "I practice and expect nothing" — this is either an early stage, when you do not yet understand what is possible, or self-deception. The Ib knows what it wants. Pretending it does not — this is a rupture with Maat, with the truth about oneself. The Neteru are partners, not objects of reverence without reciprocal movement. Relationships are built on reciprocity. The correct formula of Heka is not "please give me." And not "I demand." But — "I name what I am choosing from the field of possibilities. I do this consciously. Thoth — records. Maat — weighs. What corresponds — is actualized." This sounds less

beautiful than "so mote it be." But it is more precise. Not being attached to one specific form — does not mean "not wanting." It means: I know the direction and do not know the exact route. I name the direction. I do not fix on a single path toward it. I continue moving. Here is the final formula: "Nun — infinite potential. The observer — Atum. Each moment of perception — an act of creation. Heka — this is conscious creation."

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CHAPTER 10: RETURNING TO THE APARTMENT

What happened in that apartment? Space is not a neutral environment either. The people who lived in it had, for years, been selecting from Nun specific patterns. Fear, conflict, heaviness. These patterns — like radio settings — attracted certain frequencies, maintained a certain field of probabilities in the space. Heka is conscious renaming. "This space belongs to this principle. Everything contrary — leaves." Not magical words in themselves. An act of conscious observation + naming, which collapses the field into a different state. This works because space is not a fixed thing. It is also part of the field of probabilities. Stable patterns in it are created by the repeating actions and intentions of people. They

can be changed through a sufficiently strong opposing intention + naming. The air changed not because I spoke the right words. But because the words spoken were a real act of conscious observation — not merely ritual repetition. I was naming what is. And what must be. Maat weighed. Thoth recorded. That is precisely why Heka without genuine intention — is just sound. And Heka with intention — is a tool.

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BRIDGE TO PART III

With that we finish the examination of the priest's keys. I believe I have given enough for beginning priests to start their practice. Traditionally, in Part III I would like to touch on things connected with Isfet. You need to know your enemy's face. You need to know their mechanisms and principles — so that you can describe them, so that you can compose Heka for them, so that you can work with this. By turning away from the topic of Isfet, you become as blind as a kitten. And you will be able to oppose nothing to Isfet-practitioners, who will unquestionably be encountered on

your path. That is precisely why in all the books I disclose the principles of Isfet and Isfet-techniques so carefully. Forewarned is forearmed. We have examined how reality is structured from the practitioner's point of view — through Nun, observation, and Heka. But there remains a question that inevitably arises once you begin to work in earnest: what happens when you encounter something dark? Not "unpleasant" — but precisely dark. Not the defending Ib of a client, not ego, not fear — but something else. An entity or structure that has embedded itself in a person and, parasitizing on them, consistently inclines them toward Isfet-choices. The best analogy is a computer virus. A virus does not destroy the computer immediately. It embeds itself in the system, disguises itself as a legitimate process, consumes resources invisibly, and gradually shifts the system's behavior in the direction it needs. The user continues to work — but no longer entirely by their own decisions. Part of the decisions are being made by the virus. And the user does not know this. This is exactly how Isfet-structures work in a person. The person continues to live their life — but inside there is already a "process" that consistently pulls toward certain choices. Toward the destruction of relationships that were resourceful. Toward decisions that weaken. Toward dependencies that consume strength. Toward conflicts that benefit not the person, but what has

embedded itself in them. The person meanwhile sincerely believes these are their decisions. Their desires. Their character. "I am just this way." The virus does not introduce itself — it is silent. How to distinguish Set — who destroys what needs to be destroyed — from Apophis, who simply consumes? How to understand whether what is in front of you is a dark Neter, with whom you can work — or something from which you need to step away? This — in the next part.

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Part 3. Dark Principles (Secrets of Isfet)

CHAPTER 1: WHY IN ESOTERICISM THIS IS CONSTANTLY CONFUSED

Imagine a situation. A person came to you — let us call him Artem. Artem has been going through a difficult period for several months: his business is stalling, relationships are falling apart, his health is beginning to send signals. And so he says to you: "I need protection. I feel that something is being directed at me. Something dark around me." Fine. You ask him: and what exactly is happening? He answers: "Well, everything is falling apart." This is not an answer to the question. This is a description of the result, not

the cause. Let us pause here, because this moment is key. Most people who come to a practitioner have already arrived with a ready-made diagnosis. They did not come for a diagnosis. They came for confirmation. Artem wants to hear: "Yes, something was directed at you. Let us cleanse." Because this answer is understandable. It removes the necessity of digging within oneself. But the priest is not a confirmation machine. The priest is a diagnostician. And the first thing to do — is to unravel the narrative. UNRAVELING THE NARRATIVE: WHAT IT LOOKS LIKE IN PRACTICE You are sitting across from Artem. He looks tired — but not shattered. Dark circles, slightly reduced tone. But his hands are not shaking, his speech is coherent. Already a good sign: it means we are dealing not with an acute crisis, but with a chronic process. The first question — the simplest and the most uncomfortable: "When did this begin?"

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Artem says: "Six months ago." Good. And what happened six months ago? "Well, problems began in the business." And what specifically happened? "A key partner left. Clients started leaving.

Then my wife said she was tired." Excellent. Let us continue. And why did the partner leave? And here — attention — Artem makes a characteristic gesture. He waves his hand and says: "He just turned out to be... shady. I trusted him, and he..." Stop. "Turned out to be shady" — is not an explanation. It is an emotional evaluation. You ask: and when exactly did you realize he was "shady"? What did he specifically do? Artem begins to tell. And gradually the picture becomes different. It turns out the partner was not "shady." The partner, for three years, had been telling Artem: "We need to change the model. The market has shifted. Our product is outdated." Artem ignored it. Not because he was foolish — because he was afraid. Change required money that was not there. Time that was being consumed fighting current fires. Competencies that were lacking. And it was easier to say: "Fine, we'll deal with it later." The partner got tired and left. Did not betray — got tired. Clients started leaving — because the product genuinely was outdated. Not because "something was sent against them," but because three years ago a decision needed to be made that Artem did not make. The wife said she was tired — because for the last two years Artem had been living in chronic stress, not sleeping normally, snapping at small things, working sixteen hours a day, and nothing was changing. Do you see how it unravels? No dark magic. There are

accumulated consequences of specific choices. But Artem came for protection. Because protection is something understandable. It is an action. Someone else solves the problem. And to acknowledge three years of wrong decisions — is painful. Painful and lengthy. It requires reviewing self-worth, restructuring the narrative about oneself. Much easier to say: "Something was directed at me" — and remove authorship from oneself. 54

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And you know what is most telling? If you now say to Artem what you just read — he most likely will not hear it. He will nod, say "well yes, maybe" — and five minutes later return to "but I feel that something is wrong." Because to acknowledge is one thing. And to rebuild the internal narrative is something completely different. The narrative "something was sent against me" performs a protective function: it protects the Ib from the painful conclusion "I am myself to blame." This, incidentally, Jung described well in the concept of the Shadow. When we cannot accept a part of ourselves — incompetence, cowardice, blindness — the psyche projects it outward. An "external enemy" appears. Someone who "sent something." Someone who "interferes." The Shadow is not

something dark in the world. The Shadow is what in ourselves we refused to see. For the priest this is not an occasion for moralizing. It is a diagnostic fact. If a person came with the narrative "something was sent against me" — the first task: check how much this narrative corresponds to reality. Sometimes — it does. And then work is needed. But in seven cases out of ten — it does not. And then different work is needed. HOW THE PRIEST DISTINGUISHES ONE FROM THE OTHER There are practical markers. I will list them, because this information must be specific, not abstract. Marker one: chronology. When something is genuinely "directed" — there is a starting point. Clear, like a click. The person can say: "Up to this date everything was normal. From this day — everything went wrong." And this is not "well, gradually it got worse," but precisely — a break. As if someone flipped a switch. If the chronology is blurred, if it is "gradually" and "approximately around then" — with high probability these are accumulated consequences, not an external influence. Marker two: selectivity. Genuine influence strikes specific points. Not "everything fell apart," but — a specific area. Health meanwhile may be normal. Relationships — in order. But the business — as if hexed. Or conversely: everything is fine, except one relationship that is literally disintegrating before one's eyes. Selectivity is a

signature. Accumulated consequences have no signature — everything crumbles, because the foundation has rotted through entirely. Marker three: response to simple actions. If something has genuinely been "directed" at a person — they cannot begin to sleep normally, even if they make all the right decisions. The body signals: not just psychology. If the problem is in accumulated decisions — as soon as Artem gets decent sleep for three days, begins to eat like a human being, has an honest conversation with his wife — already within a week things begin to ease. Because the cause was inside, and as soon as he began to address it — the system began to restore itself. Marker four: the state of the Ib. This is the most subtle, but the most reliable indicator. When something has genuinely been "directed" at a person — the Ib feels as if wrapped in something dense. Heavy. Foreign. They themselves do not understand what they feel — not because the feelings are complex, but because their own feelings have something mixed in that should not be there. Like hearing a stranger's voice in headphones over your own music. When there is no external influence, but there is only the accumulated burden of one's own decisions — the Ib is heavy, but the heaviness is "one's own." The person recognizes it: "Yes, this is me. This is my fear. This is my guilt." Heavy — but familiar. Do you see the difference? Diagnosis

requires not sensitivity — but precision. Not "I sense dark energies" — but specific questions and specific markers. This is not mysticism. This is methodology.

THE FIRST TRAP: SEARCHING FOR AN EXTERNAL ENEMY

Let us return to Artem. So, we unraveled his story. Found out that the real cause — is accumulated consequences. What now? First — an honest conversation. Which, incidentally, not every practitioner is ready to have. Much easier to "cleanse" for money, confirm the narrative, release with peace. The client is satisfied, the practitioner made his money, everyone is happy. Until next time — in six months, with the same request, but worse. But if you are not a confirmation machine, but a priest — you need to tell Artem: "Listen. I checked. There is no external influence. Everything you describe is the consequence of your decisions over the last three years. And I understand this is not what you wanted to hear." And here the real work begins. Because Artem may react in different ways. He may get angry: "Are you saying I brought this on myself?! I feel — there is something there!" He may devalue: "So you just can't see it." He may go to another practitioner who will tell him what he wants to hear. All of these reactions are normal. The Ib is defending itself against a painful truth. This is not a "bad client" — this is human nature. The task of the priest is not to make Artem

accept. The task is to provide accurate information. What he does with it — his lb, his choice, his path. We are not rescuers. We are diagnosticians. This is the first trap that most people fall into when it comes to the "dark." They search for an external culprit, because the internal one is unbearable. If you need an IT analogy — it is like a user who calls tech support and says: "I've been hacked!" Because the computer is slow. Tech support checks — no, they haven't been hacked. The hard drive is 98% full of junk, RAM is insufficient, the system hasn't been updated in three years, and someone installed fourteen toolbars in the browser. No hacker. There are three years of digital negligence that led to a predictable result. But "I've been hacked" sounds better than "I haven't taken care of my system for three years." Right?

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THE SECOND TRAP: RATIONALIZATION AS A DEFENSE
MECHANISM

Now imagine the opposite situation. Another person — let us say, Lena — says: "I don't believe in any dark forces. This is all superstition. I am a rationalist." Meanwhile Lena has been working with a person for three years who systematically depletes her. And cannot explain why she cannot leave, even though she understands she needs to. Let us look at what this looks like from the inside. Because "depletes" is a general word. And the devil, as always, is in the details. Tuesday morning. Lena has a meeting with this person in two hours — a colleague, a business partner, whatever. Twenty-four hours before the meeting, Lena already begins to feel anxiety. Not the thought "I am anxious" — but a physical sensation. Her stomach clenches. Her shoulders become like stone. Sleep the night before — shallow, fragmented. She wakes up at four in the morning and cannot fall back asleep. She lies there running through the upcoming conversation in her head. Preparing arguments. Preparing answers to possible attacks. The meeting itself — essentially nothing terrible. A regular work conversation. This person doesn't even raise their voice. He is polite. Correct. Sometimes smiles. But after every meeting Lena feels as if she has run a marathon. Not physical fatigue — but some deep, inner emptiness. As if someone pumped the air out of the room. She comes home, cancels her evening plans. Lies down. Cannot even

look at her phone — her eyes won't focus. The next day — slightly better. Two days later — normal. And then Tuesday again. And again her stomach clenches in the morning. Three years of this. Rationally, Lena explains it like this: "This is work stress. I'm just tired. I have chronic sleep deprivation. I need a vacation." Each of these explanations sounds reasonable. Each is partially correct. There is stress. There is fatigue. There is sleep deprivation. But all of these are consequences, not causes. The cause is a specific person after contact with whom Lena systematically loses Sekhem.

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Why doesn't Lena see it? Because "rationalism" is also a defense mechanism. No less powerful than Artem's "something was sent against me." Watch how this works. Lena is an educated person. Higher education, analytical mind, everything in its place. She does not believe in "energies," "vibrations," and "chakras." And in general — correctly does not believe: there is so much garbage accumulated in those words that healthy skepticism is entirely justified. But along with the garbage, Lena threw out the real content too. Threw the baby out with the bathwater, as they

say. She rejected the very idea that one person can systematically affect another beyond the realm of psychology. Because if she admits this — she would have to reconsider her entire worldview. And the worldview is the foundation of self-identification. "I am a rational person who thinks logically." To admit that there is something beyond logic — means to stop being a "rational person" in one's own eyes. Dion Fortune in "Psychic Self-Defense" described precisely this mechanism: the most vulnerable person is not the one who "believes in everything," but the one who denies the possibility of influence in principle. The first is at least on guard. The second — is an open door. Why? Because rationalization blocks the anxiety signals. Every time Lena's body signals — "something is wrong with this person" — the mind says: "It's just stress. Calm down." The body says: "Leave." The mind responds: "This is irrational, you have a contract until December." The body says: "I cannot sleep." The mind explains: "Melatonin and sleep schedule, everything has natural causes." And here is what happens: Lena stops hearing her own Ib. Not because the Ib is silent — but because the rational filter intercepts every signal and translates it into "acceptable" language. Danger is renamed "stress." Exhaustion is renamed "fatigue." Another's influence is renamed "my psychological reactions." This is also a trap. Just in the other

direction. WHAT HAPPENS TO THE BODY UNDER SYSTEMATIC DEPLETION Since we are talking about Lena — let us look at the physiology. Because "energetic depletion" is not a metaphor. It has very specific physical manifestations. First — chronic fatigue that does not pass after rest. Lena can sleep ten hours, wake up — and within an hour feel shattered again. A two-week vacation — helps for exactly two days after returning. Then everything comes back. Second — digestive problems. This is one of the most reliable markers, incidentally. The stomach reacts faster than consciousness. Nausea before a meeting. Spasms. Loss of appetite or, conversely, compulsive overeating after contact — as the body's attempt to "fill" the void that formed. Third — immunity. Lena gets sick more often than usual. Colds that used to pass in three days now drag on for two weeks. Minor ailments that don't heal. The body throws all resources into recovery after each contact — and nothing remains for ordinary repair. Fourth — sleep. Not just insomnia — but a specific kind: waking at 3-4 am with a feeling of anxiety. Not because "it's 3 am and this is a mystical time" — but because this is the time when cortisol begins to rise before morning, and an exhausted nervous system breaks down. The body wakes in emergency mode: "Something is wrong. I don't know what. But it's wrong." Fifth — the emotional plane. After

some time of systematic depletion, a person stops feeling joy. Does not feel sad — simply stops feeling happy. Everything becomes gray. Even. Without peaks. This is not clinical depression — though the symptoms are very similar. This is the depletion of Sekhem: there is not enough vital force to generate full-fledged emotions. Modern science, incidentally, is beginning to approach this from a different angle. Research on mirror neurons shows that we literally "catch" the emotional states of others. Emotional contagion is not a metaphor. It is a neurophysiological mechanism. When you are near a person in a certain state — your brain begins to copy that state. And if the person nearby is a chronic "consumer" of others' Sekhem, your nervous system will give off the resource. Lena does not know any of this. Lena knows she feels bad. And that it is "stress."

BOTH POSITIONS ARE CONVENIENT

In the first case — Artem — the person sees "dark" everywhere and refuses to look at themselves. In the second — Lena — does not see it where it genuinely exists. Both positions are convenient. The first removes responsibility. The second preserves the self-image of "rational person." Both create blind spots. The priest is not one who occupies one of these positions. The priest is one who

looks precisely. Not "everything is dark" and not "there is no darkness." But — what exactly, in what quantity, of what nature, and what to do about it. If we were writing a function in a programming language:

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```
if (cause == "external_influence") {return
work_with_influence();} else if (cause ==
"accumulated_consequences") {return work_on_self();} else if
(cause == "both") {return first_remove_external() +
then_work_on_self();}
```

Simple? Simple. But most practitioners get stuck on the first condition. Because it is commercially profitable. And convenient for the client. Everyone is happy except the truth. THE THIRD TRAP: KNOWLEDGE WITHOUT ACTION There is also a third trap, about which the least is said — because it concerns already practicing people. A person has passed through the first two. Learned to look at themselves honestly. Learned to distinguish when the external is real and when it is projection. Became a

practitioner. And now they know too much. They know — and do not act. They know the person nearby operates on the Isfet principle — and continue the relationship "because it is interesting to observe." They know their own decisions create accumulated burden — and postpone the work "because not ready yet." They know the theory of the Scales — but live as if the weighing is far off. This is the trap of knowledge without application. It is no less dangerous than ignorance — because the debt of the conscious continues with a coefficient. An Ib that knew — and did not go — is heavier than an Ib that did not know. Let us look at this more closely. Because the third trap is the most insidious. It disguises itself as wisdom. Imagine a person — let us call him Dmitry. Dmitry is a practitioner with ten years of experience. He has read everything: from the Book of the Dead to Crowley, from Jung to Iamblichus. He knows the difference

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between Apophis and Set. Understands the mechanics of Isfet-exchange. Can explain the principle of Maat so that any listener nods: "Now I understand." But Dmitry has been living for three

years in a situation that he himself would diagnose as toxic — in any client. He sees all the markers. Knows he needs to leave. Knows that every day of delay weighs down the lb. And — stays. Why? Because knowledge creates the illusion of control. "I understand what is happening. So I am controlling the situation. So I am not in a trap — I am observing." This is rationalization at a higher level. Lena rationalized through "it's just stress." Dmitry rationalizes through "I am aware of the process, so it is not harming me." It is harming. Awareness without action is worse than non-awareness. Because the unaware person can at least invoke ignorance. The aware person cannot. The scales do not accept the argument "I knew, but decided to wait." The scales do not care why you did not act. What matters — is that you did not act, knowing. In Buddhism there is a precise parallel. To know the Dharma and not practice — is heavier than not knowing at all. Why? Because knowledge creates karmic responsibility. Did not know — not guilty. Knew and did not go — doubly guilty. The Buddha said directly: the one who heard the teaching and did not follow it is like a spoon in soup — surrounded by flavor but tasting nothing. In the Gnostic tradition this theme sounded differently, but with the same conclusion. The Gnostics distinguished gnosis as intellectual knowledge and gnosis as lived transformation. The first without the

second — is an empty shell. To know that the world is an illusion, and continue living as if it is real — this is not wisdom. This is cowardice covered with erudition. Crowley — for all his excesses — formulated this thought with maximal harshness: "Magic is the science and art of causing change to occur in conformity with Will." The key word is change. Not observation. Not analysis. Not "interesting to see what happens." Change. If you know and do not change — you are not a magician. You are a spectator.

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Practical markers of the third trap: — The person talks a lot about practice and practices little. Explains to others what they themselves do not do. Teaches without living by their own words. — Collecting knowledge instead of applying it. Yet another book, yet another course, yet another tradition — and not a single real change in life. This is like downloading fitness apps without ever going for a run. — An observational position toward one's own life. "Interesting what is happening to me" — instead of "I need to do something about this." Life becomes an object of study, not a field of action. — Constant "not ready yet." Not the right time. Don't

know enough yet. Not the right phase of the moon. This is an endless prelude without the act. And it can continue for years.

HOW THE EGYPTIANS SOLVED THIS PROBLEM The Egyptians were the first system to formalize this distinction. In their pantheon there is no "devil" in the Christian

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sense — a single evil force to be opposed. But there is a very precise classification of what can be dark and why. Let us for a moment appreciate how radical this was for the ancient world. No other ancient religious system drew such a clear distinction. Let us look at the neighbors. Zoroastrianism — pure dualism: Ahura Mazda versus Angra Mainyu. Good against evil, clean and strict. Everything bad — from Angra Mainyu. Everything good — from Ahura Mazda. Convenient? Very. Accurate? No. Because where in this scheme does the surgeon go, who inflicts pain for the sake of healing? Where does the forest fire go, which destroys the old forest so a new one can grow? Zoroastrian dualism cannot explain this without stretching.

Christianity went further: God versus Satan. And all three categories — entropy, ambivalent destruction, human evil — were lumped together under the name "devil." The result? Complete loss of discernment. Illness — from the devil. Natural disaster — from the devil. An evil person — from the devil. One's own dark impulses — from the devil. And when everything comes from one source, you cannot work with anything specific. You only pray "protect me" — and hope it works. Buddhism offered an elegant, but also simplified model: Mara — the personification of everything that hinders awakening. Desires, fears, attachments, illusions. Mara is not an "evil god." Mara is the collective name for obstacles on the path. Subtle? Yes. But again — without a breakdown into subtypes. Mara of desire and Mara of anger — in Buddhism, of course, are distinguished, but at the level of practice: all of it equally needs to be "released." And an Egyptian would say: wait, releasing Set means depriving yourself of a protector. Not everything that is painful needs to be released. Jewish Kabbalah, and specifically the system of Qliphoth — now this is closer.

Qliphoth — "shells," husks that conceal the divine light. But Qliphoth is not evil in pure form. They are a byproduct of creation. Light that "fell" and solidified. And the task of the Kabbalist is not to destroy the Qliphoth, but to transform them, to return the light. This is already closer to the Egyptian approach. But Kabbalah appeared millennia later. Egypt said something different: more complex. Not "good against evil," but — three fundamentally different things that only superficially look alike. THREE CATEGORIES: WHAT THE EGYPTIANS ACTUALLY DISTINGUISHED Set is dark. But Set stands at the prow of the Barque of Ra and pierces Apophis with a spear every night. Without Set the barque cannot pass. Ra cannot rise. The world cannot continue.

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Think about it: what sane mind would place "evil" at the prow of its own ship and entrust it with a weapon? None. Because Set is not evil. Set is that aspect of being which destroys what is worn out. Painful — yes. Frightening — yes. But without him everything becomes a swamp. Apophis is also dark. But Apophis is not a

Neter. It is the principle of dissolution. Without intent, without a face, without goals. It does not hate. It simply absorbs. Like rust does not hate iron — it simply works according to its nature. And there is a third category — Isfet-principles in living people. That is a separate conversation altogether. Confusing these three things — is costly. Either you defend yourself against Set, who came to help. Or you do not notice Apophis, who is quietly devouring. Or you do not see that the person beside you operates according to the third principle.

THE MOST ANCIENT TEXTS: HOW THE EGYPTIANS WROTE ABOUT THIS

The earliest Egyptian text touching on "dark" entities — Utterances 273-274 of the Pyramid Texts, the so-called "Cannibal Hymn." The text is striking — and shocked many Egyptologists upon first reading. In it, the pharaoh is described as eating other gods, absorbing their Heka and Sekhem for his own empowerment. What does this mean? At first glance — savagery. But on closer examination the same principle of discernment is visible. The pharaoh does not eat "all gods indiscriminately." He assimilates specific forces in a specific way. This is not undifferentiated violence — it is ritual transformation. The text shows that already in the age of the pyramids (2400 BCE) Egyptians understood: the "dark" is not uniform. You can work with it, if you know how. Dangerous — if you don't. Spell 335 of

the Coffin Texts — another key text. "I know the names of the forty-two gods who are with you in the Hall of Two Truths." Why is knowing the names so important? Because a name in the Egyptian system is an access key. To know the name of a guardian means to know their nature. To know their nature means not to fear them. And not to fear — means to pass. This is the principle of discernment: not "the dark must be destroyed," but — "the dark must be known." Knowledge is not a shield you hide behind. Knowledge is a map by which you travel. Plutarch in his treatise "On Isis and Osiris" tried to explain this system to the Greeks. And — predictably — simplified it. For the Greek mind, accustomed to binary oppositions (chaos/order, good/evil), the threefold classification did not fit. Plutarch reduced Set to Typhon — a monster to be defeated. Practically ignored Apophis. And did not understand Isfet at all — for a Greek, "human evil" was explained through "hubris" (arrogance) and needed no separate category. The result: through Plutarch, through the Neoplatonists, through early Christianity — the Egyptian threefold system degraded into a binary one. Good against evil. God against the devil. For two thousand years, European civilization lived with this simplified map. And to this day, most people — including many esotericists — think exactly this way: "the dark is one thing, and you need to

protect yourself from it." No. Not one thing. Three. And each — has its own response. Confusing them has cost people greatly. Still does. Correct classification is already half the work. Here are these three levels — in detail.

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CHAPTER 2: THREE LEVELS OF DARK

The priest needs a working scheme. Without it, any conversation about the "dark" turns into chaos where everything is mixed together. So, three levels — three completely different things, three different responses. I will not apologize for the scheme being simple. Simplicity is the mark of a working tool. A screwdriver is simpler than a Swiss knife — but you will drive the screw with a screwdriver. LEVEL ONE: APOPHIS Apophis is not a character. It has no personality, no intentions, no malicious intent. It is the principle of entropy. Dissolution. What happens to any system that ceases to be maintained. From physics this is familiar. The second law of thermodynamics: in a closed system, entropy always increases. An ordered structure without external energy moves toward maximum disorder. Hot tea cools. A garden without care fills with weeds. Muscles without exercise atrophy. This is not

"bad" — this is simply the direction in which the Universe works without intervention. Apophis is this direction, personified. Not because it has a face — but because Egyptians needed a way to talk about this principle, to work with it, to oppose it. Personification is a working tool. To say "entropy increases" — is a statement. To say "Apophis advances" — is a call to action. If you want a physical analogy at the macro level — imagine the heat death of the Universe. The moment when all energy is evenly distributed, there is neither hot nor cold, 68

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no structures, no movement. One continuous, infinite, even void. Without events. Without changes. Forever. This is Apophis at its ultimate expression. Now reduce the scale to one person. APOPHIS AT THE HUMAN SCALE At the human scale, Apophis looks like bottomless stagnation. Not "I feel bad" — that can still be movement. But "I feel nothing." Emptiness. Uniform heaviness without resolution, without movement either forward or backward. You do something — nothing changes. You stop doing — nothing changes either. Things just quietly crumble. Apophis does not attack. It absorbs. The difference matters, because against

an attack there is defense. Against absorption — only movement. Let us look at how this appears in our Artem. Not in the dramatic variant — not a catastrophe, not a crisis, not "fell and shattered." Apophis is not like that. Apophis is quiet. Artem wakes up in the morning. Not energized — but not ill. Just... nothing. Makes coffee. Sits at the computer. Opens the mail. There are six emails that need answering. He reads them. Closes. Opens the news feed. An hour later closes the feed. Opens the mail again. The emails are still there. He answers two. Feels — that's it, the day's quota is used. The four remaining can wait. Lunch. Artem is not hungry but eats because "one must." Food brings no pleasure — but no disgust either. Just a process. After lunch — he supposedly needs to call a client. Artem dials the number, hears the rings, hangs up. "I'll call back later." Does not call back. Evening. Artem lies on the sofa with his phone. Scrolling. Not looking for anything specific. Just scrolling. Time passes. Nothing happens.

His wife asks: "How are things?" — "Fine." — "You look tired." — "Yeah, maybe." End of conversation. This is how a day passes. And a week. And a month. Outwardly Artem looks "normal." Does not drink. Does not make scenes. Goes to work. Pays the bills. If you ask his friends: "How is Artem doing?" — they will say: "Seems fine. Got quiet somehow." "Got quiet" — there it is. There is the diagnosis in everyday language. How do those close to him describe it? "He just stopped." Stopped — what? Everything. Stopped wanting. Stopped getting angry. Stopped being happy. Stopped making plans. Stopped arguing. Stopped laughing. Did not break — dissolved. This is not clinical depression — though a psychiatrist might give precisely that diagnosis. This is the Apophis state. The difference is that depression is often a reaction to a specific event (loss, trauma, grief). Apophis has no triggering event. No "because." Simply — a stop. As if someone turned a tap and shut off the flow. Or, more precisely, as if the tap remained open — but from it water slowly stopped flowing. Without reason. Without an accident. Simply — it ran out. In Buddhism there is a related term — "acedia," spiritual torpor. One of the five hindrances of meditation. Not laziness — specifically torpor. Absence of impulse toward movement. Tibetan teachers describe it as "a mind that fell into a swamp": does not

suffer, does not struggle — simply sinks. Slowly. Without panic. The difference from the Egyptian model: Buddhism proposes overcoming acedia through willpower, intensified meditation, remembrance of death. An Egyptian would say: willpower is good, but first you need to understand where this torpor came from. Because if it genuinely is Apophis — willpower will not help. Apophis absorbs the will. What is needed is not "try harder" — but containing the principle of dissolution. And that — is different work.

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THE RITUAL OF THE OVERTHROW OF APOPHIS

How exactly did the Egyptians work with Apophis? There is a specific historical document — the Bremner-Rhind Papyrus. It is a manual for priests of the temple of Amun at Karnak, dated approximately to the fourth century BCE. It describes in detail the daily ritual of the overthrow of Apophis — the "Book of the Overthrowing of Apophis." The ritual was performed every day. Every day. Not once a year for a festival. Not when things got bad.

Every day. Why? Because entropy is a daily process. You do not brush your teeth once a year. You brush them every day. By the same logic — Apophis is contained every day. What did the ritual include? The priest spoke the names of Apophis — knowledge of the name, as we have said, means knowledge of the nature. Then — a wax figure of a serpent, which was ritually destroyed: cut, burned, trampled. A symbolic action? Yes. But not "merely symbolic." A symbol in the Egyptian system is not an "ornament." A symbol is a channel of connection between levels of reality. Heka — magical force — works through symbols, because a symbol connects the visible and the invisible. A modern priest will not mold wax serpents. But the principle remains the same: daily containment. Daily practice that opposes entropy. Movement. Order. Structure. Not because "it looks nicer" — but because order is the only thing that opposes Apophis. For Artem in the Apophis state this means: not "find motivation" (there is none — Apophis has absorbed it). Not "get to the root cause" (Apophis has no cause — it simply is). But — start doing. Anything. Any movement. Get up. Go outside. Call that client. Answer two emails. Not because you want to — there is no wanting. But because movement is the only thing that creates friction with entropy. That is precisely why every night Ra passes through the body of Apophis and emerges —

as dawn. This is not a once-and-for-all victory. This is the daily practice of containment. Apophis will not be defeated. It will be contained. Such is the nature of entropy: it is not destroyed, you work with it every day. When you encounter Apophis in a client — the first question is not "who directed this at them." The first question is: "Where did movement stop?"

LEVEL TWO: AMBIVALENT NETERU

This is the level that is most often confused. Because it is — painful, but not evil. Imagine that Artem's years of building something suddenly collapsed. A partnership, a business, a relationship — does not matter. Collapsed quickly and painfully. He comes and says: "Something was sent against me, this is not an accident." Possibly not an accident. Just not because something was sent — but because it was unviable. Held together by illusions, which Set came to destroy. SET: DESTROYER OF ILLUSIONS Set is precisely this level. Not evil. Uncomfortable. Destroying illusions is his work. Removes what no longer serves. Often painful, because we became attached to what we need to release. Plutarch in "On Isis and Osiris" described Set under the name Typhon — and, as a typical Greek, saw in him only a destroyer. Malicious. Jealous. Murderer of Osiris. Plutarch was undoubtedly

the most intelligent man of his time. But he was looking at Egypt through Greek lenses. And in Greek lenses there is no room for a "useful destroyer." For a Greek, Typhon is a monster that Zeus defeats. End of story. For an Egyptian, Set is a crew member. A protector of the ship. The only one capable of standing each night at the prow of the Barque of Ra and piercing Apophis with a spear.

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Think about it: the same "villain" who killed Osiris — is the only protector of Ra against cosmic entropy. Neither Horus, nor Thoth, nor Isis stands at this post. Set. Why? Because to fight Apophis requires the same energy as destruction. Apophis absorbs — and only the force capable of destroying the very process of absorption can oppose it. In Hinduism there is a precise analogue — Shiva. Destroyer of worlds. Part of the Trimurti (Brahma-Vishnu-Shiva), without which the cycle of creation is impossible. Shiva destroys the Universe at the end of every cycle — not because he is evil, but because without the destruction of the old there will be no new. The dance of Nataraja — Shiva dances on the body of the demon of ignorance, in a ring of fire, simultaneously

destroying and creating. This is precisely ambivalence: destruction as part of creation. Now let us return to Artem. His business partner left. The partnership collapsed. Artem is shocked. But if we look deeper: that partnership was built on unequal distribution. Artem was doing 80% of the work and receiving 50% of the profit. The partner promised to "bring clients" — and over three years brought five. Artem endured, because he was afraid of being left alone. Fear of loneliness in business is powerful glue. And this glue held a structure that was not viable. Set came and broke it. Painful? Yes. Necessary? Also yes. Because two more years and Artem would have burned out completely. Set does not ask permission. He is not delicate. He does not send a notice two weeks in advance like an HR department. He comes and breaks. And in the moment of breaking — it is unbearable. After six months — clarity. After a year — gratitude. "If not for that rupture — I would still be carrying the load." HOW TO DISTINGUISH SET FROM RANDOM MISFORTUNE How do you know this is Set's work and not simply bad luck? There are signs. First: speed. When Set works — things collapse quickly. Not gradually, not "worse and worse." But — suddenly, and there are ruins. Like a tree falls: not branch by branch, but all at once. It stood — and fell. Because the roots had long since rotted, and all that was needed was a push.

Second: precision. Set does not destroy everything in sight. He removes the specific. If Artem's business collapsed but his family is fine, his health is normal, his friends are there — this is targeted destruction. Which means the problem was in the business specifically. Or in that specific partnership. Set is a surgeon, not a bomb. Third: after the destruction — clarity. If sometime after the collapse the person begins to see more clearly — "and I had long known this wasn't working" — that is Set. Because Set removes the illusion. And when the illusion is removed — you can see what was hidden behind it. Physical sensations when Set is at work — characteristic. This is not the dull heaviness of Apophis. This is sharp pain. Like a burn. Like a blow. Shock, and then — a strange clarity. Many describe it as "woke up": "as if I had been asleep for three years and suddenly woke up — and saw what my life had become." The contrast with Apophis is fundamental. With Apophis — no sharp sensations. Dull, even, "nothing." With Set — always sharp. Always painful. But the pain is clean. Not festering, but surgical. SEKHMET: SURGEON OF THE NETERU Sekhmet is a surgeon. She cuts what is unviable. That is precisely why she is also the goddess of healing. The surgeon cuts not because they hate the body. The surgeon cuts because the tumor must be removed. Pain from the scalpel is not a sign that something bad is happening.

It is a sign that treatment is occurring. There is a myth that must be known. The text "The Destruction of Mankind" from the tomb of Seti I. Ra had grown old. People stopped honoring him. Started conspiring against him. Ra grew angry and sent his Eye — Sekhmet — to punish people. Sekhmet descended to earth and began to kill. She drank people's blood. And she liked it. Ra was horrified. He sent Sekhmet to destroy the rebels — and she was destroying everyone. A controlled force had become uncontrolled. What to do? Ra ordered his servants to flood the fields with red beer — seven thousand jugs. Sekhmet mistook the beer for blood, drank it — and became intoxicated. Fell asleep. Woke up already different — pacified. Became Hathor — goddess of love. What is this myth about? Not about Sekhmet's cruelty. About the boundary between controlled and uncontrolled destruction. Ra sent a destructive force — but when it got out of control, he stopped it. Wisdom is not in refusing to use destruction. Wisdom is in knowing when to stop. This is a lesson for the priest: ambivalent Neteru are instruments. But instruments that have no default "off" button. If you have invoked Sekhmet and do not know how to stop — you will get uncontrolled destruction. The myth says directly: even Ra nearly lost control. What then of a simple priest. Nephthys — another ambivalent figure about whom less is said. Wife of Set.

Sister of Isis. Helper in the restoration of Osiris. She is the one who stands at the boundary between life and death. Does not destroy, like Set. Does not heal, like Sekhmet. She is a guide. The one who helps pass through the dark, not destroying or resisting, but accompanying. The mistake with ambivalent Neteru — to mistake them for an enemy and begin to defend against them. Instead of asking: what exactly did they come to destroy? And was this genuinely necessary? A working criterion: is there movement, even painful movement? Something is leaving, something is becoming clearer, something is completing — even through pain? Then this is most likely an ambivalent Neter. This is work. No movement at all — just pressure and emptiness without resolution? Here already the question is about Apophis or about the third level.

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TELIM MAAT

HOW TO DISTINGUISH: SET OR ACCIDENT?

Let us return to specifics. Artem lost his business partner. How can he understand: did Set remove what needed to be removed — or was it simply bad luck? Ask him three questions. First: "Before

this happened — were there internal signals?" If Artem answers honestly: "Yes, I felt something was wrong. For a long time already. I just didn't want to look" — that is Set. Set destroys what the person himself has long felt to be unviable, but cannot bring himself to remove. Second: "What exactly collapsed?" If the answer is "this specific thing, while the rest stands" — that is Set. Precision. If "everything at once indiscriminately" — more likely Apophis or external influence. Third: "After the destruction — did something new appear?" Not necessarily something good. At least — space. Time. Clarity. Fresh air. If yes — Set did its work: removed the old and freed space for the new. If after the destruction — only emptiness and mounting chaos — that is not Set. Physical sensations: when Set is at work — the body reacts sharply, but briefly. Adrenaline, rapid heartbeat, the sensation "the ground dropped from under my feet." And then — over the following days or weeks — mounting relief. "As if a weight was removed from my shoulders." When Apophis is at work — the body reacts dully and at length. No adrenaline. No shock. There is a flat, pulling, endless heaviness. Without relief.

LEVEL THREE: THE DARK AS DUAT TRIAL

In the Amduat there are entities whose task is to test. Not to punish. Not to harm. To test. The guardians in the Duat — they have names. They must be known. When the priest travels through the Duat at night, works with the deceased — they encounter precisely these. Not enemies. Testers. Let us look at this more closely, because the Duat is not a metaphor. For the priest it is a working reality. The Amduat — "That Which Is in the Duat" — describes the nocturnal journey of Ra through the underworld. Twelve hours of night = twelve regions of the Duat. In each — its own guardians, its own trials, its own traps. The Book of Gates — another text — describes the specific guardians of each gate. At every gate — a serpent or a being that lets through only the one who knows its name. The guardian of the fifth hour is one of the key ones. He stands at the boundary between the upper and lower Duat. Here the true darkness begins. Here even the light of Ra disappears — for a moment, before it flares up again. It is precisely here that it is decided: will the traveler pass, or will they remain. The principle of "knowing the name" is one of the deepest Egyptian ideas. To know the name of a guardian means to know their function. The guardian is not an enemy. The guardian is an

examination. You know the answer — you pass. You do not — you remain. If you need an intelligible analogy — recall the fairy tale of Rumpelstiltskin. The imp who helps but demands payment. And the only way to free yourself — is to learn his name. When the name is spoken — the imp's power crumbles. Because the name is knowledge of nature. When you know what you are dealing with — "what" ceases to be a threat. Or, if IT is closer to you: knowing the guardian's name is like knowing the system password. Without the password — you are an "unauthorized user." With the password — you are "authorized." Nothing changed in you. What changed is access. Because you proved: you know where you are going. This is parallel to what the "Bardo Thodol" — the Tibetan Book of the Dead — describes. The deceased passes through the bardo (intermediate state) and encounters peaceful and wrathful deities. The peaceful ones — are beautiful. The wrathful ones — are monstrous. Flames, fangs, skulls, blood. But here is the key: these are the same deities. Peaceful and wrathful — two forms of the one. And if the deceased recognizes them — if they understand that the wrathful form is not an enemy, but the same buddha simply in a different guise — they pass. Free. If they are frightened, flee, do not recognize — they get stuck. Are reborn in lower realms. The same principle. The guardian is not an enemy. The guardian is an

examination. The answer to the examination: "I know who you are. You are not a threat. You are part of the path." The mistake here — to take the test for an attack. To begin defending against a trial instead of passing it. This is like a student who sees an exam question — and instead of answering, begins to shout that the question is unfair. There are also Mutu — the dead who did not cross over. They are not evil. They are lost. The work with them is different: not defense, but navigation. Either help them pass — or set a boundary, if they are creating interference for the living.

WHEN THE THREE LEVELS INTERSECT And now — the most interesting part. Because in real life, the levels rarely come one at a time. More often — a combination. And this is where the priest needs diagnostic precision, because treating everything with the same remedy — means treating nothing. Imagine Artem in a difficult period. Simultaneously: His business is stagnating. Not a catastrophe — but a quiet slide downward. Fewer and fewer clients. Less and less money. Artem is supposedly doing something — but there is no result. This is Apophis. Entropy. The system stopped being maintained and began to crumble. 78

In parallel: his wife announces she is leaving. Not quietly — but loudly, sharply, with accusations and slamming doors. The entire order that seemed solid collapses within a week. This is Set. Because the relationship had not been working for a long time — Artem knew it, his wife had said it, both were pretending. Set came and tore down the scenery. And further: Artem begins to have strange dreams. Dark corridors, closed doors, figures that stand silently watching. He wakes in a cold sweat. Cannot explain what exactly is frightening — but the sensation of presence is very distinct. What is this? Several possibilities. It may be that former business partners or competitors whom Artem once harmed turned to a Dark practitioner — who directed entities. It may be a consequence of the destroyed energetic field: when protection is weakened by stress, into the space enters what could not enter before. It may also be the work of his own subconscious, which through images of the Duat signals about internal processes. The priest does not slap a label "this is a trial" or "this is an attack." The priest determines: where did it come from, what does it want, how did it respond to naming. All life is a trial. And specific entities in dreams — are a specific question requiring a specific answer. Three processes simultaneously. Three different responses. If Artem (or his practitioner) decides that "something was directed at him" —

and begins a cleansing of everything at once — a catastrophe will occur. Because: — Apophis cannot be cleansed — it must be worked with through movement. Cleansing will not help, just as washing a rusty car does not help — you cannot wash away rust. — Defending against Set means interfering with necessary destruction. At some point such defense becomes simply useless — especially when Saturn transits are astrologically active (more on this in previous books). Saturn does not ask permission. It comes and removes what does not withstand the test of durability. Defending against this — is like trying to stop the tide with your hands. — Closing yourself against a Duat trial means failing the examination. Which will come again. And again. Each time more difficult. The priest must unravel each process separately. Diagnose each level. And for each — provide a response. For Apophis: "Artem, here — stagnation. No one is destroying your business. It is falling apart on its own, because you stopped putting life into it. Movement is needed. Specific steps. Small ones, but every day." For Set: "What is happening with your marriage — is painful, but necessary. Do not fight it. Look at what is being destroyed — was it alive? If not — let it go. Set does not destroy what is alive. He removes what has already died but continues to take up space." For the Duat trial: "The dreams are not an attack. They are a test. Do

not flee from them. Remember the details. Write them down. The figures you see — they are waiting for you to recognize them. When you do — they will let you pass." Three answers for three levels. This is what discernment in the dark means. Three levels — three different responses. Apophis — movement. Ambivalent Neter — working with what is being destroyed. Duat trials — passage, not resistance. And there is a fourth principle, which stands apart. Not within this scheme. Fundamentally different.

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CHAPTER 3: THE THIRD LEVEL —

THE PERSON AS CARRIER OF ISFET

Have you ever encountered a person after communicating with whom you always feel — emptiness? Not the fatigue from a difficult conversation. Fatigue is normal. But specifically emptiness. As if something went out of you — and did not return. Regardless of the subject of conversation. Even if you talked about nothing in particular, simply spent time together. If yes — you already know what this chapter is about. Let us describe this state in more detail, because "emptiness" is a general word. We need

precision. THE ANATOMY OF EMPTINESS AFTER CONTACT
You left this person. Got into your car. And for the first five minutes — you cannot start the engine. Not because you forgot how. But because your hands... are heavy. As if someone removed the core from them. Thoughts — thinned out. Not confused — specifically thinned out. Like air at high altitude: it exists, but it is hard to breathe. You drive home. Sit down. And feel that sixty percent of you remains. Not physically — but that inner sensation "I am here, I am present, I am myself" — it has thinned out. As if the contrast on the screen was turned down. Everything the same — but paler. An hour later a headache begins. Not a migraine — but a dull, pressing pain, in the back of the head and temples simultaneously. Strange — because painkillers do not help. Not that type of pain. Another hour later — the desire to lie down. Not "I'm tired and want to rest" — but "I cannot be upright." As if gravity doubled. Pulling downward. Into the horizontal.

Does this sound familiar? If yes — read on carefully. Dion Fortune in "Psychic Self-Defense" described almost identical symptoms in people who had contact with what she called "psychic vampires." She used early-twentieth-century terminology — but the phenomenology is precise. The sensation of depletion, disproportionate to the content of the contact. Physical weakness without physical cause. And — crucially — repetition: every time after contact with a specific person. Not sometimes. Every time. From the perspective of modern neuroscience, there is an explanation through mirror neurons and emotional contagion. The human brain literally synchronizes with the brain of the person being spoken to. If the interlocutor is a person whose internal system operates on "absorption" (consciously or not) — your nervous system will give off the resource. Not metaphorically — literally. The autonomic nervous system will respond: blood vessels will constrict, pressure will change, cortisol will rise. The body will respond to the contact as if you ran ten kilometers — while all you did was talk. But — and this is important — not every person after whom you feel tired operates on the Isfet principle. Sometimes — it is simply a heavy interlocutor. Sometimes — you yourself were in a vulnerable state. How to distinguish? Here is the criterion: a Maat-contact can be heavy, but

after it — clarity. You are tired, but you know more. You spent Sekhem, but received understanding. There is exchange. An Isfet-contact — is when after the conversation you received nothing. No information. No clarity. Not even an understanding of what, in fact, the conversation was about. Emptiness. You gave — and what did you receive? Nothing. One-way traffic. Or the opposite — you feel that a bucket of slop was poured on you. Filth, heaviness, irritation without cause. Both variants are a marker. This is not Apophis. Apophis has no intent. This is not an ambivalent Neter — those destroy something specific and leave. This is the third type — the Isfet principle, personified in a living person. Whether conscious or not — does not always matter. The mechanics work the same way. How to recognize it? Three markers. **FIRST MARKER: EXCHANGE OR ABSORPTION?** Let us take Artem again. Suppose Artem had been working with a certain person for several years — let us call him Viktor. Viktor is a charismatic, self-assured man. He helped Artem in a difficult moment: provided the right connections, brought in the right people, the business took off. Everything is wonderful. But Viktor has one peculiarity. He constantly, in passing, tells Artem about his "dark practices." He works with "dark Gods." Does hexing transfers. Places curses on competitors. He tells about this so casually and cheerfully — over

beer, over lunch, like a joke — that Artem for the first two years thought Viktor was joking. Well, an eccentric person, likes esotericism, messing around. Only Viktor was not joking. The first year — Artem is grateful. And the gratitude is deserved. Viktor genuinely helped. Genuinely opened doors that would have been closed without him. Artem's business went upward. "I was lucky to meet such a person" — thinks Artem. And Viktor, laughing, says: "I did some work on your competitor, relax, he won't bother you." Artem chuckles. Doesn't believe it. But the competitor does indeed leave the market a month later. Coincidence? The second year — small things begin to appear. Viktor calls late in the evening. Not for business — just to "talk." The conversation lasts an hour. After the conversation Artem feels drained — but explains it by being tired from the day. Viktor more and more often speaks of Artem in the third person: "My little Artem," "my project." Begins giving advice that sounds like orders. "You must do it this way." Not "maybe it's worth" — but "you must." In passing Viktor says: "Yesterday I put a cemetery protection on someone, it came out nicely."

Artem laughs. Viktor is serious for exactly two seconds, then also laughs. And it is unclear: was that the truth or a joke? This format — "cheerful presentation of frightening things" — works unfaithfully. Because you cannot take seriously what is presented as a joke. And that means — you cannot protect yourself. You cannot defend against something you consider a joke. Artem notices that before making any decision — he mentally asks: "What would Viktor say?" Not because Viktor is an expert in this matter. But because without Viktor's approval — there is anxiety. As if the internal compass was recalibrated: now "north" is Viktor's opinion. After two years Artem notices: he no longer makes decisions independently. Any important decision — first needs to be "checked" with Viktor. Otherwise anxiety. When Artem tries to do something without Viktor — a strange feeling of guilt appears. And one more thing: fear. Because by this point Artem is no longer sure Viktor was joking about his "works." And if he wasn't joking — what will happen if Artem leaves? The third year — Artem cannot function without Viktor. Not "doesn't want to," but precisely — cannot. As if some internal mechanism was cut off. Artem meanwhile is a grown man, a successful entrepreneur, intelligent. But at the level of the Ib — a child who is afraid to take a step without permission. And — what is especially telling — afraid of

what Viktor will "do" if Artem shows independence. This is the key difference. A Maat-teacher makes the student stronger. The student leaves — and manages on their own. An Isfet-operator makes the student weaker. The student does not leave — because they have forgotten how, and because they are afraid. And this is the difference between Maat-exchange and Isfet-exchange. Maat-exchange: you invest effort, time, honesty — and receive a result that strengthens you. The Ib becomes stronger. You become more independent, not less. Isfet-exchange: you receive help, protection, resources — but give away your free will. Gradually. Imperceptibly. First small concessions. Then — habit. Then the Ib forgets how to work independently. And to this is added fear: if the person nearby genuinely works with dark forces — leaving becomes not simply difficult, but frightening.

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If you need an IT analogy — this is vendor lock-in. A company switches to a platform: first free, then cheap, then the entire infrastructure depends on a single supplier. Data — with them. Processes — on their platform. Expertise — only in their

technologies. And when the company decides to leave — it turns out the cost of migration is enormous. Because over years of use all alternative competencies have atrophied. You cannot leave — not because you are being held, but because you have forgotten how to live without them. Plus in our case — the supplier also threatens to "disconnect the protection" or "do work" against you. This is Isfet-exchange in its pure form. Viktor is not "holding" Artem. He created conditions under which Artem himself cannot leave: atrophy of independence plus fear of consequences. Elegantly. Without crude coercion. Without explicit threats — only "cheerful" stories about what he knows how to do. And Artem himself fills in the rest. Egyptian parallel: Chapter 125 of the Book of the Dead. The Hall of Two Truths. The scales. Ammit — the "Devourer" — waits. And what does she devour? Not the person. Not the body. She devours the Ib — the heart that proved heavier than the feather of Maat. But there is a nuance that is rarely discussed: Ammit does not devour a "bad" heart. She devours a heart that has lost its autonomy. An Ib that no longer has a tendency toward constructive change. An Ib that has ceased to be its own — because it became another's instrument. Not an autonomous heart — but a dependent heart, incapable of growth. That is what is devoured. The most insidious thing — the system genuinely works. The business

grows. There is protection. Life "improves." That is precisely why people do not leave. Do not understand what is happening. Leaving becomes more difficult — because "everything seems fine." And then the person notices they have become part of another's machine. Their connections, their authority, their circle — all of this begins working not for them. Through them. Like a node in a network that serves the network — and thinks it is their own idea. The illusion of control is part of the mechanism. SECOND MARKER: TRUTH OR POWER? The ambivalent Neter — Set — ultimately leads to truth. Painfully, through destruction — but toward precision. Sekhmet — not dark, but harsh: a surgeon, not a killer. You pass through an encounter with them — and you know more than you did before. An Isfet-operator leads to dependency. Not toward truth. Their "truth" is truth on their terms. When it is advantageous — they say the right things. When it is not — they circumvent. Substitute. Reframe. Let us look at this in detail, because the distinction is subtle but fundamental. A Maat-operator (a person working on the Maat principle): — Tells the truth even when it is personally disadvantageous. — Acknowledges mistakes. Directly, without "well, it wasn't quite like that." — The rules are the same for everyone — including themselves. — Is vulnerable. Because honesty is vulnerability. — When losing, says: "I lost."

Not "I was set up." An Isfet-operator (a person working on the Isfet principle): — Tells the truth when it strengthens their position. Circumvents it when it does not. — Does not acknowledge mistakes. Rewrites the narrative: "That was not a defeat, but a strategic withdrawal." Or shifts the blame: "I said it, but you didn't listen." — Rules — are for others. For them — "circumstances require flexibility." — Invulnerable. Because they never show weakness. And the one who never weakens is either a god or a liar.

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— When losing, disappears. And when they return — it turns out "everything was going according to plan." A good marker: what happens when Viktor turns out to be wrong? Remember — this is the same Viktor who "in passing" tells about hex-transfers and curses on competitors. Who "jokes" about cemetery protection. And then he made a mistake. What next? A Maat-person will say: "I was wrong. I'm sorry. Here is what needs to be fixed." Simple. Painful for the ego — but clean. Viktor will say: "Well, actually the

situation was more complex than it seemed. I meant something different. And in fact, if you'd listened more carefully, you'd have understood that I was saying something entirely

different." Do you notice? The mistake is not acknowledged. It is dissolved. The narrative is rewritten so that Viktor remains right. Always. Under any circumstances. Machiavelli in "The Prince" described this with Italian directness: the ruler must seem virtuous without being so. He does not need to be honest — he needs to appear honest. Because if you are genuinely honest — you are vulnerable. And a vulnerable ruler is a dead ruler. "The Prince" is, in essence, a textbook of Isfet-management. Power without truth. Control without honesty. Result at any price. Contrast: Marcus Aurelius. "Meditations." Also a ruler. Also governed an empire. But — according to Maat. Acknowledged his weaknesses. Publicly. Wrote them down. Struggled with them. Did not pretend to be infallible. And — characteristically — remained emperor. Not because he was flawless, but because people saw: he does not lie. And for that they were ready to follow him. Power with truth and power without truth — both mechanisms work. But they work differently. Maat-power creates allies. Isfet-power creates subordinates. Maat-power strengthens over time. Isfet-power — requires ever more resources to maintain control.

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THIRD MARKER: PEOPLE AS GOALS OR INSTRUMENTS?

A dark Neter works with principles. It is indifferent to who you are — Sekhmet removes what is unviable in everyone equally. Without preferences. Without "useful" and "useless." An Isfet-operator works with people selectively. There are those who are "useful" and those who are not. A person has value as long as they work for the system. Became unnecessary — replaced. There is a simple test — let us call it the "expendability test." Ask the question: what happens to people who leave Viktor's orbit? Where are his former partners? Those he "was friends with" three years ago? Those he "supported"? And — what is even more telling — how are they doing after leaving? Because if Viktor genuinely "works" (and he is not joking, remember?) — then former partners may leave not simply into obscurity, but into problems. If the answer is "well it seems... I don't know... we sort of lost touch" — that is not yet a marker. People go their separate ways. But if the answer is "he no longer communicates with any of them. Moreover

— he speaks of them either badly or as if they are a blank. As if they did not exist" — that is a marker. The Isfet-system erases those who left. Not out of revenge — but because in the system there are no "former" people. You are inside, and you are valued. You are outside, and you do not exist. This is not "he got offended" — this is the operating principle. In psychology this is described as "narcissistic discard." A person whom the narcissist discards ceases to exist in their subjective reality. Not "I am angry at them" — but "who is that? Oh, that person... well, they no longer matter." Complete nullification. Egyptian parallel — Ammit. But Ammit does not merely devour the Ib. She erases. A person whose Ib is devoured by Ammit does not go to a "bad" place. They cease to be. Completely. Their name is erased. Their Ka receives no offerings. Their Ba does not fly between 88

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worlds. They are — annihilated. Not punished — annihilated. No longer existing. The Isfet-system operates on the same principle. Viktor's former partner is not "punished" or "expelled." They are simply — erased from the reality of the system. Like a deleted file. Not even saved in the recycle bin. This is not always

visible immediately. Visible later — when you look at the list of people this person "supported" before, and now no longer has any interest in them. As if they had not existed. One of the seven keys from the first part — precisely this: how a person speaks about those who can no longer give them anything. That is where the truth is visible. HOW THE ISFET-SYSTEM MODIFIES THE IB Now — the most important part. Because everything described above is external diagnostics. Markers by which you recognize an Isfet-operator looking at them from the outside. But what happens inside the person who is in an Isfet-system? What happens to their Ib? The answer: the Ib is modified. Not broken. Not destroyed. Modified. And in this — the main danger. Because what is broken is visible. What is modified — is not. Imagine a computer virus. Not the kind that blocks the screen and demands ransom — that is noticeable. But the kind that quietly lives in the system and changes how the system processes information. It does not delete your files. It does not steal passwords (though it can). It does something worse: it reconfigures your filters. You begin to see some things and not see others. Not because you have gone blind — but because the evaluation criteria have changed. Here is how it works with the Ib. First stage: shifting the reference point. Artem comes to Viktor with a problem. Viktor helps. Artem is grateful.

Reference point: "Viktor is a good person who helped me." So far — normal. Second stage: redefining "normal." After six months Artem notices that Viktor sometimes says things that are unpleasant to him. Minor remarks. "You could have done better." "You don't understand this." "I said so." In an ordinary situation Artem would respond: "Listen, you don't need to talk to me like that." But the reference point — "Viktor helped" — prevents it. To respond = to be ungrateful. So Artem redefines: "Well, he talks this way because he cares. This is normal." Third stage: recalibrating the filters. After a year Artem stops noticing certain things. Not because they don't exist — but because the internal filter has been rewritten. Viktor is manipulating? "No, he is just that way — direct." Viktor is using Artem? "No, we are partners, this is normal exchange." Viktor is devaluing? "No, he motivates through harshness, that happens." Fourth stage: the Ib begins to operate on another's program. Artem makes decisions that are objectively not in his interest — but feels that this is "right." Because "right" is now defined not by his own Ib, but by the embedded program of Viktor. Artem thinks these are his thoughts. His choices. His decisions. But if you rewind: three years ago he would not have decided this way. Two years ago — he would have hesitated. A year ago — he would have done it, but with discomfort. Now — he

does it without discomfort. Because discomfort has also been filtered out. This is Ib modification. Not external pressure. Internal reconstruction. A virus that does not break the system — but becomes part of the operating system. Hannah Arendt described this mechanism in "The Banality of Evil," analyzing the trial of Eichmann. How did an ordinary, unremarkable bureaucrat become a participant in genocide? Not because he was "evil." But because the system he was in redefined "normal" for him. Killing thousands of people became a "work task." Not because Eichmann stopped distinguishing good from evil — but because his internal compass had been recalibrated. Arendt showed: evil does not necessarily look like evil. More often — it looks like routine. Like "the way things are done." Like "everyone does this." Like "this is part of the system." The Isfet-system works exactly that way. It does not tell Artem: "You are now a slave." It says: "You are now a partner. On a successful team. Everything is fine." And Artem believes it. Because the Ib that could have distinguished truth from falsehood has already been reconfigured. In Kabbalah the Qliphoth are described as "shells" concealing light. But what light do they conceal? The person's own light. Their capacity to see clearly. Qliphoth does not "attack from outside" — Qliphoth forms around the point of clarity and makes it opaque. Isfet-modification of the

Ib is the formation of Qliphoth around the heart. The heart still beats. Still feels. But — through a filter. Through a shell. And what it feels — is no longer a clean signal. But a signal processed by another's program. CAN ONE FREE ONESELF Here is the question Artem will ask sooner or later — if he retains enough residual clarity: "Can I get out of this?" He can. But — and this is important — the process is painful. Very. Why? For several reasons. First: the habit detox. The Ib has grown accustomed to operating on another's program. It is like a person who smoked for twenty years — quitting is possible. But the body will resist. Not because it "wants to smoke" — but because it restructured itself around nicotine. The nervous system expects a certain input. When the input stops — chaos. Anxiety. Irritability. The sensation that "everything is wrong." Withdrawal. Upon exiting an Isfet-system — the same withdrawal. Artem stops consulting Viktor — and inside there is panic. Not "I miss his advice" — but physical, bodily panic. Heart pounds. Hands sweat. The thought circles: "I am making a mistake. I need to call. I need to go back. Without him — I cannot cope." This is not "Artem is weak." This is an Ib that for three years received external commands, suddenly deprived of its source. Like a device from which the battery was removed. It must find an internal power source — but the internal source has

atrophied. The second reason for pain: the system resists. Viktor will not let Artem go easily. And remember — this is not an abstract "manipulator." This is a person who genuinely does hex-transfers and places curses. Artem now understands this. And here is the question: what will Viktor do when he realizes Artem is leaving? How does the system resist? Subtly. Viktor will not say: "Don't go, I need you." He will say: "Listen, you are in an emotional state right now. Let's not make decisions under emotion. Wait. Think it through." Sounds reasonable? Very. This is precisely Isfet-mechanics: using the right words for the wrong purpose. "Don't make decisions under emotion" — excellent advice. When it is sincere. When it is given to retain a resource — it is manipulation in the packaging of wisdom. If that does not work — Viktor will try another approach. "You don't appreciate what I did for you?" Guilt. The most powerful tool of the Isfet-system. Because Viktor genuinely helped. And Artem genuinely is grateful. And the guilt — is real. Not invented. But real guilt is used as a lever — and that is already Isfet. If guilt also does not work — a threat may follow. Not direct — subtle. "Well, look. I am not holding you. But without me... well, you know." What does he know? That connections — are through Viktor. That reputation — is through Viktor. That half the clients — are through Viktor.

Artem left — and found himself in a void. Not because "Viktor took it away" — but because Artem spent three years building not his own network, but Viktor's network. His own — there is none. Third reason for pain: loss of identity. For three years Artem was "Viktor's partner." This was part of his self-definition. Now — who is he? Without Viktor — who? His own skills, his own strengths — which are they? He does not remember. For three years he did not exercise independent thinking. Three years — on autopilot, on Viktor's program. This is like getting out of prison after a long sentence. Freedom — is good in theory. But: what to do with this freedom? Where to go? How to decide? When others have been deciding for you for twenty years — freedom paralyzes. THE ROLE OF THE PRIEST IN LIBERATION What does the priest do in this situation? Not what you might expect. The priest does not "expel Viktor." Does not "set a protection." Does not "cleanse" Artem. Because the problem is not external. Viktor is not a demon to be expelled. Viktor is a living person with a specific operating principle. And Artem's problem is not that Viktor is "bad." But that Artem's Ib has lost its autonomy. The priest works with the Ib. With Artem himself. With his ability to distinguish his own decisions from the embedded ones. This resembles an antivirus program: not "delete Viktor," but — identify within one's own

decisions which are one's own, and which are the result of modification. Which feelings are one's own, and which are embedded. Which guilt is genuine (for real transgressions), and which is a retention tool. The process is long. Painful. Non-linear. Artem will relapse. Will call Viktor "one last time." Will say: "No, he is not like that, you don't know him, he is a good person." All of this — is normal. Withdrawal is non-linear. The task of the priest is not to push. But to be a mirror. Every time Artem says: "I need to call Viktor" — ask: "Is this your decision? Or a habit?" Not answering for him. Not forbidding. Asking. Because every time Artem himself answers "that is a habit" — his Ib takes a small step back toward itself. Small. But its own. In the Egyptian system this is described through the metaphor of "weighing in miniature" — not waiting for the Hall of Two Truths, but weighing each decision here and now. The feather of Maat — not on the scales in the afterlife. The feather of Maat — in your hand. Every time you make a decision — you place it on the scales. Your own decision — the scales balance. Another's — it tips. Artem learns to weigh. Slowly. Through mistakes. Through relapses. Through shame and fear. But he learns. And when the Ib begins again to distinguish "mine" from "not mine" — then Artem can make a choice. Not "leave Viktor" — that is not the goal. The goal is to make decisions

from one's own center. If after this Artem decides to remain with Viktor — but already on his own terms, consciously, with a functioning Ib — that is also an acceptable result. Maat is not about severing relationships. Maat is about being in relationships from freedom, not from dependency. The difference is fundamental. And visible only to the one who has learned to weigh.

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CHAPTER 4: THE DARK PRACTITIONER —

THE MIRROR OF THE PRIEST OF ANUBIS

Theory is good. But one detailed concrete example is better. Because in theory everything is beautiful: Maat, Isfet, principles, discernment. And then three o'clock in the morning comes — and theory ends. ARTEM AT THREE IN THE MORNING Imagine: Artem is 37 years old. He is not stupid. Not in any way stupid. Higher education, ten years in business, until recently — a partner in a company that did IT outsourcing. Rational, structured, used to solving problems through planning and execution. And then everything came apart. His partner embezzled money. The lawsuit has been going for three months, the prospects are unclear. The

lawyer says: "There are chances, but I can't guarantee." His wife, who had always been by his side, began to pull away — not because she betrayed him, but because Artem had become a person impossible to live with. He doesn't sleep. He snaps. He drinks at night to shut down. In the morning — anxiety that makes his jaw clench. And so at three in the morning, when sleep won't come, Artem is lying with his phone. You know this state? When the brain runs the same problem in circles, like a washing machine on the spin cycle. The same thing. The same thing. The same thing. The lawsuit. The money. The partner. The lawsuit. The money. The wife. The lawsuit. What to do. The lawsuit. What to do. And at some point — the brain stops running the rational. It switches over. The very "regressive shift" that Jung wrote about: the psyche, having exhausted its rational

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resources, rolls back to archaic programs. This is not weakness — it is a built-in survival mechanism. When a lion is chasing you, you do not analyze the situation — you run. When a lawsuit, debts, and divorce hit simultaneously — the limbic system takes over.

The prefrontal cortex, which is responsible for rational thinking, is suppressed by cortisol. This is neurobiology. Not laziness. Not stupidity. Biology. And Artem types into the search engine: "help with lawsuit psychic." Wait. Let us be honest. He does not type this immediately. First he types something like "how to influence a court decision." Then "psychological pressure in legal proceedings." Then — "energetic help in court." And now already — "mage help court reviews." Each query — a small step from the rational to the magical. And each step seems logical, because the previous step yielded nothing. This is how the funnel works. But that — in the next chapter. What matters now is different: what did Artem find. WHAT ARTEM SEES ON THE SCREEN A website in dark tones. Not garish, not with blinking banners "LOVE SPELL IN 24 HOURS." No. This site is more respectable. Calm design. A photo of the practitioner — not in a cloak, but in good clothing, against a neutral background. Perhaps — bookshelves in the background. Perhaps — candles, but neatly, with taste. The text on the site is well-written. "I help in complex life situations." "I work with the energy of spaces." "Individual approach." "Over 15 years of practice." Reviews — with photographs, with names, with specific stories. "They helped me with the division of property." "After working with Elena Nikolaevna the court ruled in my favor

within two weeks." "Thank you for saving my business." Artem reads the reviews. He feels terrible. He wants to believe. And here is the key moment: Artem does not verify the reviews. Does not look this person up on blacklists. Does not Google "Elena Nikolaevna scammer." Not because he is stupid — but because at three in the morning, with elevated cortisol and suppressed prefrontal cortex, critical thinking operates at 30% capacity. The brain is looking for a solution, not the truth. A solution and the truth are not the same thing. Artem writes. In the messenger on the website. Briefly: "Hello, I have a complex court situation, I was recommended to contact you." The reply comes in the morning. Quickly, briefly: "Hello, Artem. Please tell me more. I sense that the situation is serious, but for an accurate understanding a diagnostic is needed." Notice: "I sense that the situation is serious." Artem has not told them anything yet. But they already "sense." This is not mysticism — this is a technique called cold reading in psychology. A person who writes to a practitioner at three in the morning about a lawsuit is by definition in a serious situation. It is like saying to a patient in the emergency room: "I can see you're not feeling well." Brilliant insight. HOW THE "DIAGNOSTIC" WORKS The diagnostic costs 5,000 rubles. Artem pays. He is scheduled for a video call. On the screen — Elena Nikolaevna.

Calm, confident, watchful. The first ten minutes — she listens. Asks questions. "When did the problems start?" "Are there enemies?" "How are things in the family?" "Were there similar situations in your family?" The questions seem precise. In reality — they are broad. Any person with a problem will answer them in a way that sounds significant. "When did the problems start?" — any answer fits. "Are there enemies?" — a person in a lawsuit always has enemies. "How are things in the family?" — a person under stress always has bad relations. The technique is called the "Barnum effect" — statements that sound individual but apply to most people. The showman Phineas Barnum built an entire circus on this. "I see that you are a person who holds a lot inside" — 95% of people will nod. "You have had moments when you doubted whether you were on the right path" — 100% will nod. "I sense a female energy that envies you" — any adult has at least one such woman. After the "diagnostic," Elena Nikolaevna says: "Artem, the situation is more serious than you think. There is a directed influence acting on you. Your former partner — or someone in his circle — approached a specialist. That is why the lawsuit is stalling. Your lawyer will not help until the influence is removed." Artem feels: there it is. Finally someone named the problem. This is not his fault. Not his mistakes. Something is being directed at

him. Price: 50,000 rubles for "work with the court situation." Artem pays. A month passes. The case is not resolved. Elena Nikolaevna says: "The influence turned out stronger than I thought. A second stage is needed. 70,000." Artem pays again. Another month. Nothing. "A third stage. 100,000. Without this everything previous will not work." Familiar scheme? The dealer increases the dose. In the end Artem spent 220,000 rubles. He won the court case — on his own, through his attorney. Elena Nikolaevna had nothing to do with it. She is Type A from our classification: a pure fraudster. Cold reading, the Barnum effect, social engineering. No esotericism at all. Just marketing and manipulation. But this — is the easy version. Artem lost money. Unpleasant, offensive, but — only money. The Ib is intact. The Ba is free. The lesson is learned. And now — the difficult version. Let us imagine that Artem did not end up with Elena Nikolaevna. Let us imagine he ended up with a real practitioner. With one who genuinely works with the dead. With one who gets results. And here a completely different story begins.

WHO IS THE BOKOR — OR THE ISFET-PRACTITIONER
WHO WORKS WITH THE DEAD

There is a term from Haitian Vodou — Bokor. And to understand it, you need to understand the context in which it arose. Because Vodou is not what Hollywood movies show. Haiti. 17th–18th century. African slaves, torn from their own traditions — Yoruba, Fon, Kongo — and brought to an island where they were worked to death on sugar plantations. Literally to death: the average life expectancy of a slave on a Haitian plantation — seven years. Not from birth — from the moment of arrival. In such conditions, tradition does not disappear. It transforms. The spirits of the ancestors merged with Catholic saints. Damballa — the creator serpent — became Saint Patrick. Erzulie Freda — goddess of love — became the Virgin Mary. Baron Samedi — lord of the dead — received a top hat and tailcoat, because the plantation owners buried slaves in precisely such clothing. This is not the degradation of tradition. This is survival through adaptation. And within this tradition a fundamental division arose. The Houngan (hungan) — the priest. Serves the lwa (spirits). Conducts ceremonies. Heals the community. Works with the dead — as a guide, as one who helps them find the way. Their task is to maintain the balance between the world of the living and the world

of the dead. The Bokor — the same school. The same tools. The same access to the world of the dead. But a different goal. The Bokor creates zombies — not Hollywood walking dead, but people whose consciousness is suppressed through tetrodotoxin (puffer fish poison) and ritual influence. The Bokor sells curses. Exploits the dead as a workforce. Takes a Ba that has not completed its path — and assigns it a task. Maya Deren — the American filmmaker who went to Haiti in 1947 to shoot a documentary about dance, and returned as an initiated Vodou priestess — described

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this division in the book "Divine Horsemen." She writes: "The houngan serves the lwa. The bokor uses the lwa. The difference is not in power — the difference is in the direction of that power. The houngan is a pipe through which the lwa enters the world. The bokor is the one who makes the lwa work." In Vodou there is another division that is important here: the spirits of Rada and the spirits of Petro. Rada — calm, balanced, cool. Petro — hot, aggressive, born in Haiti under the conditions of slavery. Petro is the response of enslaved people. Rage that became force. The

Bokor works primarily with Petro — not because Petro is "evil," but because their hot energy is easier to direct toward a specific task. Like rocket fuel: the power is there, precision — a question of the operator. And here is the key point: Baron Samedi — lord of the dead in Vodou — functionally differs from Anubis. The Baron meets the dead, yes. But the Baron is a trickster. He drinks rum, smokes, tells obscene jokes, dances banda (a dance bordering on pornography). The Baron does not weigh the Ib. He has no Scales. He is a gatekeeper, not a judge. This is a different architecture. Anubis is a judge. He has Scales. He has the Feather. He has a standard. Anubis does not joke. His function is precision. This does not mean Vodou is worse or better. It means the systems work differently. And each has its own Bokor. In the Tibetan tradition there is the practice of Phowa — the conscious transfer of consciousness at the moment of death. Legitimate, transmitted from teacher to student, with clear criteria of readiness. And there is rolang — necromancy: raising a corpse for use in magical purposes. Tibetan texts describe rolang as one of the most grievous violations. Not because it is "frightening" — but because it deprives the being of its rightful path to rebirth. In the Shinto tradition of Japan — the same ancestral rituals. O-bon — the festival when the souls of the dead return to their families.

Legitimate. Joyful. The ancestors come as guests. And there is kuji — unauthorized necromancy, which in folklore is associated with madness and the curse of the practitioner.

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Key conclusion: every tradition that works with the dead has this division. Priest and Bokor. Guide and exploiter. The one who helps and the one who uses. This is not an accident. It is a structural pattern. The priest of Anubis works with those who are stuck — and helps them pass. The Bokor also works with those who are stuck — but does not help them pass. He offers "work." The Mutu who has not found the way to the Judgment receives an assignment. This is the only thing offered to them instead of the path — a stack of flatbread at the cemetery instead of the Hall of Two Truths. In the Russian space we call such practitioners Dark practitioners. Bokor is a term from the Haitian tradition, but the essence is universal: an Isfet-practitioner who works with the dead. The same tools as the priest, but directed in the opposite direction.

COMPARISON TABLE — EXTENDED Function | Priest of Anubis | Dark Practitioner Working with the dead | Guides to

Judgment | Uses as a workforce Protection | Asks Anubis as guardian | Sets Mutu as hounds Attitude toward Mutu | A soul with the right to a path | An instrument, expendable Source of power | Neteru (principle) | Captured alien Sekhem The practitioner's Ib | Strengthens | Grows heavier with each work Client after the work | Becomes more independent | Becomes more dependent Client's family | Not affected | Connected to the drainage network

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The practitioner's trajectory | Toward Maat-Akh (through Judgment) | Toward Isfet-Akh (past Judgment) Cost for the Ba | Zero (Ba is guided) | Increasing (Ba is spent) After 10 years | More clarity | More paranoia After 20 years | Wisdom | Crystallization or madness HOW "COURT ASSISTANCE" WORKS — STEP-BY-STEP MECHANICS Artem paid 50,000. After a month the case resolved in his favor. He returns: "It worked!" Let us break down the mechanics from inside. Step by step. STEP ONE: FINDING MATERIAL The Dark Practitioner needs a Mutu — a stuck complex. Let us clarify terminology, because this is easy to get confused here. In the Egyptian tradition, a person during life is a

unity of several components: Ka (life force), Ba (mobile soul, personality), Ib (heart, will), Ren (name), Shuyt (shadow), Sekhem (energy), Sah (body). At a proper death this complex separates along its own paths: the body is mummified, the Ba travels through the Duat to the Judgment, the Ka remains by the tomb and receives offerings. But at an improper death — sudden, violent, without the rituals of departure — the complex does not fully separate. The result is a Mutu: something that is neither living nor has passed to the Judgment. This is not simply "the Ba got stuck" — it is a bundle of Ba, remnants of Ka, and fragments of Ib, suspended between worlds. That is precisely why Mutu is functional: it has energy (remnants of Ka), has mobility (Ba), has some semblance of will (a fragment of Ib). It can act — but cannot pass the Judgment, because it has not been properly separated. 102

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Such Mutus are what the Dark Practitioner needs. Not just any — functional ones. Stuck in the borderland zone, not having passed to the Judgment. There are more of them than one might think. People who died suddenly. People with strong attachment to unfinished affairs. People who did not receive proper rites of

passage. In urban conditions — cemeteries, accident sites, hospitals where people die without family. The practitioner does not search for Mutus randomly. Experienced ones have a "pool" — a set of contacts with specific entities, already proven, already subjugated. Like a foreman with a crew. No need to recruit new ones every time. There are regular "workers." If a fresh Mutu is needed — the practitioner goes to the cemetery. Not at full moon in a black cloak — that is Hollywood. Usually — during the day, quietly, like a person who came to visit a grave. The work happens on the subtle plane. Looking for a Mutu that "responds" — that is, reacts to the summons. The stronger the unfinished business of the deceased, the stronger the reaction. In the Leiden Papyrus I 384 — a genuine Egyptian text — a ritual of addressing the dead is described. But with a key difference: there they ask for help. They do not command. The address begins: "O, blessed Akh, who dwells in the presence of Osiris..." This is an address to one who has passed the Judgment. Who is free. Who helps by their own choice. The difference between a legitimate address and necromancy is the difference between a request and coercion. Between a letter to a friend and an order to a slave. STEP TWO: BINDING THE MUTU TO A TASK The practitioner binds the found Mutu to a specific task. In this case: to create discomfort, confusion, the sensation of

"something is wrong" in the people around the court proceeding. The judge. The opponent. The witnesses. What does this look like energetically? Imagine you entered a room and felt uneasy. For no reason. You cannot concentrate, you want to leave, your thoughts scatter. This — is the presence of a Mutu directed to create background discomfort. Not a physical attack. Not a curse in the everyday sense. Simply — interference. Like interference in a radio signal: you can still hear the main station, but the quality drops. Decisions become slightly worse. Attention slightly more scattered. Motivation slightly weaker. Why does Mutu obey? For the same reason a prisoner works in a prison factory. There is no choice. A Mutu stuck between worlds is a being in a state of absolute vulnerability. It has no body. No protection. No path. The practitioner offers the only thing it has: minimal feeding of energy, so the Mutu remains functional. Not liberation — wages. **STEP THREE: THE RESULT** The case resolves in Artem's favor. Not in a magical way — but through the accumulation of small distortions in the behavior of the participants in the process. The opponent gets nervous, becomes confused in their testimony. A witness forgets an important detail. The judge feels a vague irritation toward one side. Nothing supernatural. Simply — a tipping of the scales. Artem is satisfied. There is a result. But the price: the Mutu that was used

receives nothing. No path to the Hall of Two Truths. No liberation. It is kept on sustenance — just enough to remain functional. Not liberation — a stack of flatbread. In the Haitian tradition, the creation of a zombie is considered the gravest crime precisely for this reason: depriving a soul of its rightful path. This is not "harm to health." This is the theft of eternity. The priest of Anubis sees this differently. Every time someone comes with a request to "do work" — they know: behind this work stands someone's Mutu, who will be offered eternal slavery instead of Judgment. This is not a neutral service. This is a violation of Maat at the most fundamental level.

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AND WHAT DOES THE MAAT-PRACTITIONER DO? THE CONTRAST

A natural question arises: the priest of Anubis — does they receive nothing at all from the Mutus they guide? Can they not ask for help? Can they not use them as a resource — honestly, at least with their consent? The answer: no. And here is why. Mutu is a

stuck complex. A bundle of Ba, remnants of Ka, and fragments of Ib, suspended between worlds. It is not able to give voluntary consent — because it is in a state of absolute vulnerability. Any "consent" of Mutu is the consent of a drowning person who was extended a hand. They will agree to anything. This is not free will — it is desperation. The task of the priest of Anubis in relation to Mutu is one: to guide to the Scales. To restore order. Mutu between worlds is a violation of Maat. Like an unhealed wound in the fabric of reality. Guiding Mutu to the Judgment is not a service to Mutu. It is repair of the system. What happens after the priest guides Mutu to the Scales? The weighing of the Ib. And then — depending on the result: — Ib passed the weighing → new incarnation. The most likely outcome. Mutu departs into a new embodiment. That is all. No "gratitude," no "helper," no feedback. It left — and began a new cycle. — Ib did not pass → Ammit. Also the end of the interaction. — To become an Akh (a blessed spirit capable of helping the living) — this is a separate, rare status. It is not achieved automatically at death and not through the priest's guidance. An Akh is one who during life reached a certain level of development and after death retains consciousness and freedom of action. That is, the Maat-practitioner receives nothing personally from a specific Mutu they guide. The Mutu departs to weighing and

then — to a new embodiment. The priest works not for the return from Mutu, but for Maat. For comparison: in the ancient Egyptian "Letters to the Dead" (Leiden Papyrus I 384, the Chicago Bowl, the Cairo Museum Papyrus) the living address the deceased with requests — to help in court, protect from enemies, influence a situation. But they address

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not the Mutu. The address begins: "O, blessed Akh, who dwells in the presence of Osiris..." This is an address to a free spirit who helps by its own choice. To a patron ancestor. This is a completely different category — not a stuck complex, but a conscious entity that voluntarily maintained its connection with the world of the living. That is the entire difference: The Isfet-practitioner holds Mutu in its stuck state and exploits its vulnerability. Mutu cannot leave, cannot refuse, cannot pass to the Judgment. Eternal slavery. The Maat-practitioner releases Mutu. Guides it to the Scales. Receives nothing in return from this specific Mutu. Works for the restoration of order, not for personal benefit. If an analogy is needed: the Isfet-practitioner is a jailer who

makes prisoners work and takes profit from them. The Maat-practitioner is a lawyer who works to get the case reviewed and the person released. The released person goes to live their own life. The lawyer does not receive "eternal gratitude in the form of free labor." They receive satisfaction that the system is working correctly. HOW THE DARK PRACTITIONER JUSTIFIES THEMSELVES And here is an important point. The Dark Practitioner is not stupid. They perfectly understand that there are questions about their activities. And they have answers. Honed, convincing, delivered with complete calm: "I do not judge" — sounds like acceptance. "This is your decision, I am only an instrument" — sounds like respect for the client's free will. "I work with what exists. Energy is neutral" — sounds like philosophical maturity. "Everyone chooses their own path" — sounds like wisdom.

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Beautiful? Beautiful. The problem is that all of this is a narrative concealing specific actions. "I do not judge" — means "I am indifferent to the fact that my Mutu-worker cannot pass to the

Judgment." "I am only an instrument" — means "I am removing responsibility from myself for the consequences that I myself create." "Energy is neutral" — means "I equate Maat and Isfet to justify working on the Isfet side." This is a classic construction: replace ethics with aesthetics. Instead of the question "is what I am doing right?" — the answer "I am above such categories." Instead of responsibility — "neutrality." Instead of choice — "instrumentality." The priest of Anubis sees through this completely. Because the priest knows: there are no neutral actions. Keeping Mutu in slavery is a specific action with specific consequences. "Not judging" does not mean "not discerning." Discernment is the foundation of the priest's work. And the one who says "I don't judge" about the exploitation of a stuck complex — is simply refusing to look at what they are doing.

THE PIPE MECHANICS — HOW THE CLIENT BECOMES A CHANNEL

Artem used the service. The case went through. A year later — another problem. Back to the practitioner. It helped again. Artem is now a regular client. But here is what is happening behind the scenes. Long-term "works for business" are built according to the pipe scheme. The practitioner establishes a Ka-binding to the client. This is the central element of the mechanism, and it is worth examining in detail. Ka-binding is a channel connecting the client's

energetics to the practitioner's network. It is established in several ways: Through an object. The practitioner gives the client a "charged" object — a bracelet, pendant, stone, candle. "Keep it at home, don't put it away." The object works as an antenna: through it a connection with the network is maintained. This is not a metaphor. The object carries the practitioner's energetic imprint — like a radio beacon. Through food or drink. In some traditions the practitioner gives the client water, tea, or food "with blessing." Energetic charging through a biological carrier. The person literally lets another's Heka into their body through the digestive tract. Not poison — information. A code that embeds itself in the Ka-shell. Through touch. A handshake, touching the forehead, "laying on of hands" — all of these are channels of direct transmission. Touch is the fastest way to establish a Ka-binding, because it bypasses all external buffers. Through a ritual with biological material. A photograph, hair, nails, a personal item of the client. This is not superstition — it is work with the Ka-imprint. Every physical object connected to a person carries a part of their Ka-field. Through this imprint a connection can be established at a distance. Now — how the pipe works over time. Year one. The flow is light. Artem barely notices anything. Business goes a little more easily. Decisions are slightly more fortunate. Connections appear as if by

themselves. Artem thinks: "This is because I work well." In reality — through the pipe flows a redirected stream of resources from the Isfet-network. Imagine someone secretly connected your apartment to your neighbor's water supply. Water flows. You pay nothing. Everything is fine. Until the neighbor notices. Year two. Dependency. Artem begins to feel "not right" when he goes too long without contacting the practitioner. Not anxiety — more like emptiness. As if something is missing. He calls: "We haven't talked in a while, maybe a maintenance session is needed?" The practitioner: "Of course, come." This is not care — it is maintaining the channel. The pipe must keep working. Year three. The pipe is thick. Artem's own energetic connections have begun to atrophy. Because why exercise the muscle when there is an exoskeleton? Why build one's own connections when there is "support"? His intuition — which used to work — goes silent. His own perception dulls. He no longer notices things he would have noticed immediately before. Decisions that he used to make himself now seem complex to him — he needs to "consult." IT analogy: man-in-the-middle attack. Imagine all your internet traffic passes through someone else's proxy server. You think you are communicating directly with the website — but between you and the website sits a third party. They see everything. They can alter the data. They can

insert their own. And you do not even suspect that your connection is compromised. That is exactly how the pipe works. Artem thinks his decisions are his own. His successes — his own. His connections — his own. In reality everything is going through a proxy. And the proxy collects data, redirects flows, and at the right moment can change any packet.

WHAT HAPPENS WHEN ARTEM TRIES TO LEAVE

After several years Artem begins to suspect something. Perhaps someone intelligent told him the truth. Perhaps he read something similar to this book. Perhaps simply his intuition — the part that is still alive — gave a signal. Artem decides to leave. Stops calling. Does not come for "maintenance." And the pressure begins. First week: nothing. Silence. Artem thinks: "Well, everything is fine, what was I imagining." Second week: minor problems. A client who was supposed to pay suddenly delays payment. The car breaks down. Small things, coincidences. Third week: more serious. A tax audit. Or a conflict with a key partner. Or a sharp deterioration in health — blood pressure, headaches, insomnia returns. One month: the practitioner calls themselves. Voice — concerned: "Artem, I sense you have problems. Come back, let's sort it out. I am worried about you." This is not concern. This is standard behavior of the Isfet-network: the network protects its investments. Artem is a node in the

network. Flows pass through him. To remove a node means to rebuild the routing. That is expensive. It is simpler to return the node to its place. The pressure intensifies. The "coincidences" become incredible. Business problems multiply. Health worsens. Relationships crack. And at this moment Artem stands before a genuine choice: return — or hold the refusal. It is precisely here that it is determined — does the Ib have enough weight to hold its ground. Because the "coincidences" are not coincidences. The Isfet-network over years of work has studied all of Artem's vulnerabilities. Knows where it hurts the most. Knows which blow will make him break. If Artem returns — the pipe is restored. The problems "magically" resolve. And now Artem is bound more tightly than before. Because now he knows: without the practitioner — things are bad. With the practitioner — things are good. The conclusion seems obvious, yes? No. The conclusion is false. Things are bad without the practitioner not because the practitioner was helping — but because the practitioner shut off the pipe through which the redirected resources were flowing. It is like a drug dealer who first hooks someone, then says: "See, without me you feel bad. That means you need me." Yes, it feels bad. But not because you are needed — but because a dependency was created.

MARKETING PACKAGING — HOW TO IDENTIFY A

BOKOR BY LANGUAGE An important detail: the Dark Practitioner never calls things by their proper names. Rebranding is the main tool of camouflage. There are specific linguistic patterns that give away an Isfet-practitioner. Not with one hundred percent certainty — but with high probability. "I work with both the light and the dark" — sounds like wisdom. In practice means: no Maat-filter. No criterion separating the permissible from the impermissible. Works with anything for the sake of a result. It is like a surgeon who says: "I operate with both sterile and non-sterile instruments — depends on the situation." No. It does not depend. Sterility is not an option. Maat is not an option. "I do not judge" — sounds like acceptance. Means: no ethical framework. No Scales. Any request — is workable. "Want a love spell? We work on it. Want a curse? We work on it. Want to remove a curse? We work on that too." This is not absence of condemnation — it is absence of discernment. "The result is guaranteed" — sounds like professionalism. Means: attachment to the outcome, not to the truth. The priest cannot guarantee a result, because the result depends on Maat — on the entire totality of factors, including the will of the Neteru. A practitioner who "guarantees" is either a fraudster, or uses methods that do not ask permission. "My methods are a secret" — sounds like mystique. Means: if you learn

exactly what I do, you will be horrified. A legitimate tradition describes its principles. Perhaps — not all the details. But the principles — always. "I work with the Neteru, ask for their help, conduct rituals of cleansing and protection" — that is transparent. "My methods are secret" — that is concealment of mechanics. "You have powerful enemies, serious work is needed" — escalation. Every time the problem is "more serious" than it seemed. Every time "more" is needed. Every time — more expensive. This is the model: once the client is on the hook — they are worked further. For comparison: how do legitimate teachers in various traditions describe their work? In the Hindu tradition of Shankaracharya — one of the oldest spiritual lineages — a teacher is defined by three things: the line of transmission (where the knowledge comes from), conduct (does the teacher live according to what they teach), and the transformation of the student (did the student become better). Not promises. Not guarantees. Not "secret methods." Results — visible in the life of the student, not in the wallet of the teacher. The priest recognizes the Dark Practitioner not by their stated intention — but by the mechanics. Those who work with the dead — how do they work with them? As with instruments, or as with souls who need a path? This is discernment.

WHEN ARTEM COMES TO THE PRIEST Suppose Artem has

broken free. Or has not broken free — but came to the priest because someone recommended it. What does the priest see? First — the pipe. The Ka-binding that is still active. It can look different — like a cord, like a thread, like a dark funnel in the solar plexus area. Not always literally visible — sometimes as a sensation: something pulls, drains, flows away. Second — the state of the Ba. In a person who has been in an Isfet-network for a long time, the Ba is muted. Not destroyed — muted. Like a voice in headphones whose volume was turned down. The Ba sends signals — but Artem does not hear them. Has gotten used to not hearing them. Third — the state of the Ib. The Ib is burdened. Not from his own sins — but from "debts" accumulated through the system. Each "work" the practitioner did for Artem — is a debt. Artem did not take it on consciously. But he used the results. Energetically — he is a participant. And the Ib knows this. What does the priest do? Not "remove a curse." Not "cleanse." Not "protect." The priest does what Anubis does: guides through. Helps Artem see the mechanics. Names the pipe — a pipe. Names the Ka-binding — a binding. Names the debt — a debt. Naming is the first act of liberation. Then — helps restore one's own Ka-connections. Does not replace one dependency with another. Helps to remember how it was before. Helps the Ba speak again. This is not quick. This is not

"one session — and it's done." This is months of work. But each step — toward Maat. Toward one's own strength. Not another's. One's own. This is precisely what distinguishes the priest of Anubis from any practitioner — legitimate or not. The priest does not make the person feel good. The priest helps the person learn to make themselves feel good on their own. The difference — is like between the one who gives a fish, and the one who teaches fishing. A banal metaphor. But it works.

THE SEPARATE CASE: THE PERSON WITH A CONTRACT

Everything described above is about Artem, who ended up in the Isfet-network gradually, through dependency, through the atrophy of independence. Artem does not have a formal Contract with dark forces. His Ba is muted, but not completely isolated. That is why he can still come to the priest. That is why he still has a chance. But there is another category. People who signed a direct Contract. If a person has consciously (or semi-consciously, in a ritual context) concluded a Contract with Isfet-forces — the situation is fundamentally different. Their Ba and Ib are completely isolated. Not muted — isolated. The Ba does not send signals that "something is wrong," because the communication channel is cut off. The Ib does not discern, because discernment is disabled at the level of the Contract. The person does not feel a problem — because the instrument by which they

could feel it has been deactivated. For practitioners who consciously chose Isfet, the main condition of the Contract is as a rule Silence — complete silence about everything. You may not speak about the practices. You may not name names. You may not describe the mechanisms. This is not "the ethics of a secret society" — it is the system's protective mechanism. As long as the practitioner is silent — the system is invisible. The moment someone begins to speak — the system becomes vulnerable. That is precisely why the silence condition comes first. And that is precisely why violation of silence is punished most harshly. Such people do not come to the priest. They have nothing to come with. Everything is "fine" for them: the business works, protection is in place, goals are being achieved. Why do they need a priest? Why do they need Maat? They do not feel the imbalance — because the imbalance sensor is turned off. When such a person may nonetheless come:

— The Contract began to "glitch." What was promised stopped arriving. The protection cracked. The business collapsed. The person feels for the first time in years: something is wrong. But does not understand what — because the Ib long ago forgot how to analyze. — An existential crisis. Serious illness. The death of a loved one. A situation the Contract does not cover. For a moment the Ba breaks through the isolation — and the person glimpses, for an instant, where they are. — Saturn transits. An external force that "breaks" protective constructs regardless of the Contract. A temporary window in which the person may become aware. — The approach of death. When the body begins to fail, the Contract loses its "grip" — and the person suddenly feels the full scale. But these are rare windows. In most cases — those who signed do not seek a way out. Not because they do not want to. But because they are not aware of what is inside. And there is one more category — those who know and deliberately do not want to leave. They understand perfectly well where they are. But either they have not fully grasped the consequences — "we'll figure it out at the Scales," "that will be later, and the benefit is now." Or their Ib has already so degenerated under the influence of destructive energies that they simply do not care about the outcome. Discernment has been erased. The prospect of Ammit — is an abstraction. Current power

and resources — are reality. At least, that is how it seems to them at this moment. CAN THE CONTRACT BE DISSOLVED? World esoteric practice knows many instances of dissolution attempts. And the pattern across all traditions is frighteningly identical. Christian tradition. Theophilus of Adana (6th century) — the first documented "Faustian" scenario. A cleric signed a contract with the devil for a bishop's position. He repented. For forty days he prayed to the Mother of God for help. According to legend — Mary personally retrieved the contract. Key point: it required the intervention of a force higher than the one with whom the Contract was concluded. The person himself could not dissolve it. Faust (Marlowe, 1592). Attempted dissolution. Failed. Was destroyed. In Goethe's version — saved "by grace," but at the cost of an entire life. Both versions say the same: by one's own strength — impossible. Haitian Vodou. Bokors who attempted to leave the practice describe: the lwa "do not release." The consequences of the rupture — madness, illness, death in the family. The tradition says directly: a contract with the Petro lwa can only be dissolved through a more powerful houngan. And not always successfully. Tibetan Buddhism. The concept of "samaya" — the sacred vow. If a practitioner has bound themselves to wrathful or dark dharmapalas and then violated the vow — the consequences are

described as destruction at all levels. The texts say: "Violation of samaya is worse than not taking the vow." Entry — voluntary. Exit — with losses. Kabbalah. Elisha ben Abuya (Acher — "the Other"). A sage who "went too far" on the Other Side (Sitra Achra). The Talmud (Chagigah 15a) says directly: he was told from Heaven — "all may return, except Acher." There exists a point of no return. Islamic tradition. Contracts with djinn. Dissolution requires ruqyah (ritual exorcism) and is described as extremely dangerous. The djinn with whom the contract was concluded, upon an attempt at dissolution, "collects the debt" — illness, madness, the death of close ones. African traditions (Yoruba, Fon). A contract for wealth or power often includes the condition: "when the time comes — you will give up someone from your family." When the person tries to refuse the "payment" — they lose everything gained plus their health. Dissolution is possible only through a high-level babalawo — and even then is not guaranteed. The common pattern across all traditions — five principles: First: dissolution requires a force higher than the one with whom the Contract was concluded. The person himself is incapable of dissolution — their Ib is too weakened, and the Ba is isolated. An external guide is needed, one who has access to force exceeding the force of the Contract. Second: everything received through the

Contract — is lost. Business, health, relationships, status — everything that came "through the channel" returns. The person is left with what was theirs before the Contract. Often — it is almost nothing. Third: "penalty clauses." Not simply the loss of benefits — but active punishment. Illnesses, madness, blows against those close to the person. The forces with whom the Contract was concluded "collect" for violation of the terms. Fourth: a point of no return exists. After a certain period or depth of involvement, dissolution becomes impossible. Or equivalent to physical death. Fifth: the physical body suffers first. Upon an attempt at dissolution, illnesses, pains, destruction begin. The body is the most vulnerable link, and the "pressure" passes through it. IN THE EGYPTIAN CONTEXT How does this map onto the system we are describing? A Contract with Isfet-forces is the voluntary transfer of Ib autonomy. The person gives away their discernment, their will, their capacity for independent choice — in exchange for a result. This is not a metaphor. It is a literal description of the mechanism. Dissolution — is an attempt to take back what has already been given. But during the Contract period the Ib has degraded. It has not functioned independently for years — sometimes decades. Like a muscle after years of atrophy: the cast was removed, but you still cannot walk. And even if the Contract is

formally "lifted" (through the intervention of a higher force, through a priest, through a crisis) — the Ib does not recover instantly. The person remains with atrophied discernment, with empty space where the "channel" used to be, and with the consequences of all decisions made during the Contract period.

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Therefore the priest of Anubis, if such a person does come (which means a window has opened, the Ba broke through), — does not work directly with the Contract. The priest works with what remains of the Ib. Evaluates: is there still a capacity for recovery? Is there a tendency toward constructive change? If yes — a long, difficult process begins. If no — the priest says this honestly. Because false hope is also Isfet.

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CHAPTER 5: THE ISFET ECOSYSTEM — HOW THE
FUNNEL WORKS

Now the question: how does an intelligent, educated person like Artem end up there at all? The answer is simple. Artem ended up there not because he is naive. He ended up there because he found himself at a point of pain — and at that point the system was already waiting. NEUROBIOLOGY OF CRISIS — WHY THIS IS NOT WEAKNESS Let us examine what is happening in Artem's head at the level of neurochemistry. Because understanding this removes shame — and shame interferes with recovery. When the Ib is shattered — when everything upon which a person has built their life falls apart — the brain enters survival mode. This is not a metaphor. The amygdala — the brain structure responsible for threat processing — activates. Cortisol floods the body. The prefrontal cortex — the region responsible for planning, critical thinking, evaluation of consequences — is suppressed. Literally: blood flow is redirected away from the "thinking" areas toward the "reacting" ones. This is an evolutionary mechanism. When a lion is running at you — it is not the time to analyze the situation. It is time to run or fight. The problem is that modern threats — a lawsuit, debts, divorce — are not resolved by running or fighting. But the brain does not know the difference. For the amygdala, "I am financially finished" and "I am physically finished" — are the same signal. Jung called this "regression into the archaic layers of

the psyche." When the rational picture collapses, the psyche seeks an archetype. The sorceress. The healer. The shaman. The one who knows and can help. This is not stupidity — it is a program that is a hundred thousand years old. It was written before the appearance of writing, before philosophy, before Google. And it activates automatically. Maslow described the same mechanism in different language. His pyramid of needs — from physiological (food, sleep) through safety and belonging to self-actualization. When safety is threatened, higher needs collapse. The person who was thinking about the meaning of life yesterday is thinking only about survival today. And in survival mode — magical thinking does not look absurd. It looks like one more strategy. "What if it works?" Every person is vulnerable. The question is not "if" — but "when." The right combination of blows in the right sequence will break any rationality. This is not cause for shame. This is cause for vigilance. Imagine a professor of neurosurgery who, after his wife's death and a cancer diagnosis, goes to a fortune-teller. Stupidity? No. A person in a state in which 200 million years of evolution activate the program "seek help, seek an answer, seek the one who knows." Rationality is the superstructure. The foundation — the archaic. And when the superstructure has collapsed, the foundation is exposed. In everyone. In the professor. In the businessman. In the

priest. In you. In me. The only protection — is to know this in advance. Like a swimmer who knows the currents: not because the current is weaker than him, but because he knows how not to swim against it. The forum is already waiting. THREE MECHANISMS OF THE FORUM The Isfet-system funnel works through three successive mechanisms. Each of them is a psychological technique. Each is documented in scientific literature. None is new.

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MECHANISM ONE: ETIOLOGICAL SHIFT

Artem goes to the forum. Writes a post: "Hello. My business is falling apart. My partner let me down. The lawsuit is dragging on. What should I do?" FIRST REPLY — 20 MINUTES LATER "Artem, have you been checked for a business hex? It really looks like it. Mine started the same way — the business was falling apart for no reason. Then it turned out — a competitor had it done." SECOND REPLY — AN HOUR LATER "I agree with the previous comment. Look at your lineage. Were there early deaths of men in the family? Bankruptcies? Sometimes this is a clan

scenario that passes down the male line." THIRD REPLY "Artem, you urgently need a diagnostic. I know a good specialist. She saw my situation in 5 minutes. Want me to send you her contact?" Notice what happened. Artem came in with a specific, rational question: the business is falling apart, what to do? In three comments — the frame shifted. Now the problem has a magical cause: a hex, a clan scenario, directed influence. And if the cause is magical — a magical solution is needed. A person who came with a financial question leaves convinced that something was directed at them. This is not an accident. This is a mechanism that in psychology is called cognitive reframing — the redefining of cause-and-effect connections. The same technique is used in therapy — but with the opposite goal. A therapist reframes destructive beliefs into constructive ones: "I am a failure" → "I am a person who made mistakes and can correct them." The forum reframes constructive beliefs into destructive ones: "My business suffers because of my decisions" → "A hex was placed on me." Robert Lifton, researcher of totalitarian systems, described this as the first stage of "thought reform" in the book "Thought Reform and the Psychology of Totalism." The first step: destroy the existing explanatory framework. The second step: offer a new one. Cults use this mechanism. Political regimes use this mechanism.

Isfet-forums use this mechanism. MECHANISM TWO: THE NOSOLOGY OF FEAR Now Artem is inside the new frame. And the frame begins to fill with content. On the forum a detailed classification of "conditions" is created, about which Artem had not previously heard. Each sounds sufficiently "scientific" to seem real: — "Business hex" — a directed influence blocking financial flows. — "Clan curse for seven generations" — a destruction program transmitted through the bloodline. — "Dead attachment" — the entity of a deceased person attached to the energy of the living. — "Loneliness hex" — a program that destroys all relationships. — "Intrusion" — a foreign entity influencing decisions. — "Removal backlash" — a worsening after an attempt to independently remove a "hex" (a convenient insurance: if it got worse — it means they tried to remove it and didn't finish). — "Protection breach" — a "hole" in one's energy through which force escapes. Michel Foucault in "The Birth of the Clinic" showed how medical classifications create illnesses that they then describe. While there is no category "hysteria" — there are simply people with incomprehensible symptoms. Once the category appears — patients appear who "fall into" it. Classification does not describe reality — it shapes perception. The same with the DSM — the Diagnostic and Statistical Manual of Mental Disorders. Not all categories in

the DSM reflect real disorders — some are consensus constructs. Homosexuality was a "disease" in the DSM until 1973. Then it ceased to be. Biology did not change — the classification changed. Esoteric forums do the same, but without any scientific rigor. They create categories. Describe "symptoms." And Artem begins looking for these symptoms in himself — and finds them. This is the classic "medical student syndrome." A student reads a pathology textbook and within a week is convinced they have leukemia, multiple sclerosis, and appendicitis simultaneously. Not because they are ill — but because the brain, equipped with categories, begins sorting sensations into those categories. Does your head hurt? Before — "I overworked." Now — "a protection breach." Insomnia? Before — "stress." Now — "an intrusion." Argued with the wife? Before — "we tired each other out." Now — "a loneliness hex." Everything fits. Everything matches. It hurts everywhere. MECHANISM THREE: PRIMING FOR THE EXECUTOR By the time of the meeting with the practitioner, Artem is already thinking in their categories. Literally translated into a foreign coordinate system before the first contact. This is a marketing funnel. The same structure used in selling any product: 122

Awareness — Artem learned that a "business hex" exists. The forum did this work. Interest — Artem began fitting the concept to himself. "What if it's true?" Desire — Artem found the symptoms. Now he wants a solution. Wants one — actively. Action — Artem writes to the practitioner. He came not as a skeptic, but as a person who already agrees with the diagnosis and is looking for treatment. When the practitioner says "you have a serious block" — Artem is already prepared to hear this. He is waiting for these words. He wants these words. Because these words mean: the problem is not in him. The problem is in the "block." And the block can be removed. For 50,000. Imagine this in IT terms: the practitioner receives a client with an already-installed "operating system" — a set of beliefs, categories, fears, expectations. All that remains for the practitioner is to launch their application on this OS. No installation needed — everything is already prepared. The forum did all the preparatory work. FOUR TYPES OF PRACTITIONERS — EXTENDED ANALYSIS It is important for the priest to understand: not everyone on these forums is the same. Discernment is necessary. Lumping everyone together is also an Ib mistake. TYPE A — PURE FRAUDSTER No esotericism whatsoever. Zero. A person who simply found a profitable niche. Tools: cold reading — the technique of creating the illusion of

knowledge through general statements and reading reactions. The Barnum effect — statements that seem personal but apply to everyone. Social engineering — behavioral management through psychological triggers.

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"I see a woman next to you who envies you" — a hit guaranteed for 99% of adults. Every person has at least one such woman. "Your father is a difficult man, you had conflicts with him" — the same. "You once made a decision you regret" — 100%. James Randi — a magician who devoted his life to exposing "psychics" — offered a million dollars to anyone who could demonstrate supernatural abilities under controlled conditions. In 50 years the prize was not claimed by anyone. Not one. This does not mean the subtle plane does not exist — it means that among those who publicly claim such abilities, there is an enormous percentage of fraudsters. The fraudster is not dangerous on the subtle plane — but on the financial one. They will take money, waste time, reinforce the false frame — and send Artem to the next "specialist" they "work in tandem with." TYPE B — SINCERELY

DELUDED Genuinely believes in their system. Performs rituals wholeheartedly. Sometimes — it works. But not because the ritual affects the subtle plane, but because the ritual affects the psyche of the client. Harvard placebo studies (Ted Kaptchuk, 2010–2020) showed something remarkable: placebos work even when the patient knows they are taking a placebo. Ritual is a powerful psychosomatic technique. Symbolic action genuinely changes neurochemistry. Lighting a candle, reciting a formula, the sensation of "something done" — all of this lowers cortisol, raises oxytocin, gives a sense of control. Artem leaves such a practitioner — and feels better. Genuinely better. Shamanic traditions work through the same mechanism. Mircea Eliade described how a shaman extracting a "stone of illness" from the body of a sick person genuinely heals — because the ritual gives the patient a psychological point of resolution. "The illness has been extracted. You can heal now." And the brain gives the command to heal. Type B is not evil. Not greedy (usually). Sometimes — genuinely helps, even without understanding exactly how. The problem is that they cannot distinguish cases where the ritual helps (psychosomatics), from cases where real work on the subtle plane is needed. And from cases where what is needed is not them, but a psychotherapist. Or a lawyer. Or a physician. TYPE C — ISFET-

PRACTITIONER WITH REAL POWER The most dangerous. Because the result is real. They genuinely work with the subtle plane and Isfet-forces. Genuinely moves entities. Genuinely creates influences. And the client sees a result — not psychosomatic, but concrete. The business grew. The lawsuit was won. The competitor backed down. Mechanics: the practitioner directs entities — stuck Mutus or low-level energetic forms — into the space of the task. The entity works. There is a short-term result.

The long-term price: the entity feeds from the client. Maintains the system — and consumes resources. Like a miner program: the computer works, everything seems normal, but the processor is loaded at 100%, the fan is noisy, electricity is being consumed, and cryptocurrency is dripping to someone else. Dion Fortune described this precisely in "Psychic Self-Defense": directed psychic influence works through the creation of a "thought-form" — an energetic construct that operates autonomously after being launched. The thought-form attaches to the target and creates background discomfort until it is dispersed by a conscious effort or exhausted. But Fortune — a Golden Dawn practitioner — knew the difference: between protection and attack, between help and exploitation. Type C does not know this difference. Or knows — and ignores it.

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Entity attachment is not a metaphor. It is a specific state in which a foreign energetic form integrates into the Ka-body of the client. The first months — a bonus. Then — depletion. Then — dependency. Then — Artem can no longer function without the practitioner. It should also be noted that often one lower entity is controlled by another — a larger one — and is connected to it. This is not a lone "intrusion," but a link in a chain. The small entity works on the client, but reports upward. Like an employee of a subsidiary, subordinate to the head office. Remove the small one — a replacement will come. Because the channel leads not to it, but to whoever stands behind it. Short-term result — long-term destruction. TYPE D — HEREDITARY PRACTITIONER "Grandmother's gift." A separate category, and not necessarily a malicious one. Here it is important to distinguish two mechanisms of transmission. First: transmission of Ka configuration. An energetic predisposition that passes through lineage — like eye color or musical hearing. Grandmother was sensitive, granddaughter — likewise. Grandmother saw dreams,

granddaughter — likewise. This is normal heredity at the Ka level. Each generation — a new person with similar instruments. Second: the Ba of a past practitioner in the descendant. Not the transmission of abilities — but the return of their owner. This is lineage incarnation, which is discussed in detail in Chapter 6. Type D often reproduces the grandmother's patterns without understanding their nature. Does "as grandmother taught." Recites incantations heard in childhood. Uses objects that remained from grandmother. Sometimes helps — through placebo, through psychosomatics, through partial contact with the subtle plane. But does not understand the mechanics. Cannot distinguish situations where they help from situations where they harm.

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EGYPTIAN MYSTERIES — 4

Iamblichus — a Neoplatonist of the 4th century CE, one of the last people to have access to the living Egyptian temple tradition — wrote: "They attract demons of a lower nature, capable of producing temporary phenomena, but having no connection with the true gods. The distinction: contact with true principles leaves the person more whole; contact with demons — emptied." This was

written 1,700 years ago. The marker has not changed.

DEPENDENCY MECHANICS — STEP-BY-STEP BREAKDOWN

Dependency on an Isfet-practitioner is identical to drug dependency. Literally. The same stages. The same neurochemistry. The same dynamics.

STAGE ONE: FIRST CONTACT — RELIEF

Real or placebo — it does not matter. The brain registers: it works. Dopamine release. "Found a solution!"

The anxiety drops. Cortisol decreases. Artem sleeps normally for the first time in months. Internal dialogue: "Maybe I was right to doubt. She really sees. Really helps."

STAGE TWO: RELAPSE

After several weeks the life dynamic worsens. Not because "the enemy intensified" — but because the one-time influence has dissipated, and the causes of the problem have gone nowhere. Or — if the practitioner genuinely connected an entity — because the entity has begun consuming resources. Interpretation: "not fully treated" or "repeated work is needed."

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STAGE THREE: REPEAT CONTACT — REINFORCEMENT

Relief again. The connection reinforces. The brain forms a stable association: discomfort → practitioner → relief. This is the same neural chain as in alcoholism: anxiety → drink → relaxation.

STAGE FOUR: "DON'T GO TO OTHERS" The practitioner says: "Don't consult others. They can interfere with my work." Sounds like care. In reality — isolation. The same technique is used by all destructive systems: from cults to abusive relationships. "Only I can help you. Others won't understand. Others will cause harm."

STAGE FIVE: ESCALATION "Serious action is needed. Your case is more serious than I thought." The cost rises: 50,000, 100,000, 300,000. "You have a clan curse for seven generations. Six months of work." Artem pays. Not because he is naive — but because he is already in the system. Exiting is scarier than staying.

STAGE SIX: ISOLATION Artem stops discussing his visits to the practitioner with friends and family. Not because he is ashamed — but because "they won't understand." The circle narrows. Only the practitioner remains. Only the forum. Only "those who understand."

STAGE SEVEN: IDENTIFICATION WITH THE SYSTEM

Artem begins giving advice on the forum himself. Recommends "his" practitioner. Defends the system from critics. He is no longer a client — he is part of the infrastructure. A node in the network. Attracts new clients. Receives "bonuses" for this — discounts on services, special treatment. ARTEM'S INTERNAL DIALOGUE AT EACH STAGE Stage 1: "Well, it won't hurt to try. What am I risking?" Stage 2: "Damn, it seems like there really is something there. Need to follow up." Stage 3: "She is the only one who really sees my situation." Stage 4: "Others are charlatans, she is genuine." Stage 5: "This is an investment. Health and business are more important than money." Stage 6: "People just don't understand. They haven't seen what I've seen." Stage 7: "I want to help others the way I was helped." This is rationalization. Each step looks logical. But the path as a whole leads to a trap. And incidentally — on those same dark magic forums, another mechanism is at work. The administration and powerful Isfet-practitioners actively push newcomers to start practicing themselves. "Try it yourself," "here is a simple ritual for beginners," "it's safe if you know what you're doing." Sounds like teaching. In practice, several problems are solved at once: First: the person independently opens a channel — for example, to demons or low-level entities. Thinks they are

controlling the process. In reality — they are becoming dependent on the channel. Second: entities take them in hand. Problems begin that were not there before. Strange states, intrusive thoughts, worsening health, conflicts. The newcomer either does not understand that these are the consequences of their own "practice," or understands — but how to remove them? They need to run again to the practitioners from the forum. Third: they have no choice but to turn again for help to the same Isfet-practitioners on the forums. A closed circle. First they were pushed to try — then they became dependent — then they are "helped" for money to solve a problem they created for themselves by following their advice. This is the ideal business model: you create a client from someone who simply came to read. For free. They hook themselves into dependency — and then come themselves to pay. The "Big Book" of Alcoholics Anonymous describes the same progression: denial → rationalization → isolation → loss of control → awareness (or rock bottom). The same structure. A different substance. One addiction.

HOW THE EXIT LOOKS Suppose Artem has realized. Or someone helped him realize. He has decided to leave. What awaits him? The first weeks — worsening. This is normal and predictable. If there was a genuine Ka-binding, the practitioner disconnects the "support." Everything that was held in place by redirected flows

begins to sag. The business that was running "with a crutch" sags without it. Well-being worsens — because the organism has grown accustomed to external sustenance and forgotten how to generate its own Sekhem. This resembles discontinuing antidepressants: the brain that was accustomed to receiving serotonin from outside does not immediately remember how to produce its own. But — it remembers. The organism is a living system. Living systems recover. This takes time — but not forever. Important: the worsening in the first weeks is not proof that "the practitioner was needed." It is proof that the dependency was real. Like withdrawal in a drug addict — not proof of the benefit of the drug, but proof of the depth of the binding. Pain during withdrawal is the price of freedom. Not a reason to return.

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Month one to three: the most difficult time. Artem has doubts: "Maybe I should return? It was better." This is the craving. Withdrawal. A normal part of the process. This is precisely where support is needed — either from a priest who understands the mechanics, or at least from a friend who won't let him return.

Month three to six: stabilization. One's own connections begin to restore. The intuition — the part that went silent under the pipe — begins to speak. At first quietly. Then — more confidently. Month six to twelve: recovery. Artem begins making decisions that are genuinely his own — and sees the result. Not as fast as the "magical" ones — but his. Stable. Without dependency. The role of the priest in this process — a bridge. Not a "new practitioner" (otherwise — the exchange of one dependency for another). But a guide who helps Artem restore his own tools. Like a trainer who gets someone back on their feet after injury: does not carry them in their arms, but teaches them to walk again. Research into post-cult recovery (Steven Hassan, "Combating Cult Mind Control") shows: full exit from a destructive system takes from 6 to 24 months. Not because the person is weak — but because the neural connections formed by dependency reconstruct slowly. A priest who understands this mechanics meets Artem differently. Not "you were deceived." But: you ended up in a system specifically designed for people in a state of pain. This is not your weakness. This is a skillfully constructed trap. Let us figure out what is genuinely real here, and what is not. Dion Fortune, "Psychic Self-Defense" (1930): "Most people who are convinced that they have had a spell directed against them are victims of their own imagination,

reinforced by the fears of others. But fear is a real force, and its effects are real, even when the cause is illusory." Fortune knew: fear is also Heka. It creates reality. The question is — whose.

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WHY THE FUNNEL WORKS INFALLIBLY

Let us imagine another example. Lena. She is 45. Her husband left. Her children are adults, living separately. Work — monotonous, office-based, without prospects. Lena is not in a crisis in the sense Artem was. She has no lawsuit. No debts. There is — emptiness. And the feeling that "life passed her by." And here — a digression. Regarding women (and increasingly — men). How many women are prepared to bring back a departed husband through a love spell — despite the consequences? How many women and men are prepared to take a step in their career, sacrificing their Ib for it? How many are prepared to trade eternal life for material benefits here and now? The answer: very many. Because "eternal life" is an abstraction, and the pain from a husband's departure, from an empty wallet, from a career dead end

— is concrete. Right now. And when you are in pain right now — you do not think about the Scales. You think: "Make it stop hurting." At any price. This is precisely what the entire funnel is built on. Lena is not looking for "court assistance." She is looking for meaning. And stumbles upon a "self-development school" that promises "awakening of feminine energy," "moving to a new level," "healing ancestral programs." This is a different door into the same funnel. A different forum. Different language. Different audience. Identical mechanics. Etiological shift: "Your emptiness is not your own. This is an ancestral program. Women of your lineage did not know how to be happy. The line needs to be healed." Lena nods: yes, grandmother was unhappy. Mother too. Everything fits. Nosology of fear: "Femininity block." "Victim program." "Ancestral seal of loneliness." Lena recognizes herself in each description. Priming: by the time of the meeting with the "master," Lena is already speaking his language. Already believes in the diagnosis. Already wants "healing."

The funnel is universal. It adapts to the audience. For Artem — "court assistance." For Lena — "awakening of femininity." For Viktor — "energy upgrade for business." For Marina — "developing the gift." The entrances are different. The exit — is one: dependency on the system. And here is the key question for the priest: how to distinguish a system that genuinely helps from a system that parasitizes? Answer: by the direction of movement. A Maat-system makes the person stronger and more independent with each step. An Isfet-system makes the person weaker and more dependent with each step. Checked simply: ask yourself — can I leave? Right now? Without consequences? If "yes, of course" — most likely, Maat. If "well, technically I can, but..." — listen to what comes after "but." There — is the truth.

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CHAPTER 6: ISFET-AKH — WHO CIRCUMVENTS THE SCALES

There is a question I have been asked several times. Usually in the evening, after a conversation about Maat and the Judgment. When all the "correct" topics have been covered and the person decides to ask what truly interests them. It sounds roughly like this:

"If a person is intelligent and understands this system — can they not circumvent the Scales?" Good question. Honest. And brave — because most teachers dodge it. Either "no, it is impossible" (which is untrue). Or "one cannot speak of this" (which is cowardice). Or "why do you need to know?" (which is arrogance). Let us talk about this honestly. Because the honest answer matters. Denial does not protect. Knowledge protects. Yes, they can. Such a person exists. In the Egyptian tradition there is a name for them — Isfet-Akh. WHO IS THE ISFET-AKH An ordinary person who does bad things is not an Isfet-Akh. Their Ib commits errors, the Ba is still relatively free, the inner conflict is alive. They can change. This is a normal person with problems. These — are the majority. The Isfet-Akh is one who has achieved a deep integration of Ib and Ba — but this integration is built around Isfet as a central principle. Not accidental evil — consciously chosen and systematically realized. A deep practitioner. Initiated. But in the reverse direction. Who are they historically?

In the Egyptian tradition — priests of Set who separated from Maat after the Hyksos invasion (17th–16th century BCE). When the Hyksos were expelled, the cult of Set underwent demonization. Some priests, instead of re-integrating into the Maat-system, went underground — and stopped distinguishing between Set-the-Neter (the principle of destruction within the framework of Maat) and Isfet (chaos beyond the bounds of Maat). The boundary was erased. What began as legitimate priesthood transformed into Isfet-practice. In the Tibetan tradition there are descriptions of "fallen practitioners" — people who achieved genuine realizations but used them for the ego. Milarepa — one of the greatest Tibetan saints — in his youth was a black magician. He killed 35 people through directed influence, including the family of his uncle. This was motivated revenge — the uncle had taken his mother's property. Milarepa later became aware, repented, found a teacher (Marpa), underwent years of trials, and became a saint. But the key point: he went through the Judgment. He did not circumvent it. The Isfet-Akh is the one who has no intention of repenting. Who considers their path correct. In the Gnostic tradition — the concept of the Archons. Beings that possess real power, but are cut off from the Pleroma (the fullness of the divine). They rule — but their rule lacks connection to the source. A precise metaphor for the Isfet-

Akh: the force is there, but the connection with Maat is lost. Isfet-Akh patterns are observable in history. I will not name living people. But certain characteristics repeat in the leaders of destructive cults, in certain political figures, in the founders of organizations built on exploitation. Common denominator: genuine charisma, genuine abilities, genuine results — and a complete absence of any internal standard. No Scales. And here is what must be honestly acknowledged: this works. On a certain time horizon, for certain values. The short-term effectiveness of Isfet is real. Otherwise it would not be a temptation.

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WHAT HAPPENS TO THE BA — A DETAILED CHRONOLOGY

The Ba of the Isfet-Akh knows the truth — always. The Ba passed through the Duat, saw the Hall of Two Truths, carries the memory of incarnations. It cannot not know what Maat is. Therefore the choice was made with knowledge — and this weighs down the Ib most heavily. Here is how this unfolds over time. A

scenario for illustration. Year one. Expansion. The Ba senses access to hidden spaces. Zones of the Duat that were previously closed open up. The sensation of power that was not there before. Abilities that seemed impossible become functional. This is real. This is not an illusion. It is like doping: muscles genuinely grow. Records are genuinely broken. The price will come later. Compare: recall our Viktor from Chapter 3. The same one who "joked" about his dark practices. Imagine he is not just an executor — but a person who consciously chose the Isfet path. When Viktor began practicing Isfet-methods, the first effect was the euphoria of expansion. "I see more! I can do more! I have access to what others cannot access!" This is not self-deception. The access genuinely expands. In Isfet-spaces there is knowledge, there is force, there are instruments. The question is: what is taken in return for this access. And here another mechanism is at work. Dark — means secret. When the world begins to open up to a person from "the other side," they begin to feel like a bearer of sacred knowledge. Connected to something that makes them unique. Special. Not like everyone else. The person foresees for themselves an astonishing and happy fate. "Now I'll show everyone who was right and who was wrong. What makes me worse than anyone?" And the primary motivations become grievance, revenge, the desire to prove their

"worth" — all those sides that the Maat-path would require working through. And the positive motivations recede to the background — because in the person's view, nothing in life worked with those. "I tried to be good — it didn't help. Now I'll try differently." This is the trap: a person receives real force — but the motivation with which they use it is destructive. And that is precisely what the Isfet-space needs. Not the force in itself — but the direction in which it is applied. Grievance, revenge, proving oneself — ideal fuel for Isfet. The person thinks they are using the force. But the force is using them. Year three. Narrowing of the emotional spectrum. Viktor begins to notice — if he is still capable of noticing — that certain emotions have become inaccessible to him. Not "I don't want to feel" — but "I cannot feel." Tenderness. Vulnerability. Gratitude without calculation. Admiration for something simply because it is beautiful — without the desire to possess it. These states leave. Not sharply — like a light that is slowly dimmed. You do not notice it has gotten darker until someone switches on a bright light nearby. The Ba specializes. Like a muscle trained for only one movement: everything that is not used atrophies. The spaces of Isis (maternal love, unconditional acceptance), Hathor (joy, beauty, sensuality), Ra (clarity, justice, truth) — close off. Not because they are blocked from outside —

but because the Ba no longer knows the way there. The path has become overgrown. The muscle atrophied. Probably, by this time depression and anxiety are already running as background. Over time they become so habitual that the person barely notices them. Like the sound of the air conditioner in the office — after a week you stop hearing it. But it is there. And it consumes resources. Constant low-level stress that is not recognized as stress — just "this is how I live." Year five. Transactionality. Love as a concept becomes purely transactional. "I give you X — you give me Y." Disinterestedness disappears — not as a decision, but as a capacity. Viktor does not understand why people do things for nothing. Not out of tactical cunning — but from a literal inability to understand motivation that is not tied to a result. People around Viktor begin to feel this. Not consciously — but at the level of instinct. Near him — it is cold. Not "an evil person" — but emptiness. Something important is absent. Like a conversation with a very good neural network: everything is correct, but something is missing. Something alive. Year ten. Crystallization. Crowley — a man who understood such people very well — described the end result in "The Vision and the Voice" (Liber 418), in the chapter on the Abyss and Choronzon: "They attain a kind of immortality. But this is the immortality of a crystal — not a living being. They become

ever more complex, ever more fixed, until they cease to be consciousness and become a very complex reflex." Crowley was describing "Black Brothers" — adepts who refused to cross the Abyss (the transition from individual consciousness to the universal). Instead of dissolving the ego in the universal — they reinforced the ego and attempted to carry it through the Abyss intact. Result: crystallization. Infinite complexification without development. Like cancer: cells divide, but do not differentiate. Growth without meaning. This is precisely why deep Isfet-practitioners are often extremely paranoid. This is the Ba signaling from below. It knows the truth. The Ib does not hear it. The dissonance transforms into background anxiety, aggression, the sensation of constant threat from all sides. By this point Viktor is surrounded by "protections," "security systems," "loyal people" — but there is no peace. Because peace is a Maat-state. And Maat is no longer accessible to him.

How exactly does the Isfet-practitioner circumvent the Scales? Not accidentally — through specific technologies. There are five. All five are parasitic: each requires an external energy source, because the Isfet-practitioner does not create Heka — they redirect or capture another's.

TECHNOLOGY ONE: DIRECT REINCARNATION PAST THE JUDGMENT

At death, the Ba is redirected into a new vessel by the force of accumulated Sekhem — bypassing the Duat. This requires a colossal energetic reserve, accumulated during life. In the Tibetan tradition there is a legitimate analogue — the tulku system. The Dalai Lama is a tulku: the conscious reincarnation of a bodhisattva for the continuation of service. The process of recognizing a tulku includes: the dying teacher seeing the place of birth, the child recognizing the teacher's objects, independent confirmation by several lamas, verification through the oracle. The system is imperfect — but it passes through verification. Through Judgment — in Tibetan terms. The dark tulku — is the opposite. Reincarnation not for service, but for the continuation of power. Signs: after a certain event, the child sharply "changes." Begins talking about a past they could not have known. Demonstrates skills without training. But — the key distinction from the light tulku — the skills are specific: manipulation, reading people, instantaneous identification of others' vulnerabilities. In the

Hindu tradition, legitimate rebirth still passes through "prarabdha karma" — that portion of karma designated for a specific incarnation. Even an avatar (divine incarnation) carries part of the karmic baggage. The dark version attempts to circumvent this system — to take a body without karmic "customs inspection."

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In the Egyptian tradition, the ceremony of "Opening of the Mouth" was specifically developed to ensure the correct transition of the Ba. The ritual was performed over the mummy so that the Ba could move freely between worlds — but through the Judgment, not around it. The dark version of the ritual — if it existed at all — would skip precisely this stage: transfer without judgment. Hack without authorization. A nuance: sometimes the practitioner does not move immediately. They linger in border zones, waiting for the right birth within the lineage. This intersects with the next technology. What does this look like to those around? Imagine: Kostya — a four-year-old boy. A normal child. Plays, laughs, sulks. Then — high fever. Three days. Doctors find no cause. On the fourth day the fever breaks. Kostya "recovers." But the mother

notices: he is different. Not "matured after illness" — but different. The gaze — heavier. Toys — not interesting. But certain picture books are interesting — specific ones he had not previously noticed. He draws strange symbols. Says phrases he could not have heard. Knows the names of people he has never met. This is not fiction. Such cases are documented in world sources: Ian Stevenson (University of Virginia) documented more than 2,500 cases of children who, after illness or trauma, began demonstrating knowledge, skills, and memories inconsistent with their age and experience. His successor Jim Tucker described hundreds more. Children who after a health crisis "became different": different interests, a different gaze, different knowledge. In the Tibetan tradition, a distinction is made between light and dark tulku. The light one is born under a vow of compassion. The dark one — through hunger for continued power. Monasteries specifically test child-candidates, offering objects of the deceased lama: does the child "recognize" them? The method is the same: fixation of another's knowledge in a new body.

Among the Druze (Lebanon, Syria) — one of the few communities that systematically documents cases of "return." Children name names from a "past life," recognize places and people. The community takes this seriously. In China — the concept of "huan hun" (returning soul). A person (often a child) dies or falls into a coma, and after — is different. Different personality, different knowledge, different character. The tradition says directly: a different soul entered the body. In European folklore — "changelings." A child "returns" after illness, but is different: heavier, older, with an alien gaze. The symptom description — identical to what we are examining. The pattern across all cultures is one: severe illness or coma = moment of vulnerability. After the "return" — a different person. The mother notices first (the Ka-connection). Those around rationalize: "matured after illness." The mother takes them to a psychologist. The psychologist: "Children often change after illness, this is normal." Formally — correct. In substance — does not see what occurred. Because they do not know what to look for. There is no signature in the database. TECHNOLOGY TWO: BODY CAPTURE (DYBBUK) The Ba does not go into the Duat — it enters the body of a living person with weakened will. In the Kabbalistic tradition this is called "dybbuk" (from Hebrew

"dibbuk" — cleaving). Rabbi Isaac Luria (the Ari, 16th century) described two types of posthumous soul movement: gilgul (reincarnation — the normal cycle) and ibbur/dybbuk (attachment to the living — an anomaly). Ibbur — the positive form: the soul of a righteous person temporarily attaches to a living person for a specific task, with the consent of both sides. Dybbuk — the negative form: a soul that cannot or does not want to leave, captures the body of the living. 141

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For capture two conditions are needed: strong incompleteness in the deceased and weakened will in the living. Grief, dependency, exhaustion, severe illness — everything that creates a "hole" in the Ka-body through which one can enter. That is precisely why the tradition warns: one must grieve, but without destroying oneself. Grief that destroys the Ka-body creates vulnerability. Signs: sharp personality change after a difficult period. "Foreign" memories — specific, with details the person could not have known. Voices with a specific identity — not the "voices" of schizophrenia (which are usually impersonal or multiple), but one voice with character, history, intentions. Different handwriting. Different food

preferences. Different laughter. Important: dybbuk and Dissociative Identity Disorder (DID, old name — multiple personality disorder) have outwardly similar manifestations. The priest does not diagnose — they discern. With DID — alternative personalities usually form in childhood as a defense against trauma, they "grow" from the person themselves. With a dybbuk — the presence is external, it has its own biography, its own unfinished affairs, its own aims somewhere. Jewish exorcism tradition includes the ritual of expelling a dybbuk through the big toe — the place considered the "exit" from the body. The ritual is conducted by a rabbi in the presence of a minyan (ten men). The Egyptian tradition uses a different method: naming the Ba by name. "I know you. You are [name]. Your place is in the Duat. Go to the Judgment." Naming is Heka. The named entity loses the power of anonymity. S. An-sky — a Jewish writer of the early 20th century — wrote the play "The Dybbuk" (1914), which became a cultural phenomenon. The play describes the possession of a young woman by the spirit of a deceased yeshiva student. An-sky was an ethnographer who collected folklore — much in the play is based on real accounts. The plot is precise in mechanics: the deceased is possessed by incompleteness (love), the living — is vulnerable (grief), the capture occurs in a moment of weakness.

TECHNOLOGY THREE: LINEAGE INCARNATION

The Ba flows through a prepared channel of the bloodline into a descendant. A "family curse" is not a punishment. It is infrastructure. A pipe through which Ba flows. This technology occurs more often than the others and is the most difficult to recognize. In a normal death: the body dies — the Ba fully separates — enters the Duat — the Scales. The key word: fully. When the Ba is entirely in the Duat — there is nowhere to go but forward. Ahead is only the Judgment. In lineage incarnation: the body dies — the Ba begins to separate — but part of it is already anchored in a descendant — the Ba does not enter the Duat fully — flows through the channel. The Scales are not passed. The hermit crab principle: it moves from one shell to another, never remaining fully naked. There is no moment of complete exposure. The Scales operate only on a fully separated Ba. How is the "landing strip" created? During life. Through specific rituals that form a channel in the bloodline. The practitioner selects a descendant (or a branch of

the lineage), establishes a Ka-connection, maintains the channel over the course of years. Sometimes — decades. That is precisely why certain families from generation to generation "produce" practitioners with the same set of abilities. Not because talent is transmitted — but because the owner of the talent returns. But here a question arises that is rarely asked: what happens to the child's own Ba? The shell was occupied. The hermit crab moved in. And the mollusk that lived there? Two variants. First: the Ba of the child is suppressed, but present. Exists as a "second voice," as the sensation of "this is not me," as a chronic feeling of living another's life. The child (and later the adult) lives with a constant dissonance — something is not mine, but I cannot separate it. The second variant — worse: the Ba of the child is displaced. Sent into the Duat instead of the practitioner's Ba. Someone passed the Judgment — but not the one who was supposed to.

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For comparison: in the Chinese tradition, ancestor veneration is one of the central practices. But it works in a fundamentally different way. Ancestors are invited as guests, as advisers, as

patrons. They do not move in. Do not substitute. Do not suppress the descendant's own soul. An ancestor altar is a place of connection, not of capture. This is the Maat-alternative to lineage incarnation: legitimate connection with ancestors without Bahijacking. EXPANDED SCENARIO — MARINA Imagine: Marina, 28 years old. Grandmother — a village "healer," died when Marina was 14. From the age of 14 — Marina "sees." Dreams come true. Her hands are "hot" — she places them on a sore spot, and it feels better. She knows things she should not know. Family: "You have grandmother's gift." Two scenarios. The Maat scenario: Marina is a separate soul. Transmitted through the lineage is a Ka configuration — energetic sensitivity. Like musical hearing: grandmother was a pianist, granddaughter also hears music. But plays her own compositions. Marina, over the years, develops her own practice. She respects her grandmother's experience, but does it her own way. Sometimes — disputes the "heritage." Sometimes — rejects certain of her grandmother's methods, because she senses: "this doesn't suit me." Her friends see: Marina is Marina. With her own interests, her own mistakes, her own character. The abilities are part of her, but not all of her. Markers of the Maat scenario: — Marina disputes her grandmother's method. Has her

own opinion. — Her interests are varied. Not only the "gift." — Friends know her as a complete person with different facets. — She can say "no" — both to a client and to the "gift." 144

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— Development goes from simple to complex — like learning. The Isfet scenario: grandmother and Marina are the same Ba. Grandmother did not die in the full sense. She flowed over. The "abilities" were not transmitted — their owner returned. Markers of the Isfet scenario (five): First: "remembering" without training. The hands perform a ritual no one taught. Not an intuitive feeling — but specific actions. Specific gestures. Specific words. A specific sequence. As if the body remembers what the brain was never taught. Example: Marina at 16 takes a candle, salt, and water — and performs a cleansing ritual that precisely replicates what her grandmother did. No one showed her. She "simply knows." Second: the pull "back," not "forward." Lena does not study different traditions. She is drawn to the specific one — the one her grandmother worked in. Tries yoga — "not for me." Tries Buddhist meditation — "not right." Encounters a specific Slavic system — and "that's it." A return. Not a discovery — a return. Third:

characterological identity. Marina's mother says: "My God, she is exactly like grandmother." Not "resembles." Identical. The same phrases. The same laugh. The same way of getting angry — silently, lips pressed together, turning to face the window. The same habit of drinking tea only from one cup. Small things — but small things impossible to consciously copy. Fourth: scenario repetition. Marina's grandmother divorced at 25. Marina's mother — divorced at 26. Marina parts from her partner at 24. All three — due to "incompatibility" with normal men. All three — after the separation "found the gift." One story. Three bodies. Fifth: selectivity. Grandmother had four children. Eight grandchildren. The "gift" — only in Marina. The one born three months after grandmother's stroke (the moment the flowing-over began). The one with whom grandmother spent the most time. The one grandmother "loved most of all." Love, or the preparation of a channel?

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THREE TECHNICAL PROBLEMS — WHY THIS DOES NOT

WORK LONG-TERM

Now about why the Isfet-Akh strategy, for all its apparent effectiveness, is doomed to systemic failure. **PROBLEM ONE: COPYING WITH DEGRADATION** This is not reincarnation — it is copying. And copying without the original loses quality. The Ba is not purified between incarnations — it accumulates. The same personality, the same fixations — plus the weight of all previous cycles. Without the Judgment there is no "reset." No clearing of the counter. No liberation from what has been accumulated. Biological parallel: telomeres. With each cell division, the terminal segments of the chromosomes (telomeres) shorten. After a certain number of divisions — the cell stops dividing. This is the Hayflick limit. Nature built in a restriction: one cannot copy indefinitely. Each copy is slightly worse than the original. Information theory: signal degradation during copying. Make a photocopy. Then — a photocopy of the photocopy. Then — a photocopy of the photocopy of the photocopy. By the fifth generation the text is illegible. Information is lost. Structure is blurred. The same with the Ba of the Isfet-Akh. The first incarnation without the Judgment — almost without loss. The second — noticeable fixation: certain patterns harden. The third — loss of flexibility: the Ba can no longer respond to new situations, only repeats old algorithms. The

fourth — significant degradation: the emotional spectrum has narrowed to a few basic reactions. The fifth — crystallization: the Ba exists, has force, but ceases to be consciousness. Becomes "a very complex reflex," as Crowley wrote. In the Tibetan tradition this state is preta — the hungry ghost. Exists. Has force. But in a state of mounting unsatisfied hunger: each cycle without Judgment adds hunger, does not remove it. The preta can experience: power, another's fear, manipulation, acquisition. That is all. The spaces of intimacy, peace, love — are closed. Forever. Because they did not close from outside — but from inside. 150

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IT analogy: a file system in which all links lead to one directory. There is a disk, there are folders, there are files — but all shortcuts point to the same directory. Wherever you go — you end up in the same place. Formally — the system functions. In reality — you are locked in one corner. And with each copying cycle this corner narrows. The fifth incarnation without Judgment is a being that remembers everything, can do much, but understands little. Function without meaning. Complexity without depth. A reflex disguised as consciousness. Ultimately such a being can no longer

reincarnate — it is consumed by Ammit. PROBLEM TWO: THE DEBT COMPOUNDS The Isfet-Akh does not avoid the Judgment. They postpone it. And the debt — grows. Financial parallel: compound interest. Imagine you owe a bank 100,000 rubles. You do not pay. After a year — 120,000. After two — 144,000. After five — 249,000. After ten — 619,000. After twenty — 3,834,000. Exponential growth. Each year of non-payment increases the sum not by a fixed amount, but by a percentage of the current sum. This is not arithmetic — it is geometric progression. The Isfet-Akh takes a "credit" — a life without Judgment. Each incarnation without Judgment — new actions, new weight on the Ib, new obligations. And all of this on top of the unpaid debts of previous cycles. This is structurally identical to "taking loans to avoid declaring bankruptcy." You can do this for years. Decades. Centuries. But each cycle increases the final sum. Dante described this mechanics in the "Divine Comedy" — perhaps without realizing how precise the metaphor is. The circles of hell deepen. Each subsequent one is heavier. Not because punishment is arbitrarily intensified — but because deeper sins are the result of earlier, unrepented ones. The early choice created the conditions for the next. That one — for the next. Compounding. Maat does not punish. Maat is a riverbed. The river flows. The longer you resist the current — the more powerful

the blow when the water breaks through the dam. This is not the anger of the river. This is physics. **PROBLEM THREE: THE MECHANISM CAN BE NAMED** All five technologies are vulnerable to one action: naming. The Heka of naming is one of the most ancient Egyptian practices. Execration texts — ritual inscriptions of enemies' names on clay vessels, which were then smashed. Hundreds of such fragments have been found. The practice was used by pharaohs to protect Egypt: the names of enemies — Nubian chiefs, Libyan leaders, internal conspirators — were written on pots or figurines, which were then ritually destroyed. The name is an identifier. To know the name means to have access. The principle is the same: the act of naming is an act of gaining power. In the Book of the Dead — 42 assessor-gods, each of whom the deceased must name. "I know you. I know your name." Naming is not a formality. It is proof of knowledge. The one who knows the name — has recognized. The one who has recognized — is not vulnerable. In computing systems — the same logic. An antivirus does not physically destroy a virus. It identifies it — by signature, by behavior, by name. The identified virus is quarantined. Its code has not disappeared — but it is neutralized. Because it was named.

The sem-priest who knows the six technologies by name and can describe each one — is part of the immune system. Not a "fighter against darkness" — but a diagnostician. Like a physician who knows the names of diseases: knowledge alone does not cure, but without knowledge — treatment is impossible. The Heka of naming activates the Scales for a specific case. That is precisely why in this book the technologies are named. That is precisely why each is described. Not to teach them — but to provide an instrument of recognition. What is named — is visible. What is visible — is vulnerable. What is vulnerable — can be stopped. The Isfet-Akh can do much. But there are three things they cannot do: stop the degradation without the Judgment, write off the debt without payment, become invisible to the one who knows their name. Three limitations. Three walls. Three reasons why this strategy — for all its impressive tactical power — loses strategically. WHY THIS IS IMPORTANT TO KNOW You may ask: why do I need this? I am not going to become an Isfet-Akh. I am not going to circumvent the Scales. Why do I need to know the mechanics of what I will not be doing? Answer: because they —

will. Isfet-Akh exist. They operate. They build systems. They recruit. They exploit. And if you do not know how they work — you are transparent and visible to them as if on a plate, while they are for you a dark moonless night. The immune system does not work if it does not know the pathogens. An antivirus is useless without a signature database. A priest who does not know the Isfet mechanics — is like a physician who has not studied diseases. They can be kind, caring, sincere — and absolutely helpless. Knowledge of the dark does not make you dark. Knowledge of the dark makes you protected. This is a fundamental difference that not everyone understands. In the sixth chapter of this book six technologies were named. Six names. Six descriptions. Each name is an antibody. Each description is a signature in the immune system database. Now you know what to look for. Now you can recognize. And what is recognized — is no longer dangerous. Not because it disappeared. But because you see. Like Anubis. With a torch. Through the darkness. In the twelfth hour of the Amduat, Ra passes through the body of Apophis — and emerges as Khepri, the scarab of dawn. Not because Apophis is defeated. Because Ra knows the way. Sees in the dark. Does not fear — but understands.

Discernment is the torch. This chapter is part of the torch. Read. Remember. Name. And go. Because Maat is not morality. It is physics.

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CHAPTER 7: THE LEFT HAND — THE PATH SPOKEN OF IN
HALF-WHISPERS

Let us imagine Dmitry. Dmitry is forty-two. He is not a beginner. He is a serious, thoughtful man who has been practicing for ten years. He has read everything — from the Pyramid Texts to Castaneda, from the Upanishads to Jung. He has passed through several initiatory schools. He understands Maat not as an abstraction, but as a working principle. He has seen results. He knows the Scales are real. But Dmitry is tired. Not of the practice — of the pace. Ten years of work, and the movement is like a glacier. A millimeter a year. He sees his own patterns, knows his stones on the Ib — and they are still there. The purification is happening, but so slowly that sometimes it seems: I will die before I get there. And then at one esoteric seminar Dmitry meets a man. Let us call him Teacher K. Charismatic. Well-read. Says things that send a current down Dmitry's spine — because these are the very

questions he has been asking himself but never dared to voice. Teacher K. says: "All paths lead to one. There is no correct and incorrect — there is only understanding. Maat is one language of description. But there is another. More direct. More honest. One that does not hide behind morality." Dmitry feels relief. Finally someone is not moralizing. Finally someone is speaking plainly. Familiar situation? If you have been in practice for a long time — almost certainly. And here begins a conversation that in public esotericism is usually either circumvented or wrapped in so many caveats that the meaning drowns in warnings.

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I will neither circumvent nor wrap it. I will tell it as it is. And you — are adults. Decide for yourselves. There exists what in the Indian tradition is called "Vama-Marg" — the Path of the Left Hand. In the Egyptian tradition there is no direct name for it, but there is a precise analogue: practices that work with the Isfet-principle intentionally. Not accidentally, not through error — but as the primary instrument. This is not "evil" in a moral sense. This is conscious work with the principle of chaos, consumption, violation

of Maat — for the sake of certain goals. Left Hand practitioners exist. They work. They get results. Real, measurable, sometimes impressive. But they carry a price that is not always announced. And this price is worth knowing — if only so that the choice is conscious rather than romantic. TWO PATHS In all — literally all — esoteric traditions of the world there is a fundamental division. Two directions of movement. Two vectors of practice. They are named differently, but the structure is one. The Right Hand Path: service to a higher order. Purification. Subordination of the personal ego to the objective law. In Egyptian terms — "I serve the Neteru. I align my Ib with the Feather of Maat. I am not the center — I am a part." The Right Hand practitioner strives to become a transparent conduit. Like clean glass through which light passes without distortion. The Left Hand Path: self-deification. Transgression. Expansion through violation. "I am God. Not servant, not conduit — the source. My will is law." The Left Hand practitioner strives to become the very source of light. Not glass, but the lamp. Sounds beautiful? Of course. That is half the problem. Let us go through the traditions — not briefly, but in detail.

Because the devil, as always, is in the details. And in those details you can see what is not visible in the general formulations.

HINDUISM: DAKSHINACHARA AND VAMACHARA In Hinduism the division is most explicitly formalized. Dakshinachara — the right hand path — is the classical path of bhakti (devotion), karma yoga (action), jnana yoga (knowledge). Temple worship. Observance of dharma. Purity of body and mind. All that you would imagine when thinking of Indian spirituality. Vamachara — the left hand path — is something different. And here precision is needed, because Vamachara is not simply "tantra for beginners," as it is sometimes presented in the West. The Kaula tradition — one of the branches of Vamachara — works with the so-called "five M's" (Panchamakara): madya (wine), mamsa (meat), matsya (fish), mudra (parched grain or gestures), maithuna (ritual coitus). Each of these elements is taboo in orthodox Hinduism. Each — a violation of purity. But the Kaula practitioner violates taboos not for pleasure. In theory. The idea is that conscious presence in the moment of violation destroys the power of the prohibition over consciousness. You drink wine — but do not get drunk; you observe the process of intoxication from within, remaining a

witness. You engage in ritual contact — but do not lose yourself in passion; you use it as fuel for awareness. In theory. And now — the Aghori. If Kaula is elegant transgression within a closed circle of initiates, then Aghori is transgression taken to its limit. Aghori sadhus live on cremation grounds — shmashanas. They eat from human skulls. They cover themselves in the ash of the dead. They meditate sitting on corpses. Some — by accounts — consume human flesh. Why? Their logic is impeccable from the standpoint of Advaita Vedanta: if Brahman is all, if God is in every particle of existence, then there is nothing impure. Impurity is illusion. The one who genuinely sees God everywhere sees Him in the corpse too, and in filth, and in what makes an ordinary person recoil in horror. Philosophically — coherent. Unassailable. The only question: what happens to the practitioner? Imagine our programmer Artem. Artem decided that to become the best cybersecurity specialist, he needed to write viruses himself. The logic: to defend systems, you must understand attacks from within. Sounds reasonable. But after three years Artem makes his living writing viruses on commission and has long forgotten that he was going to protect someone. The instrument became the goal. The means consumed the meaning. Something similar happens with the Aghori — not with all, but often. Those who began with the idea of

"I see God in impurity" end up simply living in impurity. The philosophical justification remains. The practice has degraded. But — and this is important — some Aghori masters genuinely achieve a state in which duality is dissolved. They exist beyond pure and impure. They are described as people radiating a strange peace — a peace you would not expect from a person sitting on bones. This is real. The question is — what percentage? The Indian tradition is honest about this: the teacher of Vamachara must already be realized. The student walks this path only under the guidance of one who has already traversed it. Without a teacher — catastrophe is almost guaranteed. Remember this moment — we will return to it.

KABBALAH: THE TREE OF LIFE AND THE QLIPHOTH

In the Jewish mystical tradition the division is arranged differently — not as two paths, but as two sides of one Tree. The Tree of Life (Etz Chaim) — ten Sephiroth, ten emanations of God, from Kether (Crown) to Malkuth (Kingdom). This is the structure of the universe, the map of divine light. Each Sephira — an aspect of God revealing itself to the world. And behind the Tree of Life — its underside. The Qliphoth (Klipot), literally "shells" or "husks." Ten anti-Sephiroth. Ten forms of darkness, mirroring the ten forms of light. How does this work? Isaac Luria — the great Kabbalist of the 16th century, known as the Ari — described the process he called

Shevirat HaKelim, the Shattering of the Vessels. According to Luria, at the moment of creation God poured His light into ten vessel-Sephiroth. But the vessels could not hold it — seven of the lower ones shattered. The divine sparks (nitzotzot) scattered and became enclosed in shells of darkness — in the Qliphoth. What does the Right Hand practitioner do? They extract sparks from the shells. Tikkun Olam — repair of the world. Every good deed, every prayer, every act of awareness liberates a spark and returns it to its place in the Tree. The shell remains empty and crumbles. What does the Left Hand practitioner do? They immerse themselves in the Qliphoth. Not extracting sparks, but merging with the shells. Using their energy. Becoming part of the underside. Here dwell names that make a Kabbalist shudder: Lilith — Queen of the Night, the inverse of Malkuth. Samael — Poison of God, the shadow of Tiphareth. Choronzon — Demon of the Abyss, guardian of the crossing through Daath (the unmanifest Sephira between the upper triad and the rest of the Tree). Each of these principles is not a "fictional demon." It is a real structure describing specific states of consciousness. Lilith — the state in which the material world becomes the only reality, and all that is spiritual a fantasy. Samael — the state in which beauty and harmony are replaced by an illusion of beauty and harmony. Choronzon — the state of absolute

dispersal: "I am all!" means "I am nothing." The Zohar — the main text of Kabbalah — describes the Sitra Achra (the Other Side) with uncanny precision. This is not simply "evil." It is a parallel system that mirrors the holy side.

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It has its own hierarchy, its own logic, its own appeal. And — attention — its own presentation. The Sitra Achra does not come to a person with horns and hooves. It comes with an offer that is hard to refuse: "I will give you the knowledge they are hiding from you." Sounds familiar? This is the same Teacher K. who told Dmitry: "There is a more direct, more honest path." Here it is worth mentioning Nathan of Gaza — a less-known but instructive figure. Nathan was the chief theologian of Sabbatai Zevi, the man who declared himself the Messiah in the 17th century. Nathan developed an entire theology of "holy sin": the Messiah must descend into the Qliphoth to save the last sparks. Therefore the Messiah's sin is not sin, but mission. Violation of the law is its highest fulfillment. Tens of thousands of Jews believed him. Entire communities converted to Islam following Sabbatai Zevi, when the

sultan offered him a choice: conversion or death. Nathan explained even this: conversion is part of the plan. The descent continues. What was the end? Complete collapse. The disillusionment of a whole generation. A spiritual catastrophe from which Jewish mysticism was recovering for centuries. The lesson? The theology of "holy sin" is the most seductive and most dangerous of the Left Hand constructions. Because it declares violation to be fulfillment. And this cannot be verified from within the system. EGYPT: THE PATH OF OSIRIS-HORUS AND THE PATH OF SET In the Egyptian tradition the situation is more complex than in the Indian or Kabbalistic one. Because in Egypt there was no clear division into "right" and "left" paths. There was a division into Maat and Isfet. And Set — the Neter who is associated with the Left Hand in modern occultism — in the original Egyptian system was something entirely different. But let us proceed in order.

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Set in Egyptian theology is one of the most ancient figures in the pantheon. His veneration is attested from the pre-dynastic period. The Stele of 400 Years, found at Tanis, shows: the cult of

Set was celebrating 400 years of uninterrupted existence already under Ramesses II. Four hundred years! Set was the god of storms, the desert, foreign lands, force, masculine power. His animal — a subject of debate to this day (the so-called "Set animal" corresponds to no known creature). His color — red. His region — Upper Egypt. In the myth of Osiris, Set kills his brother. This is a fact of mythology. But the killing of Osiris is not "evil" in a human sense. It is a cosmic act, without which Osiris would not have become King of the Duat. Without the death of Osiris there is no resurrection of Osiris. Without the resurrection of Osiris there is no Judgment. Without the Judgment there is no Maat for the dead. Set is a necessary element of the system. And — the key point — Set stands at the prow of the Barque of Ra. Every night, when Ra passes through the Duat, Apophis — the serpent of non-being — attacks the barque. And who repels the attack? Not Horus. Not Osiris. Set. He stands at the prow with a spear and pierces Apophis. Without Set — there is no next dawn. This is described in the Amduat with absolute clarity. Now — what happened to the cult of Set. Everything changed after the Hyksos invasion (around 1650 BCE). The Hyksos — Asian conquerors — identified Set with their own chief deity. Set came to be associated with foreigners, invaders, enemies of Egypt. After the expulsion of the Hyksos

(around 1550 BCE), attitudes toward Set began to shift: from Neter to demon. But — and this is important — not immediately and not completely. During the 19th Dynasty (around 1295–1186 BCE), pharaohs bore the name of Set: Seti I, Seti II. Literally — "Belonging to Set." Rulers of a great empire were not embarrassed by this name. Not because they were on "the dark side" — but because Set was a legitimate Neter, the principle of force within the framework of Maat. The demonization of Set was completed only in the Late Period (664–332 BCE), when his name was erased from temples and his images destroyed. What happened? Set did not change — the context changed. When force (Set) was inscribed within order (Maat), it was a protector. When force lost the framework of order, it became a threat. The same Neter. A different context. There you have the entire essence of the Left Hand problem in one historical example. Contemporary parallel? Imagine an army. An army within the law — protection of the state. An army without the law — a military junta. The same people, the same weapons, the same skills. The difference — the presence or absence of an external framework. WESTERN MAGIC: CROWLEY AND BEYOND And now we approach a figure who cannot be circumvented in any conversation about the Left Hand in the 20th century. Aleister Crowley — the man who opened the

doors of the Egyptian tradition to the modern Western world. And simultaneously — the best illustration of what happens when you enter these doors without a guide. Crowley's biography is the best teaching material we have. Not because Crowley was stupid or untalented — on the contrary. He was brilliantly gifted, superbly educated, possessed colossal will and genuine mystical experience. And that is precisely why his story is so instructive. 1898: the young Crowley joins the Hermetic Order of the Golden Dawn — the most influential occult society in Europe. Among its members — William Butler Yeats (future Nobel laureate), Mathers, Westcott. Serious people, a serious system. The Golden Dawn is the Right Hand: hierarchy, discipline, service, gradual ascent through degrees. Crowley passes the degrees faster than anyone. Too fast. Conflict with the leadership. A schism. Crowley leaves — and goes his own way. 1904, Cairo. Crowley and his wife Rose in Egypt. In the Cairo Museum, Rose points to a stele with the number 666 (the Stele of Revealing) and says: "It is here." Three days — April 8, 9, 10 — Crowley records Liber AL vel Legis, the Book of the Law. A text allegedly dictated by an entity called Aiwass. The central formula: "Do what thou wilt shall be the whole of the Law." Let us stop here. Because this phrase is quoted by everyone — and almost everyone misunderstands it. "Do what thou

wilt" does NOT mean "do whatever you want." Will (Volja) for Crowley is not wish (zhelaniye). It is True Will — the deep-seated purpose of the soul, the essential function of a specific person in the cosmos. "Do what thou wilt" means: "find your true function and fulfill it." This, in general terms, is close to "follow Maat for the specific you." But here is the problem. Who determines what is "True Will"? Crowley's answer: the practitioner themselves, through ritual work and mystical experience. There is no external arbiter. Teachers — are useful, but not required. Each one is their own star. Do you hear? Each one is their own star. No external arbiter. This — is the structural defect that defined everything that followed. 1920: Crowley founds the Abbey of Thelema in Cefalù, Sicily. The vision — a utopian community of magicians living by the law of Thelema. The reality — scandals, drugs, sexual experiments, the death of one of the participants. Mussolini's Italian government expels Crowley from the country in 1923. 1930s–1940s: progressive isolation, mounting heroin addiction, financial collapse, a series of failed court proceedings. Crowley loses a libel case against a newspaper that called him "the most wicked man in the world" — the court agreed with the newspaper. December 1, 1947: Crowley dies in Netherwood boarding house in Hastings. Penniless. Alone. Addicted. The last words attributed to him: "I am

perplexed." Now — the question I want to pose honestly. Is Crowley's trajectory the inevitable result of the Left Hand path? Or are these his personal failures — addiction, narcissism, inability to maintain relationships? For the answer we need control examples. Let us look at others. Austin Osman Spare (1886–1956). British artist and occultist. For a time worked with Crowley — then left, disillusioned with his grandiosity. Created his own system — sigillic magic. Lived in poverty, in a small London apartment, painted and practiced. Died in relative peace, without scandals, without addictions, without grandiose pretensions. Found by friends — peaceful, with a brush in his hand. Spare chose a different variant of the Left Hand — without grandiosity. Without "I am the greatest magician in the world." Without fans and disciples. A solitary path. And — apparently — one that worked for him. Jack Parsons (1914–1952). One of the co-founders of the Jet Propulsion Laboratory (JPL) — literally the father of the American rocket program. A brilliant chemist. Simultaneously — a fervent Thelemite, head of the Agape O.T.O. lodge in Pasadena. Conducted a series of rituals (the Babalon Working) together with L. Ron Hubbard (yes, the same one who later founded Scientology). Died in 1952 — an explosion in his home laboratory. He was 37. Coincidence? Possibly. His work with explosives was

dangerous by definition. But the overall picture — a shattered marriage, financial collapse, Hubbard's betrayal, a mounting obsession with rituals, early death — fits the pattern.

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Kenneth Grant (1924–2011). A student of Crowley, founder of the Typhonian O.T.O. The Typhonian tradition is already an explicit step in a certain direction: Grant explicitly oriented his system toward Set-Typhon, toward the "dark" side, toward work with the Tunnels of Set (the reverse side of the paths of the Tree of Life). Grant lived a long life and died in his own bed. But his followers describe his later years as a period of mounting paranoia and strange claims. Michael Aquino (1946–2019). Lieutenant Colonel in the US Army, specialist in psychological operations. Founder of the Temple of Set in 1975 — after a split with LaVey's Church of Satan. Aquino did not consider himself a Satanist — he considered Set a principle separate from the Christian Satan. Conscious self-deification through the Set-principle. Xeper — "becoming" — the central doctrine. Aquino lived 73 years. Was professionally successful. Was not drug-dependent. Did not die in

poverty. But his Temple remained a marginal organization without notable spiritual legacy. Much noise — little transformation. Do you see the pattern? Not one outcome — a spectrum of outcomes. Crowley — catastrophe. Spare — quiet peace. Parsons — early death. Grant — a long life with deterioration. Aquino — social success without depth. What does this tell us? That the Left Hand is not an automatic catastrophe. But also not an automatic achievement. It is Russian roulette with a variable number of bullets in the cylinder. And — unlike ordinary roulette — you do not know exactly how many bullets there are, because the chambers in the cylinder are not visible to you. COMPARATIVE TABLE OF TRADITIONS Let us put this together: Hinduism: Right hand — Dakshinachara. Dharma, bhakti, purity. Left hand — Vamachara. Panchamakara, transgression, Kaula/Aghori. Price — Loss of discernment, spiritual impurity, degradation when awareness is insufficient. Protection — The teacher (guru-parampara). Without a teacher — do not enter. Kabbalah: Right hand — Tree of Life. Tikkun, extraction of sparks. Left hand — Qliphoth. Sitra Achra, merging with the shells.

Price — Absorption by the shells, "holy sin," loss of discernment between spark and shell. Protection — The community (minyan), rabbinical supervision, the Torah as an external standard. Egypt: Right hand — The path of Osiris-Horus. Maat, Judgment, Scales. Left hand — Set without Maat. Force without a framework. Price — Loss of Maat-orientation. Force becomes self-serving. Protection — The Scales. Anubis. The 42 Assessors. Western Magic: Right hand — Golden Dawn, classical Hermeticism. Left hand — Thelema, Temple of Set, Typhonian tradition. Price — Grandiosity, isolation, addictions, early death or marginalization. Protection — ??? (absent by design). Do you see the last entry in the "Protection" column for Western Magic? Three question marks. This is the main problem. The Indian tradition says: you need a teacher. Kabbalah says: you need a community and the Torah. Egypt says: you need the Scales and Anubis. Western Magic says: you are your own teacher, your own community, your own scales. Now let us examine — why does this even work? **WHY THE LEFT HAND PATH WORKS — FIVE MECHANISMS** The Left Hand path genuinely works. Not because it is "right" — but because it uses real forces. The priest must understand these mechanisms — just as a physician must understand the mechanisms of illness. Not to become infected — to

see. MECHANISM ONE: THE ENERGY OF DESTRUCTION IS REAL Set stands at the prow of the Barque of Ra and every night pierces Apophis with a spear. Without Set the barque cannot pass. Destruction is not an error of the Universe, but a built-in function. Without destruction there is no renewal. Set killed Osiris — and Osiris became King of the Duat. Death elevated him.

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The Left Hand practitioner uses this energy directly. Like a nuclear reactor: the power is colossal. The question is — who is at the controls. Let us return to Dmitry. His Teacher K. begins the work. The first ritual — summoning Set-energy to "breakthrough blocks." Dmitry meditates on red — on Set, on the desert, on the storm. Teacher K. says: "Feel the force that breaks. Let it pass through you. It will remove what is holding you." And — it worked. Dmitry feels: something shifted. The wall he had been hitting for ten years cracked. The energy poured through. He feels more powerful, freer, clearer. Teacher K. smiles: "See? You crawled for ten years — when you could have walked." But what exactly was broken? Here is an IT analogy. You have a firewall. It

blocks certain traffic. This is annoying: some useful things are also blocked. You decide to tear down the firewall. Traffic flows freely! Everything faster! Everything more accessible! Problem solved! On the third day you are hacked. Because the firewall was blocking not only useful things — it was blocking harmful things too. But you did not see that. You only saw what was being blocked. You did not see what you were being protected from. Dmitry does not know what exactly was broken. It may have been a neurotic block — a fear embedded in childhood, preventing him from living. Then — excellent, junk was removed. Or it may have been a protective structure — a subtle-plane analogue of the immune system, built up over years of practice. Then — Dmitry just disarmed himself. The problem: he cannot distinguish one from the other right now. Because the effect in both cases is identical — the sensation of freedom and power. The difference will manifest in months. When "requests for open ports" begin to arrive. The energy of destruction has no built-in stop signal. This is its property, not a bug. Set on the Barque of Ra — Set directed by Maat. Set summoned without Maat — fire without a hearth. The same power. No container.

MECHANISM TWO: TRANSGRESSION BREAKS
CONDITIONED PATTERNS A person is born comparatively free. By thirty-five they have forgotten the box exists. 95% of internal

prohibitions are not Maat. They are a social program: "boys don't cry," "money is evil," "you can't want too much," "what will people say," "it's not done," "be like everyone else." Vamachara uses ritual violation of taboos — not for pleasure, but for the destruction of the prohibition's power over consciousness. Let us examine in detail. The Five M's (Panchamakara) in tantric ritual: Madya (wine) — intoxication as a method. The practitioner drinks — but observes the process of intoxication. Does not allow consciousness to extinguish. Goal: to see how perception changes, without losing the observer. This is EXTREMELY difficult. Try it: drink a glass of wine and remain completely aware. Not "I generally understand what is happening" — but full clarity of observation of every change in perception. Most people lose the observer after the second sip. Mamsa (meat) and Matsya (fish) — violation of vegetarian prohibitions. In the Indian context, where purity of diet = spiritual status, this is a serious transgression. Goal: to see that spirituality is not in the diet. That the prohibition on meat is a convention, not a law of the Universe. Mudra (parched grain or specific gestures) — a ritual element connecting physical action with an energetic state. Maithuna (ritual coitus) — the most well-known and most misunderstood element. Not simply sex. Ritual contact in which both partners maintain full awareness. The energy

of sexual arousal — the most powerful of biological forces — is directed not toward orgasm, but toward the expansion of consciousness. Do you see the structure? In each of the five elements — the same logic: take a situation in which consciousness normally extinguishes (intoxication, arousal, habit), and keep it switched on. If the practitioner is capable of remaining aware at the moment of maximum strength of a physiological impulse — they are free from that impulse. Not suppression. Not avoidance. Passing through. Analogy: the difference between a controlled burn (forestry prescribed burn) and arson. The forester ignites the understory intentionally, in controlled conditions, when the wind is right and a crew is ready. Goal: to remove accumulated combustible material to prevent an uncontrolled fire. The arsonist sets fire to the forest because they like fire. The action is similar. The result is opposite. Most practitioners of "Vamachara" are arsonists who think they are foresters. They lose the observer in the first minutes of the ritual — and from there it is no longer practice, but indulgence. With a beautiful philosophical justification. The danger of transgression also lies in the fact that some walls are genuine. "Do not kill," "do not steal," "do not lie" — these are not social conventions. These are the Feather on the Scales. These are principles of Maat that existed before humanity and will exist after.

The Left Hand path does not always distinguish them. More precisely — it declares that it distinguishes them. But when you have already broken ten walls in a row and each time felt freer — how will you know that the eleventh wall is not a convention, but a load-bearing structure? MECHANISM THREE: THE SHADOW CONTAINS FORCE Carl Gustav Jung — one of the few Western thinkers who approached this topic with sufficient depth. His concept of the Shadow is the key to understanding the third mechanism of the Left Hand. The Shadow is not simply "the dark side" or "repressed impulses." It is much more. The Shadow contains everything a person has rejected in themselves, suppressed, not acknowledged — but not only the negative. Jung described the so-called "golden shadow" — unlived potential. A person who has suppressed anger their entire life has force in the shadow. A person who suppressed creativity has the Muses in their shadow. A person who suppressed sexuality has a colossal energetic reservoir in their shadow. The Left Hand path goes directly into the Shadow. Does not circumvent, does not sublimate, does not "work through it in therapy" — it dives. Head first. Jung knew whereof he spoke. His own "Red Book" (Liber Novus) — a document of the descent into the unconscious that he undertook from 1913 to 1930. Jung described visions, conversations with

inner figures (Philemon, Salome, the Red Knight), immersion in chaos, the fear of losing his mind. He passed through it — and returned. But he himself acknowledged: he was balanced on the edge. And now — Friedrich Nietzsche. A parallel case. Nietzsche encountered the same thing — the Dionysian principle, the force of chaos and ecstasy, the destruction of all values (his "revaluation of all values"). But Nietzsche — unlike Jung — did not have a sufficient ego-structure for containment. And in 1889, in Turin, Nietzsche embraced a horse being beaten by a coachman — and lost his mind. Forever. The last eleven years of his life — madness. Jung — passed through and returned. Nietzsche — passed through and did not return. What was the difference? Jung knew he was descending. He did it consciously, with methodology, with notes, with external life as an anchor (family, practice, teaching). Nietzsche — did not know. The Dionysian washed over him, rather than him immersing himself in it. The difference between a diver with scuba gear and a person swept away by a wave. The Left Hand path promises controlled immersion. In practice — control is lost more often than it is maintained. And the practitioner does not know they have lost control. Because the Shadow that has swallowed the ego speaks with the ego's voice. You think you are making decisions. In reality — what you released is making the

decisions. But it is using your speech, your logic, your "I." Like a virus using the mechanisms of the cell for self-replication. The cell "thinks" it is functioning normally. In reality it is producing the virus.

MECHANISM FOUR: THE QLIPHOTH AS THE REVERSE SIDE OF LIGHT

In Kabbalah the Qliphoth are shells of darkness on the reverse side of the Tree of Life. The Left Hand practitioner passes through them not to serve darkness (so they describe it), but for complete knowledge of the Tree. Like a surgeon studying a disease not to become infected, but to know how to treat it. The one who knows both the Light and the Dark — knows more. In theory. The Zohar describes the Sitra Achra — the Other Side — with frightening detail. This is not simply "a bad place." It is a parallel structure that mirrors the holy side. It has its own "sephiroth" (anti-sephiroth), its own hierarchy, its own logic. And — crucially — it feeds on leakages from the holy side. Every violation, every act of Isfet creates a "breach" through which light leaks to the Other Side and nourishes its structures. The practitioner who enters the Qliphoth enters a system designed to absorb. Not because it is "evil" — but because that is its function. Just as a black hole absorbs light — not out of malicious intent, but by nature. Most practitioners working with the Qliphoth get stuck. They receive power — real, tangible — and stop. They use it for

the ego. They stop moving forward. Why? The power is already there. Recognition is already there. Students are already there. This is like a person who walked into a casino "for five minutes" — and five years later is still there. Wins just enough to

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keep from leaving. Loses enough not to leave. The system holds. MECHANISM FIVE: "I AM GOD" AS AN ASSEMBLY POINT Both positions — "I serve God" and "I am God" — are workable. Both create a powerful assembly point of intention. This is a fact, and it is foolish to deny it. But behind identical words hide opposite movements. The Upanishads: "Aham Brahmasmi" — "I am Brahman." This is the central mahavakya (great saying) of Advaita Vedanta. But what does it mean? Not "my small self is God." Something entirely different: "That which I took to be my individual self does not exist. Only Brahman exists. When I say 'I am Brahman' — there is no individual 'I' in that sentence. There is only Brahman speaking with itself." This is dissolution. A drop that becomes aware it is the ocean. In the process — the drop disappears. The ocean remains. The Left Hand path takes the same

words — "I am God" — and inverts the movement. The drop does not dissolve into the ocean — the drop expands to the size of the ocean. The individual ego does not disappear — it expands until it fills (in its own perception) all space. Same words. Opposite direction. Imagine a scene. Two practitioners — Artem and Viktor — sit in meditation. Both say: "I am God." That same Viktor — with transfers, with "colorful" stories about curses, with cemetery protection. He has long stopped joking. He has been practicing seriously for a long time. And here both speak the same phrase. Artem: after these words becomes quieter. More humble. Dissolves. His "I" diminishes — does not disappear, but ceases to be the center. He feels himself to be part of something immeasurably larger. He wants to serve. Not from fear — from reverence.

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Viktor: after these words becomes more powerful. More confident. Expands. His "I" grows — fills the room, the city, the world. He feels that everything around him is his domain. He wants to control. Not from malice — from the sensation that this is his

right. A year later Artem is softer, kinder, more attentive to others. A year later Viktor is harder, more demanding, less tolerant of dissent. Both are described by those around them as "strong." But the nature of the strength — is different. The difference is in the criterion of verification. The Right Hand checks the will through Maat: "Does my will align with the Feather?" The Left Hand checks through the force of the result: "It worked — therefore it is correct." But who decides that it "worked"? The same person who acted. The ego checks itself through itself. This is a closed loop without feedback.

THREE OUTCOMES

The Left Hand path has three possible ends. Let us examine each in detail.

OUTCOME ONE: THE BLACK DIAMOND

The practitioner completes the entire path. Breaks all conditioned patterns. Integrates the Shadow completely. Becomes a being that contains within itself both Light and Darkness — and manages both consciously. In Egyptian terms — Heru-ur-Set, the double-headed deity, symbol of unified Egypt. Two principles in one body. Why so rare? Because it requires absolute honesty — without external verification. Imagine a surgeon operating on themselves. Theoretically possible — there have been historical cases (Leonid Rogozov, the Soviet surgeon who removed his own appendix in Antarctica in 1961). But — first,

this is a singular case. Second, even Rogozov had an assistant who handed instruments and monitored his condition. Entirely alone — never.

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The Black Diamond is self-surgery without an assistant, without an anesthesiologist, without an operating room. In the dark. From memory. With instruments you made yourself. In five thousand years of documented esoteric history — how many confirmed cases? They can be counted on the fingers of one hand. And even those — are questionable. Padmasambhava in the Tibetan tradition? He brought Buddhism to Tibet, used tantric methods (including work with wrathful deities, ritual transgression), and is described as having achieved complete integration of Light and Darkness. But — his story was recorded by students, centuries later, in the genre of hagiography (lives of saints). How accurate is it? Some Aghori masters? The same caveats. They are described from the outside — by those already disposed to see realized beings in them. In essence: the Black Diamond is a theoretical possibility whose probability is so small

that building a strategy on it — is like planning retirement based on a lottery ticket. OUTCOME TWO: ABSORPTION BY THE SHADOW The practitioner enters the Shadow — and the Shadow absorbs them. They think they are governing Set. In reality — Set is governing them. This is the most insidious outcome — because the practitioner does not know they have been absorbed. They feel more powerful than ever. Clearer. Freer. Everything around them confirms their strength: people respond, events unfold, the world answers to the will. Signs — are visible only from the outside: Mounting grandiosity. "I am one of the few who understands." "Ordinary people cannot see what I see." "My students are not yet ready for what I truly know." Each month — slightly more grandiose. Like the slow list of a sinking ship's deck: while the list is small — imperceptible.

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Isolation. First — from "the uninitiated." Then — from friends. Then — from family. "They don't understand." "They pull me down." "I have outgrown these people." The circle narrows. In the end — the only audience is students who are dependent and

therefore do not object. Dependencies that became "instruments."
"I use [substance/practice/person] for the expansion of
consciousness." Alcohol — "opens channels." Psychedelics — "the
key to worlds." Sexual practices — "raising the Kundalini." The
instrument becomes the master — but is still called an instrument.
Paranoia. "I am being attacked." "Someone is placing blocks."
"Dark forces are opposing my work." Enemies multiply.
Conspiracies thicken. The world becomes a battlefield with a single
hero at its center. Destruction of the body. Illnesses. Exhaustion.
Insomnia. Premature aging. The body is the first indicator. It
cannot lie the way the mind can. When the body deteriorates during
"successful practice" — this is a signal. If the practitioner explains
the body's deterioration as "transformational processes" — the
signal becomes a scream. The Greek myth of Icarus — the most
precise metaphor. The higher Icarus thinks he is flying, the closer
he is to falling. The wax melts. The feathers fall away. But Icarus
does not notice — he only sees the sun. The myth of Narcissus —
even more precise. Narcissus did not fall in love with himself. He
fell in love with the reflection. He did not know it was him. That is
the essence of absorption by the Shadow: you look at your Shadow
— and mistake it for yourself. Or: the Shadow looks at you — and
mistakes itself for you. OUTCOME THREE: GETTING STUCK

IN THE QLIPHOTH The most common. And — paradoxically — the most socially successful. The practitioner reaches a certain level. Gains power — real, tangible. The ability to influence people, situations, events. And stops.

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Why go further? It is good here already. Here — disciples, reverence, money, power. Here — the sensation of knowledge, the sensation of control, the sensation of significance. These are the countless "occult leaders," cult builders, guru-manipulators. There is real power — but no check on it. They genuinely can do what ordinary people cannot. They see what ordinary people do not see. They influence as ordinary people cannot. But they are stuck. Like a virus — biologically active, functional, capable of reproduction. But not alive. A virus uses the resources of the cell for itself — and destroys the cell in the process. It does not "want" to destroy — it has no "wanting." It is simply built that way. Power is not equal to achievement. Might is not equal to wisdom. Control is not equal to understanding. These are three different things, and the Left Hand path systematically confuses them. THE FUNDAMENTAL

PROBLEM The Left Hand path has a built-in structural defect: who checks? The Right Hand: the will is checked against Maat. There is an external standard — the Feather on the Scales. The 42 Assessor-gods check. Anubis weighs. Osiris judges. An objective standard, independent of the opinion of the one being judged. The Left Hand: "It worked — therefore it is correct." But who decides that it worked? The same person who acted. This is a closed circle. The ego checks itself through itself. The judge is also the defendant. The prosecutor is also the defense attorney. *Quis custodiet ipsos custodes?* — "Who watches the watchmen?" — the Roman satirist Juvenal asked two thousand years ago. The question still has no answer on the Left Hand path. In legal systems around the world there exists a principle: no one can be a judge in their own case (*nemo iudex in causa sua*). For any decision there is an appellate instance. The Supreme Court reviews lower courts. The Constitutional Court reviews laws. The International Court reviews states. In Maat — the Scales are the highest instance. The Feather is not subordinate to Anubis, nor to Osiris, nor to Ra himself. The Feather is a principle, not a being. It cannot be bribed, deceived, charmed. It has no interest in the outcome. It simply shows the weight. In the Left Hand path there is no highest instance, by design. This is not a bug — it is a feature. "I am my own highest

authority." Sounds heroic. Works — catastrophically. Game theory proves this mathematically. Systems without external checks always drift toward exploitation. This is not an opinion — this is a consequence of the Prisoner's Dilemma. Without enforceable agreements every agent optimizes for themselves. Short-term — a gain. Long-term — everyone loses. Including the agent themselves. You may object: "But I am not the rational agent of the model. I am a being with conscience, with an inner sense of truth." True. But conscience is the Ib. And the Ib, loaded with stones (we spoke of this in earlier chapters), distorts the perception of its own weight. You feel your Ib is light — but on the Scales it is heavy. You are not lying — you are mistaken. And the mistake cannot be corrected from within. That is precisely why in Egyptian terms the Left Hand path is an attempt to pass the Judgment of Osiris without Anubis and without the Scales. Sometimes — in one case in a thousand — a person truly achieves such absolute honesty that they can weigh themselves. But nine hundred ninety-nine out of a thousand — cannot. And do not know they cannot. SET IN EGYPT — NOT THE LEFT HAND PATH An important clarification that is constantly overlooked — by modern occultists, popular authors, and even some Egyptologists.

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In the original Egyptian tradition, Set is not the "god of the Left path." Set is a Neter. A principle. Part of the Maat system. He stands on the Barque of Ra. He serves order through destruction. The Egyptians did not divide paths into "right" and "left." There was one division: Maat or Isfet. Set within Maat — protector of the barque. Set within Isfet — murderer of the brother. The same Neter. Different context. The difference is not in Set, but in the framework in which he is placed. The Stele of 400 Years (discovered at Tanis, dated to the reign of Ramesses II) — a document in which the pharaoh celebrates the 400-year anniversary of the cult of Set in Avaris. Four hundred years of official, state, temple veneration. Set is depicted as a great god, patron of military might, protector of the borders. Pharaohs of the 19th Dynasty — Seti I, Seti II — bore the name of Set with pride. Seti means "Belonging to Set" or "Man of Set." These rulers built temples, expanded the empire, patronized the arts. They were not "dark magicians" — they were rulers whose patron was the principle of force. Parallel: a general of the army. His function is the application of force. This does not make him a criminal. A general acting

within the law — a defender. A general who has stepped outside the law — a war criminal. The same person, the same skills. The difference — the presence or absence of a framework. Working with Set is possible and necessary. This is not the Left Hand Path. This is work with an ambivalent principle within the framework of Maat. The problem begins not when you work with Set — but when you remove the Scales from the equation. When you say: "I do not need Anubis. I do not need the Feather. I will decide for myself what is correct." Crowley opened the door to Egypt for the 20th century. Without him the Western world might have spent another half century fumbling with Victorian spiritualism and table-turning. For that — genuine, sincere gratitude. But he entered without Anubis — and got lost. Here is an IT analogy that I think is accurate: a program optimized for a specific task at the expense of overall system performance. The task is executed brilliantly — but the operating system degrades. The Left Hand is a program of "take here and now" at the expense of long-term integrity. It works. The result is visible. The price — is deferred. I am not saying "never." I am saying: know the price. A reactor without a cooling system. And one last thought on this chapter. Let us return to Dmitry. Six months after beginning work with Teacher K., the following happened to Dmitry: — He felt unprecedented power (fact) — His

relationships with loved ones deteriorated — "they don't understand" (fact) — He stopped sleeping more than four hours — "I don't need that much" (fact) — He severed contact with his previous school — "that was for the weak" (fact) — Teacher K. told him he was "one of the chosen few" (fact) Dmitry reads these lines and thinks: "This is not about me. My case is different. Teacher K. is the real thing." Of course he thinks that. That is how it works.

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CHAPTER 8: PRACTICAL DISCERNMENT

Theory is wonderful. But at some point the priest finds himself before a specific person, with a specific situation, and he needs not to philosophize, but to see. Let us examine how this works — with a live example. Artem comes in for a consultation. A man, thirty-five years old. An IT specialist — manager of a small development team. Intelligent, structured, skeptical. Not the type who believes in "curses" and "evil eye." But — he came. Which means something is serious. Here is what he says: "The last four months — as if someone turned off the light. Work that used to flow easily has become heavy. Not complicated — heavy. As if I am doing things

through cotton wool. The relationship with my wife has deteriorated — not arguments, not conflicts, but a kind of distancing. As if there is glass between us. I sleep a lot but wake unrefreshed. I don't remember dreams. A new project at work — I can't get it started. No energy. No initiative. Just — nowhere." Sounds vague? Exactly. That is usually how it sounds. And that is precisely why an algorithm is needed — to extract the concrete from the vague. Here is the working sequence. Five steps. STEP ONE: WHAT IS HAPPENING — SPECIFICALLY? Before determining "what this is" — describe "what is happening." Precisely. Concretely. Without interpretations. This sounds simple — but it is the most difficult step. Because both the practitioner and the client tend to jump to conclusions. "Someone has put something on me." "Bad energy." "The evil eye." These are not descriptions — they are interpretations. And interpretation at the first step — is fatal to diagnosis.

Questions that work: "When exactly did this begin? Not 'approximately in autumn' — but specifically. Can you remember the week, perhaps the specific day, after which it became noticeable?" "What changed in that period? New job? New person? A move? A change in routine? A new project?" "How does it feel physically? Where in the body? Heaviness — exactly where: in the head, the chest, the legs? Constant or wavelike?" "What happened to your appetite? Your sleep? Physical activity? Sexual drive?"

Questions that do NOT work: "Do you feel that something is being done to you?" — a leading question; the person will answer "yes" simply because they came to you, meaning they already allow for that possibility. "Do you have enemies?" — everyone does. A question about nothing. "Has anyone done something to you?" — implies that something was done. Leading.

Artem, in answering the right questions, recalls: everything began in November. In November a new project manager came to work — Sergei. Artem had not connected one thing with the other. But in terms of timing — it coincides precisely. There we go. Already concrete. Already something to work with. Precise description removes half of the anxiety. Anxiety lives in uncertainty. As soon as precision appears

— so does a foothold. Not because things have become easier. But because things have become clearer. These are different things. But the second leads to the first.

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STEP TWO: IS THERE MOVEMENT?

This is the key diagnostic criterion. Remember it — it alone eliminates half of the false alarms. Apophis — is stagnation. Absolute absence of movement. An ambivalent Neter is — movement that can be painful. The difference is like the difference between a coma and surgery. In a coma there is no pain, but nothing is happening. On the operating table — there is pain, but a process is underway. The difference in specific markers: When Set/Sekhmet is working (Neter-influence): — Sleep is disrupted, but there is energy. You sleep little, but do not feel broken. Rather — excited, on edge. — Dreams — vivid, sometimes frightening, but meaningful. Plots, symbols, images. After such dreams there remains a feeling that something was shown to you. — Emotions — intense. Anger, anguish, rage, sometimes — inexplicable joy.

The pendulum swings, but the amplitude is high. — Pain — is present, but something is passing through the pain, something is leaving, something is becoming cleaner. Like a lanced abscess: painful, but the drainage is flowing. When Apophis is working (stagnation/entropy): — Sleep — heavy, a lot of it, but without rest. Ten hours — as if you never lay down. — No dreams. Or — empty ones, without content, grey. — Emotions — muted. Not "painful" — but "nothing." Indifference. Cotton wool. — Energy — zero. Not "excitement and insomnia," but "I want to lie down and think about nothing." As if a tap has been left open and water is draining out in the background. — No movement in any direction. Uniform heaviness with no resolution. We ask Artem: "What about dreams?" — "I don't remember them. At all." "Energy?" — "I just want to lie down. I don't even want to play computer games — and that used to be my escape." "Pain?" — "Not pain... more like a void. A heavy void." Markers indicate: this is not Neter-work. This is Apophis-stagnation. Or — something or someone is creating entropy. Let us go further. STEP THREE: IS THERE A PURPOSE TO THE DESTRUCTION? If something is being destroyed — what exactly? This question requires a decision tree. What is being destroyed? OPTION A: Illusions. Non-viable constructions. Long-standing decisions. Relationships that have long shown themselves

to be dead ends. Self-deception that has stopped working. — This is Neter-work. Set/Sekhmet are removing what needs to be removed. Even if it is painful — especially if it is painful. Because it is painful precisely because it is a loss. A loss because of attachment. And attachment to what should have been released long ago. OPTION B: Foundation. That which was solid and functional. Health without visible cause. Relationships that were working. Projects where everything was properly structured. — Suspicious. When the solid is being destroyed — you need to look more carefully. Either the foundation only seemed solid but was rotten (and then — it is still Neter-work, you simply did not see the rot). Or the destruction has been brought from outside. OPTION C: Health. Without objective medical causes, after ruling out somatic factors. — This may be: a) accumulated stress producing a delayed physical response (most common), b) Isfet-influence from a specific person or structure, c) Neter-restructuring, if occurring against a backdrop of intensive practice or initiatory experience. Artem: "What is being destroyed?" — "Nothing specific. Everything is just slowing down. As if I'm getting stuck in mud." — There. This is not destruction.

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This is stagnation. Nothing is breaking — nothing is moving either. A classic Apophis picture. But — we continue. Because Apophis rarely comes alone. Usually someone opens the door. STEP FOUR: WHO IS INVOLVED? If there is a specific person after contact with whom things worsen — this is already a different conversation. Not entropy and not Neter. This is a question about the principles that govern this person. We return to the seven keys from Part I. Practical checklist: — Who has appeared in the client's life in the last 6–12 months? New people — colleagues, acquaintances, partners. Who has left their life in the same period? — After contact with whom specifically does the condition worsen? Not "it seems to me that..." — but specifically: "After meeting X I feel like a squeezed lemon." — Is there exchange or only absorption? Normal communication is bilateral. Energy flows in both directions. If after contact with a person you feel empty and they feel full of energy — this is not "just that kind of person." This is a marker. — How does this person speak about others? Devaluation, gossip, constant "everyone is an idiot" — a marker of Isfet-orientation. Not a diagnosis — a marker. One marker means nothing. Three or four — already a tendency. Artem remembers:

Sergei, the new project manager. "You know, he seems fine. But after meetings with him I feel... hollowed out. And he manages strangely — no open conflict, but somehow all the decisions have become his, while the responsibility is ours. And also — he talks a lot about other people behind their backs. Someone is always at fault." There. The picture comes together. Not a "magic attack." Not a "curse." A person with Isfet-orientation in the close circle, creating entropy. Not mysticism — mechanics. And working with this requires not exorcism rituals, but concrete steps: building boundaries, changing the format of communication, when necessary — severing contact. STEP FIVE: UAB BEFORE ANY ACTION Before doing anything — purify yourself from your own projections. This is the most undervalued step. And the most important. What is Uab in practical terms? Not simply "clear your mind." It is — concrete actions. In the Egyptian tradition purification included: Water ritual: bathing with natron (natural soda). Not symbolic — literal washing of the hands and face before work. Water with natron removes not only physical dirt — it marks for the consciousness the boundary between "me in ordinary mode" and "me in the priest's working mode." This is a ritual switch. Kyphi (incense): a blend of sixteen components — honey, wine, myrrh, frankincense, and others. Burning kyphi before work is not

for "creating atmosphere." Scent acts directly on the limbic system of the brain — the part responsible for emotions and memory. Specific scents switch the brain into a state of heightened attention and neutrality. This is neurobiology, not mysticism. Verbal declaration of intent: the priest speaks aloud what they intend to do and — more importantly — what they do NOT intend to bring. "I look at what is. I do not bring my fear. I do not bring my expectations. I ask Anubis to direct my sight." This is Heka — a word spoken with intent. Not a prayer. Not a petition. Calibration of the instrument. Why is this needed before diagnosis? For the same reason a surgeon washes their hands before an operation, and a firefighter puts on their gear before entering a burning building. You do not diagnose with a contaminated instrument. Your instrument is your perception. If your perception is distorted by your own fears, projections, prejudices — you will see not the client's situation, but your own reflection. Set does not become an enemy because you are in pain. Apophis does not become a friend because passivity is familiar. Look at what is — not at what you want to see. This is discernment in the dark. Not the avoidance of the dark — but the understanding of its nature. WHEN YOU WILL BE WRONG Because you will be wrong. Inevitably. And you must be prepared for this. A priest who thinks they do not make mistakes

— has already made one. Categorically. Because infallibility is an attribute of the Scales, not of a human being. What happens when you make a mistake? It depends on the type of mistake. Error of the first kind: you mistook Neter-work for an Isfet-attack. Result — you tried to "protect" a person from a transformation they needed. You stopped a process that was painful but useful. Like a physician who stopped a fever during an infection — the fever is unpleasant, but it kills the bacteria. He removed the fever — and let the infection develop. How to correct it? Stop acting. Step back. Observe. If the situation began to move after you stepped back — your intervention was an obstacle. This is painful for the priest's ego, but necessary for honesty. Error of the second kind: you mistook Isfet-influence for "a normal process." Did not see the real problem. Said "these are the Neteru working, be patient" — while the person was drowning. The more dangerous mistake. How to detect it? If the client is not getting better within a reasonable timeframe (weeks, not years), if the deterioration is increasing linearly without any improvement — revise the diagnosis. Ask for a second opinion. Not "we will wait a bit more" — but an honest "I may have been wrong."

The humility of the priest: "I see what I see. But I may be wrong." This is not weakness. This is professionalism. Physicians who request a consultation are not bad physicians. They are the best physicians. The bad ones are those who are always certain of their diagnosis. Because such certainty does not exist in living systems. COMBINED CASES Theory loves clean categories. Practice is messy. The majority of real cases are not pure "Apothis-stagnation" or "Isfet-attack" or "Neter-transformation." The majority — are all of these at once. In varying proportions. Artem: Apothis-stagnation (there has long been no movement in life, routine has dragged him down) PLUS an Isfet-person in the work environment (Sergei, draining energy from the team) PLUS his own unresolved Shadow theme (suppressed anger that Artem never expresses — "I'm an intelligent person, after all"). Three layers. Three problems. One picture. The priest must address all layers — and in the right order. Usually: First — the physical. Sleep, nutrition, movement. If the body is not functioning — no energetic work will help. It is like pouring fuel into a car without an engine. First — the engine. For Artem: normalize sleep (go to bed before 11 PM, remove screens an hour before sleep), add physical activity

(at minimum walking), check vitamin D and iron levels (a mundane deficiency creates a picture indistinguishable from "energetic attack"). Second — the social. Who is nearby? Who takes? Who gives? For Artem: build boundaries with Sergei. Not conflict — but also not letting him in. Specifically: formalize communication (in writing rather than verbally), do not be left alone with him, do not discuss personal matters. If possible — minimize contact. Third — the energetic. If there are Isfet-structures (attachments, consumption channels) — remove them. This is already the priest's work: diagnosis of the subtle structure, Heka, targeted purification. Fourth — the spiritual. Neter-work begins when the ground has been cleared. Not before. You do not call the architect while there is rubble on the building site. First the cleanup — then the construction. In Artem's case — after clearing the first three layers — it may turn out that the fourth layer is not needed. That the problem was entirely in the physical, the social, and the accumulated entropy. And that is — normal. Not every case is mystical. Most are not. A priest who sees "a curse" in every client is as far from the truth as a physician who sees cancer in every sneeze.

CHAPTER 9: ON THE FEAR OF THE DARK AND HOW TO WORK WITH IT

Remember Lena? In the earlier chapters we met her — a skeptic, a rationalist, someone who believed in nothing until she encountered something that did not fit her worldview. Lena traveled the path from "this is all nonsense" to understanding that the subtle plane exists. Good. Progress. But there is a problem. Two years have passed. And Lena — you won't believe it — has become what she used to laugh at. Her morning begins with a protective ritual. Twenty minutes. Walking the apartment clockwise with incense. Reading a protection formula — four times, by the number of cardinal directions. Checking the salt on the windowsills — is it fresh, has it darkened. Checking the mirrors — has something been "caught" in them overnight. Before leaving the apartment — another ritual. Shorter, five minutes. Visualization of a protective cocoon. An invisibility formula — "so nothing latches on." At work — strategic avoidance of two colleagues who "radiate something." Lunch — only alone, because the cafeteria has "bad energy." After work — direct route home, no detours through shopping malls — "there are too many people there, you can pick up anything." In the evening — the evening ritual. Thirty minutes. Purification of the space. Closing of energetic channels. Review of

the day: who touched her? What latched on? What needs to be removed? Going to sleep — only after a specific sequence of actions. If she missed something — she starts over.

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Lena is not getting enough sleep. Lena is exhausted. Lena barely communicates with friends — "too risky, you don't know what they'll bring." Lena is effectively living in a bunker — not a physical one, but an energetic one. And here is the paradox: dark forces are not attacking Lena. Lena is being attacked by her own defense system. Like an autoimmune disease: the immune system, which is supposed to protect the body, begins to attack the body itself. The same cells, the same antibodies — but directed not at the pathogen, but at the host. Rheumatoid arthritis, lupus, multiple sclerosis — all of these are an immune system that overdid it. Lena has a spiritual autoimmune process. A defense system running at full capacity with no real threat. Every day — combat alert. Every contact — a potential attack. Every stranger — a source of danger. Familiar? If you have been in practice for more than two years — you either went through this yourself, or have seen it in others. This

is the pendulum: from "nothing exists" to "everything is dangerous." From one extreme — to the other. Without stopping in the middle. THE PARADOX OF FEAR The more you defend yourself from the dark — the more dark you see. Not because there is more of it. But because your system of perception is tuned to search for it. This is a well-studied psychological mechanism. It is called hypervigilance, or hyperarousal. In clinical psychology this is one of the key symptoms of PTSD (post-traumatic stress disorder). A soldier returns home from war. Physically — safe. But his nervous system does not know this. It is still in "combat zone" mode. He scans every sound, every movement, every stranger. A backpack on the roadside — a potential bomb. The slam of a door — a gunshot. A stranger walking too fast — a threat.

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He is not crazy. His perception is — precisely calibrated. In war this calibration saved lives. At home — it is destroying his life. An instrument of survival has become an instrument of self-destruction. Not because the instrument changed — because the context changed. The same thing happens to practitioners. When

you first encounter the reality that the subtle plane is real and truly influences — the first impulse: protect yourself. Put up fences. Secure yourself. And this is the right impulse. In the first stage. But if you remain in this mode for years — you become that soldier. Your alarm system runs around the clock. You look for a threat — you find it. Everywhere. Because a brain tuned to search for a pattern finds that pattern even where it does not exist. This is called apophenia — the perception of connections in random data. A priest who is afraid of everything creates a field of anxiety around themselves. And anxiety is not a neutral state. It is a deformation of perception and decision-making. You see danger — you make a defensive decision — the decision creates isolation — isolation weakens you — weakening creates real vulnerability — vulnerability confirms the fear. The circle is closed. A self-fulfilling prophecy.

FIVE TYPES OF FEAR Not all fears are alike. The priest must distinguish — because the work with each type is different. The first type: fear of the unknown. Natural, biological, useful. You enter an unfamiliar space — and the body tenses. Good. This means your survival system is working. This fear does not need to be removed — it needs to be listened to, but not allowed to paralyze. The difference between "I am careful" and "I do not move at all." The first is adaptive. The second is

pathological. The second type: projected fear. You imagine a threat that does not exist. The basis: your own unresolved themes. A person who is afraid of "energy vampires" — often does not know how to hold boundaries themselves. A person who is afraid of "curses" — often feels guilt and expects punishment. Projection: I see on the outside what I am not ready to see on the inside. The work: not with the "threat," but with one's own inner content. The third type: fear based on real experience. You were attacked. Really. You know how it feels. And now you see attacks everywhere — because the nervous system fixed the pattern and looks for it in every stimulus. Like that soldier. The work: do not deny the experience (it is real), but learn to distinguish the past from the present. "Then — it was. Now — I need to check whether there is a real threat or only the memory of one." The fourth type: transmitted fear. Your teacher was afraid — and transmitted fear to you. Not intentionally (usually). Simply: a teacher who sees the world as a battlefield teaches the student to see the world as a battlefield. A teacher who spends half the sessions on "protection" teaches the student that the world is mortally dangerous. This is contagious. Fear is transmitted from teacher to student in the same way as knowledge — through shared practice, through energetic contact, through behavioral modeling. The work: review the

teacher's legacy. What of what they taught was their knowledge — and what was their fear? These are different things, although they often come in the same package. Respect for the teacher does not mean you are obligated to inherit their limitations. The fifth type: fear as an instrument of control. Someone is consciously maintaining your fear — because it is advantageous for them. Certain teachers build their power on the fear of their students. "Without my protection you are finished." "Only I can see what is really happening." "There is something around you... it is good that you came to me." Every visit — a new threat. Every threat — confirmation of the necessity of the teacher. A business model built on fear. The work: ask the question — who benefits from my fear? If the answer is "the teacher" — this is a red flag. A genuine teacher works toward you no longer needing them. Not toward the dependency growing stronger.

HOW ANUBIS WORKS WITH FEAR

Anubis is the lord of dark places. He does not fear darkness — he lives in it. The jackal is a nocturnal creature. His eyes are adapted to darkness. Where others see nothing — he sees everything. This is not a metaphor. This is a principle. Anubis does not avoid danger — he navigates within it. He does not fight against darkness — he passes through it. Not because he is omnipotent — but because he knows the territory. Look at the

mythological roles of Anubis: The embalmer. Anubis — the one who processes the body of the dead. He works with death directly. With his hands. Without gloves. Without revulsion. Without fear. He is not afraid of the dead body — he knows what to do with it. Knowledge replaces fear. The guide. Anubis leads the deceased through the Duat. He does not carry them — he leads them. He does not remove the journey — he shows the way. His function is not salvation, but navigation. "I will not remove the danger. I will show you how to pass through it." Guardian of the Scales. Anubis stands at the Scales during the Judgment of Osiris. He does not judge — he weighs. Impartially. Without emotion. The Ib on one pan, the Feather on the other. The result — is as it is. Anubis is not interested in "salvation" or "condemnation." He is interested in precision. A priest working with Anubis inherits these qualities — not automatically, but through alignment. Working with darkness without fear. Contact with death without revulsion. Weighing without bias. The gift of Anubis to the priest — not immunity to darkness, but orientation within it.

PRACTICAL WORK WITH FEAR

Specific techniques. Not philosophy — instruments. Technique one: naming (Heka). When fear arises — name it. Not "I am afraid" (this is identification — you have become the fear), but "I notice fear in my body." Where? "In my chest." How does it feel? "Pressure. Constriction. Cold." Naming is Heka. In the Egyptian tradition to name — is to gain power. Not over the fear — but over your relationship to the fear. While fear is nameless — it fills everything. When you have named it, described it, localized it — it has become an object of observation. And the observer and the object — are different things. This is the same mechanism as in Buddhist Vipassana — the technique of "noting." A thought arises — you note: "thinking." Fear arises — you note: "fear." The impulse to flee arises — you note: "urge." You do not fight, do not suppress, do not analyze. You name. And the naming creates distance between you and what you are observing. A different tradition — the same mechanism. The magical act of naming — in Egypt, in Kabbalah, in shamanic traditions — works on one and the same principle: it makes the unmanageable manageable, by translating from the state of "this is me" to the state of "this is something I am observing." Technique two: a question to the fear. Sit. Close your eyes. Locate the fear in the body. And ask it a

question: "What do you want?" Not metaphorically. Literally. As if asking another person. Wait for an answer. It may come in words, an image, a sensation. Most often fear wants one thing — safety. It is afraid you will die, that you will be destroyed, that you will lose control. Fear is a guard dog barking at everything, because it cannot distinguish the postman from the burglar. Give it safety — not through walls, but through knowledge. "I know what is happening. I see where the danger is real and where it is not. You do not need to bark at every rustle. I am watching." This is not self-deception. This is the restructuring of the internal security system. A shift from "everything is dangerous" to "I discern." WALLS AND DOORS A house without walls — is vulnerable. Wind, rain, uninvited guests — enter freely. This is not a house — it is a lean-to. Livable, but difficult. A house with walls but no doors — is a prison. Safe? Yes. But you cannot go out. Cannot let in those you want to let in. Cannot receive what you need. You are protected — and locked. Like Lena in her ritual bunker. The priest builds a house with walls AND doors. Protection AND access. Boundaries AND permeability. Not "I am closed to everything" — but "I know what I let in and what I do not." Anubis is the god who opens the way. Wep-wawet — "Opener of Ways" — an epithet sometimes attributed to Anubis (though more often to Wepwawet). But the

principle is the same: Anubis does not lock doors. He stands at the doors. He decides who enters and who leaves. Not a wall — but a gatekeeper. Resilience against the dark is not "nothing can affect me." It is knowledge. When you know that Set is not the enemy, you do not waste energy protecting yourself from him. When you know how Apophis works — you do not panic at stagnation, but act concretely. When you know the mechanics of the Isfet practitioner — you see them at once and do not create vulnerability in yourself through fear. Knowledge removes fear. Not "everything is fine" — but "I understand what is happening." This is exactly what Anubis does in the Duat. He does not chase darkness away. He goes through it — with a torch. The torch is discernment. Light in the Duat does not destroy darkness. It allows you to see the road within it.

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And now let us return to Lena. What does she need? Not another protective ritual. Not another amulet. Not another "specialist" who will tell her how terrifying the world is. She needs knowledge. Specific, structural, applicable. Which threats are real

and which are projections. How to tell one from the other. What to do in each case. When Lena receives this — she will stop spending an hour a day on protection rituals. Not because she will stop protecting herself — but because she will know what she actually needs to protect herself from and what she does not. Ten minutes of precise work will replace sixty minutes of panicked ones. The walls will remain. But doors will appear in them. And through those doors — Anubis will enter and leave. Freely. As the master.

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CHAPTER 10: THE PHILOSOPHER AND THE
PRACTITIONER — WHAT IS THE DIFFERENCE

Let us begin with a question that sooner or later is asked by everyone who has read this far. Artem — our acquaintance, with whom we have traversed nine chapters — formulates it this way: "Wait. If only the Ib lies on the Scales — then external circumstances don't matter at all? That is, if I was robbed, framed, ruined — all of that doesn't matter? The main thing is how I related to it?" Sounds logical. And this is — a dangerous half-truth. Let us examine why. THE IB ON THE SCALES — WHAT THIS ACTUALLY MEANS On the Scales of Maat lies the Ib — not a

list of events. What is not weighed: whether you were imprisoned or not, whether you were ruined or not, whether you died young or old. What is not weighed: how much money was in your account, what position you held, how many people came to your funeral. What is weighed: what the Ib did with what was happening. How it responded. What it chose within external constraints. Whether it maintained Maat-orientation when that was difficult. A prison does not appear on the Scales. The Ib inside the prison — appears. But — and here is what Artem did not wait to hear — from this it does not follow that the prison is normal. From this it does not follow that suffering is justified. From this it does not follow that you should sit and endure. Here is a concrete situation. Artem's partner — Dmitry — for two years was systematically withdrawing money from their shared business.

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He falsified records, redirected clients to personal contracts, used shared resources for private projects. By the time Artem discovered this, the business had already lost forty percent of its turnover. Artem comes and asks: "So should I simply accept this

and work on my Ib? Forgive and release?" No. Categorically no. Acceptance of what cannot be changed — is wisdom. Passivity before what can be changed — is capitulation before Apophis. Apophis is stagnation, remember? It feeds precisely on inaction. "Do nothing, nothing will change anyway, just accept it" — this is the voice of stagnation, not the voice of wisdom. Artem's Ib will be evaluated on the Scales not by whether he lost money. But by what he did when he learned the truth. Did he stay silent out of fear? Did he strike out of vengeance? Or did he act precisely — protect what could be protected, call things by their names, restore the Maat-order on the available scale? That is what is weighed.

OF THE BOOK OF THE DEAD — WHAT WAS REALLY SPOKEN BEFORE
THE SCALES

Let us look at the primary source. Chapter 125 of the Book of the Dead — this is the so-called "Negative Confession." The deceased stands before the forty-two Assessor-gods — and speaks one of the forty-two declarations to each. Note that these are not declarations of achievements. No one says: "I was wealthy," "I was healthy," "I was respected." These are declarations about actions and choices. "I have not stolen." "I have not killed." "I have not lied." "I have not committed adultery." "I have not stopped the water" — that is, not blocked the irrigation channels on which neighbors' harvests depended. In modern terms — not cut off resources that others depend on. "I have not reduced the bread offering" — did not economize on what is due to the Neteru and to people. Did not steal from the common pot. "I have not caused another to weep." "I have not caused pain." "I have not destroyed the field" — did not destroy what others had created. Do you see the system? These are all about actions. About choices. About what you DID or DID NOT DO when you had the possibility of

choosing. No one is asked whether they were successful. They are asked — were they precise. Now translate this to today. Imagine Marina — an HR Director in a large company. On the Scales she will not be asked: "Were you an HR Director?" She will be asked: "How did you treat the people who depended on you? When dismissing someone — did you tell them the truth or hide it behind corporate language? When you saw injustice — did you name it, or look away because it was more convenient?"

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That is what lies on the Scales. And here is what is important to understand: this system was originally built not on the fear of punishment. It was built on precision. The Feather of Maat is not the sword of an executioner. It is a measure. Like scales in a laboratory — they have no opinion. They show what is. ANUBIS — NOT JUDGE, BUT MEASURER It is necessary to stop separately on the role of Anubis in the scene of the Weighing, because it is constantly distorted. Anubis holds the Scales. He does not pronounce judgment. He does not decide whether you are good or bad. He measures. Like a laboratory technician taking a blood

test — he does not treat and does not condemn. He shows the result. Thoth records the result — because Thoth documents everything. Osiris — the presiding judge — renders a conclusion based on the measurement. But the measurement itself — is pure mechanics. The Feather of Maat on one pan. The Ib — on the other. If the Ib is lighter than the feather or equal to it — the passage is open. If heavier — Ammit awaits. This is not punishment. This is physics. Just as gravity does not punish you for jumping off a roof. It simply works. Artem asks: "But that is unfair. What if a person had no chances? A child born in poverty, subjected to violence since childhood — does he have the same standard?" No. And here is why. THE SCALES KNOW THE CONTEXT This is one of the most subtle ideas of the Egyptian system, almost never discussed in popular books. The Scales weigh the Ib not against an absolute standard. They weigh the Ib against what was available. Think about this.

The Feather of Maat is not a fixed weight of one hundred grams. It is a principle. The principle of precision, proportionality, adequacy to context. Maat is not a rule. Maat is the right proportion. A child born in an environment of systematic violence, with a neurobiologically damaged decision-making system, with a traumatized Ib that with tremendous effort maintained some fragment of humanity — and a person raised in a supportive environment, who received an education, had all the resources for conscious choice, and freely chose Isfet — this is not the same situation. Anubis sees everything that happened to the Ib. The whole history. All the damage. All the circumstances. The Scales take into account the context — because Maat is context. Without context there is no precision. Without precision there is no Maat. This is fundamentally different from the Christian model, where the sinner is a sinner regardless of circumstances. The Egyptian system is closer to what in law is called "mitigating circumstances" — only there it is not the mercy of the judge, but the measurement mechanism itself. A broken Ib that struggled to preserve Maat in impossible conditions is weighed differently than a healthy Ib that freely chose Isfet. Because the Scales measure not the result — but the effort, the orientation, the choice within the context of what was available. ISFET GENUINELY BREAKS PEOPLE But here it is

important to be honest. Completely honest. Isfet genuinely breaks people. Not metaphorically. Neurobiologically. Let us look at what happens to the brain under chronic stress and violence, because this is important for understanding why the philosophical answer "just change your attitude" — does not always work.

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Cortisol — the stress hormone. In brief stress — useful: mobilizes resources, sharpens attention. In chronic stress — destructive. Continuously elevated cortisol literally destroys neurons in the hippocampus. The hippocampus is memory, learning, the ability to distinguish past from present. A person with a damaged hippocampus lives in an eternal "now" of trauma — the past and present merge. Every loud sound — is again that same blow. The amygdala — the fear center — under chronic stress increases in size. Physically. Visible on MRI. An enlarged amygdala means: everything is perceived as a threat. Constant anxiety — is not a "personality trait," it is a damaged organ. The prefrontal cortex — the part of the brain responsible for conscious choice, planning, values, impulse control — under chronic stress

atrophies. It literally shrinks. This is precisely the part responsible for what we call "free will." That is precisely why a broken person makes decisions that a healthy person would call insane — their decision-making instrument is damaged. This is not laziness. Not weakness of character. Not "bad choices." It is hardware damage. Imagine that Igor has a computer at work with a burned-out processor. It freezes every five minutes, loses data, opens the wrong files. The boss says: "Just work better." But Igor cannot work better — his tool is broken. He does not need a motivational training — he needs a new computer. Or at least a repair of the old one. The same applies to an Ib damaged by systematic Isfet-influence.

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ACE — THE STUDY THAT CHANGED UNDERSTANDING

In 1995–1998 one of the largest medical studies in history was conducted — the ACE Study (Adverse Childhood Experiences), more than seventeen thousand participants. The results were so shocking that for the first several years they were simply ignored.

The essence: the more adverse childhood events (violence, neglect, parental alcoholism, divorce, parental imprisonment, and so on), the higher the risk of literally everything — from heart disease to depression, from obesity to addiction, from early death to suicide attempts. And this is not a correlation — it is a cause-and-effect relationship through neurobiological mechanisms. A child raised in an Isfet-environment literally has a different brain architecture. Not metaphorically. Different neural connections, a different hormonal profile, different response patterns — built into the hardware, as IT specialists say. In Egyptian language: the Ib of this child was damaged not by themselves. The damage was inflicted from outside. And the Scales — if they are worth anything — must take this into account. And they do. AMMIT — NOT PUNISHMENT, BUT CONSEQUENCE Here is another point that is fundamentally misunderstood. Ammit — the chimera with a hippopotamus body, lion's forelegs, and the head of a crocodile — devours the Ib that is heavier than the Feather. This is usually described as "punishment." But look at it differently. If the Ib is so heavy it cannot pass — it cannot function. It is overloaded with what it cannot carry. Ammit is not an executioner. Ammit is the cessation of an existence that cannot sustain itself.

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Like the euthanasia of a terminally ill patient — not punishment, but the ending of suffering. An Ib that is so deformed it cannot exist — receives an ending. This is not cruelty. This is mercy. But — and this is important — the Egyptians did not stop there. Their system had an intermediate variant: an Ib damaged by Isfet could be restored. Scar tissue is part of the weight of the Ib. But healed scars weigh less than open wounds. The work of healing — is exactly the lightening. Every processed traumatic experience, every integrated pain, every restored neural connection in the prefrontal cortex — these are grams removed from the pan of the Scales. And this brings us to the central question of this chapter. EPICTETUS, BOETHIUS, FRANKL — WHY THIS IS A FEAT, BUT NOT THE ANSWER OF THE PRACTITIONER There are people who went through the ultimate — and found an answer. Let us look at them carefully, because their contribution is real, but their limitations are important for understanding the difference between the philosopher and the practitioner. Epictetus. Born a slave. His master Epaphroditus — a freedman of Nero — once twisted his leg. By one account — deliberately, by another — in a

fit of anger. The leg remained broken permanently. Epictetus, they say, remarked: "You will break it." And when the leg was broken: "I warned you." From this experience grew the philosophy of Stoicism: "It is not things that disturb us, but our judgments about things." The division into what is within our power (our judgments, reactions, choices), and what is not within our power (body, property, reputation). This is a powerful system. It genuinely works — within its limits. When you have no instruments to change the external, changing your inner relationship — is the best of what is available. But note the context: Epictetus was a slave. He literally had no means to change his circumstances. His philosophy — the maximally effective adaptation to a hopeless situation. Boethius. A Roman senator, consul, one of the most educated men of his era. He was accused of treason by the Ostrogothic king Theodoric — most likely on a false charge. In prison, awaiting execution, he wrote "The Consolation of Philosophy" — one of the most influential texts of Western thought. In this text Lady Philosophy comes to him — not a real woman, but the personification of his own wisdom. She consoles him, showing that wealth, glory, and power are unreliable by nature. True good — is only internal. In Egyptian language: Boethius worked with Sia — inner knowledge — having no access to contact with the Neteru. His "Lady

Philosophy" is his own Sia, activated by an extreme situation. Impressive — but limited by the framework of what a single Ib can do without external instruments. Viktor Frankl. Auschwitz. Three years in concentration camps. Lost his wife, parents, brother. Survived. From that experience — "Man's Search for Meaning": "Everything can be taken from a person but one thing: the last of the human freedoms — to choose one's attitude in any given set of circumstances, to choose one's own way." This is heroic. Literally. Frankl's Ib in conditions where ninety percent of people were breaking completely — maintained its orientation. His Ib on the Scales is light. Not because it was easy for him. But because he chose Maat under conditions of absolute Isfet. But — here is the key point — what else could Frankl do? He had no means to destroy the camp. He had no access to Heka. He had no contact with the Neteru. His only instrument was his own psyche. And he used this instrument to the maximum. Let us add one more example, one that is closer to the position of the practitioner.

The Dalai Lama XIV. Tibet was occupied by China in 1950. The Dalai Lama fled in 1959 — and since then has lived in exile. What did he do? He did not simply "accept it internally." He built a government in exile. Created a system of monasteries in India. Preserved the transmission lineages of the teachings. Educated the next generation of teachers. Became a world voice for Tibet. Wrote dozens of books. Met with scientists, politicians, leaders of all traditions. Inner acceptance — yes. But AND external action. This is closer to the position of the practitioner than to that of the pure philosopher. The Dalai Lama did not say: "Tibet is lost, I accept this." He said: "Tibet is occupied. I accept what I cannot change right now. And I do everything I can to preserve what is important and change what is possible." THE ANSWER OF THE PRACTITIONER So what is the difference? The philosopher says: "I cannot change the prison — I will change my attitude toward it." The practitioner says: "Let us see what can be done about the prison." Philosophers — Epictetus, Boethius, Frankl — did not work with the Neteru. They did not know the subtle plane as a working environment. All they had left was inner acceptance. This is honest. But this is the ceiling of a system without instruments. The practitioner has instruments. Let us return to Artem and his embezzling partner Dmitry. The philosopher will say: "Money

comes and goes. The main thing is your attitude. Do not attach yourself to the material." The practitioner will say: "Good. Let us sort this out. What happened? What amount? What documents? What legal levers? What can you recover? Where should you release, and where should you act? What intention do you formulate through Heka? What specifically do you ask of the Neteru — not for magical help, but for clarity, strength, the right sequence of steps?"

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Do you feel the difference? The practitioner does not deny the inner work. But they add to it external action — on both planes simultaneously. **WHAT IS ACTUALLY AVAILABLE TO THE PRACTITIONER** Let us move to specifics. What exactly can a practitioner do that a pure philosopher cannot? First. Fear among Isfet-people in the space. On the physical level this works as follows. A person who maintains Ib-sovereignty — not reacting with fear, not seeking approval, not submitting to group pressure — is perceived by those around them differently. Literally at the level of instinct. There is research — you can find it, this is not secret

information — on victim selection by criminals. Convicted offenders sentenced for robbery and assault were shown video recordings of pedestrians and asked to mark those they would attack. The results were statistically significant: the criminals consistently chose people with specific gait patterns — uncertain steps, hunched shoulders, unfocused gaze. Those who walked confidently, with a free stride and a direct gaze — were almost never chosen. This is not mysticism. This is bio-energetics in the most literal sense. A predator selects prey that signals vulnerability. The absence of a vulnerability signal — is already protection. At the subtle level the mechanism is the same, only the scale is broader. A person with a whole Ib creates a field around themselves that Isfet-operators find uncomfortable. Not because it "attacks" them. But because they are accustomed to reading fear, need, the need for approval — and here there is nothing to read. The dependency system finds no entry point. Marina, our HR Director, works with a manager who is accustomed to controlling through emotional pressure. While Marina needed his approval — he controlled her. When she stopped needing it — he lost the lever. Not because she "put up a block." But because she removed the entry point. The most reliable protection is not a wall, but the absence of a door. Second. Directing Sekhmet. At the subtle level

the practitioner can direct through Heka — before sleep, in a state of conscious intention — a specific formula: "Sekhmet — Eye of Ra, devourer of the enemies of Maat — enter the night of those who have raised their hand against one who stands in Maat." Here it is critically important to understand what is actually happening. This is not "sending Sekhmet to harm someone." This is not an attack. This is the summoning of the protective function of the Neter for the one who stands in Maat. The difference — is like the difference between calling the police and hiring an assassin. Both involve the application of force. But the motive, the context, and the mechanism are fundamentally different. The image of Sekhmet — the archetype of absolute, inescapable threat. The lioness in fury. The fire that does not stop. With the practitioner's directed intent this image can enter the dream of a specific person — and create an experience that on the unconscious level is read as a warning. But here is what determines whether this is Maat or Isfet: the motive. Necessary protection — Maat. Revenge as an end in itself — Isfet. The criterion is simple: is this necessary protection or the desire to cause pain? Ask the Ib. It will answer honestly — if you are ready to hear. Because the Ib knows the difference between "I am protecting myself and those entrusted to me" and "I want them to suffer." The first is the function of Sekhmet as an immune

system. The second — is the use of the Neter for personal ends, which creates additional weight on the Scales. Third. Maat-boundary setting. Protection from real Isfet-aggression — is Maat-aligned. This is not merely permissible. It is necessary. Maat is not passivity. Maat is precision. And a precise response to aggression sometimes includes firm action. But there is a line. And it runs along the line of intent. Lena — remember, our "rationalist"? — endured the Isfet-operator for three years, because she believed that "a spiritual person does not conflict." This is not spirituality. This is Apophis-stagnation masquerading as nobility. Maat required of Lena that she call things by their names: "This person is systematically destroying me. I am ending the contact. Not out of revenge — out of precision." That is real Maat-boundary-setting: precise identification of where the boundary lies, and precise action to protect it. No more and no less. Fourth. Build the Ib in advance. Why do people train when the water is calm? Because when you are drowning — it is too late to learn to swim. The philosopher adapted to suffering because they had no instruments to influence it. The practitioner builds instruments when things are quiet. Imagine Dmitry — not the one who stole money from Artem, but a different Dmitry, who decided to approach the practice seriously. Every morning — Uab: purification, attunement, checking the state

of the Ib. "How am I right now? What am I carrying? What from yesterday is still holding?" Naming: everything discovered — is named. Fear — named. Irritation — named. Resentment — named. Dmitry does this for three months. Half a year. A year. And then a crisis comes. Loss of work, conflict, illness — anything. What happens? Dmitry is not in a panic. Not because he is made of iron. But because he already has the skill: stop, check the Ib, name what is happening, separate what is within his power from what is not, and act from clarity. The instruments are already built in. Like an athlete — the reaction is trained to automaticity. Compare this with someone who first hears about the Ib when life has already collapsed. They grasp at any straw — forums, type-B practitioners, "curse removal," "karma diagnosis" — because they are in pain now and need relief now. They are in the position of Artem from the first chapter — but without nine chapters of context. That is why practice is not "when the mood strikes, when inspiration comes." It is daily hygiene. Like brushing your teeth. You do not brush your teeth when they already hurt. You brush them every day so they do not hurt. Like martial arts. You do not start training during a fight. You train for years — so that when the moment comes, the body knows what to do. The Ib — the same principle. And one more thing. A trained Ib not only handles a crisis better. It

recognizes the approach of a crisis better. Like a trained musician's ear that hears a false note a second before the ordinary listener notices something is wrong. Dmitry, practicing daily Uab, will begin to feel something is wrong in relationships, in business, in his own body — earlier than a non-practitioner. This is not "the sixth sense." It is trained attention to what most people ignore.

CHAPTER SUMMARY The philosopher and the practitioner do not contradict each other. The philosopher has done incredible work — within the available means. Epictetus's Stoicism, Boethius's consolation, Frankl's logotherapy — these are all real instruments that genuinely help. But the practitioner adds to the inner work — outer work. On both planes. With instruments that the philosophers did not have. On the Scales this looks like: an Ib that could act — and did. Not out of fear, not out of revenge — out of precision. Out of Maat. That is what is weighed. And that — is the difference between the one who thinks about freedom and the one who builds it.

Close your eyes for a moment. If you are reading on public transport — do not close them, but imagine. You are on the barque. The Solar Barque. Around you — darkness, but not empty. Dense, living, inhabited. You have passed eleven hours of the nightly journey through the Duat. Eleven hours, in each of which — its own guardians, its own demons, its own trials. You are tired. Ra — the sun god, the center of the barque — is tired too. He looks old. He is Atum, the evening form of Ra, the one who carries the exhaustion of the entire day that has been lived. And now the twelfth hour. Ahead — the body of Apophis. Not a small serpent. The cosmic serpent. Its body fills the entire horizon. There is no way around it. There is no way back — the eleven hours behind have closed, through which there is no returning. There is only one direction: forward. Through. THE TWELFTH HOUR OF THE AMDUAT — WHAT THE TEXTS SAY Let us look at what is actually written in the Amduat — the ancient Egyptian text describing the twelve hours of Ra's nightly journey through the underworld. In the twelfth hour the barque is pulled by twelve goddesses through the body of a serpent named Ankh-Neteru, "Life of the Gods." Note the name. Not "Death of the Gods." Not

"Enemy of the Gods." "Life of the Gods." The serpent through whose body the barque passes is not an enemy to be slain. It is the environment through which one must pass.

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Ra enters the serpent tail first. This is a crucial detail — he enters backwards, as if into a womb. Because that is exactly what this is. The passage through the serpent's body is not a battle. It is birth. Inside the serpent something impossible happens: Ra enters as an old man — Atum — and exits as a child — Khepri. Time inside the serpent flows in reverse. Death becomes birth. The end becomes the beginning. Apophis is not destroyed. He is traversed. And in the morning — the barque emerges on the eastern horizon. Khepri — the scarab beetle — rolls the sun up into the sky. A new day. Every day. Every night. Every morning. Without end. NUT — THE ONE WHO GIVES BIRTH EVERY MORNING There is a parallel image that helps in understanding the mechanics. Nut — the goddess of the sky — every evening swallows Ra. He enters her mouth in the west. Passes through her entire body — and every morning is born anew, emerging from her in the east. The darkness

of the night is not punishment. It is pregnancy. Ra is inside Nut, like a child in the womb. He is not dead — he is transforming. The old body dissolves. The new one forms. The fatigue of the day is processed into the energy of the morning. But — and here is the key — only if he passes all the way through. The one who stops inside Nut's body — is not born. Remains in an eternal pregnancy that will never become birth. Stopping is not safety. It is death pretending to be rest. Does this remind you of anything?

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PSYCHOLOGICAL PARALLEL — NIGREDO

Jung — who was one of the few Western thinkers who seriously studied Egyptian texts — called this process "nigredo." Blackening. The first stage of alchemical transformation. In alchemy — and Jungian psychology — transformation passes through three stages: Nigredo — dissolution. Everything you considered yourself to be is destroyed. The familiar picture of the world crumbles. You find yourself in darkness without support. This is painful, disorienting, and absolutely necessary. You cannot

build the new without dismantling the old. You cannot be reborn without dying as the former self. Albedo — purification. From the chaos the outlines of the new begin to emerge. Not yet form — but already direction. Not yet an answer — but already the right questions. Silver light after absolute darkness. Rubedo — integration. The new acquires form. Red — the color of blood, life, embodiment. Knowledge that has passed through the darkness becomes part of you. Not theoretical "I have read about this" — but the living "I have passed through this." The twelfth hour of the Amduat is the deepest point of nigredo. The moment when the darkness is absolute, when the body of the serpent surrounds on all sides, when there is nothing visible ahead. And it is precisely in this point that birth begins. Not after the darkness. Within it. WHAT "PASSING THROUGH" MEANS IN PRACTICE Let us bring this down from mythology into the concrete. Artem has accompanied us through eleven chapters of dark principles. He learned about Apophis — the cosmic stagnation that feeds on inaction. About Isfet-practitioners — people who work with the subtle plane through destruction. About the Left Hand Path — a system built on the subordination of Neter. About the six technologies of influence. About the five mechanisms of the forum funnel. About the Scales and the Ib. About philosophers and practitioners. Artem knows.

And now — the twelfth hour. He has two options. First: stop. Close the book. Say: "This is too much. I don't want to know this. I wish I hadn't known. Now I'm afraid of everything — every practitioner, every forum, every strange sensation." This — is getting stuck in the body of the serpent. Knowledge that paralyzed instead of freeing. Second: pass through. Integrate the knowledge. Not fear it — use it. See the mechanisms, recognize the patterns, call things by their names and act from clarity, not from fear. This — is the emergence as Khepri. The same person — but oriented. The difference is not in the knowledge. The knowledge is the same. The difference is in what you do with it. Igor — a long-time acquaintance of Artem — read the very same texts and fell into paranoia. Now he sees Isfet-practitioners in every esoteric group online. He suspects an energetic attack with every headache. He severed contact with everyone who had even once mentioned "cleansing." Knowledge entered — but did not transform. It remained as fear. Marina read the same texts — and became more precise. Not more paranoid — more precise. She can now see when a forum "healer" is using standard manipulative techniques. She recognizes the Isfet-network pattern when she sees it in a work collective. She does not fear — she recognizes. Like a physician who does not fear symptoms, but reads them. Igor stopped inside

the body of the serpent. Marina passed through. THE ROLE OF NAMING — THE HEKA OF THIS BOOK That is why in this section of the book we named everything. Every dark principle, every technology, every mechanism — we named. Apophis — named. Isfet-Akh — named.

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Dark practitioner — named. Six technologies — named. Five funnel mechanisms — named. Types of practitioners from A to D — named. This is not accidental. This is Heka. In Egyptian magic the knowledge of a name is power over the named. Not "magical power" in a cartoon sense — but real: what you can name stops governing you unconsciously. The classic example: Isis and the secret name of Ra. Isis wanted to learn Ra's secret name — because knowing the name gave power. She created a serpent from Ra's saliva and earth, the serpent bit Ra, and he, dying from pain, revealed his secret name to her. After this Isis obtained power comparable to Ra's. Parallel from the Bible: Exodus 3:14 — Moses asks God: "What is Your name?" And receives the answer: "I Am Who I Am." Name is power. Knowledge of the name — is access

to the nature of the named. And the same — in psychotherapy. Unexplained anxiety paralyzes. Anxiety that has been given a name — "these are panic attacks, here is their mechanism, here is what happens in my body" — is already manageable. Not because it became weaker. But because it moved out of the shadow into the light. That is what we were doing in these twelve chapters. Naming. Every dark phenomenon that received a precise name lost part of its power over you. Not all — part. The part that worked through unknowing. The dark that is unnamed — horrifies. The dark that is named — informs. THE MORNING AFTER — WHAT KHEPRI SYMBOLIZES Khepri — the scarab beetle. The most humble of all embodiments of the sun. Not the falcon Horus soaring at the zenith. Not the ram Atum bearing the burden of the evening. A small beetle rolling a ball of dung. Except inside this ball — there are eggs. New life. From the most humble material — the most important thing: continuation.

The Egyptians saw in this a cosmic metaphor. Khepri pushes the sun up from below the horizon — just as the beetle pushes the ball across the sand. The most humble creature performs the most sweeping function. A priest who has passed through the dark knowledge — is Khepri. Not a victor gleaming in the rays of glory. Not a warrior standing on the bodies of enemies. Small, persistent, knowing their work. Pushing light — from darkness, through darkness, every day. Because Khepri does not win once and for all. He does this every morning. Every dawn — again. Darkness returns every night. And every morning — light again. This is the practice. Not a single "enlightenment" — but daily passage through the dark and return. Daily Uab. Daily naming. Daily checking of the Ib. Daily discernment. This is not romantic. This is not heroic in the Hollywood sense. This is — work. Honest, quiet, repeated. Like the scarab's. And here is the final image with which I want to leave you in this chapter. The scarab pushes a ball of dung — and inside it new life ripens. The priest passes through the dark knowledge — and inside him discernment ripens. Darkness is not the enemy. Darkness is the material from which light is born. But only if you pass through. Do not stand. Do not hide. Do not run back. Pass through. Tail first. Like Ra.

CHAPTER 12: MAAT IN THE PHYSICAL WORLD

Allow me to introduce Igor. Not to be confused with Igor from the previous chapter, although the similarity is not accidental. Igor is forty-two. He has been practicing — meditation, mantras, work with energies — for ten years. Ten years of daily practice. This is a serious span of time. Igor reads sacred texts in Sanskrit. He can explain the difference between samadhi and samapatti. He knows the structure of the Sephiroth by heart. He understands how Heka works. His friends consider him "a spiritual person." At the same time, Igor lives in a rented room. He has no savings. No health insurance. His physical body — is in a neglected state: problems with his spine, chronic gastritis, vision at minus five without glasses that he just keeps putting off replacing. When asked about plans for the future, he says: "I am focused on the spiritual." And now the question: how does Igor intend to practice when his tooth hurts so badly he cannot concentrate? How will he meditate when the landlord evicts him and there is nowhere to go? How will he conduct a ritual when he is dizzy from hunger? This is called "spiritual bypass." The term was introduced by psychologist John Welwood in 1984: the use of spiritual practices and beliefs to avoid dealing with uncomfortable psychological and everyday problems.

Igor is not focused on the spiritual. He is hiding in the spiritual from the physical. And his practice — however good it may be on the subtle level — stands on a rotten foundation. Any serious blow to physical reality — and everything collapses. Egyptian priesthood did not work this way.

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EGYPTIAN PRIESTHOOD AS A MODEL

The priests of ancient Egypt were simultaneously mystics and physicians, architects and administrators, scholars and managers of temple resources. Not "either-or" — but "both-and." Let us take specific examples. Imhotep — vizier of Pharaoh Djoser, architect of the first pyramid (the Step Pyramid at Saqqara), physician, sage. Two thousand years after his death he was deified — which in the Egyptian system happened extremely rarely. The Greeks identified him with Asclepius — the god of medicine. Imhotep was not "either an architect or a mystic." He was both simultaneously. Because in the Egyptian system these are not different things. The High Priest of Amun at Karnak — effectively the CEO of the

largest corporation of the ancient world. The Temple of Amun owned colossal territories: arable fields, livestock, workshops, ships. Thousands of workers. International trade — incense from Punt, cedar from Lebanon, lapis lazuli from Afghanistan. Managing all of this required organizational genius. And this organizational genius was combined with daily rituals, mystical practices, contact with the Neteru. The Harris Papyrus I — the inventory of donations by Ramesses III to the temples of Egypt — lists incredible resources: hundreds of thousands of head of cattle, thousands of square kilometers of land, ships, workshops, gardens. All of this was managed by priests. This was not corruption — this was the infrastructure necessary for the functioning of the temple. A temple without resources — is ruins. A priest without resources — is ineffective. Per Ankh — the "House of Life" — the institution where priests were educated. What was studied? Medicine, magic, architecture, law, astronomy, mathematics — all together. No division into "spiritual" and "practical." The Ebers Papyrus — medical. The Rhind Papyrus — mathematical. The star ceiling of Senenmut — astronomical. And all of this — from the same temple schools.

Because in the Egyptian system there is no division. The world is one. The physical plane and the subtle plane are not two different worlds, but two aspects of one. A priest who works only on the subtle plane and ignores the physical — is like a person breathing with only one lung. Technically alive. Practically — at half power.

THE LANDS OF SOKAR AND THE FIELD OF REEDS In the Amduat there is an image that more precisely than any business textbook describes the difference between two types of environments in which one can build. The fourth and fifth hours of the nightly journey. The Lands of Sokar. A god with a falcon's head, standing on the back of a serpent — in the depths of the earth, in absolute darkness. His realm — sand, silence, stillness. Water does not flow here. The barque has to be dragged on sledges — because there are no channels. Every meter requires triple the effort. This is not a "bad place" in a moral sense. It is a heavy environment. One can build here. But every action requires disproportionate expenditure. Isfet-structures feel at home here — they feed on heaviness, friction, dependency. In a heavy environment parasitic systems thrive, because people are weakened and seek any support. Now — the Field of Reeds. Sekhet-Aaru.

The afterlife paradise where the Ib that has passed the Weighing goes. The water is alive, the wind is favorable, the grain grows to human height. The same actions — sowing, watering, harvesting — yield entirely different results, because the environment is supportive. Now remove the mythological shell and look at this as a model. Artem — three years of bad decisions. Wrong partners, grey bookkeeping, relationships built on mutual exploitation. This is his "Lands of Sokar." Every business action requires triple the effort — because the foundation is rotten.

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You look for a new client — but the reputation is already compromised. You hire an employee — but they see how things are done here, and either leave or start playing by the same rules. You take out a loan — and the terms are onerous, because the credit history reflects past decisions. Not "a curse on the business." Not "an ancestral hex." An environment that you built through your own decisions. Artem, after the work — cleansing the Ib, severing Isfet-connections, building honest relationships — discovers that the same business skills, the same intelligence, the same energy

yield entirely different results. Because the environment has changed. The same seeds — different soil. This is not mysticism. This is structure. Remember the Lahun Papyri — the "farmer's calendar" of ancient Egypt. A practical guide to agriculture. What is written there? The time of sowing matters. The quality of the soil matters. The preparation of the field matters. You cannot make grain grow in dead earth — even if you try very hard and want it very much. The same applies in business, in relationships, in health. The quality of the environment determines the result — not the quantity of effort. MAAT-NETWORK AND ISFET-NETWORK — AN EXTENDED COMPARISON The mechanics of finding people — are the same. The nature of the connections — is different. Let us examine in more detail, because this is one of the most practically important models in the entire book. How new participants are recruited. Isfet-network: through debt, fear, or flattery. "You owe me." "Without us things will go badly for you." "You are special, we need you." Entry through pain or through ego — two doors to the same room. Maat-network: through recognition. "What you do resonates with me." "I see that our values align." Not compliments, not manipulation — resonance. Like a tuning fork next to another tuning fork of the same frequency: one begins to sound — and the other responds. How

information flows. Isfet-network: top-down. The leader knows — the rest listen. Questions are not welcome. Disagreement is punished. Information is rationed: each level knows only what it is "entitled to." Maat-network: in all directions. Anyone can ask. Anyone can propose. Anyone can disagree — and this is not treason, but part of the process. Information is open — because concealing information from one's own contradicts Maat. What happens to those who disagree. Isfet-network: punishment or expulsion. "Whoever is not with us is against us." Leaving the network is interpreted as betrayal. Those who left may be pursued — reputationally, energetically, sometimes physically. Because the one who left is living proof that the system can be exited. This is a threat to the entire structure. Maat-network: honest dialogue. "You disagree — explain why." If a person leaves — the door remains open. No pursuit, no revenge. Because in a Maat-network a person's value is not defined by their loyalty to the group. They are valuable in themselves. WHAT HAPPENS TO THE LEADER Isfet-network: isolation and paranoia. The leader is surrounded by the dependent — but is alone. They cannot trust, because everyone around them is held by fear or advantage. Remove the fear — and the system collapses. Therefore the leader constantly maintains the fear. This is exhausting. Over time — it breaks them. Maat-

network: support and accountability. The leader is not an owner, but a servant. Their authority is based not on control, but on competence. If they make a mistake — they will be told. If they are tired — they will be supported. If they abuse their position — they will answer for it. This is uncomfortable for the ego. And absolutely necessary for sustainability.

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What happens at the edges of the network. Isfet-network: decay, exploitation. The further from the center — the harsher. Newcomers receive the maximum load with the minimum resources. The periphery of the network is a zone of exploitation. Like a financial pyramid: those at the bottom feed those at the top. Maat-network: growth, new connections. The edges of the network are zones of growth. New people bring new ideas, new resources, new perspectives. The network grows not at the expense of the periphery, but together with it. Longevity. Isfet-network: a bright flash, then collapse. It gains strength quickly — because fear and greed motivate quickly. Then internal corrosion begins — because a parasitic system devours itself. How many sects, cults, and

"spiritual schools" exploded and burned out in the last fifty years? Maat-network: slow construction, long life. Zen monasteries in Japan — centuries of uninterrupted tradition. Benedictine monasteries in Europe — fifteen hundred years. The Egyptian temple system — three thousand years. Three thousand years — because the system operated on Maat-principles: service, precision, support, open entry and open exit. A modern parallel that will explain everything stated above in one example. The Linux developer community. Open source code. Voluntary participation. Transparent governance. Meritocracy — evaluation by contribution, not by status. Open exit — no one is retained. Information is available to all. Disagreement is discussed publicly. Linus Torvalds — the leader, but not the owner. His authority — expert, not positional. Result: the Linux kernel runs on the majority of the world's servers, on billions of Android devices, on supercomputers, on Mars rovers. More than thirty years of continuous development. Compare this with proprietary monopolies built on code closure, user lock-in, exit costs, using user data as a resource. Does it work? Yes. Profitable? Very. But the user in such a system is not a participant. They are the product. Linux — a Maat-network. A proprietary monopoly — an Isfet-network. Both work. But what they build — and what remains after

— is fundamentally different. THE NETERU AS PARTNERS IN PHYSICAL CONSTRUCTION The Egyptians did not separate the "spiritual helper" from the "builder." The Neteru helped with concrete physical endeavors. Let us examine in more detail. Ptah. The Memphite Theology — one of the most ancient cosmogonies of Egypt — states: Ptah created the world through thought and speech. He conceived — and spoke. And what was conceived became real. This is literally the concept of Logos — the Word that creates — only two thousand years earlier than the Greeks. "In the beginning was the Word" — this is an Egyptian idea that came through Alexandria into Christian theology. For the modern practitioner, Ptah is the principle: a design clothed in a precise word becomes reality. A business plan — is the Heka of Ptah. An architectural project — the Heka of Ptah. Any structure that first exists in thought and word, and then is embodied in matter — this is the work of Ptah. Artem wants to create a new business. The philosopher says: "Meditate, and the universe will help you." The practitioner says: "Sit down. Write in detail: exactly what you are creating, for whom, what problem you are solving, with what resources, in what timeframe. Name every element. This is the

Heka. Ptah is the patron of this work. Not because he will magically create a business for you — but because precise naming of the design activates the principle of manifestation."

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Khnum. The ram-headed god of the potter. He shapes the bodies of people on the potter's wheel from the clay of the Nile. Creation requires material. Neter-ideas need a physical substrate. Ancient Egyptian craftsmen were considered sacred — because they embodied divine forms in matter. A sculptor carving a statue of a god — was not simply "making a sculpture." He was conducting a form from the subtle plane into the physical. The carpenter — a representative of Khnum. The engineer — a representative of Ptah. The physician — a representative of Imhotep and Sekhmet. For the practitioner this means: respect for material labor. Building with the hands — is no less sacred than meditating. Igor — our "spiritual practitioner" from the beginning of the chapter — does not understand this. He considers physical work something lesser, something from which a spiritual person must free themselves. The Egyptians would not have understood

him. Thoth. The ibis-headed god. Scribe, measurer, organizer. Inventor of writing. Creator of the calendar. Patron of all who record, count, systematize. Every structure needs documentation, measurement, standards. Without records — chaos. Without measurements — approximation. Without standards — Isfet. Remember the Rhind Papyrus — a mathematical document containing problems in arithmetic, algebra, and geometry. Or the star ceiling of Senenmut — an astronomical map whose precision astonishes even today. This is the work of Thoth — and the work of priests who served Thoth. Precision is sacred. Approximation is Isfet. "Approximately" — is not Maat. "Precisely" — is Maat. For the modern practitioner: bookkeeping, accounting, order in documents — this is not tedious routine. This is service to Thoth. Chaos in finances — is not "I don't have time for that, I have spiritual practice." This is Isfet in your physical space. And it pulls the Ib down just as any other Isfet does.

Sekhmet. The lioness goddess. Eye of Ra. The immune system of any created structure. But — and the myth of the Destruction of Humanity makes this clear — Sekhmet without control destroys everything. Ra sent Sekhmet to punish people for disrespect. She began to kill — and could not stop. Only through a trick — flooding a field with beer dyed red — were the gods able to stop her when she drank it and fell asleep. The moral: protection must be proportional. A fire brigade, not a fire. An immune system — not an autoimmune disease. A guard at the entrance — not an army on the march. Artem, building a new business, must have protection: legal, financial, informational. But if protection becomes paranoia, if every counterpart is a potential enemy, if every contract is a field for suspicion — this is no longer Sekhmet. This is Sekhmet who has lost her measure. Maat. And finally — Maat herself. Not simply a moral principle. A physical one. Maat is the plumb line of the mason. The spirit level of the builder. The tuning of the musician's instrument. The calibration of the scientist's device. Everything that works — works because it is in Maat. A bridge stands — because the engineering calculations are precise. An aircraft flies — because the aerodynamics are correct. A body is healthy — because the biochemistry is in balance. A business is profitable — because the value proposition matches the

market. Everything that breaks — breaks because something has gone out of Maat. A bridge collapsed — because someone economized on reinforcement. A body fell ill — because the balance was disrupted. A relationship ended — because someone stopped being precise. One principle. Maat.

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MAAT IN YOUR LIFE — CONCRETE STEPS

Enough theory. Let us get to specifics. What does "Maat in the physical world" mean — personally for you? The physical body. What you eat. How you sleep. How you move. This is Maat territory. No, this is not about asceticism. Not about diets of three lettuce leaves. Not about six hours of yoga per day. This is about balance. The body is the vessel of the Ib. Literally. If the vessel is in poor condition — the contents deteriorate. Chronic sleep deprivation reduces cognitive function to the level of alcohol intoxication — research shows that after twenty-four hours without sleep the brain functions as if at 0.1 per mille blood alcohol. What Heka, what discernment, what work with the Neteru — when your

brain is drunk from lack of sleep? A neglected body = a heavy Ib. Not because Anubis hates overweight people. But because an Ib that ignores its vessel is an Ib that does not respect the instrument given to it for work. Physical space. Where you live. What surrounds you. What order — or disorder — exists in your dwelling, your workplace, your car. Clutter is Isfet in physical space. Not a metaphor. Literally. Every object you do not use and that takes up space — is an imprecision. Every pile of unsorted papers — is an unprocessed decision. Every drawer of junk — is a deferred choice. Maat is not minimalism. Maat is order. Every thing — in its place. Every element — needed or removed. This is not about "a beautiful interior." This is about the fact that your physical space reflects the state of your Ib. And conversely — the state of the space influences the Ib. Do not believe it? Conduct an experiment. Tidy up one room. Completely. Throw out what is unnecessary, organize what is needed, remove the dust, arrange the storage. And then notice what you feel. This is not "the magic of tidying" — this is physics: a clean space reduces cognitive load, decreases background stress, facilitates decision-making.

FINANCIAL STRUCTURE

Debt is Isfet-weight on the Ib. Not a moral judgment — a mechanical fact. When you owe someone money, part of your attention is constantly occupied with this debt. In the background, even when you are not consciously thinking about it. This is cognitive load that takes resources away from everything else. The study of Sendhil Mullainathan and Eldar Shafir — "Scarcity: Why Having Too Little Means So Much" — shows that financial scarcity reduces IQ by 13–14 points. Not metaphorically. Really. A brain occupied with survival cannot think strategically. This is those same Lands of Sokar — every action requires triple the effort. Clearing debts — is lightening the Ib. Literally. Creating a financial reserve — is building the Field of Reeds in your financial life. Not "spiritual practice" — but structural, which creates the conditions for everything else. Dmitry — the one who decided to practice seriously — first of all sorted out his finances. Not because money is "spiritual." But because chaos in finances is Isfet, and this Isfet undermines the Ib daily. Relationships. Whom you spend time with. Who is near you. Which connections you maintain. This is the most important "physical" structure you have. Isfet-connections — those after which you feel worse. Not "difficult relationships" —

precisely those that systematically drain you. Remember Lena from the first chapter? Three years of working with a person who was destroying her. Every such connection is an open channel through which what you need for practice, for life, for the Ib, flows away. Maat-connections — those after which you feel more precise. Not necessarily "better" in the sense of "we had a great time." Sometimes a Maat-connection is a friend who tells you an uncomfortable truth. Unpleasant — but precise. And after this you see more clearly. An audit of relationships — is not "unfollow toxic people," as pop psychologists advise. It is a precise determination: which connection is in Maat, which is in Isfet? What supports, what destroys? Where do you gain energy for the Ib, where do you lose it? Work and creation. What you build in the world. What remains after your working day. Maat-questions: — Does what I do create value? For whom? — Is my work service or exploitation? Of whom? — If everyone did what I do, would the world be better or worse? — Is what I am building — Maat or Isfet? This is not abstract morality. This is a practical filter. Marina in her HR position asked herself these questions — and restructured the dismissal process. Before — standard procedure: a cold letter, a formal meeting, a packet of documents, security escorting to the door. Now — a human conversation: honest

explanation of the reasons, real help with finding new employment, a respectful farewell. The result? The same dismissals — but without Isfet. The same decisions — but in Maat. The same outcome for the company — but a different weight on Marina's Ib.

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WHY ALL OF THIS IS ONE THING

You noticed that the physical body, space, finances, relationships, and work — are not "different topics"? This is one system. Like the human body — not a collection of separate organs, but a single organism. Chaos in one area inevitably affects the others. Financial stress destroys health. An unhealthy body lowers the quality of decisions. Bad decisions ruin relationships. Bad relationships undermine work. A circle. And conversely: order in one area supports the others. Physical health gives energy for work. Good work creates financial stability. Stability allows the building of healthy relationships. Healthy relationships support health. Another circle. The Maat-path is not withdrawal from physical reality into "the spiritual." It is the ability to act on both

planes simultaneously, knowing that they are not separated. Were never separated. Igor from the beginning of the chapter — remember? — meditates in a rented room without money or health. Dmitry — practices every morning, works full days, keeps financial records, maintains his body, builds Maat-relationships. Whose practice is more sustainable? The answer is obvious. CONCLUSION TO THE BOOK Three parts. Three scales. The first — the person. How to read them. Seven diagnostic keys, each of which allows you to see what a person does not know about themselves. How to help — or honestly acknowledge that help is not possible. Not because you are a bad practitioner — but because not every Ib is ready for work, and honesty is more important than a "result."

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The second — reality. How it is structured at the level where word and intention have a physical function. The Neteru are not abstract deities, but working principles. Heka is not a spell, but a mechanism. Nun is not a mythological sea, but a field of potentiality from which reality is continuously formed. The third —

principles. What the dark truly is — and how to navigate within it without losing discernment. Apophis is not an enemy, but stagnation. Isfet is not evil, but imprecision. Set is not a demon, but a necessary force that can be both destructive and creative. The six technologies of influence. The five funnel mechanisms. Types of practitioners. The Scales and the Ib. The philosopher and the practitioner. The twelfth hour of the Amduat. And Maat in the physical world. All of this — are parts of one system. The system is called Maat. Not morality. Not religion. Not a set of prohibitions. The principle of precision. The principle of reciprocity. The principle: call things by their names and bear responsibility for what you choose from Nun. ARTEM'S PATH Let us recall Artem — we began this section of the book with him. He came confused. His business is stalling, his relationships are falling apart, his health is signaling. He thought that a "curse had been placed on him." He wanted "protection." After eleven chapters, Artem has learned something else. He learned that three years of bad decisions are his own authorship, and no external enemy is at fault. He learned that the Isfet-environment he found himself in is not a curse, but a consequence of specific choices. He learned that forum "healers" are a funnel, and he nearly got caught in it. He learned that the dark is not one phenomenon, but a spectrum: from the cosmic stagnation

of Apophis to very concrete technologies of influence. He learned that the Scales weigh not events, but the Ib. He learned the difference between the philosopher and the practitioner. He passed through the twelfth hour — through the body of the serpent — and emerged.

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Artem is not "healed." He is oriented. He knows what his Ib weighs. He knows what to do with this weight. He knows what instruments he has and how to use them. He knows where Maat is and where Isfet is. He knows what to build and on what foundation. That is not nothing. WHY ISFET ATTACKS THOSE WALKING TOWARD MAAT There is a question that almost everyone who begins walking this path asks. It goes like this: if Isfet is a blind force without planning, without consciousness, without intention — why do attacks come precisely to those who are moving toward Maat? Why does life become more difficult precisely when you begin a practice? Why does something break precisely before an important ritual? This is an apparent contradiction. And it has three levels of answer. The first level — the physics of light and

darkness. The Isfet-principle does not choose targets. It does not look at you and make decisions. But a person who moves toward Maat creates structure in a field of chaos. The very fact of ordering within a disordered environment — is friction. A candle in a dark room is not attacked by darkness. But it stands out. It is visible. A person floating downstream is inconspicuous — they are simply part of the current. A person swimming upstream is visible to everyone at once. The resistance of the environment is not an attack. It is a property of the environment. You did not feel it while you were moving with it. The attacks have not intensified. You simply did not notice them before — and did not notice that they existed. The second level — the instinct of the parasite. Lower-level entities do not plan. But they have instinct — the same as a moth flying toward a flame. A person in transformation, passing through the Duat, generates a special quality of energy: intense, saturated, living. This is what the Mut-entities and parasitic forms feed on. Not hunting. Attraction. A weak field — is dull. A person in transformation — is a bright source. You did not become a target. You became visible. The third level — conscious hunting. This is no longer a blind principle or parasitic instinct. Here — consciousness, strategy, selection of target. The Isfet-Akh — the one who practices with the opposite vector — can clearly see who

is moving toward Maat. A practitioner who calls things by their names, works with Anubis, navigates the layers — is a direct threat to their influence. Not an abstract one. A concrete one. One person who recognizes the scheme is the loss of several potential channels in that scheme. One person who speaks about it publicly is the loss of even more. The proposal I encountered in the Duat — was precisely this. Not blind entropy. Negotiation. With a specific person. With a specific goal: to stop or redirect the direction of movement. The conclusion. Apophis attacks the Barque of Ra not because he hates this particular solar disk. But because the solar disk is the only thing carrying light through the darkness. It always attacks that which moves toward Maat. The attacks that come to the one who walks — are not bad luck. Not the evil eye. Not punishment. They are an indicator of direction. If things are becoming more difficult for you — this means you are moving in the right direction. Ra passes through Apophis every night. Not because he is weak. But because there is no other way for dawn to come. The difficulty of the path is not an argument against the path. It is its confirmation. **THREE LEVELS OF RESPONSIBILITY** The priest operates on three levels simultaneously. The first — responsibility to oneself. To one's own Ib. Daily practice. Uab.

Checking. Naming. Maintaining the body, space, finances, relationships. This is the foundation, without which everything else is an illusion.

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The second — responsibility to those who come to you. To the people who entrust to you their state, their questions, their vulnerability. Help — precisely. Do not help — when you cannot. Never lie. Never exploit. Another person's Ib is not your resource. The third — responsibility to Maat as a universal principle. Maintain precision in the world. Not only in your own life — but everywhere you act. Every action in Maat strengthens Maat. Every action in Isfet strengthens Isfet. You are not a neutral observer. You are a participant. Every day. With every choice. WHY THIS BOOK WAS WRITTEN Not to create more priests. Priesthood is not a certification received after a course. This book was written to name things. Every phenomenon named in this book is one phenomenon that can no longer operate in the dark. Apophis is named — and the one who has read this will no longer mistake stagnation for "acceptance." The Isfet-practitioner is named — and

the one who has read this will recognize the pattern. The forum funnel is named — and the one who has read this will see the mechanism. Even if you never practice. Even if you never call yourself a priest. You now know the names. And the one who knows the names — sees differently. Knowing the names changes the field. Not metaphorically — through concrete mechanisms. A person who sees manipulation — does not succumb to it. A person who recognizes the Isfet-pattern — does not enter the funnel. A person who understands the mechanics of the Scales — makes decisions differently. Every such person is a small shift of the balance from Isfet toward Maat. Not global. Not revolutionary. Small. But real. And if there are enough such people — the field changes.

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ANUBIS AT THE THRESHOLD

One final image. Anubis stands at the threshold. Between this part of the journey and the next. Between knowledge and action. Between "I have read" and "I do." He does not push you inside.

Does not carry you in his arms. Does not persuade. Does not threaten. He stands and says: "Here is the path." The rest — is your steps. Your Ib. Your choice. He will stand here when you are ready. He is in no hurry. He has eternity. And you — have one life. One Ib. One weighing. How you use this — is your affair. Literally. Go through. Djed Medu. "Words have been spoken." This is how every sacred text of ancient Egypt concludes. This is not formality — it is the seal. What needed to be said — has been said. The words have gone out into the world and now live their own life. They cannot be recalled. They can only be heard. Or not heard. The choice — is yours. Djed Medu.

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Appendix. Cosmology

COSMOLOGY

There are questions that a person asks in the dark. Not in a session, not in a practitioner's office — but alone, at night, when it is quiet outside and quiet within. Who are we? Where did we come from? Where is all of this going? What are the stars — simply burning gas, or something more? I ask these same questions myself. One of my next books I will try to devote to the

examination of various such questions, but for now I will begin with a brief appendix. Egyptian cosmology answers these questions. Not through religion. Through observation, through structure, through logic that does not contradict modern physics — and sometimes precedes it. This section of the book is not about practice. It is about context. A priest who understands only techniques, but does not understand the map of reality within which they work, is like a surgeon who knows how to cut, but does not know anatomy. They will perform the operation. But not always the right one. Read this as a map. Not as an instruction.

CHAPTER 1.

WERE THERE PEOPLE BEFORE THE GODS?

When I first encountered this question — it seemed theological to me. One of those questions posed in lectures on religious studies and then debated at length. But then I understood: this is not theology. This is a question about the nature of the human being itself. The Egyptians answer ambiguously — because the answer is multi-layered. LAYER ONE. PEOPLE WERE CREATED FROM THE TEARS OF RA. The most well-known Egyptian myth of the origin of humanity. Ra-Atum was alone in the primordial ocean of Nun. He wept. From his tears people arose. In the Egyptian language the words "remet" (people) and "remit" (tears) are nearly homonyms. This is not coincidence. This is an indication of nature. People are the emotional response of the first principle to its own solitude. Atum was alone and it was not enough. Consciousness does not want to be the only thing — it wants to know itself through the other. The universe is created from the desire to be known. This is a gentle, almost unbearably human answer to the question "why we exist." LAYER TWO. KHNUM SHAPES EACH ONE. The god Khnum — the potter — shapes every person

on the potter's wheel. Body and Ka simultaneously, a double figure. The physical and the energetic body are created together, not separately. Each one is unique, not a stamp. Each has their own Ka-form, laid in at birth.

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LAYER THREE. AND HERE — THE KEY PART. The texts of Zep Tepi — "The First Time" — describe how the "Shemsu Hor," the "Followers of Horus," came to the Nile Valley. Came — to people already living there. They did not create people from scratch. The biological species homo sapiens already existed. They came and brought Heka — the principle of conscious creation. They gave irrigation, writing, medicine, law. They established Maat as law. They founded the first temples as connection points between levels of reality. The Egyptians clearly distinguished: "Remet" — ordinary people. Animal instincts, life in a cycle. "Ahu" — the luminous ones. Those who received knowledge and developed their Ba and Ka. The same picture — in other traditions. Sumer: the Anunnaki "created people" through mixing with an already existing species. The Vedas: Manu receives knowledge

from the gods — he is not the first biological being, he is the first awakened one. Roerich, theosophy: the Kumaras from Venus came to humanity in a "silent" state and brought the principle of abstract thinking. The picture that emerges is three-tiered: Neteru — principles of reality, eternal, outside of time. Through them, beings are incarnated. Shemsu Hor — beings who have passed through their own Duat, who voluntarily descended to transmit knowledge. People — the biological species that already existed, which received a "firmware update" of consciousness. Zep Tepi is not the creation of people. It is the awakening of people. People existed before the gods — in the physical sense. But they were not themselves: without Heka, without a developed Ba, without Maat. This explains what we see around us. There are people who live in a cycle — food, work, sleep, death. Remet in its pure form. They are not bad. They simply have not taken what was offered.

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There are people in whom something has awakened — they reach toward meaning, toward understanding, toward practice. They receive the "firmware" not only through birth, but through

choice. The priest is a person who accepted this connection intentionally. Not because they were fortunate at birth. But because they chose to know — and did not refuse.

CHAPTER 2.

KILLING FOR LIFE: HOW ANCIENT EGYPT RELATED TO THE DEATH OF FLORA AND FAUNA

One of the first questions asked by practitioners with a sensitive Ib: "I eat meat. I kill plants. How does this relate to Maat?" The Egyptians were not vegetarians. And at the same time they had one of the most developed ethical systems in the history of humanity. How was this reconciled? PLANTS. SIMPLER, BUT WITH NUANCES. Egypt is an agrarian civilization. Agriculture — a sacred activity, the gift of the Nile. There was no prohibition on cutting plants. But certain plants were sacred vessels. Lotus — symbol of first creation, the birth of Ra from the water. Papyrus — the sign of Wadjet, symbol of life. Sycamore — the tree of Hathor, giving shade to the dead in the Duat. Persea — the tree of fate, on which Thoth and Horus wrote the names of the pharaoh. Acacia — the tree of Neith, connected with the resurrection of Osiris. To cut down such a tree without a ritual — is a violation of Maat. But to eat the fruit — is fine and even beneficial. The sycamore fruit

Hathor gave to the souls of the dead as food in the Duat. The principle: a plant can be eaten and used. But not destroyed as a sacred vessel without reason and without ritual.

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ANIMALS. MORE COMPLEX. The Egyptians held a paradox that confuses us: one and the same animal species could be simultaneously a sacred embodiment of a Neter — and an ordinary animal for sacrifice and food. The Apis bull in Memphis — the living embodiment of Ptah. When it died — it was buried like a pharaoh, with the mourning of the entire people. An ordinary bull — was sacrificed daily, eaten. This is not hypocrisy. This is the understanding that the principle — the Neter — exists on its own level, and the physical animal is a temporary vessel. The death of the vessel does not kill the principle. Hunting large animals was depicted in tombs as a sacred act. Especially the hunt for the hippopotamus — it was connected with Set, chaos. A pharaoh piercing the hippopotamus — is Horus defeating Set. Killing the chaotic, dangerous — is a priestly function, an act of restoring Maat. At the same time, to kill a cat — was a capital offense. To

touch an ibis — unthinkable. Herodotus described a case where a Roman accidentally killed a cat in Egypt. The pharaoh personally could not protect him. Animals were sacrificed to the gods daily. The Ka of the animal was released and ascended to the Neter to whom it was dedicated. The body was eaten by priests and temple workers. Nothing was discarded. The sacrifice was simultaneously an offering to the god — and food for people. Look at what is absent from the Negative Confession. In the 42 declarations of innocence — there is not a single "I have not killed animals," "I have not eaten meat," "I have not felled trees." But there is: "I have not killed sacred animals," "I have not emptied the fields." Killing for sustenance — is not a violation of Maat. The violation — is destruction without reason, without ritual, the killing of a sacred vessel of a Neter. The Egyptian did not ask: "do I have the right to kill this?" They asked: "is this being a vessel of the Neter to whom I serve — or is this a being of Maat who is now transmitting their force to me?" Life feeds on life. This is not a tragedy and not a sin. This is the mechanism of Maat. Ra himself "dies" every night in order to be reborn. Apophis is swallowed every night only to attack again tomorrow. The cycle of the transmission and transformation of energy — this is the Universe in action. The practical consequence for the priest: consciousness, not abstinence. Eat

meat, if you eat it. But know what you are doing. Give thanks. Do not destroy without reason. The sacred vessel is different from the ordinary one — and Sia distinguishes this.

OSIRIS AND SIRIUS

When someone first notices the consonance "Osiris — Sirius" — they usually think it is either a coincidence or a later interpretation. Neither is the case. Etymologically: there is no direct verbal connection. Osiris — from the Egyptian "Usir" or "Asar," "The Mighty One." Sirius — from the Greek "Seirios," "Scorching," "Sparkling." Different roots, different languages. But the consonance — is not a linguistic coincidence. The Greeks, in translating Egyptian names, heard a connection. They knew that Sirius — is Isis, and Isis — is the wife of Osiris. When they called the star "Seirios" — they gave it a name that sounds like "Osiris," because the star carries his energy through its connection with him. This is sound magic. Ren at the level of language. Names resonate because the realities they designate — resonate. Mythologically: the connection is absolute. Sirius, in Egyptian Sopdet or Sothis — is Isis. Orion, "Sah" — is Osiris. Sirius follows Orion across the night sky, slightly behind. As Isis followed Osiris. The main connection — 70 days. Sirius disappears from the Egyptian sky for 70 days. Exactly the duration of mummification. This is the period

when Osiris is dead. Isis — Sirius — hides. She is in mourning. When Sirius rises again at dawn — this is the return of Isis. This is the signal for the flooding of the Nile. This is the resurrection of Osiris. The Egyptian New Year began precisely with this moment. Not with a calendar date — with the heliacal rising of Sirius. The three pyramids of Giza replicate the three stars of Orion's Belt with the same angular precision and displacement. The Nile — the Milky Way. Osiris lies in Orion. Isis watches him from Sirius. The burial shafts in the Great Pyramid are directed precisely toward Orion and Sirius — so that the Ba of the pharaoh could fly to them. The blue mantle from Isis — is the light of Sirius. Celestial, nocturnal, steady. Not the red flame of the first appearance after 70 days. But the constant heavenly blue — the color of the already-present, not the returning.

WHY THE PHARAOHS NEEDED ORION

The question sounds strange: why would a dead ruler need stars? The answer stops seeming strange once you understand what the Egyptians meant by the "death" of the pharaoh. The pharaoh in life — the living Horus. The principle of action and order on earth. At the moment of death they became Osiris — the principle of the resurrected king of the dead. This is not a metaphor. This is a literal cosmological event. Therefore the question "where does the soul of the pharaoh go" — is the question of where one of the cosmic administrators goes. TWO ROUTES AFTER DEATH. The stellar path — the most ancient, from the Pyramid Texts. The soul rises to the stars, to Orion, to the Akhemu Seku — the "Indestructible Ones." These are the circumpolar stars that never set. They are eternal — and the Ba that has become such a star is eternal. The solar path — later, from the New Kingdom. The soul joins the Barque of Ra and journeys with the sun each day. Daily rebirth together with Ra. The great pharaohs wanted both. The Pyramid Texts say literally: "The sky has received you as Orion. Your soul lives. You will not perish." Orion rises, sets, and returns — an

eternal cycle. Exactly like Osiris: dies, is resurrected, reigns again. When Orion rises — the Nile begins to flood. Osiris in Orion literally nourishes Egypt with water. The pharaoh ascending to Orion continues to care for the country — from the heavens. The shafts of the Great Pyramid: King's Chamber (south) → Belt of Orion — Osiris. King's Chamber (north) → Thuban — the north pole star, eternity. Queen's Chamber (south) → Sirius — Isis. This is not ventilation. These are literal channels for the journey of the Ba. The Egyptians did not believe the pharaoh went to rest. They went to a different post. Osiris in Orion governs the Duat and the cycle of death-resurrection. If the pharaoh did not reach Orion — cosmic governance was disrupted. Maat weakened. Orion and Sirius together — the complete formula: Orion (Osiris) — form, structure, the masculine principle of resurrection. Sirius (Isis) — magic, life force, the feminine principle of transformation. Together they reproduce the first creation — the union of two principles generating life.

THE COLORS OF STARS AND THE SYMBOLISM OF EGYPT

The Egyptians were precise observers of the sky for millennia. The color of a star is not decoration. Color is information about nature. Sirius — blue-white. Surface temperature approximately 10,000 Kelvin. The brightest star in the night sky. Literally "the most shining Akh." Orion — a constellation of two colors. Most stars — blue, hot. The belt stars — around 30,000 Kelvin. But the most notable star, Betelgeuse — red-orange, cool. In Egyptian symbolism: blue and light blue — the color of Amun, the Nile, the heavens, resurrection. Osiris was depicted with blue or green skin. Blue — his celestial, stellar nature. Green — earthly, vegetal, rebirth. Most of Orion's stars are blue. Osiris in his celestial form — is exactly this. And here — something interesting. The red Betelgeuse stands right at the shoulder of Osiris-Orion. Red in Egypt — the color of Set. And there it is — built into the constellation of Osiris. The Egyptians looked at this every night for millennia. This is not an accident of the sky map. This is a visual embodiment of the myth: the brother-destroyer is inseparable from the brother-resurrector. Set is built into Osiris literally — in the

sky, as a red star. There is one more detail. Ancient sources — Seneca, Ptolemy — described Sirius as red or reddish. Today it is obviously blue-white. A contradiction? At heliacal rising Sirius appears at the very horizon after 70 days of absence. The atmosphere at the horizon scatters blue light and passes red — as at sunset. The first Sirius after 70 days literally burns red like fire.

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The Egyptians saw precisely this: Isis returns in red flame at dawn, bringing the flooding of the Nile. Red — the fire of return. Blue — her constant celestial nature. The blue mantle she gives — is not the flame of the first appearance. This is the steady celestial blue. Not "I have returned" — but "you are now in my constant light." CHAPTER 6. STARS AS THE BA OF THE GODS When the Egyptians said "Sirius is the Ba of Isis," they did not mean that Isis lives inside the star as if in an apartment. This is a common Western misunderstanding. The star is not a container. The star is what the Ba becomes. The difference is fundamental. The mummy — is a container. It holds the Ka as an anchor so the Ba has somewhere to return to. The star — is not a home for the Ba. It is

the form that the Ba takes in cosmic space. This luminous object is the mobile, visible aspect of the god in our world. Why a star is the ideal form for Ba: Ba is mobile — the star moves across the sky every night. Ba is recognizable, has a Ren — the star has a constant brightness and position. Ba is visible from both worlds — the star is visible to both the living and the dead. Ba is eternal — the star exists for millennia. Ba gives light — the star shines by itself. Ba returns — it rises again every night. The star is Ba in its perfect celestial form. It is not by chance that the word "Akh" means both "enlightened spirit" and "shining one" — literally star-like. Ba by nature has no fixed form — it is a bird, it flies. Great freedom. But without an anchor Ba can dissolve into the formless. In earthly life the anchor is the body, the Ka, the mummy. In eternity the anchor is the star — a point of crystallized identity in the infinite field of existence.

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Three functions of the star as anchor: Identity. The star has constant brightness, color, position — this is its Ren in the sky. The Ba that has become a star does not dissolve into Nun. Accessibility.

The star is visible. The living can look at it and make contact. When a priest looks at Sirius — they look at the Ba of Isis. Not at a symbol. At her herself. Continuity. The star returns night after night, millennium after millennium. Akhemu Seku — the "Indestructible Stars." Circumpolar — those that never set. The Ba that has become such a star never "dies" even cyclically. This is where the pharaoh was aiming. Not at just any star. At the eternal ones. When Egyptian priests ascended to the roof of the temple at night — they were not doing astronomy in the modern sense. They were meeting the Ba of the gods. To look at Sirius — is to be in the presence of Isis. To observe the heliacal rising of Sirius after 70 days — is to witness her return. The starry sky was sacred not because it is beautiful. But because it is inhabited.

THE BA OF RA IN THE SUN

Without the Sun the Earth would be a frozen rock at a temperature close to absolute zero. Without photosynthesis — no plants, no oxygen, no animals. The entire biosphere of Earth is transformed solar light. A tree, bread, the human body — packaged solar energy. The Egyptians knew this through direct observation. Every morning priests sang the Hymn to the Rising Ra: "You rise beautiful on the horizon of the sky, living Ra, the beginning of life. When you appear on the eastern horizon — you fill all lands with your beauty." Ra — is more than the Sun. The solar disk, "Aten" — the visible body, the Ba of Ra in our world. But Ra as a principle existed before the Sun. In the cosmogony: Atum-Ra rose from Nun before there was anything. Created the world with word and light. The Sun is his embodiment in our reality, but not his limit. Three forms of Ra — three states of life: Khepri, the scarab — dawn. Birth, potential, seed. Ra-Horakhty, the falcon — noon. Maximum force, action, maturity. Atum, the old man — sunset. Completion, wisdom, fruit. Life on Earth lives by this triple rhythm in every organism, in every day, in every life. The Egyptians perceived a

solar eclipse as the victory of Apophis over Ra. And this is a precise understanding: if the Sun goes dark — life stops. Birds fall silent. Temperature drops. Plants close. The daily rituals of the priests were not optional — they helped Ra pass through the Duat and rise again. The conscious participation of people in the maintenance of Maat — is part of the mechanism that keeps the Sun on course. Participation — is not a metaphor. It is a function.

RA HAS ROOM TO GROW

Our Sun is a third-generation star. Age approximately 4.6 billion years. The Universe is 13.8 billion years old. There exist stars three times older than our Sun. The first generation of stars: pure hydrogen and helium. No complexity. Primordial fire. Ra as pure potential. They lived their cycle. Synthesized heavy elements. Exploded as supernovae — and passed this material on. The second generation: already with carbon, oxygen, iron. Ra after the first experience of death and birth. Life again, synthesis again, death again. The third generation — our Sun. Rich in heavy elements from two previous deaths. Ra who has passed through death twice. Iron in the blood, calcium in the bones, carbon in the cells — all of this was synthesized in stars that died before the birth of our Sun. The human being is literally composed of the Akh of previous Ra's. Only around third-generation stars does complex life arise — only heavy elements are capable of building DNA molecules, neurons, consciousness. The first-generation Ra could not give birth to humanity. It lacked the experience. Ra as a principle — is larger than one Sun. In our galaxy there are 200–400 billion stars. In the

universe approximately two trillion galaxies. Ra — the principle that incarnates in different stars simultaneously. Continues to develop at billions of points in space. Our Sun in a few billion years will expand into a red giant and compress into a white dwarf. A white dwarf — Ra in the state of Akh. No longer burning with active synthesis. Quietly glowing. Gradually cooling. Passing its material on further — to the fourth generation. Ra does not die. Ra transforms. And here — the answer to the question about Zep Tepi. Around stars of the second generation — five to eight billion years older than our Sun — if a civilization arose, it had several billion years more. These are the Shemsu Hor — the "Followers of Horus" — who came to the Nile Valley and brought Heka, Maat, knowledge. They came from older suns, from more mature Ra's. Zep Tepi — the interstellar transmission of knowledge from an older generation of Ra to a younger one. Ra has room to grow — because Ra is not a star. It is a principle that learns through every star, every cycle, every death and every resurrection. Our Sun — the third lesson of Ra in this corner of the Universe. And it has not yet finished.

DOES AN ISFET-AKH HAVE A STELLAR BODY?

The question has come up repeatedly: if the Maat-Akh becomes a star — what happens to the one who walked in the opposite direction?

First — about the Maat-Akh. Akh — "the shining one." Receives a place among the stars because its nature coincides with the nature of a star: A star radiates, gives its light outward. Synthesizes new elements, complexifies the world. Sustains the cycle — holds planets, nourishes life. Lives by Maat: predictably, in order. The Maat-Akh and the star coincide in their principle of action. Therefore the merging is natural. And the Isfet-Akh? TWO PATHS. The first — a black hole. An Isfet-Akh that preserves its individuality can become like a black hole: an enormous mass of captured foreign energy, constant absorption without giving, no light on the outside. It exists — but in absolute solitude. This is not freedom. This is a prison made of its own greed. The second — dissolution into Nun. An Isfet-Akh that could not maintain its form

dissolves into the primordial chaos. Becomes part of Nun — faceless, nameless darkness. No Ren. No Akh. Non-existence without the possibility of rebirth.

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WHY ISFET CANNOT OBTAIN A STELLAR BODY?

A star — is the body of a being that gives. It literally sacrifices itself to shine — over ten billion years it will burn all its hydrogen and go, having passed on its synthesized elements to the next generation. A star is extravagance in the best sense: endless generosity in life and a gift after death. The Isfet-Akh does not know how to sacrifice. Its principle — is to take, not to give. The star as a form is ontologically inaccessible to it. Not as punishment — as incompatibility of natures. Apophis — the greatest Isfet- entity — is described not as a star and not as a cosmic body. Apophis is the serpent of Nun, of primordial darkness. Has no Ren, no permanent body, no place in the cosmos, no Akh-nature. Lucifer — "the Light-Bearer" — began as a star. Chose absorption instead of radiation. The stellar form rejected him. He became "Lord of the

Abyss." Not lord of the stars. The Abyss is a black hole, Nun in its active form. The conclusion is simple: Maat-Akh: radiates → star → place among the Akhemu Seku → eternal light. Isfet-Akh: absorbs → black hole or dissolution into Nun. In both cases — no light, no Ren, no place among the stars. The Maat-Akh becomes part of what sustains the Universe. The Isfet-Akh — part of what tries to consume it. One and the same movement. Simply in different directions.

BETELGEUSE

Betelgeuse — the red star at the left shoulder of Orion. Set is built into the body of Osiris in the sky. The Egyptians looked at this every night for millennia and understood: this is not an accident of the sky map. This is the visual embodiment of the myth. Let us look at it more carefully. Betelgeuse is a red supergiant. Its radius is seven hundred to one thousand times greater than our Sun. If placed in its position — it would engulf Earth, Mars, and possibly Jupiter. Age approximately eight million years. Young by stellar standards, but it lives fast and dies young. It is unstable. It pulsates. Its brightness changes. It ejects clouds of gas. At the end of 2019 — early 2020 Betelgeuse dramatically dimmed, losing more than 35% of its brightness. The entire astronomical world watched in suspense: is it exploding? It turned out to be an ejection of a giant cloud of gas and dust temporarily blocking its light. A "cough" of a dying star. This confirmed: Betelgeuse is actively dying right now. When it will explode — no one knows precisely. Perhaps in a thousand years. Perhaps tomorrow night. When it happens: a flash brighter than a full Moon, visible in daylight. It will shine for

several weeks without setting. The distance — approximately seven hundred light years — is safe for Earth. It will be the most spectacular astronomical event in the history of humanity witnessed by living observers. The deepest meaning. When Betelgeuse explodes — Set will destroy himself within Osiris. But a supernova explosion is not an end. It is a birth. The ejection of heavy elements into the Universe. Seed for new stars and planets. Possibly — new solar systems with their own life. Osiris died by the hand of Set. And was resurrected. Orion will lose its red star. And from its ash — something new will be born. The myth is playing out in the sky literally — on scales that the Egyptians felt but could not measure.

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CONCLUSION TO PART FOUR

The Egyptians did not separate sky from earth. Did not separate physics from mythology. Did not separate the star from the Ba of the god. They saw one thing. In different languages. We call it astrophysics, they called it the Akhemu Seku. We speak of thermodynamics and elemental synthesis, they spoke of Ra's sacrifice and the transmission of Akh to the next generation. These are not different things. This is one and the same process described

from different angles. A priest who understands this — works differently. They know that the starry sky above them is not a backdrop and not just physics. It is a map of the reality in which they live. Sirius — not just a star. Orion — not just a constellation. The Sun — not just a source of heat. When you look at the sky at night — you are looking at an inhabited space. At Ba that have become stars. At Akh that continue to shine. This is not poetry. This is a map. And you are on it.

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CONTACT THE AUTHOR



Dear Readers! If after reading the book you have questions, 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)

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TELIM MAAT

E-mail telim@occultism.ru Website maat.occultism.ru The Fifth Book of the series "The House of Those Changed by Maat" — is in progress. Announcements — in the author's Telegram channel and on the website.

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