

# Mantras and Yantras of Ancient Egypt

The Complete Works of Douglass A. White, Ph.D.

Volume 13

古埃及宙音與象徵圖騰

白中道博士全集 第十三冊



AWAKENED LIFE 覺醒的生命

SACRED SCARAB INSTITUTE 聖甲蟲學院

# **Mantras and Yantras of Ancient Egypt and Solar-Lunar Calendar (Kemetic Calendar)**

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古埃及宙音與象徵圖騰與、永恆的萬年曆

白中道博士全集 第十三冊

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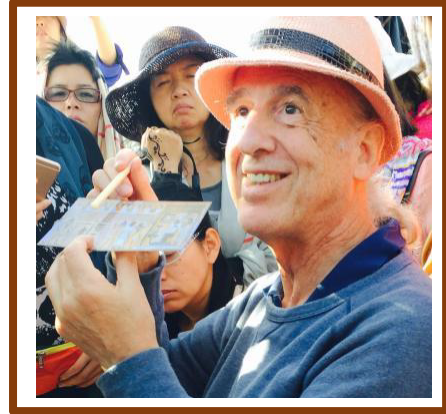
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**Enlightenment** is a viewpoint every person already has available and always has had. It is our essential nature. No technique, practice, or special life style is necessary.

開悟是一個觀點，每一個人都已經可以利用它，而且每一個人都永遠擁有它，它是我們的本性，不需要任何技術、練習、或特殊的生活方式。



## **Douglass A. White, Ph.D. 1941~2021**

He was born in Chicago in 1941, and he graduated from Harvard University in 1964 with Bachelor of Oriental Languages and Literature, after that he entered Taiwan University and began to study the Chinese literature of the former Qin Dynasty in 1965. In 1968, he completed his master's thesis on "Research on Zuo Chuan Quote Poems". Later he returned to Harvard University in the United States to complete his Ph.D. in Oriental Languages and Ancient Civilizations, and wrote the dissertation the Interpretation of the Central Concept of “The Book of Changer” by Scholars in the Han、Song and Ming Dynasties.

The content of all his works: 1) Research on the wisdom of ancient civilizations, including ancient Egypt, China, Buddhism, Judaism, India, etc., 2) Dialyze the authenticity of physical science from the perspective of an observer to connect with the spiritual, 3) Inspiring spirituality Wisdom to continue earth civilization. There are 24 books in total.

白中道博士於 1941 年出生於美國芝加哥，1964 年完成美國哈佛大學的東方語文學士畢業後，1965 年進入台灣大學開始研究前秦中國文學，於 1968 年完成了“左傳引詩研究”的碩士論文；後來又回到美國哈佛大學完成東方語言與古文明博士，論文寫“漢、宋、明代學者對易經中心觀念的解釋”。他畢生所有著作內容型態：1) 古文明智慧研究，包括古埃及、中國、佛學、猶太、印度..... 等等，2) 以觀察者角度來透析物理科學的真實面貌以與心靈接軌，3) 啟發靈性智慧以延續地球文明。總共著作 24 本。

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# **Mantras and Yantras of Ancient Egypt**

This book contains a collection of ancient Egyptian amulet symbols and neter icons that for thousands of years formed the basis of their classical culture. Each image has a standard graphic format and certain mantra sounds that were associated with it.

Egyptians used these special icons and symbols as part of their spiritual cultivation.

Dr. White explains some of the subtle ways in which Egyptians used these tools and introduces each one with comments about its role in the spiritual culture.

The material is arranged as a perpetual calendar that a person may use throughout the year for personal cultivation if they so choose. Once the principles are understood, a person may apply them in any environment or cultural context.

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# **Mantras and Yantras of Ancient Egypt**

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expanded and modified

by

Douglass White



## Introduction

Note: The images presented in this book are available in full color illustrations on a deck of cards called the **Senet Tarot Oracle Deck of Ancient Egypt** with an instruction booklet included describing many ways to play with them. If you would like a set, visit [www.dpedtech.com.tw](http://www.dpedtech.com.tw) to find out how you can order one (or more).

Preliminary Advice: This book contains instructions for practical techniques that may improve a person's quality of life in many ways. The reader should be aware that the essence of personal development is personal responsibility coupled with a relaxed but attentive attitude. The author presents information about certain technologies in this book, but can not guarantee how the reader will apply it or what if any results may be obtained by any particular person. Readers may direct questions, comments, and suggestions to the author: [dpedtech@dpedtech.com.tw](mailto:dpedtech@dpedtech.com.tw), re: M&Y.

Our planet is currently undergoing an unprecedented transition from tribes and factions living in isolation and conflict to a global civilization characterized by unlimited technical and spiritual progress. This major shift in planetary evolution has precipitated a crisis in terms of complexity, stress, cultural adaptation, and ecological impact. If we are to stabilize as a new planetary civilization and survive as a species with quality of life for the long haul, we must look deeply into the foundations of civilization to find what really works and adapt such basic principles as we discover in a creative manner to our practical existence so we can live and grow in harmony with the entire ecosystem of the planet.

With this in mind I have spent several decades exploring the most successful of the ancient civilizations of which we have any knowledge. **Mantras and Yantras of Ancient Egypt** is a report on some of the findings from my explorations of ancient Egyptian civilization. This book contains practical knowledge derived from thousands of years of experience that we can apply in our own day in our own way to solve the problems we face.

Evidence indicates that Homo sapiens and other hominid apes evolved in the horn of Africa over the past several million years and gradually radiated to all parts of the earth, with Homo sapiens eventually becoming the dominant ape, reportedly by virtue of his cleverness and ability to adapt. It must have been a natural process for early migrations of these clever baboons to follow the Nile downstream and settle along its banks. Thus Egypt became one of the earliest places on the planet to evolve human civilization, and the archaeological remains and records of ancient Egypt therefore are

one of our most valuable resources for understanding the foundations of human civilization.

Over the past several years I have been transcribing, translating, and commenting on the sacred literature of ancient Egypt. This literature was intimately connected to a tradition of personal cultivation that had evolved in Egyptian culture for thousands of years, long before the uniting of Egypt into one country and the founding of the dynasties that we think of as classical Egyptian civilization.

The Egyptian systems of spiritual cultivation began as practical methods to enhance a person's intelligence, survival rate, and quality of life. The techniques were all based on the various senses by which we experience our world. These channels include touch, taste and smell, hearing, and vision. The Egyptians also noted the existence of different types and levels of energy (mechanical, electrical, chemical, emotional, intentional, holographic, quantum, and so on – give me a break, I am using modernized terms here for *khat*, *ka*, *sekhem*, *ab*, *ren*, *ba*, *khaybet*, and so on) and developed ways to access, enhance, and apply these energies to their daily lives. They symbolized the various energies with a very orderly system of chakras, represented by glyphs with domelike circular structures. The grosser chakras are based in the physical body, and the subtler chakras are more expanded and operate at various densities and domains of the universe. All of these energies can be observed, experienced, and mastered in reliable and systematic ways.

Egyptians discovered that each sensory channel can be explored, developed, and empowered at all of the chakra levels. In ancient times the Egyptians were skilled at operating through all of the sensory channels, but most people in our modern society have allowed their sensitivity through the channels of touch and taste to atrophy, which is why modern culture is so generally lacking in taste and out of touch with reality. It goes without saying that subtle spiritual dimensions are even less within the conscious awareness of most people. However, the channels of hearing and vision remain fairly acute although they have been deeply indoctrinated and manipulated by our friendly media moguls over the past decades. These two channels can serve as a convenient starting point for recovering our full awareness and empowering all the channels at all their appropriate chakra levels and modalities. We can reawaken the channels that have grown dull from lack of subtle exercise and thereby revive our lost sensitivity to the higher and subtler forms of perception. We may even discover or invent new “channels” and “modes” of perception and operation. I do not want to suggest any limitations.

The ancient Egyptian language consisted of a set of skillfully designed hieroglyphs with specially chosen sounds linked to them. The Egyptians used mantra sounds to awaken the sense of subtle hearing and they used yantra glyphs to awaken the sense of subtle vision. The glyphs and their sounds not only served as a language for everyday communication, but also contained the mantra sounds and yantra glyphs that can be used as tools for awakening, exploring, and developing the profound powers of awareness in the context of an optimal quality of life. All that is necessary is to become aware of the special ways they can be used for spiritual cultivation. Once you understand the system, you do not need to hold onto the ancient Egyptian yantras and mantras. You can evolve your own equivalent version that suits your cultural preferences and environment. Just be sure that you have grasped the deepest principles and the system will stand you in good stead however you apply it since it is based on the fundamental existence and operation of cosmic awareness. It is indestructibly robust and works anywhere and any time in this or any other universe.

The popular imagination takes Egyptian culture to be mysterious and filled with the practice of superstitious magic. The reality of ancient Egypt was a very practical society that possessed a precise science and an artistic expression of that science. They applied this artistic science toward achieving a refined life style and a vibrant, stable civilization. Therefore, the material presented in this book is not to be taken as superstition or dogma, although it may look that way at a cursory glance. My intention is to present the information about the basic principles of what made the Egyptian civilization successful so that it can be adapted for use in our modern society in new and creative ways.

Do not be afraid to explore. Classical Egypt is a thing of the past and will not arise again as she once was. However, the timeless principles embodied in the essence of Egyptian culture will arise over and over in different forms according to the conditions of environment and society as they occur in various times and places.

### **The Four Major Modes of Experience**

The Egyptians noticed that spiritual development begins with a refinement of the senses. The goal is to be able to experience through any sense the entire range of perception from the grossest to the subtlest and beyond that to a transcendental realm that exists outside all the limitations of the senses. They developed advanced technologies of personal development around each of the senses.

The technology associated with the visual sense was called “Anet Ra” (@net R@, *yantra* in Sanskrit), and literally meant a seal, signet ring, or cartouche of the Higher Self Sun. Pharaohs had such cartouches, seals, and signet rings. The word “@net” was derived from the root word “@n” which is the glyph of an eye surrounded by a cartouche or capsule and means beautiful. In the **Amduat** the usual term for yantras is “seshemu”, which means images and the technique is described for example in the text at the end of the upper register of Hour 5: “hold your attention on the images that are within you until I pass beyond you in peace”). The glyph for images means to engrave signs or symbols for the purpose of guidance.

The technique associated with the sense of hearing involved the use of mantras. The technical term for mantra was “Mêdu Ra”, which means Words of the Higher Self Sun. Another common term was “Wer Hekau” (Great Magical Formulas). The same text in Hour 5 of the **Amduat** mentions the mantra technique: “May your Mantras be creative and your Great Formulas brilliant.”

The technique associated with the sense of touch had to be something that was always with the body rather than an external object. The Egyptians chose the feeling of the breath as it moves in and out of the lungs. We can deliberately put attention on the breath, and the breath is intimately associated both with the physiological state of the body and with the thoughts in the mind. The technical term for the shifting of the body and mind through attention on the breath was “Sekhem Bayu”. The “Sekhem” is the third chakra and includes the diaphragm and lower abdomen. This controls the breath. “Bayu” indicates the breaths that move through the nose and the thoughts that move with it through the mind. The same passage in Hour 5 upper register of the **Amduat** describes this technique succinctly as “May your breaths (thoughts) be alert as you do the belly chakra Ocean Awareness Meditation.” The method is simply to sit quietly and observe the natural course of the breath without manipulating it in any way, simply feeling what happens.

The technique associated with taste is based on the swallowing reflex (S-@m). The tutelary deities for this are Serqet, goddess of the throat, and Ammet (@mmet), the goddess who eats the heart. When we swallow our saliva and phlegm, we are devouring a part of our own body rather than something external, so the response is always with us. At each swallow there is a subtle sense of taste as the tongue moves the saliva into the throat. As this becomes subtler we eventually experience eating our own “heart”, the core sensation of who we are. When that happens, we transcend our own identity.

In this book we will focus on the Mantras and Yantras of ancient Egypt. Once you have become familiar with these techniques, you may use the touch of the breath or the subtle taste of saliva as it slides over the tongue. My suggestion is to start with the mantras, and when you are stable in that practice, then spend time feeling the touch of the breath. Occasionally do the yantra practice, separately or together with the corresponding mantras. Leave the swallowing technique for more advanced practice. It will be there when you are ready for it.

### **How to use the yantras**

A yantra is a stylized drawing of an archetype. Each drawing symbolically represents a fundamental aspect of existence. When we live a balanced and healthy life we naturally partake of all the archetypal aspects of existence. Life is a holistic unity. We can focus attention on particular areas of interest, but ultimately have to remain in balance with the overall unity that is our universe.

There are many ways to play with these symbols and use them in your daily life. They represent a complete set of archetypes that cover all major aspects of human life. I have only indicated a few of the most prominent channels of meaning associated with each. As you explore them you will discover the broader territories and details that they imply. The key is to become familiar with each archetype and then directly experience how it links back to its source in the unity of undefined awareness that underlies and permeates our universe.

The yantras and the mantras are arranged in this book according to dates on the calendar. They are also arranged to reflect the energy shifts during the solar year on our planet. The viewpoint is from the northern hemisphere, so if you live in the southern hemisphere you will have to adjust the dates accordingly by a phase shift of half a year. In any case the sequence merely represents one suggested ordering and timing. You may follow it or devise an approach that feels right for you.

There are 78 different major modalities in the set just as in the traditional Tarot cards, and many of these modalities have variations and sub-modalities. The suggested use for beginners is to cycle through the set following the calendar dates for each one. That way each year you will have explored the entire set twice, once in waxing mode, and once in waning mode. Follow the system for two or three years and then continue if you like or expand and explore. If you practice the suggested routine regularly and with attention in a relaxed manner your intuition and observational

abilities will have greatly improved. Each mode is equally important and there are no pejorative judgments regarding any member of the set. If you find that you have a negative attitude toward any of the archetypes, then you probably have some issues around that archetype that you have not dealt with.

### **Yantra Meditation**

Yantra meditation is part of an ancient tradition known in India as “trataka” and is part of a larger discipline the Egyptians referred to as the Ocean Awareness Meditation (*Wa-sha*). Many of the technical terms in Sanskrit about the science of personal cultivation are translations or transliterations of ancient Egyptian technical terms. Some of these we can identify in Egyptian texts and others we can reconstruct with varying levels of certainty from the Sanskrit terms using the root vocabulary of Egyptian. The reconstructed expression for “trataka” in Egyptian is probably “tera da ka” (a period of time for giving energy). “Tera” is a period of time. “Da” is to give or allow. “Ka” is energy of one of the several different types known to the Egyptians. Thus “trataka” can be practiced in a variety of modes depending on the energy type and sensory channel that a person chooses to use.

The trataka technique is a simple attention exercise that is to be practiced deliberately for specific intervals of time. Focus of attention organizes energy and allows it to flow in a specific direction. Regular practice of directing attention in this way develops habitual skills for using attention in powerful ways almost without effort.

If you choose to work through the channel of vision, then you can do trataka with eyes open or eyes closed. The easiest way to start is with the eyes open. You choose any object or drawing of an object. Then you sit comfortably with the object or drawing in a position where you can observe it clearly and without any strain. Once you are comfortably prepared, you simply begin to observe the object or drawing by placing attention on it in a gentle manner.

You will find that putting attention on any object makes it appear brighter and clearer. This is a fundamental quality of attention: the closer an object of attention is to the focus of attention, the clearer and brighter it is. The farther away it is, the less clear and bright it becomes. An object too far removed from the focus of attention becomes invisible to the perception. Managing attention is the key to managing all aspects of life.

Whenever you find that the focus of attention wanders away from your chosen object

of attention then gently and patiently bring the focus of attention back to the object. Do not worry about the wandering of attention. Such wandering is a natural phenomenon due to the tendency of the attention to relax. The ground state of attention is undefined awareness. Focus of attention requires some effort to place a defined limit on undefined awareness. As soon as you place any limit or definition on awareness by means of focusing attention, the defined attention begins to relax back to its undefined state. In physics this universal principle is known as entropy. It is like a spring that has been stretched. As soon as you release the tension on it, it returns to its relaxed configuration.

We stretch awareness out as attention to focus on objects of perception in our world. Both the spring and our attention will immediately tend to return to the relaxed state from which they have been stretched.

When you discover that your attention has wandered from the yantra, as effortlessly as you can just bring your attention back to the chosen yantra. You can begin with a minute or two of this observation exercise and gradually work up to longer periods. In the beginning it helps to choose something you are interested in, but then you have to wonder why you are interested in some objects and not interested in certain other objects. (The answer to that question will come to you after you have practiced these exercises for a while.) Ironically this exercise relaxes you when it is done properly. It also energizes you and strengthens your will power by a nearly effortless procedure, develops clarity of perception, and may lead to many interesting insights as well as heightened efficiency of performance in career and daily activities. That sounds pretty good, doesn't it?

### **Yantra After-image Gazing**

If you wish to use the yantras for meditation with the eyes closed, first put gently focused attention on the chosen object or an image of the object and become aware of all its details. Then close your eyes and in a relaxed manner watch the after-image that remains on the retina screen of your eyes. If attention wanders, gently bring it back to the after-image. When the after-image fades completely away, continue to look into the space where the after-image was without any straining and gently imagine the shape that was there. If the mind wanders, simply bring the attention back to the imagined yantra image without any straining. It will tend to slip away and be replaced by other thoughts and images. Patiently bring your attention back to the image in your mind's eye. After practicing a few times you will be able to simply close the eyes and imagine the virtual yantra in the space before your brow

without having to warm up by looking at the actual object or image.

This exercise will strengthen your will power and visualization abilities, enhance your memory, and at the same time relax your mind and body. All these *trataka* exercises are relaxation exercises and are not to be done with any stressful concentration effort. Do not be concerned with the meaning of the yantra glyph, its grand significance in the universe, or any other diversions that the mind introduces to lead the attention elsewhere away from the simple image. This is only an attention exercise, not a philosophy seminar or psycho-analysis. Bring attention gently back to the imagined image each time you find that it has wandered off or become distracted. In the text I introduce some ideas associated with the yantras for entertainment purposes and for the benefit of those who are interested in the ancient Egyptian language and culture.

### **How to Use the Mantras**

The mantras can be spoken in various ways, chanted, or sung. There are many ways to utter them, including special harmonic intoning methods used by shamans. Experiment and explore. You can also study with people who have practiced different methods and learn how they like to intone mantras. This is an enjoyable musical art. As with the drawing of yantras, the intoning of mantras is a meditative form in its own right.

In my experience, however, the easiest results with mantras come when they are used for silent meditation, because meditation does not require any skills such as occur with singing, chanting or other forms of intonation. To meditate with a mantra you first sit comfortably and then close the eyes. If you wish you can first intone the mantra out loud a few times just to check the general pronunciation. Then gradually lower the voice until only the mouth moves, but no sound comes out. Then stop moving the mouth and think the mantra mentally. Continue the process of reducing the intensity of the mantra by using less and less energy to think the mantra mentally. We can describe this process as allowing the thought of the mantra in the awareness to become softer and softer, fainter and fainter, subtler and subtler. It is a deliberate process, but one that above all involves progressive relaxation of effort.

Eventually the mantra will become extremely faint and will spontaneously disappear. It simply fades out. Then you will find that after a moment your mind is aware of other thoughts arising and your attention wanders onto other topics than the mantra. When you discover that you are thinking about something else, gently bring the attention back to a faint thought of the mantra. Do not try to think the mantra



“loudly and clearly” or with concentration. Also do not try to push other thoughts out, because they are a natural part of the process. Your only concern is to gently shift attention back to the mantra when you find that your attention is on other thoughts.

You are also not concerned with the meaning of the mantra – just the general pronunciation of the mantra as a thought. Even the pronunciation or pace of mental repetition of the mantra can change as long as you can still recognize it as the intended mantra. The intended pronunciation is just the way you decided to pronounce the mantra that sounded OK for you. Do not worry about the details of correct pronunciation.

Sometimes there will be many random thoughts or thoughts about issues that you are currently concerned about. That is fine. Just remember to shift the attention back to the mantra each time it goes somewhere else, no matter where it goes. Be patient and enjoy the natural process of the attention as it shifts back and forth between deliberate thought (i.e. the mantra during meditation) and spontaneous thoughts about other things.

Spontaneous thoughts are caused by changes in the physiology as it resets systems to their healthy and alert status whenever you begin to relax. Relaxation is the system’s automatic response to any form of effort. This natural tendency is called the relaxation response. Whenever we relax, the body responds by returning toward its optimal state of readiness and alertness. Thus we know that thoughts in meditation, just like the thoughts during dreams, are almost entirely due to adjustments in the physical body and are a healthy phenomenon. That does not mean we deliberately foster lots of thoughts on different topics during meditation, but that it is normal for thoughts on various topics to arise **spontaneously** during meditation.

During sleep we relax, the body shifts into resting mode and then begins to restore itself to ready-and-alert mode. When that restoration has proceeded for a while we easily awaken refreshed and ready for activity. Sleep is another example of the relaxation response, except that during sleep we do not usually retain any wakefulness. Dreams are spontaneous thoughts that arise during the period of sleep.

While meditating just remember not to **deliberately** think “spontaneous” thoughts. During meditation we reserve deliberate thought for the mantra. During activity we reserve deliberate thought for satisfying our needs and achieving our goals in life.

If you have powerful streams of spontaneously arising thoughts distracting you during meditation, this means your body is doing a lot of adjusting because of stressful activity that was placed on it in the past. Rather than getting all involved in the thoughts and why they come or what they mean, or struggling to get rid of the thoughts so you can go back to the mantra, let your attention notice what is going on in the body. You will usually discover some physical sensations associated with the thoughts or emotions that disturb the meditation. Just observe the physical phenomena with a bit of curious attention without trying to manipulate them in any way. After a few moments or minutes the disturbance will subside and you will return to the usual mental wanderings that will now distract you from observing the body. That is the sign you can gently come back to gently thinking the mantra you have chosen.

The recommended practice period for mantra meditation is twice daily for a few minutes each time. The ideal duration is 20-30 minutes. You can start off with 10 or 15 minutes until you feel accustomed to the procedure. The best times during the day for practice are in the morning before breakfast and in the evening before dinner. We generally meditate before meals because digestion raises the level of activity in the body and therefore goes counter to the relaxation that meditation is intended to produce. However, in principle you can meditate any time and any place as long as you can find a reasonably comfortable posture to rest in and are able to think a thought.

You do not have to change your lifestyle in any way other than to set aside a few minutes daily for meditation. As you practice over time, you may find that you revise and refine your schedule and lifestyle in ways that you notice make your meditations and your life more and more enjoyable. Those decisions will arise as intuitions that you discover on your own. In general go with whatever tends to make your meditation experiences and daily life more enjoyable and fulfilling.

The main criteria of correct meditation are that it is easy, effortless, and brings about some measure of relaxation. We do not try to DO anything deliberate during meditation or achieve any particular experience other than to think the mantra as effortlessly as possible in the same way we think ordinary thoughts and do many easy and effortless things in our lives. Then we come back to the mantra whenever we find ourselves on some other thoughts or other distractions.

Meditation is a technique that helps a person relax and stop active doing for a while. In the state of non-doing we nevertheless usually remain awake and alert. Every benefit from the meditation evolves spontaneously from the relaxed alertness of the process. Often people notice that the breath becomes slower or softer during meditation. This is a physical sign of relaxation.

Sometimes people encounter sleepiness. This is a sure sign of relaxation and should not be resisted. It is fine to sleep during meditation, and you can even lie down if the sleepiness is very strong – how is that for easy? (However we generally do not start meditation lying down unless we are unable to sit up due to injury, illness, or extreme fatigue, because of the habit of sleeping in that posture). Sleep is like meditation **without alertness**, and meditation is like sleep **with alertness**. The main difference between sleep and meditation is that the relaxation of deep meditation is deeper than deep sleep, and meditation generally leads to greater alertness both during and after the process than sleep does. Meditation is like super-efficient sleep, but does not completely replace the body's habitual need for sleep. Thus if you fall asleep during meditation, be sure to sit up and meditate with the mantra in a state of alertness for a few minutes after waking from the period of sleep. Then you will have the best of both types of relaxation.

The benefits of meditation include greater relaxation in life, relief from stress and fatigue, more rapid recovery from injuries and illness, ability to focus attention on projects with a minimum of effort, stronger will power with the ability to live deliberately, greater patience and tolerance, more expanded viewpoint, appreciation of subtlety, enhanced clarity of perception, and many other interesting results. All of these are natural side effects of regular practice of the technique and are obviously useful in many areas of practical life which is why millions of people throughout the world practice meditation in one form or another.

The benefits of meditation unfold spontaneously over time according to the individual's current condition and activities. Thus we can not predict a particular sequence, timetable, or type of result for an individual other than generalized relaxation and relief from stress and fatigue. Of course it helps if a person adopts a healthy life style that is reasonably balanced and suitable to go along with regular meditation practice. We can not recommend meditation as a cure for any specific problem, but proper practice tends to ameliorate any difficult situation in a person's life over time. In case of medical issues a person is always well advised to consult with an appropriate medical professional. Many studies have been done that validate

the benefits of meditation, and these are available in books and on the Internet.

### **Principles of the Technique**

If you are interested, here is the basic theory. You can skip it or enjoy it. You can agree with it or not. If you do not agree with it, at least you should be able to tell from the description why you do not agree with it. Of course that will imply that you really agree with it after all. (Attention is a bit sneaky like that. It works by defining beliefs. If you do not agree with the theory, it is because you have defined your beliefs so that your attention works that way and that is what you experience as reality – which is how I say that attention works – which means that you demonstrate your agreement by not agreeing. If you really believe things work differently, then that is what you experience to be how things are, and that is your free choice. Enjoy your viewpoint.)

As I mentioned earlier the practice of *trataka* in any of its various forms is essentially exercise to develop skill in managing attention. Another name for this discipline is *Yoga*, an Indian technical term that is a translation into Sanskrit of the ancient Egyptian technical term “*nehebet*”, the art of yoking (as when you hitch an ox to a plow or a horse to a wagon). The Egyptians loved puns and used the “*nehebet*” water lily or lotus flower as their common symbol for the practice of yoga. When you see an Egyptian drawing of a person holding a lotus or with a lotus by them, that often tells you they are practicing some form of yoga. Sometimes you see pictures of Egyptians holding lotuses to their noses in a scene that resembles a party. Egyptians knew how to relax in many ways, and often had group meditative rituals that resembled what we today call parties that included music, dance, the drinking of alcoholic beverages, the use of psychotropic herbal foods, incense, and other paraphernalia.

### **The Basic Attention Cycle**

The essentials of the technique derive from an understanding of how attention tends to cycle through four major phases. The ground state of attention is a restful relaxed alert awareness in which all possibilities present themselves as options. The cycle begins when a person makes a decision to direct attention at a specific possibility. This involves the will focusing awareness into a specific defined possible configuration. The purpose of such a focus of awareness is to generate an experience of that state of awareness represented by the definition you chose. This is the definition phase in the attention cycle. We can also call it the creation phase, since creation is basically a matter of definition. Once the creation is defined, we

can call it a belief. It is just a matter of how much intensity of attention you apply to the belief you have defined that determines how real it seems to become.

Focused direction of attention requires some exertion of effort (mental and physical). You spend some of the energy that is available to you each time you make such a choice to direct attention somewhere. The defined awareness then immediately begins to relax and return to its ground state of undefined awareness. If nothing else exists, then that is what happens right away and the result along the way is that you experience the intended experience. If you want the experience again, then you direct attention into the same defined form of awareness again. You can repeat this procedure as many times as you like with as much or as little attention as you like and are only limited by the amount of attention energy you allow yourself to have by virtue of the particular vehicle (e.g. body) you choose to experience AS. People usually do not realize that what you experience AS has a lot to do with what and how much you can experience. (Harry Palmer was perhaps one of the first to make this observation in a clear and concise manner.) After directing attention in various ways for a while we all tend to fall asleep because we use up the store of energy available to the particular body we are experiencing as. During sleep our attention relaxes and expands back to its undefined state. Pay attention when you are in deep sleep. Where are you? That sounds like a joke, but you will probably discover that you can not recall where you were during deep sleep because the attention was so unfocused and undefined that you retain no defined experiences from the period of deep sleep that you can use to describe where you were.

If you are like most people when they decide to direct attention somewhere, you have already been busy and directed attention in many other ways prior to that decision. Also, you have not allowed attention to completely relax and experience fully the creations you defined and put attention on. The result is that as your attention relaxes from its defined target, it encounters an environment of pre-existing “un-relaxed” creations that may include physical objects, mental ideas, memories, emotions, and so on. The un-relaxed or partially relaxed creations will interact with the creation just defined by your attention and may align with and support the experience it delivers, or possibly interfere with it, disrupt it, or block it. Another possibility is that the relaxing attention will just encounter them along the way as it expands back to its undefined state and you will notice that they look different from the original intention. They will appear to you as distracting thoughts and experiences.

Your attention will continue to relax and expand until it reaches the core identity that you have chosen to exist as. This is a collection of beliefs about who you think you are and what you think you are doing. At that point you will discover that the intended experience has matched your intention, been blocked or distorted, or simply became diluted by other creations that may not even be relevant to your current intention. This is the discovery phase in the attention cycle. You find out how “you” are doing relative to your intended creation. This discovery phase is a feedback stage. You can usually recognize it by the judgments you make after you arrive there, such as how wonderful things have become, or how not so wonderful things have become, or you may wonder how you got off onto that tangent. If you find yourself making judgments about an experience, that means you have just passed through the discovery phase and already are reacting to it.

Once you pass through the discovery phase you immediately and automatically find yourself back in undefined awareness, the most relaxed condition. However it usually does not look so inviting because you have made some prior decisions along the way that you are resisting and are not willing to enjoy full relaxation. The resistance to how you discover things are will prevent you from relaxing into the undefined state of all possibilities that you have at your disposal. Instead you resist some or all of what has happened and are unwilling to relax and fully experience it. This puts you into unknown territory with a feeling of “what next?” You think, “That was good, but I want more of it.” Or you think, “That was terrible, so I do not want any more of that.” Or maybe you think, “That was pretty boring” or “That was not very relevant.” In any case you feel an urge to do something next to “correct” or “improve” the situation the discovery presented to you as an experience.

From the habit of trying to clear up the unknown, resolve issues, deal with perceived lacks and needs, and perhaps just to understand things better, you then usually make another decision that will define awareness in the same old way as previously (maintain a condition, keep working on an issue) or some different way (try a new approach, go exploring). Even if you do not make a conscious decision regarding attention, it will still tend to be drawn toward pre-existing habits of attention flow as default decisions (such as procrastination, going back to an old addiction, etc.), and the cycle will continue over and over endlessly.

### **The Cycle of Attention Summarized**

1. **Decide** what to direct attention toward as your (next) intended creation. Your decision can be a judgment in reaction to previous creations and discoveries or

something completely new.

2. **Do it.** Extend your attention through the intended creation you have defined in whatever manner you prefer. Your attention will expand and relax. As it does so, it will interact in various ways and at various intensities with any other existing creations in your world and will either fit in smoothly with existing creations to become your intended experience or encounter conflict and partial or complete blockage.
3. **Discover** in the experience that arises the results of that interaction of your intention with your mental and physical reality in terms of how the intended creation feels. The intensity of the direct experience relaxes until you can feel how your creation fits with your core identity (who you believe you are.)
4. **Be in the moment** and enjoy it along with the possibility of what might be your next intended creation. Then you may decide to decide what to direct attention toward as your next intended creation (i.e. return to step 1 and repeat the cycle of attention with the same or different defined content.) If not, then your default decision is to allow your pre-existing reality to re-assert its existence as your next experience. However, that reality will have shifted more or less according to your prior creative decision or default decision plus the core belief that all defined creations tend to relax back to their ground state of undefined awareness according to their intensities and defined modes of interaction with other defined states. A core belief in resistance to nothing (a la the old saw, “nature abhors a vacuum”) ensures that reality continues to reassert itself in cycles just like the attention does. This means that the ground state of undefined awareness continues indefinitely to contain evanescent virtual ripples of defined awareness that seem to appear and disappear in awareness like waves on the surface of an ocean.

There is no way to stop the cycle of attention other than to relax completely into the undefined awareness of all possibilities that always exists in the moment as outlined briefly in step 4. The problem with that condition is that all possibilities mutually interfere and cancel out leaving you with nothing to experience other than endless virtual possibilities. So the trick to the game is to learn how to direct attention with minimum effort, create your intended experience as you prefer it, fully experience it, and relax completely. That way everything stays clean and clear. You also always get exactly what you want (within the limits that you have chosen to experience as). There are no limitations as to what you can create and experience. The only requirement is that whatever you create you must experience and whatever you create will have to align or not align with whatever other creations you have going on,

including what you decide to experience as. There is no ducking personal responsibility, so you might as well enjoy it.

If you wish to play with complication, you can selectively resist experiencing certain creations and generate an environment that is as gnarly as you like. Resisted creations will pile up and hang around mutually interacting and can even get complex to the point that they give the impression of random activity. Each resisted creation requires a certain amount of attention energy to keep it in “reality” mode. So the more creations you have going at once, the more your attention energy is preoccupied at some level of consciousness and the less you have available to focus on new creations. Also any new creations may come into conflict with other creations that you already have going. Thus it is helpful to be clear about priorities.

Any time you wish to return to simplicity, one ideal technique that quickly takes off the pressure generated by complexity is the Ocean Awareness Meditation (OAM). With this simple procedure you remember how to relax effortlessly by reducing the amount of energy you put into the decision how and where to direct attention. Since the other three steps are the progressive relaxation of attention from its defined direction(s) back into the ground state of undefined awareness, that technique is all you need to know in order to get thoroughly relaxed. There are other ways as well, but they are usually just more complex variations of the OAM.

### **The Analogy of the Pyramid**

The Egyptians had a huge sense of humor, so they organized tens of thousands of people to cut and move gigantic heavy stones and built the biggest most perfect pyramid in the world primarily to show people how to relax. Even today people can not figure out how the Egyptians managed to cut and move so many millions of huge stones in such a short time as the reign period of a single pharaoh. Theories abound, but the key is that they knew how to relax, so the result of their effortless work is still there for everyone to behold and marvel at despite the weathering of thousands of years and efforts by many to raid its “treasures” or despoil and destroy it.

The Great Pyramid of Giza is a gigantic analogy that illustrates how to meditate, train the attention, and manage life. The Egyptians left a major clue to their motivation for the vast monument in the form of a pair of large cedar boats buried next to the pyramids. They carefully disassembled the two huge boats and neatly piled them in rectangular pits covered with megalithic slabs. The boats represent the morning and afternoon phases of the sun’s journey across the sky. In Egyptian the generic name



for such a vessel is “Wa en Ra” (Boat of the Sun). The word “wa” for boat is a pun on the word for meditation. The idea the Egyptians promoted is that people should meditate for a while each day in the morning and the evening. The morning boat they called the “Image of Brilliance”. It represented the creation phase of attention when we make decisions and express them as brilliant achievements. The evening boat they called the “Image of Dissolution”. It represented the dissolution of creation during the experience phase of attention that dissolves the creation back into undefined awareness. The pyramid is an abstract model of the human body in sitting posture and uses principles of geometry to tell us how to do the meditation.

The pyramid is aligned with the four compass points so that each side represents one of the classical elements and the sensory mode that goes with it. You can use any of the sensory modes and work with perception of any of the elements. You begin at the base of the pyramid. It is big, gross, and solid. As you move up the pyramid, the shape of the structure stays the same, but it becomes progressively smaller and smaller in size. This represents the reduction of the mantra, or the yantra, or whatever object of perception in whatever mode of perception with which you decide to follow the process of attention during meditation. That is your angle of perception for implementing the meditation process.

When you reach the top of the pyramid there is a miniature stone pyramid at the apex that is a tiny replica of the entire great pyramid. It can be so small that it will fit in your pocket. It even can be just a tiny mental impulse with an image of the pyramid shape. At the tip of the top of this apical “pyramidion” the pyramid shape suddenly collapses into a single point. This is the seed state of the pyramid. All creations start from a seed state. In the seed is the idea of a pyramid. But the actual point has no shape and is the closest we can come to a mathematical point in the real physical world. It becomes a quantum point. All such points become identical no matter what shape they can give birth to, since all shapes are made from collections of points. In the physical world the points with which we construct objects become interacting point particles.

Transcending beyond that point at the pyramid’s peak you arrive at the space above the pyramid. This space is completely undefined. In such a space of undefined awareness you can plant any seed you like and allow it to grow as big and as real as you like in your mind or in your physical world or any other dimension within the limits of the laws of physics and chemistry or whatever laws that you may apply to the domain in which you plant the seed.

The creation process is roughly the opposite of the dissolution process. It begins with empty space. You put a point in the space, give it an intended definition (assign it a shape and perhaps other qualities that multiply the point into an array of points in a certain configuration) and then expand the point into a pyramid structure or whatever structure you have chosen. Finally you make the structure as big, solid, and as real as you prefer. Or make as many as you like.

A major difference between the creation process of daily life (which is intended for the creation of real achievements) and the meditation process mental exercise (which is intended for the effortless creation of dissolution through deliberate relaxation) is that during the meditation process you do not get involved with the interpretation of the creation that is used for meditation. You consider only the shape of the creation in whatever dimension it occurs (sight, sound, touch, etc.). In the creation process of your daily life you usually add to the shape you intend to create an interpretation regarding its use, value, role in the context of other creations, and so on. Another difference between creation and dissolution is that during creation, instead of making the shape of the creation smaller and fainter, you make it bigger and more solid until it reflects the level of reality that you have in mind. Creation is like starting from a point (the urge to create) and visualizing a little object you would like to have. Then you make a drawing or a tiny model from some material. Then you make a larger model and iron out all the bugs in the design. Once you have a working model you can build a full-scale object and make as many copies as you like. The basic process is the same for any creation in any dimension of reality.

There are other interesting details about the Great Pyramid that are worth exploring, but this in a nutshell tells the basic story of creation and meditation. The four sides of the pyramid not only symbolize the four elements, they also exemplify the four phases of the attention cycle. Air is the empty state of all possibilities. Fire is the activation of attention to decide and define awareness in some way. Water is the flow of attention as it flows into a defined creation (such as a cup) or relaxes back into the ocean of undefined awareness. Earth is the core identity of hard creations that you prefer not to let go of and experience fully. This gives you the illusion of a solid physical reality in which to live and play and it shapes the pathways of the flow of awareness. However, each particle of solid reality floats in an undefined ocean of empty awareness that we call Cosmic Space, pretending that it is really something “out there” rather than just a lot of possibilities. The best way to convince yourself something is really way out there is to make it very unavailable to your self, either

mentally or physically.

With this little theoretical introduction to creation and meditation we are now ready to introduce the Mantras and Yantras of Ancient Egypt.

### **The Mantras and Yantras**

Each of the following archetypes was considered by ancient Egyptians to be either a “neter” (principle of nature) or a “khut” (amulet or talisman). The **Litany of Ra** lists 78 major neters and khuts. This selection became the basis of the Tarot deck of Europe and the Chinese **Book of Changes** (for the **Book of Changes** we count 64 hexagrams + 8 trigrams + 4 bigrams + 2 contrasting bits [yin and yang] to get a total of 78 archetypes). Although there were many other neters and khuts in Egyptian civilization, this selection represented the essential core that had been distilled from thousands of years of experience by the time of the New Kingdom (dynasties 18-20). I have distributed the archetypes as a set of 72 with five days assigned to each archetype for a total of 360 days. **The six remaining archetypes go with the last five days of the year plus the leap day that occurs every four years. Because the six are very important archetypes but only have one day each (and one every four years for leap day), we may use them optionally as additional mantras for the first and last days of two 30-day solar months of the year. The calendar dates for these usages are indicated with the period information of each of these neters at the end of the list.**

In the pages that follow I introduce the archetypes according to the calendar sequence I have chosen. This is different from the sequence in the **Litany of Ra** and may be a bit arbitrary on my part, but seems to reflect the waxing and waning of the elements and their qualities in the cycle of the solar year in a way that adapts to the many climates and environments of the planet. Southern hemisphere residents have to reverse waxing to waning and waning to waxing. What is important is that a person periodically puts some attention on each of the archetypal pathways of attention in order to evolve awareness in a balanced manner. We know that the Egyptians who followed this system would use the entire list in a cycle. We do not know exactly what order they preferred or what time frame they used. There probably were a number of different methods and we can see some hints at the procedures in the “Handbook” portion of the **Litany of Ra**. (See my translation of the **Litany of Ra**, available at [www.dpedtech.com.tw/StoreMenuE.htm](http://www.dpedtech.com.tw/StoreMenuE.htm) and also at Amazon’s ebook store.)

Each archetype has a yantra drawing and a mantra pronunciation. Some yantras

have “neter” images. Some mantras have more than one possible pronunciation. You can also use an English translation of the mantra or one from any other language. The principles of the practice are grounded in the pathway of attention and the intensity of the attention for meditation or creation, not the particular mantra sound or yantra shape. During meditation the content of the vehicle you use (mantra or yantra) is not important.

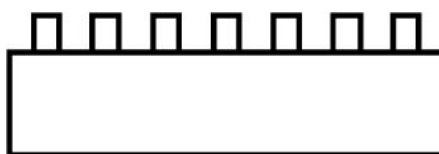
Follow your own intuition and feel free to use images from other art objects of Egypt or even equivalent images and mantras from other cultures. The point of the exercise is that when the attention traverses the entire pathway of the archetype from gross intensity to subtle, and beyond that to the subtlest state it can entertain the archetypal image or sound, it then tends to spontaneously transcend the archetype and enter a wakeful and alert, but undefined state of awareness. Practicing the exercise on all the archetypes develops the flexible ability of your attention to transcend on any archetype and any creation. Once you are expert at transcending, you can come and go as you prefer on any creation. You are free. You are master of your universe. Enjoy.

### **The King of All Mantras**

Throughout the world millions of religious Christians, Jews, and Muslims pray, each in their own way. At the end of a prayer they usually close with the strange expression “Amen”. This is an ancient tradition, and if you try to find out where it comes from you will probably end up with the Hebrew definition that it means something like “so be it”. Obviously if you pray to God for something it makes sense to end your prayer with a request that God may grant your prayer to become true and real just as you expressed it.

However, this is a misconception. The word “amen” is perhaps the most important of all Egyptian mantras. It was so important that many pharaohs incorporated it into their names (Amenhotep, Tutankhamen, Amenemhet, and so on). Even if they did not make it part of their names, they used it as part of an epithet: “Mery Amen” or “Mery Amen Ra”. The translation of the epithet “Mery Amen Ra” tells us the true meaning of the mantra: “Beloved of the Hidden Sun”. “Amen” means hidden or invisible. The “hidden” sun describes the time during the night when we can not see the sun because the earth has rotated so that we face away from it. The sun [Ra] was the Egyptian metaphor for the Higher Self. The essence of “Amen” was to remind that the Higher Self is there even when you can not detect it through the senses and it seems to be completely invisible.

“Mery” (beloved) is also a great mantra that has permeated our culture as the name “Mary”, the feeling “merry”, and the act of joining in life with a beloved person (marry). The female name spelled variously as Miriam, Maryam, Maryamen, Maryamne, and so on is derived directly from the epithet “Beloved of the Invisible One”. Amen, the “Invisible One” (or Hidden One), is an ancient epithet for God. If you do not believe in God, then we can say it refers to the invisible foundation of the universe. The Egyptians symbolized this idea of a foundation of the universe with a picture of a game board (see the mantra and yantra for January 7-9 and December 6-7.)



MEN

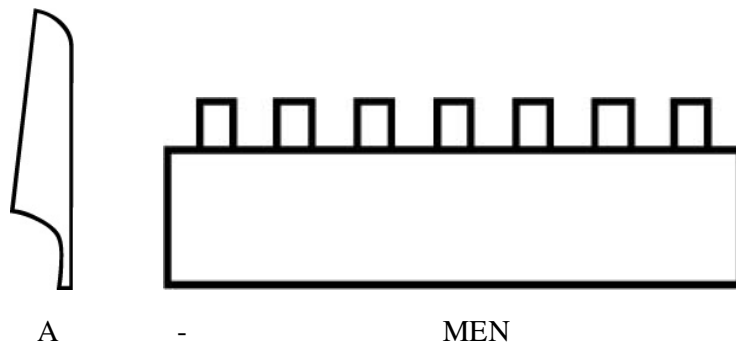
For the Egyptians the universe represents a marvelous game. The foundation of the game is a game board with little playing pieces that move about upon it. The board was called “men” and each pawn was called an “ab” (dancing heart). There were also various rules by which people played the game. The essential game board and the rules are invisible, but they support the entire visible universe in all its marvelous diversity, complexity, and vast apparent size. The “a” in front of the “men” portion of the mantra is the phonetic reading of a glyph for a reed. The reed could be used as a pen for writing down the rules of the game. Egyptians saw the recording of the rules as the start of the game. They also often put the reed sign as a prefix to a word to express a quality of endearment toward the word or symbol that followed. So “Amen” is the dear old Invisible Game that forms the foundation of our world.

The Game Board could be made of various materials such as a box, a sheet of papyrus, a brick, or a slab of stone, and had a checkerboard inscribed on its top surface that consisted of 30 squares sometimes illuminated with alternating colors like modern chess boards. The playing pieces could have various shapes and often resembled modern chess pawns. The board with its grid defined space, and the sequence of squares defined time. The 30 squares defined a month, and the Egyptians used the board as a solar and a lunar calendar as well as a game. Each square represented a component or phase of the cycle of creation.

We can also analyze the word “amen” into “am-men”. “Am” means grace, so

“am-men” is a foundation of grace. I think grace is a state of gratitude for any of the pleasing qualities defined as grace. My **American Heritage Dictionary** (AHD) defines grace as a “(1) Seemingly effortless beauty or charm of movement, form, or proportion. (2) A characteristic or quality pleasing for its charm or refinement. (3) A sense of fitness of propriety. (4a) A disposition to be generous or helpful; good-will. (4b) Mercy; clemency. (5) A favor rendered by one who need not do so; indulgence. (6) A temporary immunity or exemption; a reprieve. (7) Graces: (*Gk & Rom. Myth.*) Three sister goddesses who dispense charm and beauty. (8) *Theol.* a. Divine love and protection bestowed freely on people. b. The state of being protected or sanctified by the favor of God. c. An excellence or a power granted by God. (9) A short prayer said before or after a meal. (10) Used with *His, Her, or Your* as a title and form of address for a duke, a duchess, or an archbishop. (11) *Mus.* An embellishment such as an appoggiatura or a trill.”

This is a very interesting semantic range in our culture for a concept that the Egyptians saw to be at the foundation of existence. When you add “mery”, the effect intensifies. On the other hand the word “amen” basically means to be invisible. The foundation of the universe is invisible. This tells us that all creations arise from and return to an invisible source.



### Senet

What was the game played on the board, and how did the Egyptians play it? The Egyptians called the Game “Senet”, which means to pass or transcend. The precise rules of the game are lost, but many scholars believe the game involved moving a set of playing pieces across the board until they reached an end point and then jumped off the board. When all your pieces had left the board, you had won the game.

The game was an analogy for the pathway to mastery of all existence. The key to the play of the game is learning how to meditate. Everyone is busy with the aspect

Thus if we use the mantra “amen” as our object of meditation we are reducing the mantra “amen” until it becomes invisible and inaudible. The final step of complete disappearance is ALWAYS SPONTANEOUS. You can not MAKE something disappear, because then you are using effort and not relaxing. For example you can make something disappear by moving far enough away from it so that you can no longer see it. However moving away from something involves a lot of effort and is not a form of relaxation. What happens then is that you exert energy to put attention on something else (moving away from the object or directing attention at a different object) and just shift the object into the background of awareness, but do not necessarily relax all attention that was focused on the object.

### **Meditation with the Mantra Amen**

Invisibility is a state of complete relaxation. (What do you look and feel like during deep sleep? Got it? And that is just a fairly deep level of relaxation.) An interesting thing happens when you deliberately allow the mind to spontaneously “transcend” using the mantra “amen”. When you successfully reach the point where the mantra “amen” disappears all by itself, you have deliberately set up a situation where you almost completely effortlessly “created” invisibility. You use so little effort that it becomes no more effort to think the mantra “amen” than you would expend to think a spontaneous thought that arises in your mind from no conscious choice on your part. Thus both spontaneous and deliberate thoughts come to be equally effortless and with this skill you can begin to take charge of your life with no more effort than it takes to just hang out. In addition, when the mantra “amen” disappears, you have both dis-created the mantra and created the mantra’s intention simultaneously. This remarkable event simultaneously empowers you in many dimensions. It endows you with extremely deep relaxation at any or all times, along with ready access to source. It develops fine perception, develops effortless creative powers, enables you to make things vanish at will without effort, and much more magical wizardry that you will realize as you explore the process deeply.

Do you begin to understand why “amen” is the King of All Meditation Mantras? You may begin to understand why so many traditions held onto this mantra even though they no longer remembered what it was all about.

Now we can begin our survey of the mantras and yantras of ancient Egypt.

Thus if we use the mantra “amen” as our object of meditation we are reducing the mantra “amen” until it becomes invisible and inaudible. The final step of complete disappearance is ALWAYS SPONTANEOUS. You can not MAKE something disappear, because then you are using effort and not relaxing. For example you can make something disappear by moving far enough away from it so that you can no longer see it. However moving away from something involves a lot of effort and is not a form of relaxation. What happens then is that you exert energy to put attention on something else (moving away from the object or directing attention at a different object) and just shift the object into the background of awareness, but do not necessarily relax all attention that was focused on the object.

### **Meditation with the Mantra Amen**

Invisibility is a state of complete relaxation. (What do you look and feel like during deep sleep? Got it? And that is just a fairly deep level of relaxation.) An interesting thing happens when you deliberately allow the mind to spontaneously “transcend” using the mantra “amen”. When you successfully reach the point where the mantra “amen” disappears all by itself, you have deliberately set up a situation where you almost completely effortlessly “created” invisibility. You use so little effort that it becomes no more effort to think the mantra “amen” than you would expend to think a spontaneous thought that arises in your mind from no conscious choice on your part. Thus both spontaneous and deliberate thoughts come to be equally effortless and with this skill you can begin to take charge of your life with no more effort than it takes to just hang out. In addition, when the mantra “amen” disappears, you have both dis-created the mantra and created the mantra’s intention simultaneously. This remarkable event simultaneously empowers you in many dimensions. It endows you with extremely deep relaxation at any or all times, along with ready access to source. It develops fine perception, develops effortless creative powers, enables you to make things vanish at will without effort, and much more magical wizardry that you will realize as you explore the process deeply.

Do you begin to understand why “amen” is the King of All Meditation Mantras? You may begin to understand why so many traditions held onto this mantra even though they no longer remembered what it was all about.

Now we can begin our survey of the mantras and yantras of ancient Egypt.





Mut, Hathor, Amenet  
Empress Trump  
Organ: Ovaries, Ova



Yantra: Cat  
Mantra: Mau

Period: December 21-25 (from Winter Solstice to Christmas Day)

December 22: "Mau Set"; (Mother of Set)

December 23: "Mau Set"; (Mother of Set) (Purification at Winter Solstice)

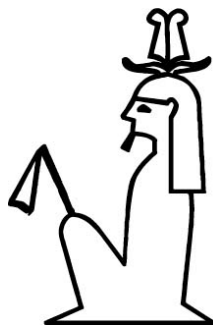
The Winter Solstice is the darkest day of the year in the northern hemisphere because the earth is tilted at that time so that the sun provides the shortest period of daylight. In the cycle of a day this time corresponds to midnight. The ancient Egyptian symbol for Winter Solstice was a black cat. The felines were a solar symbol in Egypt, and the lion represented the hot sun of summer. The yantra on the left is a handle topped by a semi-human lioness head with a mirror over the head of the lioness. The lioness is your ego. The mirror suggests that what you see as the world is a projection of your ego as your Higher Self. Whatever seems real to you is a reflection of your own thoughts and beliefs. The ancients believed that the period of Winter Solstice was an excellent time for meditation. During deep meditation the mind comes to a state of stillness. Thinking ceases. However, it soon resumes its activity. In the same way Winter Solstice quickly passes, and the sun then begins to grow in strength from the Winter Solstice to the Summer Solstice.

Christmas marks the rebirth of the sun. The Tarot Trump for these days is the Empress. She is the Cosmic Mother. Mut-Hathor-Amenet is the Mother of Ra, the Higher Self. In the Christian tradition she becomes Mother Mary triumphant with her newborn son, the sun that will enlighten the world. She represents the eggs in the ovaries. These eggs are the seeds of human reality in its most reduced state, but full of potential. The Cosmic Mother accepts all with unconditional love and light, aware of the boundless potential that they hold.

The mantra is an imitation of the sound a cat makes: “mau”. When a person repeats the mantra “maumaumaumu”, it forms the great mantra “AUM”. This is the seed sound of the universe and one of the most well-known mantras. Some cultures modify the cat sound to “miao”. “Mut” means mother, and Hathor means “House of Horus”.

The darkness of Winter Solstice also marks the momentary triumph of Set over Horus. Set represents the illusory nature of the universe and Horus is the will. When you look closely into the mirror of your life and settle down to a state of honesty, you can clearly see all the things that you may have labeled as shit in your life. When you reach pure silence and transcend in your meditation, you discover that the Maya Illusion, including all that you labeled as shit, simply disappears. Illusion then returns and continues, but you know that “Set” is nothing more than a label you put on something.

Curiously enough, during the 20<sup>th</sup> century an Englishwoman named Dorothy Eady cognized this mantra in a certain way. She established her permanent residence in Abydos, saw herself as a reincarnated priestess and lover of Sety I, and took the name “Omm Sety” (Mother of Set).



Tanen, Tathenen, Tatenen, Tenen  
(Uplifter of Earth)