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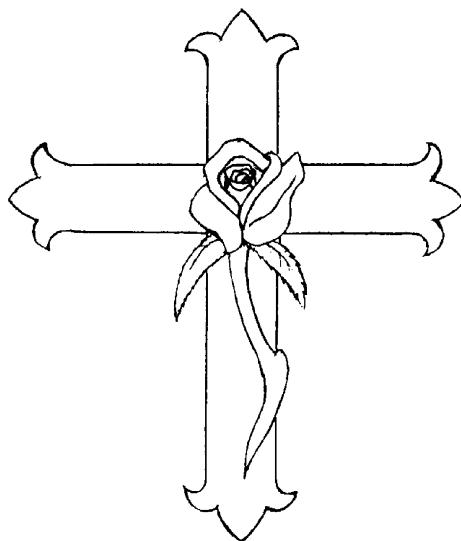
The Canopic Gods Symbolism of the Four Genii of the Hall of the Neophyte

G.H. Fratres Sub Spe
(Supplement to Z1)

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Z E L A T O R A D E P T U S M I N O R

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THE CANOPIC GODS

G.H. Fratres Sub Spe
(Supplement to Z1)

THE SYMBOLISM OF THE FOUR GENII OF THE HALL OF THE NEOPHYTE

In a Temple of the grade of Neophyte, the four gods, Ameshett, Ahephi, Tmo-oumathu, Kabexnuv, are said to be vice-gerants of the elements, and answering to the rivers of Eden as drawn in the warrant of the Temple, are said to rule in the four corners of the Hall between the Stations of the Kerubim.

In Egyptian mythology, these gods are also said to be the children of Horus, and partake of his symbolism. If now, we regard the Neophyte ceremony as representing the entrance into a new life, regeneration -- Mors Janua Vitae -- the Egyptian symbolism wherein that idea was so clearly and exactly worked out becomes important. Bear in mind that a new life means a new plane or a higher world, a passing, say, from the **עשיה** of **בתר** to the **מלכות** of **יצירה**.

Now, as behind **בתר** depend the Veils of Negative Existence: **אין סוף**, **אין** and **אין סוף אור**, so through negative existence must pass the soul that goes from **עשיה** to **יצירה**, or vice-versa. This process is illustrated by the Neophyte Ceremony as described in Z-3, and as seen by the clairvoyant eye. In Egyptian mythology, the dead, when the ceremonies are complete, the Soul weighed and passed, the body mummied and preserved from corruption, then become one with Osiris and are called Osirian. Hence, the Hierophant, who represents Osiris when the candidate is placed in the north, speaks to him in the character of his Higher Soul -- "The Voice of my undying and secret soul said unto me," etc.

Osiris, however, is a mummied form, and the body of the Egyptian dead was mummied at this part of the ceremony. Let us now consider the nature of the body which is mummied. The body itself may be considered as a vehicle whereby the life forces act, and the medium whereby these life-forces act is what are termed the vital organs. Withdraw or destroy any of these, and the life ceases to function in that body. Not less important, then, than the body itself, the vehicle of the soul, are the organs. These are the media for the action of organic life, and it is equally important to preserve them from corruption, yet not together with the body. For as the body of Osiris was broken up, so must the body of the Osirian be divided. This is the meaning of the viscera being preserved apart from the body.

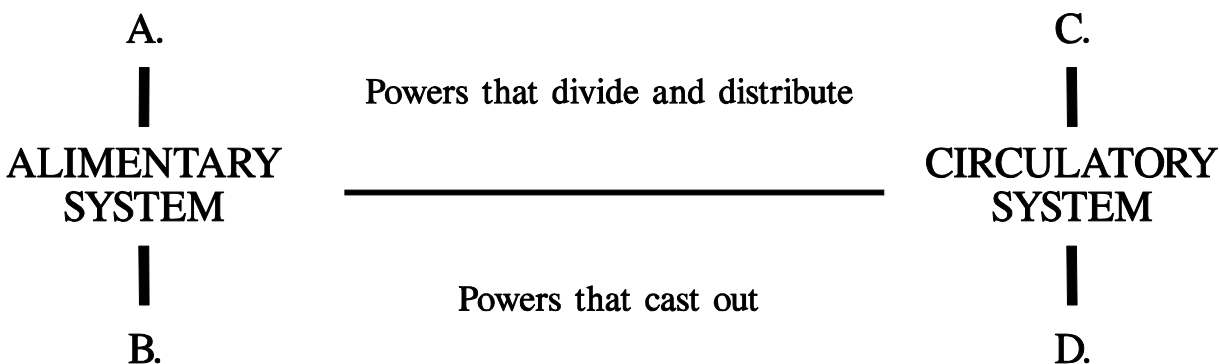
The death and resurrection of Christ has other symbolism, and the teachings belong to a higher grade. Let none therefore object that his body was laid in the tomb entire. (The body of Osiris was first laid in the chest or pastos whole. The division was into 14 parts, 1 plus 4 = 5, the five wounds.) For even as **יהוה** must be known before **יהשועה** can be comprehended, and as Moses must precede Christ, so must the mysteries of Osiris first be known.

Now, the guardian of the Hall and of the Neophytes against the **קלימות** (whose **בתר** is **תאומאל**, the dual or two-headed one, the demons of corruption and

disintegration) is the Hierus or Horus, and to the children of Horus, who partake of his symbolism are the viscera committed, to guard them against the demons of disintegration and corruption. As the elements and the forces of the elements are to the world, so are the vital organs and the life which animates them, placed under the charge of the vice-gerents of the elements, the Children of Horus, the great gods Ameshett, Ahephi, Tmoumathaph and Kabexnuv. They who regulate their functions in material life, and guard them after so-called death, when the man that was has become an Osirian.

Consider then, what are these vital organs and their functions. Broadly, they may be divided into the alimentary system and the circulatory system, for in this classification we take no account of the brain or reproductive organs which belong to another classification, and are not elemental nor concerned in the maintenance of the life of the material body.

Each of these divisions may be further divided into that which divides or distributes the body and renders to the קלפת that which is unnecessary or pernicious. From this arises a four-fold division as in the following diagram:



With this key, the division becomes easy, for in the alimentary system, the stomach and the upper intestines divide the food taken into the system by a process called digestion and by assimilation, retain what is necessary. This, therefore, is “A” in the diagram. But the lower intestines receive and cast out that which is rejected, these therefore will be represented by “B.” In the circulatory system, the heart is the organ which distributes the blood which it receives washed and purified by the lungs. Hence the heart and lungs are represented by “C.” The matter rejected from the circulatory system is rejected and cast forth by the liver and gall bladder, which therefore will be represented by “D”.

Now, as to the treatment of these vital organs in the process of mummification. Seeing that during life they were under the guardianship of the great gods mentioned, so in death they were dedicated each to one of the gods of the dead.

These vital organs then, being taken out and separately embalmed, were placed in egg-shaped receptacles, symbolic of Akasa, under the care of Canous, the pilot of Menelaus, and the god of the waters of creation, the eternal source of being, whose symbol was a jar; and under the special protection of that one of the Genii of the underworld or vice-gerents of the elements to whom that particular organ was dedicated. Hence each egg-shaped package was enclosed in a jar whose lid was

shaped like the head of that special god. Now, Ameshett was also termed “Carpenter” for it is he who by the medium of his organ, the stomach, frames the rough materials and builds up the structure of the body; and to him the stomach and upper intestines were dedicated (A).

Ahephi was also termed “The Digger” or “Burier”, for he puts out of sight or removes that which is useless or offensive in the body, and to him, the lower intestines or bowels were dedicated (B).

Tmo-oumathu was also called the “Cutter” or “Divider” for he divides and distributes the blood bearing with it the prana and the subtle ether by the holy science of breath brought into the body, and to him were the lungs or heart dedicated (C).

Kabexnuv was termed “Bleeder” for as a stream of blood is drawn from the body, so is a stream of impurity drawn from the blood, and cast out into the draught by the action of the liver and the gall-bladder, and to him therefore, these organs were dedicated (D).

These jars were called Canopic Jars and were disposed in a certain order around the mummy. Consider now, the points of the compass to which they would naturally be attributed. Reason itself will insist that the organs of the alimentary system, the most material and earthy, should be in the north, and the warm and vital heat of the circulatory system should be to the south, while in the cross division, the receptive and distributive organs should be placed to the east, the source of life and Light. The organs that purify and cast out should be to the west that borders on the קלפת.

This gives us the following arrangement:



Yet this arrangement, would, as it were, symbolize the entire separation of the alimentary system and the circulatory system, which is contrary to nature, for they continually counter-change, and thus arises life. Wherefore in the Hall of the Two Truths, the portions of Ahephi and Kabexnuv are reversed, and the order becomes:

East-- <i>Ameshett</i>	South-- <i>Tmo-oumathu</i>
North-- <i>Kabexnuv</i>	West-- <i>Ahephi</i>

Now, these, being thus arranged, do partake of the symbolism of the elements to which they belong. For Ameshett, being to the east, the quarter of \triangle , has the head of a man. Tmo-oumathu, to the south has the head of a jackal who is the purveyor of the lion, (for these are the vice-gerents of the elements, while the Kerubim are the Lords thereof); so Tmo-oumathu is properly a jackal. Kabexnuv in the west, in the region of ∇ , has the form of a hawk, the subordinate form to the alchemic eagle of distillation, and the form also, of Horus, the Hiereus, beside whom is his station, and of whose symbolism he partakes. Ahephi in the north, has the head of an ape. The symbology of the Ape in ancient Egypt is very complex. Here it may be taken that while Apis, the Bull, represents the Divine Strength of the Eternal Gods, the ape represents the elemental strength which is far inferior and blended with cunning. Ahephi, however, has other symbolism and other attributes. For by reason of the fertilizing qualities of the Nile and of the fact that what is brought down by the Nile as refuse from the Land of the Sacred Lakes is, to Egypt, its life and the source of its fertility, so there arises a correspondence between the Nile and the lower intestines, and both are under the care of Ahephi (Hapi) who thus was worshipped as Nilus, and in this connection he has for his symbol, a headdress of Lotus Flowers.

Now further, the alimentary system is under the special guardianship of Isis and Nephthys. Isis who conquers by the power of wisdom and the forces of nature, guards Ameshett. And Nephthys, who hides that which is secret, guards Ahephi -- whence also, until recent days, in the fullness of time, the sacred sources of Ahephi, the Nile, were kept secret from the whole world.

Tmo-oumathu is under the guardianship of Neith, the dawn. This is the celestial space, who makes the morning to pass and awakens the Light of a Golden Dawn in the heart of him whom the eternal gods shall chose, by the sacred science of breath.

Kabexnuv is guarded by Sakheth, the Sun at the western Equinox, the opening of Amenti, who wears the Scorpion on her head -- and these guardianships were often painted on the Canopic jars.

When, therefore, the candidate kneels at the foot of the altar, or where the corpse lies on the bier preparatory to the passing over the river towards the west, and the soul stands before Osiris, and the goddesses stand by and watch while the beam sways and the decision is taken -- the body of the candidate is then, as it were, broken up as the body of Osiris was broken, and the Higher Self stands before the place of the pillars, but the Lower Self is in the invisible station of the Evil Persona. Then is the candidate nigh unto death, for then, symbolically, his Spirit passes through the Veils of Negative Existence, passing from the **עשיה** of **בתר** to the **מלכות** of **יצירה**.

Therefore, unless the Genii of the underworld were then present and directing their forces on the vital organs, he must inevitably die.

Let their symbols then be represented in all operations and formulae drawn from the symbolism of the Hall of the Two Truths, for they are of the utmost importance, but as their stations are invisible, so shall their symbols be astral and not material.

Thus shall perfect health of the body be preserved, which is of utmost importance in all magical working, and thus shall the lessons of the Hall of the Neophytes be duly carried out in our daily lives.

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