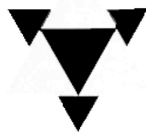


# the Pythagorean Order of Death



It is still dark of night.

:: Egyptian Masonry ::



## Fools&Builders::shell::elemental::Kha

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these are the clothes worn by the 5 Masters who preside on a regular lodge bench. In all regular (non-initiatory) working, these are the costumes worn. Up to fifteen members must preside in a lodge before it can represent in the Senate.



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i°:"Contributors'

Club"::Cheops/Chephren/Menkaure

fellowship::"ashlar"::Assiyah:making::Earth:3

citizenship is open to all Atlanteans; consult all "occult" novels.



This is the exterior of the Lodge of Earth.

*here is my knowledge lecture on the meaning of the titles:*  
**[fellowship::"ashlar"::Assiyah:making::Earth:3]**  
*of the first degree of the the Order of Death:*  
**[1::"Contributors' Club"::Cheops/Chephren/Menkaure].**

*benpadiah wrote:*

The first title is "fellowship."

Fellowship requires communication between at least two entities. The entities do not need to be sentient for this kind of communication to occur. It occurs between a mother and infant, a master and pet, between a teacher and student, and even between plants, snowflakes and music.

However there exists a more complex form of communication than mere "fellowship," and this occurs between only sentient beings. This superior kind of communication is called "karma" and this means to be called to "labour." We say that, to improve one's karma is to improve one's soul, because we must work to communicate as sentient entities, and our doing so proves our worth to our fellow peers, and the value of our contribution to history. Thus a "good soul" is one that accumulates "good karma." That is why "good" and "bad" units of karma comprise each element of our surrounding environment, our "aura" - because the work of the soul is "yoga" (union) of the within and the without. This is accomplished when the interior of the soul and its exterior aura align. Then we say its karma is finished and the aura is cleansed.

Therefore one can only cleanse the aura of bad karma by first being called to "labour" from the reverie of silent fellowship.

The second title is "ashlar."

After the workers were called from fellowship to labour by the Three Kings, they began to hew stones from the quarry. What is this like? The stones began to be chiseled from the mines, but they were still uncarved, unrefined, unfinished. The

rough ashlar has been compared to the uncrafted and unworked soul, while the finished ashlar, the perfect cube-stone, is like the soul that transcends by finishing their karma. But the cube-stone is only a symbol of the soul, while the true image of the soul's appearance is a torus, the exterior sphere of which is the aura and whose interior spiral is Kundalini ascending the chakras. So, how do we perfect the ashlar and how do we finish with karma?

The workers democratically elected their finest carvers from amongst those in the quarries. These they called the Builders, who had graduated from labour. The builders perfected the rough, un-hewn souls quarried out of raw karma. From the twisted and the torturous serpents' union, the ripples and the rays combined, the chakras align and the aura is cleansed. That is how the Builders' Guild perfects the "ashlar" souls.

From among the Builders they elected their best. His name was Imhotep. Imhotep selected his son, Ptahotep, as Chief Overseer. The remaining Builders and Workers in the quarry then elected Nyarlahotep as their representative to go on their behalf before Ptahotep. The names of the Three Kings to call the workers out of fellowship into labour were Cheops, Chephren and Menkaure.

#### The third title is "Assiyah."

Assiyah is the lowest of the four worlds in ha QBLH. The four worlds are Yetzirah between Assiyah and Beriah, and Beriah between Yetzirah and Atziluth, the "highest" of the four worlds.

Assiyah is the world of action and all activity, both naturally occurring acts as well as the karma between sentient entities. Assiyah is the combination of the mind and the physical environment by the exertion of effort by the physical tool of the body. This actually stirs up energy dystrophically, increasing entropic decay into chaos and disorder. However what is chaos and expansion of energy in Assiyah is peace and calm order by the time it reaches Atziluth.

It has been passed by then through the inversion of Beriah and Yetzirah at the hands of the builders and the aura cleansed by alignment into yoga of the karma rising up the chakras. Thus, what begins as work in the world of action becomes the domicile in which we will one day universally Sabbat, and finally rest from toils.

#### The fourth title is "making."

The reason we must work to cleanse our aura and to align our chakras is that they attract and spread negative karma while unaligned. This negative karma becomes manifest in our auras and thus becomes sin by narrowing our choices for actions. When we follow a tunnel-reality of negative karma through perpetual sin to its logical conclusion, we find that such a tortured soul will suffer many more lifetimes in Assiyah, the lowest world. Therefore, in order to avoid such a destiny, and to instead transcend Assiyah, we must use our work to make our karma "good" in order for our chakras to align and our aura to be cleansed.

The act of making our naturally more-or-less negative karmic auras into perfected, more-or-less "good" karmic auras is considered the "Great Work" of those called to labour. The quarriers and the builders both work and craft the ashlar to make it from bare rock into a cube-stone. So the karma-yoga of cleansing the aura and aligning the chakras is the act of taking the given karma and making it your own work.

When we take our natural karma and make it perfect by aligning our chakras and cleansing our auras, we become more capable of transcending from the world of action, Assiyah, the lowest of the four worlds. Then our work will become easier and easier until eventually, in Atziluth, we rest from toil.

The fifth title is "Earth."

Earth in this case does not refer to the planet earth so much as to the material substance of the world of Assiyah. Assiyah is the manifest universe of matter alone. Although the communication between mind and energy occurs via the world of matter, it is only when one applies their natural energy toward making their karma good that rest and order in Atziluth may be accomplished and achieved. Thus, only sentient entities called to labour and who do good work, aligning their chakras and cleansing their auras, can transcend the material reality of Assiyah.

According to legend the world of matter comprised of units of karma, called quanta, arose from an event during the creation of Assiyah, that is, the material universe, known as the "breaking of the vessels." According to this version of the "big bang" of the universe, during the single Planck-time following the initiation of expansion by one Planck length greater than the initial singularity, all that existed were perfect geometric patterns of cycling harmonic vibrations. Following this, heat began to arise from friction as the wavelengths of these emanations began to overlap, and with that these perfect forms became distorted and deformed into the present relative chaos and decreasing formation of patterns. Thus, according to legend, the "shards" of these "shells" form the "qliphotic" material world of Assiyah, the smallest units of karma being the probabilistically uncertain quanta.

Because the quanta of some elements of matter form solid nuclei at the centre of atoms, we call this force that binds quantum nuclei together the strong nuclear force, and compare it to the solid, material nature of the world of Assiyah, and to the ancient element of earth.

The sixth title is "3."

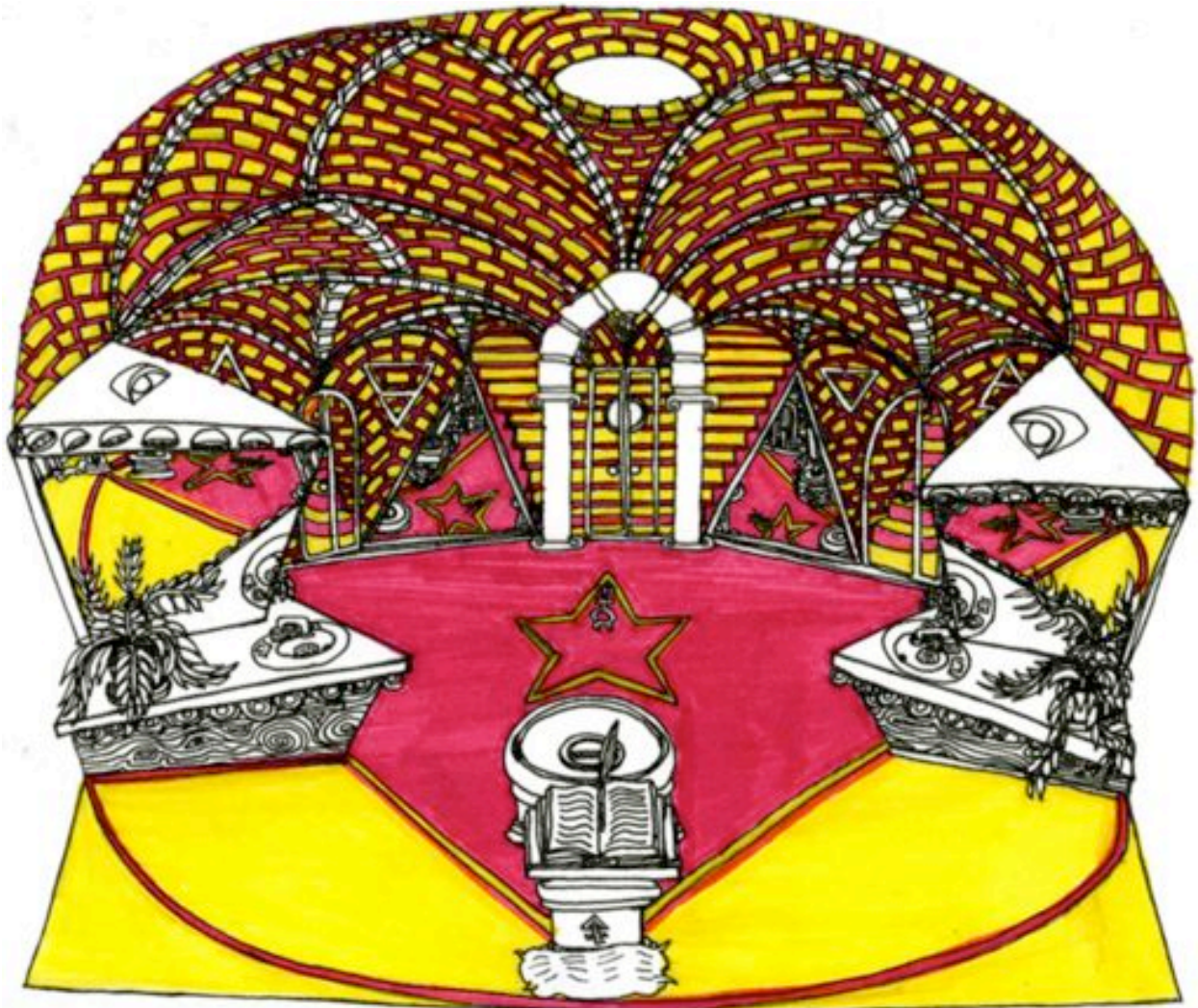
Because the material world has only six right-angled cardinal directions, we say that our universe of Assiyah has only three dimensional axes. The ancients referred to these three dimensions as the "three mothers," known from the Hebrew aleph-bet as the letters "aleph" (A), "mem" (M) and "shin" (S). These were also the three "pillars" of "mercy," severity" and "judgment" above which are suspended a pan of merit (containing water) and a pan of liability (containing fire) from a scale (a breath of air) deciding between them. The three dimensions are also symbolised in the thesis, antithesis, synthesis of dialectics, and thus by Yin Yang representing the alternation between action and passivity over time. So we see the concept of the three dimensions is a common expression used to communicate the idea of this world of work itself.

However three is also used to symbolise the way out of the materially real world of Assiyah through good karma. Just as three represents the synthesis of Binah and Chokmah in Kether, so too does it mean the dawning of Ayin, Ayin Soph and Ayin Soph Aur, and just as three stands for the three combined elements of salt, sulphur and mercury to the alchemists, so too does it connote the Trinity of Catholic Christianity and the Blue degrees of Free Masonry.



Whenever we see the ashlar cube representing earth we must think of the three other elemental worlds, and realise that the perfection of this ashlar cube, symbol of the aligned chakras and cleansed aura of a good soul, is only the first step, that of making good karma in the real world, to achieving transcendence from it, but know that now we have taken that step together, and it is the hardest step, because it is the first.

This concludes the knowledge lecture of the titles of i° Contributors.



Here is the interior of the Earth Lodge.





## "celebration of the death dream" by three kings

introduction: Before the ceremony begins, a short instruction session occurs between the candidate and the initiator. The initiator, or "Guide," instructs the candidate on the history and characters of the ritual and gives a brief prelude and synopsis of the rite, thus:

Guide:

"the names of the three kings are Cheops, Khephren and Menkaure, who commissioned the pyramids at Giza, Egypt, as immense, personal tombs, according to exoteric, school-book history. The story told within the Order of Death, however, is much more detailed. According to this source, the three High Kings commissioned their megalithic tombs following a shared, prophetic dream. That dream is here re-enacted to honour the funding "contributors" behind the first monumental building project since the flood destroyed Atlantis. In the ritual the parts of three Guides will be portrayed by a single initiator. The first guide is Cheops, who passes by John the Apostle on entering the city of heaven. The second Guide is Khephren, who passes by the archangel Anael at the entrance to the courtyard of the Holy Temple. The third Guide is Menkaure, who passes by Metatron, God's highest angel, to go on from this ritual into either a pseudo-political "state" of lodge-work, a quasi-religious "church" of parties within the "state," or to remain at this zero degree."

instruction: the candidate is then asked if they understand what is going to happen among the characters during the ceremony. Thus, duly prepared, the candidate is allowed to enter the shadowy recesses of the vault-room. Unseen hands help the candidate to lie flat down, face-up, on the floor in the middle of the pitch-black vault. When the Guide's voice is heard first, a spotlight above the candidate clicks on, shining down on them, and a bell tolls faintly from the direction of the candidate's head.

Voice-Over/Guide 1: (teaching a class)

"This is the wedding of Love and the Will, because it is written in the Book of the Law that: 'Love Is The Law, Love Under Will.' Look into the Book of Life and there you will see that the One Love rules us all. The Book of Love also describes this One Law, or 'Law of One.' It is a considered a universal truth."

inst: a spotlight strikes a replica of the QBLHists' "tree of life" shape. The feint bell tolls a second time now.

V.O./G1:

"From this are suspended the 7 Hermetic Axioms of the Kybalion by a withering stem from the Tree of Life, whose three trunks conjoin the roots of Shekinah in Malkuth below and the two branches of the 8th and the 9th above. This Truth is: Jechidah over Chiah, NAM.TAR over NAM, father over son and, just so, Love Under Will."

inst: The spotlight on the "tree of life" and the one on the candidate both switch off simultaneously, leaving the room once more enshrouded by pitch-darkness. At the same time, the bell tolls a third time. At the same time the Guide lifts the candidate abruptly up to their feet. Then all of a sudden all lights in the room click on at once to reveal the candidate is standing at the top of a vast hill, looking out over a lush valley. In the valley we see the "tree of life" shape. Behind the candidate is a large wall between turreted towers to guard a city behind it.



G1:

"Welcome, Ahki. Arise and be welcome to life after death, for you have now entered Jam-Rock, the Jamdom of Jah God. Hear now the sound of the death-toll, the church bell chimes for thee, oh recently deceased. My name is Cheops. I will guide you now. Come with me to the ways leading out of this world, reality, universe, place and time. Follow me."

inst: the Guide takes the candidate arm-in-arm and turns them about to face the turreted walls fortifying the city within. As the two climb up the hill toward the towering, fortified walls, voices echo from within the city behind its massive, impenetrable walls. The Guide speaks over-top of these voices.

Voice-Overs:

"Come away from your reveries, you are being called by Dull Care, recalled to life, it is time now. Come away from your meditations, you are called to study at the foot of God. Duty calls, karma-yoga, the work of union, the Great Work calls."

G1: (overlapping the voice-overs)

"You must come again to the here and now, Ahki, return from the dream of the unconscious multiverse. It is only one moment before 'Bereshith,' the beginning. We must hurry. The clock already chimes the zero-hour."

inst: the distant bell, now a little louder, chimes for a fourth time.

G1:

"Hear it tolling, follow the sound through the clear light uphill. Ascend the ancient pathway of history, concealing the underground current of energy beneath. Climb to the top of the hill and pass the Well of Souls, font of consciousness."

inst: the Guide leads the candidate by a well topped with a fountain. They draw near a large gate in one wall between two turreted towers. They step up seven, "rainbow-coloured" stairs to the Gate.

G1:

"You approach now the Grand Archway, an entrance to the City of Heaven, one of the twelve gates around New Jerusalem, the city of God. You approach from Eden, city of the dead, northeast of New Jerusalem. You approach the Gate of Naftali, that is called Benjamin from within. This is the east/northeast gate and it is guarded by the Apostle John."

inst: the guide has thus far walked the candidate arm-in-arm. Now the guide steps down and stands one stair behind the candidate. Around the corner steps the actor portraying the part of John the Apostle.

G1: (to John)

"Dear John, I am Cheops, a king called to fellowship and labour amongst other kings. Let me in now, oh dear John, the Apostle of Christ son of our Father, by this east/northeast Gate of Naftali entering New Jerusalem. The bell has tolled four times already and now it will toll a fifth." (to candidate) "Go now, I, Cheops, can follow you no longer."

inst: the bell, now louder through the gateway, chimes a fifth time. At that same moment, John the Apostle grips the candidate's hands, their left crossing under to the candidate's right hand, their right crossing over to the candidate's left. In this

strong grip the Apostle lifts and twirls the candidate across the threshold. This grip is called the grip of John the Apostle of Christ and called NIBIRU.

Guide 2: (the same actor as G1)

"Behold, Ahki. I am your guide inside the New Jerusalem. My name is Khephren. Follow me now."

inst: the guide resumes walking arm-in-arm with the candidate. They wind their way through seemingly endless, labyrinthine city streets.

G2:

"You have entered the city of God, New Jerusalem, by the east/north-east gate of Naftali, called now Benjamin, by the admittance of John, Apostle of Christ, the Prince of Heaven. You are approaching the church with seven sides now. We must hurry, for already the bell tolls a sixth time."

inst: the bell, exceedingly loud now, tolls from just inside the church. Before the closed door to the outer-courtyard of the Temple stands a guard.

G2: (to guard)

"Quickly ISHKUR the Anunnaki, Gnostic Archon ASTAPHAIOUS, in the name of TUBAL-CAIN, I command you Archangel Anael, let me in. I am Khephren, the prince-king of king Cheops. I am sent to fellowship and labour on his behalf amongst other kings. Let me in now, Anael, hurry, for already the bell has chimed six times and soon it will toll Sabbath hour in Heaven and I will have arrived too late for the Apocalypse. Let me in now. Let me enter the door of Sardis to the seven-sided church."

inst: the actor portraying Anael then opens the door of Sardis. The light from inside is even brighter than the light of New Jerusalem.

G2:

"This is the Light that shines from inside Zion, in the Ark, inside the Holy of Holies, within the Inner-Temple beyond the outer-courtyard. You now stand before an entry onto the outer-courtyard of the Third, Spiritual Temple, called a seven-sided church, inside the heart of New Jerusalem, the city of God in Heaven. I, Khephren, cannot go on. You must go through the doorway alone."

inst: the candidate is ushered through the doorway. Inside the courtyard's seven walls at the centre arises a dodecahedronal stained-glass dome. This is the Inner-Temple containing Zion, whose light refracts prismatically through the stained-glass dodecahedron. A very large crowd of angels of pure light and spirits appearing like people has amassed in the courtyard around the inner-Temple. Guide 3, played by the same actor as Guides 1 and 2, the original initiator, comes forward and presents the candidate with a robe coloured white. Just then the bell tolls for the seventh time.

Guide 3:

"My name is Menkaure. I was sent to you by my father Khephren and by his father Cheops. I have come to guide you within the outer-courtyard of the New Jerusalem Third Temple. Follow me now, please."

inst: G3 takes the candidate arm-in-arm as before and together they move up to the front of the crowd, before the eastern veil of the five-sided inner-Temple. Just then the veil parts and out steps the archangel Metatron. He is glowing a purple, ultra-

violet hue and wears a black robe. He is very young in appearance.

Metatron:

"I speak the Truth to all of you assembled here now. I bring the True Word of God, king over the living and the dead. There has been a rebellion in Heaven. I come to bring news. Oh, Zion! Hear me, oh Zion! I have seen the fallen ones lowered and I have heard their eternal lament. It began when Raziel, also called Raguel, the archangel sent to tempt Eve in paradise by the apple and Adam after the exile by giving him QBLH to cease his prayer for forgiveness from God, called together the other 22 angels and hosts, who guard the 12 gates of New Jerusalem, the 7-sided courtyard and the 4 others, like Raziel, who keep watch around the Inner-Temple. He called them by night in Heaven, as God had only just then descended to walk in the Garden of Paradise. Then, at the same time as God returned to heaven to exile man and to curse the serpent - Shemyazza, the name "Azza," Uzza or Raziel - as Samael the blind, the fallen IALDABAOTH, child of Sophia, firstborn in heaven, Raziel descended with his treacherous confederate conspirators. Of the 22 only 6 joined him."

"Now come closer, oh lambs of Jah and divine children, hear me tell you about how our Lord God did send down Christ, the son of all mankind, to descend to earth and there to catch and punish the fallen Light-bearer, now become an adversary to all God's good. Through the realm of the seven heavens Christ descended. Through the Ophanim permutations of Baal-Shem He descended. Christ conquered all the rebel angels turned to demonic villainy who fought amongst and against their arch-angelic and loyal brethren of Splendour and Victory in one fell swoop. Then Christ lowered himself further still, past the 12 mobile Aeons and past the 7 spheres, and clutched a-hold of Samael, the Torturous serpent, on earth below. With Satan in-hand, Christ descended into the very shards of the Qliphoth themselves. To rule over the Wasteland of Tohu and Bohu was the devil sent by Christ, and to the realms of Sheol and Gihenna were all of his minions dispatched. Oh, the fallen Grigori have I beheld with my own eyes, and on their behalf did I myself pray for amnesty. Christ told of how Sabaoth, the soul of Saklas, the spirit of IALDABAOTH, did repent. God then promised Satan that once every millennium upon earth the devil shall be released from Hell to tempt himself and all the saved into betraying their repentance. That time on earth is now."

"Those who arrived by the six bell's chime are hereby called to labour. 4 lodges that practise the 3 degrees of Imhotep you shall convene, and a fifth open to the public. In your 4 lodges you shall appoint 5 officers to stations, and there will be three open seats in the public lodge. These 5 stations will be equivalent to 5 political parties. The combination of all 5 lodges' 23 total members is to be called the Atlantean Senate."

"Those who arrived after the 7th toll are hereby called to fellowship. First we must convene the five political parties equivalent to the 5 officers' stations in each lodge. These can initiate independently of the lodges, and combine to form churches equivalent to lodges and monasteries equivalent to the Senate. From candidates in monasteries elected by the churches the Senate will appoint a pope. The pope can then convene a standing court."

inst: the crowd begin to divide themselves into two groups. The one forming in the north all don blue vestments, those in the south red.

G3:

"Because you have arrived just as the bell tolled seven, you may choose either group to go with. Those angels in blue shall stay here in the outer courtyard to minister in



the seven-sided church. Those spirits in red shall enter the Inner-Temple to work the lodges and convene the Senate in Heaven on earth. All of us will work together, with no secrets left unshared by any that relate to the work of us all."

inst: this concludes the ritual of the dream. The "eye" of the Vault door is then opened and the candidate is escorted out. In the ante-chambre of the Vault the initiator explains the ceremony again to the initiate and asks them if they fully understand.

Guide:

"So you see that the lodges practise three degrees of initiation, corresponding to Eden, New Jerusalem and the outer-courtyard of the Third Temple, and that these rituals date back to the three ranks of Stone Masons of the Great Pyramids commissioned by the 3 kings, Cheops, Khephren and Menkaure. In the three rituals corresponding to these three degrees, a candidate learns the secrets of the priest-craft allegorically, following the punishments of Raziel's co-conspirators as the killers of Hiram, Grand Architect on the First Temple of God on Earth. Likewise, the five continents each has its own form of religion (Egypto-Sumerian, meso-American, Indo-Asian, middle-eastern/ European, and indigenous Aboriginal), and these all teach the way to perfect the soul through a Masonic art. The secrets of each way are taught through the rituals of the other."

"The Apocalypse is now, when Satan tempts mankind away from these matters to pursue a merely venally satisfying existence. Therefore, do not be like a drone. Yours is now the One Law of 'Do What Thou Wilt.' You may choose either path to pursue, or neither. You may choose to teach all this to others, or to only pursue it silently. You may even choose to ignore all these affairs and live according to carnal needs alone."

"For because of that dream, the three Great Pyramids were built as a testimony for us all before eternity. Thus all that is may enter heaven. For heaven is forgiving of all sin beyond even the limits of our imaginations. All enters heaven eventually by nature alone. But we may choose the goals that give cause to our existence. Now, this choice is before you. Do you understand the roles of the two options involved? Do you wish to side with either, or neither, or both? If you do not understand, now all answers can be given to you. Ask anything, or choose, now."

The choice is before you.

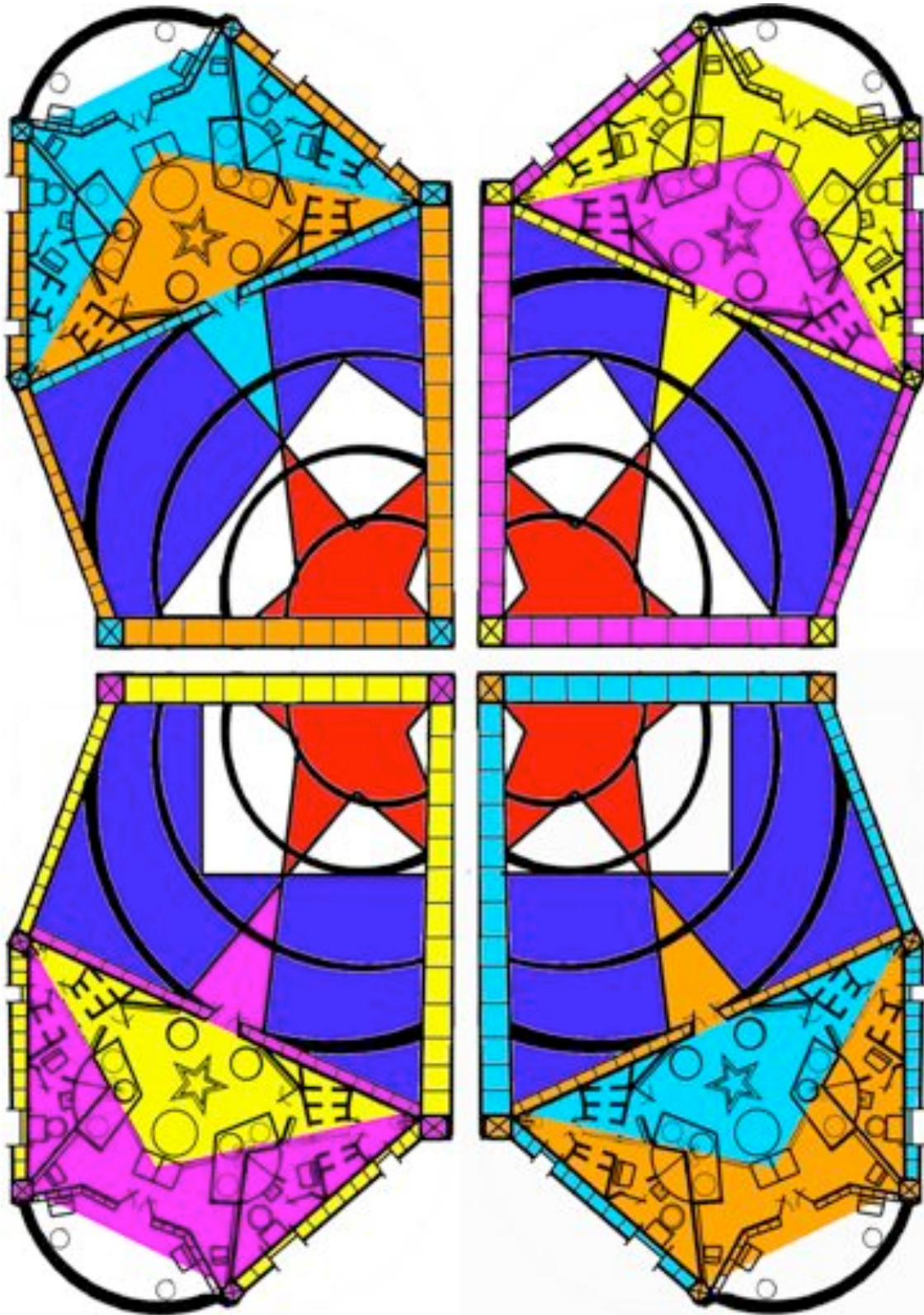
For more info, contact:



these are the four basic lodges

Fire

Earth



Air

Water



## iiia°::"Quarriers' Guild"::Nyarlathotep

union::"B\*\*Z"::Beriah:formation::Water:7

open only to Masons greater than or equal to the first degree, right proper.  
to join consult "Duncan's Ritual of Freemasonry" Monitor.

I. Should there be a revolt against the seven executives: let the seven convene  
the thirteen.

on this pedestal may it be convened:



the lodge of Water hosts the ritual.



*here is my knowledge lecture on the meaning of the titles:*

**[union::"B\*\*Z"::Beriah:formation::Water:7]**

*of the first degree of the the Order of Death:*

**[iia::"Quarriers' Guild"::NyarlaHotep].**

*benpadiah wrote:*

The first title is "union."

"Yoga" means Union and karma means "labour." Just as consciousness calls us to labour - the "work" of perfecting our karma - so is Union symbolic of the alignment of the chakras and cleansing of the aura that is the goal of karmic work. So, we can refer to the work of perfecting our karma as "labour," and we can refer to the goal of this labour - the perfection of our karma - yoga or "Union."

The work of aligning the seven chakras of the spine is one kind of yoga. The work of cleansing the aura externally surrounding each of us is another. This is why the words "labour" and "union" also have different meanings. We can refer to our inner-work of aligning the chakras via an external symbol, such as the cube-stone or "perfect ashlar." Likewise the term "Union," referring to outer effects of our inner-alignments, we can symbolise as a group of workers (the chakras) all working together (aligned) toward the same goal (the cleansing of the aura).

In order to achieve external yoga, we must first accomplish internal alignment of the seven chakras of the spine. In the same way RNA unzips the double-helix of DNA during cellular replication, the 7 chakras are the nerve centres along the spine that deliver the commands from the brain into the gross tissues of the body. The work of aligning these seven chakras is called Kundalini yoga. Kundalini represents the interior, upward spiral portion of the toroid energy field of which the aura is the exterior hypersphere. Kundalini is the inner-soul, or spark of life.

After the inner-chakras are aligned and the Kundalini rises and descends throughout the nervous system unimpeded by retained stress and desire to distraction, the aura can begin to be cleansed and the external environment itself around the entity will begin to change. This can only occur when the "Higher" (external) and "lesser" (interior) will are aligned both within and around a being. The digital units of change in our surrounding environment are called Chi, or units of karma, and they collectively comprise our aura. We say the aura of a being is "cleansed" when the being does the good work of perfecting themselves, and does this for the right reasons.

When such an alignment is achieved, we say the person has completed the "Great Work" of karma yoga. They have achieved a condition of "labour Union." At this point they are, if still alive, automatically members of the Order of Death, the Union among the living and the dead who help others to achieve the "Great Work" of "labour Union." The original founders of this Order were the Quarriers' Guild of builders on the three great pyramids. They studied all these types of metaphysics, and it is from them we learn the measure of the Kundalini spiral within the toroid is called phi, and that the exterior aura's measurement is, likewise, pi.

The second title is "B\*\*Z"

B\*\*Z is the name given to the southern pillar on the east gateway into the inner-Temple of the first temple, called the temple of Solomon. Any free-mason can tell you

that. But what we are studying delves beyond this. What we study is Perfect Atlantean Masonry. Some free-masons might try to tell you the pillar of B\*\*Z on Solomon's temple was hollow, and that it contained many treasures of the original craft masonry. Do not ask such a mason to recite B\*\*Z's inner-inventory to you, however; they will not be able to do it. These, they will tell you instead, are the so-called "lost keys" of masonry. But you must not bother to ask them what was inside B\*\*Z. Instead, you must enlighten them on the true origins of the southern pillar on the eastern gateway to the Temple.

Instruct such a mason on the true shemhamforash - not the 72 names of the angels of Exodus, based on the 36 Egyptian civic calendar dekans, nor on the "Goetia" of Solomon, based on these 72 angels being used as workers on the first temple. All that, explain to them, is only an allegory for the building of the Egyptian pyramids, followed by the rebellion of the slaves that led to the Exodus to begin with. Even the pyramids of Egypt, you may explain to them, were only a repetition of a practise remembered from before the world-flood that destroyed Atlantis. Thus, we study Solomon to learn the fate of the Workers, but we study Egypt to study the craft of the Builders.

By studying the Apocrypha, books excluded from, but belonging in the tradition of, the bible, we can study the historical origins for the Builders' practise of safe-housing their tools inside the pillars of their craft. In the Book of Enoch, the Book of Jasher, the Three Stele of Shem, on the 8th and the 9th, and Plato's Republic, we find recounted an occult history of this secret craft.

Before the flood, before even the birth of Noah, Noah's great grandfather, Enoch, had a prophetic dream. Enoch commissioned all the knowledge of the universe inscribed on two pillars, to be buried with him in a tomb nine chambres deep in a secret place. He then instructed his son to give Noah a third stone tablet, containing directions to this tomb, to survive the flood. Abraham came to inherit Noah's stone tablet, and he took it with him from Ur into Egypt. There, in the catacombs beneath Giza, he secreted away the twin pillars of Enoch and built the pyramids over them, leaving the third key buried beneath the paw of the sphinx. Moses, also called Ahkhenaten, then led the enslaved builders of the pyramids out of captivity into Canaan. Solomon then built the First Temple to house in its sanctum sanctorium the third keystone. Then Menelik, son of Solomon and the Queen of Sheba, stole the stone from within the ark. The remains of the original Builders were buried on the shore of the Dead Sea, where they were later discovered by the Essenes, the exiled priests of King David, during the Roman captivity. Their writings, leading to the location of the ark, were eventually found by the Knights Templar during the Crusades. But the Templars could not enter Egypt, and it was not until Napoleon that the pyramids could be excavated. Around this time neo-Jacobinism took hold in America and the Scottish Rite of Free Masonry was created. From this source we learn about the "Lost Keys" of Masonry, represented by the twin pillars of the eastern entrance to the First Temple. But, as you can see now, the True Order, the Atlantean Masons, knew much, much more than anyone since the time of the flood.

This Order is the modern inheritor to the mysteries of Imhotep and the mastery of Atlantean Masonry. All ye who seek knowledge over geometry, let them enter here, and let all you who are able to understand and who can apply, let them calculate the numbers of their own name, for they are among the numbers of the Builders of the great pyramids, the First and Second Temples, and they are brothers in our Great Order. All of us stand on the shoulders of those who have gone before. In this way, we finish our good work, align our chakras to cleanse our auras, and transcend from the

cares of the mundane world.

### The third title is "Beriah."

The name for the mundane world used among those who have transcended its dull cares, who have "graduated from labour" and become members in our Order, is Assiyah. The realm above and beyond the mundane world of Assiyah is that with which the Order teaches union. This realm, although the lowest of God's Highest Heavens, is considered Paradise and associated with the state of grace possessed in the Garden of Eden before the fall. This realm above the mundane world of Assiyah, the realm of Eden, is called Beriyah.

How do we achieve transcendental union with Beriyah? Some say, only through Christ can original sin be forgiven. Others believe anyone righteous in Allah shall enjoy the fruits of Paradise. Both agree such can only be achieved either in the afterlife or in an impossible utopia. Thus, those who believe in Atlantis and those who believe in Eden can both agree that so long as mankind exists in the "fallen" world of Assiyah, the mundane world of matter and action, of cause and effect and the lesser will, then Beriyah, the world "above," remains divided from and beyond us, representing a perfect world infinitely better than the here and now.

However, what does this mean to say man is "fallen" or that this material reality is "inferior" to the realms we can presently only imagine? We say that part of man's "fall" separated Assiyah from Beriyah by the interjection of a third world, called Yetzirah. According to legend, Beriah was Eden, but Yetzirah, the splendour of the emanations, "shattered the vessels" of Beriah into the shards of the "shells," the qliphothic quanta that comprise Assiyah, the material universe. Thus we say that, before the "fall" Beriah existed and mankind dwelt in Paradise. As the "fall" happened, the world of Yetzirah passed through the world of Beriah, and destroyed mankind's place in it. Thus, after the "fall," man dwells in Assiyah, the earthly or material world, but that transcendence to Beriah is still possible.

How is this to be accomplished? How does one align the chakras and cleanse the aura? It is by studying the "tree of life," and thus restoring the "shattered shells" and raising up through Yetzirah a way to the arisen Beriah. Thus, when we describe Beriah, we mean the kingdom to come, the once and future world of perfection. However, to cleanse the aura and achieve Beriah, we must first align the chakras by studying the "tree of life." Otherwise, we might achieve, but cannot attain; we can reach but not grasp, hold and climb.

### The fourth title is "formation."

Yetzirah is the realm of formation now, after the "fall," however in truth, Yetzirah is the realm of divine creation, and Beriah the lesser realm, the realm of the formation of Adam in Eden. To align the chakras, we study the "tree of life." The seven "inferior" or "lesser" sefirot on the tree are equivalent to the seven chakras of our present evolution. The three "supernal" or "crown" sefirot refer to the exterior aura of which the seven chakras are the interior spiral. Thus, we use the "tree of life" as a model for the interior chakras that we can make and "form" outside of ourselves. The "tree of life" is the way to transcend from the realm of action to realm of Yetzirah, the divine creation. We transcend by "formation" or "yoga," the work of making our karma perfect. "Formation" refers here to studying the "tree of life" to align our chakras.



Formation is the art of crafting one's karma. The more perfectly centered, calmly meditative and passively flowing one's energy is, the more we say their karma is artfully crafted. The mind distracted by disbelief, overwhelmed by doubt and suffering from bad "luck," we say such a person as this has "bad" karma. Karma, being the combination of external chi in our aura and the Kundalini spiral ascending our spines, then, like all energy fields, away from stasis and periodicity by nature and, most of the time, will decay into chaos and delusions if not "worked" upon. Thus, the natural condition of life is, for the majority of us even today, "brutish, nasty and short." However, through yoga-union with Beriah by aligning our chakras by studying the "tree of life," through "formation" of a more perfect, static and periodically regular soul, we are "graduated from labour" in the world of karma in Assiyah. Through "formation" of our souls in Yetzirah, we achieve an increasingly lasting trance of "samadhi," the the "waking dream." The longer we sustain this trance of calmness and clear mind, the more cleansed our aura will be and the more we will dwell in Beriah, the lost Paradise, and perceive all as the divine creation.

#### The fifth title is "Water."

Among the many documents of our Order we find perfect understanding of the four worlds of QBLH according to the following model describing the cosmological creation using the three "supernal" elements alone to create matter, the "earth" element of Assiyah, the lowest world. (These three "supernal" elements are represented by the three "mother" letters of the Hebrew alef-bet. A is for air, M is for water and S is for fire.)

God took fire and mixed it with air to form smoke. This we call the realm of Ayin, limitlessness, an aspect of Atzilut, the highest world. Next, God blew the smoke with His breath, and thus mixed it with moisture, or spiritual water. The combination of all the smoke and water we call Ayin Soph, or limitless nothingness, a lesser aspect of Atziluth. Next, the stale, ashy water of the moist smoke began to descend, and the sweet water of God's first breath to ascend. As the watery aspects settle below and the airy aspects above, bolts of lightning fire up, burning away the rest of the clear air. As these bolts of lightning warm the smoke, the water within it evaporates out as condensation. The light of Ayin Soph Aur, the lowest realm of the highest world, shining through this rain refracts a seven-coloured prismatic arc. Above, the cloud clears, and below the ashes form mud in the water. From this mud, God made man.

So we see now that Yetzirah, the emanations or sefirot, begin as the fiery bolts of lightning above, become the watery rainbow of air, and finally form the "tree of life" connecting the realm of Beriah, water of air, to Assiyah, dry earth from fire. The "tree of life," therefore, is equivalent to Yetzirah, the realm above Beriah before the fall and below it afterwards.

#### The sixth title is "7."

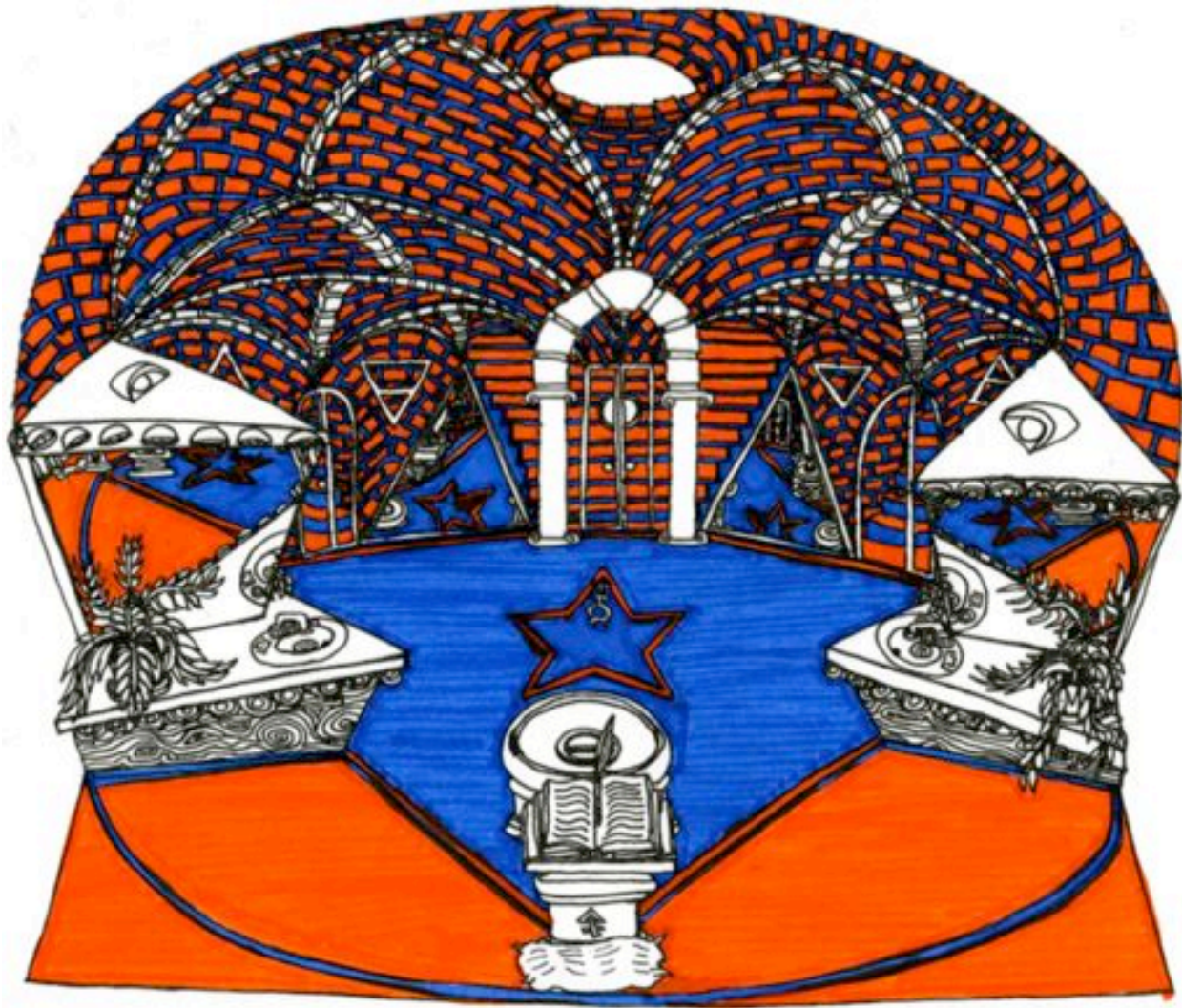
An initiate of our Order at this degree should now be able to understand the esoteric meaning for the "7 days" of creation. These are an allegory for the "7 colour" spectrum of Assiyah that comprise the "7 lower" emanations of Yetzirah, which represent, in turn, the "7 chakras" of our present phase in evolution. Thus, the number 7 should be remembered as referring to the way to transcend Assiyah, by studying Yetzirah after the "fall," in the form of the "tree of life," and thus to align

the chakras and cleanse the aura. According to the Hebrew alef-bet, the 7 chakras or sefirot to the 7 visible planets of ancient star-gazing, however the dutiful student is instructed to remember the relativity between all these base-7 number systems is purely a construct created by the founders of our Order as a means of remembering the attributes themselves, and their base-7 factor system is due only to their convenience in this.

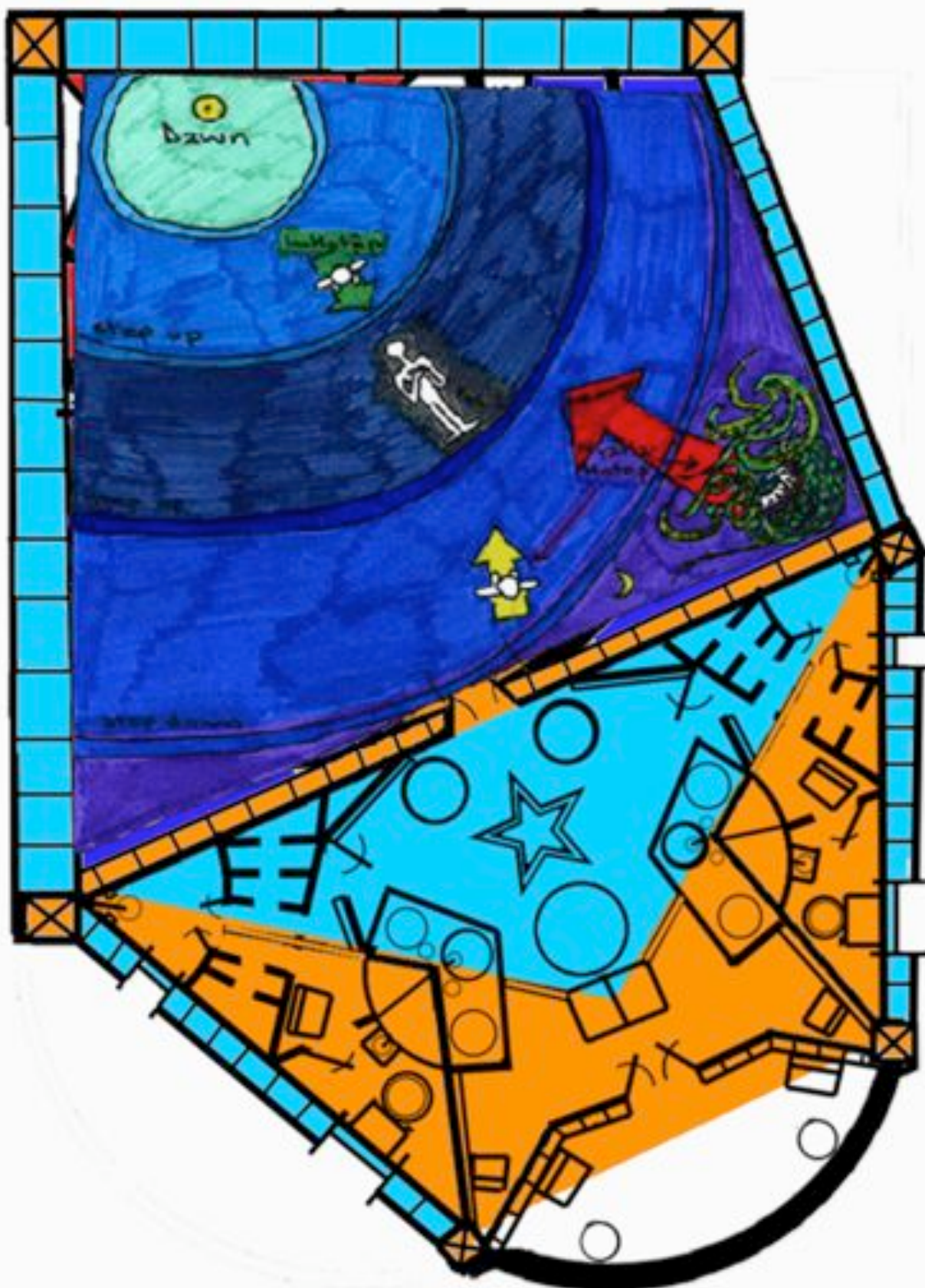
In later levels, we will begin to address the "Grand Cross" alignment of these 7 planets, and how this relates to the 7 chakras and "inferior" emanations on the "tree of life," however for now we do not need to remember the significance of these 7 planets, only understand how to align the 7 chakras by studying the 7 lower sefirot on the "tree of life."

This concludes the knowledge lecture of the titles of iia° Quarrier's Guild.

such is the interior of the Water lodge.







## The Grip of NyarlaHotep

instruction: As in the first degree's ceremony, the candidate is first given the knowledge lecture accompanied by a brief introduction to the initiation ritual, delivered by their "Guide" or first initiator, who subsequently does not participate in the rite proper. The introduction lecture explains the origin of the rite in pre-historic antiquity, introduces the characters of the rite, and gives a brief synopsis of what occurs in the rite. Following this the Guide asks the candidate if they have any questions, and then the Guide leads the candidate into the vault.

Guide:

"You have chosen to pursue the mysteries of Imhotep, to learn about Atlantean masonry. But are you prepared to restore it? This is a solemn truth you must prove yourself: to enter paradise all one must do is choose not to bring about the ends of mischief and chaos. If you do not follow the urge to destroy yourself and be resurrected in a more perfect world, you would not exist at all, but we exist to build up, not tear down. You must work to restore the Atlantean tradition of fair justice and democratic ideals to reality. You must go out and tell all your friends to tell all their friends the right way to achieve transcendence, though this right way will be different for each of them. How then can we spread the word about the good work of restoring Atlantean Masonry? If we perfect ourselves, those who come to us will already understand, and want to know more, naturally. That is the subject of this ritual. In order to build the pyramids, our Order recounts, ImHotep recruited the black magician NyarlaHotep. NyarlaHotep then raised up workers from the dead. In this rite you will learn how to activate your naturally negative oriented chi, or quanta of karma, and make them "switch on" positively. Therefore, during this rite, you are asked to meditate upon the level plane by day and the completed pyramids by night. This is to remind you of the Underworld, where tomorrow is perpetually being built."

inst: once the candidate confirms their understanding of this, the Guide escorts the candidate into the vault. The iia° ritual begins in the same position as the i° ritual, with the candidate lying face-up, flat down, in the middle of the floor of the pitch-black vault.

Voice-Over:

"Before the Beginning there was Nothing. A vast empty void there was not; nor was there a deep shadowy abyss; nor even a pitch-dark vaulted tomb. There was simply Nothing and that was all that existed. This was before time began. Nothingness filled all the highest heavens and flooded right up to the feet of God. It moved across His face. He breathed Nothingness in. Had it been like water, He might have drowned, but water had not been created yet. Instead it was Nothingness."

inst: the lights in the vault begin to fade up slowly from the direction of the candidate's head, representing dawn.

V.O.:

"Then God uttered the uni-verse, or one sequence of letter vibrations. This word became the highest heavens, and God reached out his right and left arms through the heavens leaving hosts of angels in their wake. He reached out into the Nothingness below, and it became solid in His wake. From the Nothingness, God shaped, formed, molded and made our world Paradise. The Nothingness that God shaved, sculpted, carved and cast away "fell" and became material reality."

inst: From the direction of the candidate's feet a large, shadowy object is moving as if it is alive. It resembles a very large octopus, however with an unidentifiable number of tentacles.

V.O.:

"We are told that when God first formed man, one of the angels of his making rebelled against God. This angel, who sat on the right hand side of God, was damned to "fall" with the negative matter. It is said many angels sided with this rebel, who also tempted Adam and Eve into exile from Paradise. In the digital world of "fallen" matter, some things appear to change, while others do not, things change at varied paces and all will change with greater rapidity until everything is utter chaos."

"This is the key of Atlantean Masonry, may you remember it to the grave. This is the grip of NyarlaHotep:

inst: the lights in the Vault suddenly all begin strobing at varied, irregular rates. The great, shadowy beast rushes up to the candidate with its tentacles reaching out to grab them. Suddenly a large yellow light representing the sun breaks across the black horizon in the direction of the candidate's head. The shadowy chaos beast lets out a blood-curdling wail and disappears in a sudden explosion of foul-smelling smoke. From the direction of the candidate's head a figure approaches, silhouetted in front of the rising sun. He is the source of the voice-over.

V.O.:

"If NyarlaHotep grips your hand, you will surely be a corpse, for to feel his grip is to touch the timeless Nothingness. NyarlaHotep was once a black-magician. He chose to "fall" into the temptations of the rebel angel. He turned away from the one true God and made blood sacrifice to the damned pantheons. He fell into an ecstasy and he entered the realm of the Underworld. In this state, NyarlaHotep discovered a terrifying secret. He learned the desert lands west of the Nile were lush and fertile once. It was reduced to silt by the world-flood. In the deepest dunes of this desert now rest the corpses of drowned Atlanteans. Then NyarlaHotep was shown the way to raise the dead from the desert. When he returned from the netherworld, the infinite zero of the Nothingness, he immediately repented and went to live in the desert. It is said by bedouins they have seen him squatting in the desert eating dust. The pact NyarlaHotep made with the dark lord rendered him a chaos-beast, ghost monster of nightmares."

"It is to NyarlaHotep that I, ImHotep, vizier of the three kings, Cheops, Kherphren and Menkaure, go to make a pact with him: to give my soul to travel the Underworld in place of his own in exchange for him raising a quarrier's guild of dead slaves from the desert, all to be stamped with the sole goal of building three great tombs. It is I, ImHotep, who now awakens to dawn in the dune sea from dreaming slumbers of Nothingness, haunted by NyarlaHotep. He is near!"

inst: from the direction of the candidate's feet a hooded figure approaches. In the brighter light of later dawn the candidate can better see the hooded NyarlaHotep. He is all swaddled in rags, so that his body and limbs are entirely concealed. The gauze wrapped around his skin is seeping blood. NyarlaHotep limps up. From the direction behind the candidate's head Imhotep draws into view as well. NyarlaHotep stands at the candidate's feet and ImHotep stands at the candidate's head.

ImHotep:



"Oh wise Nyarlahotep, I know that you can read my thoughts. I understand you know my intentions already. Nyarlahotep, understand my wisdom. Oh wise, NyarlaHotep, I call you now to labour and by doing so to serve the One True God."

NyarlaHotep:

"Oh foolish ImHotep, what future do you imagine you foresee? Where shall our names be carved on the Tombs for others we are to build. Who shall remember the workers once the work is done? Will you guide them back to heaven, once you have been sent to hell?"

ImHotep:

"I am called the scribe. Let me pass once through the Underworld now and then return to oversee building on the tombs. I will record all that I observe beyond death and leave it to my son PtaHotep; he will thus instruct the workers."

NyarlaHotep:

"I am called the Chaos Beast, and Dweller on the Thresh-hold. Do you think you can stand my awful judgment for me, under the scrutiny of the Most High's All-Seeing Eye itself, until the mortal ends of evil in the final judgment of the material reality? For to answer the Call of Chthulu you must answer now. To the twin-headed Satan and Maloch you must pledge to be forever indebted. You must become the chaos-beast that I, NyarlaHotep, now am."

ImHotep: "Oh mighty master of your own fate, my destiny is in the hands of the righteous Most High as much now as forever. I will bear your burden, but I am judged only by the One True God. That is my right."

NyarlaHotep:

"Then you are duly and truly prepared?"

ImHotep:

"I am. Now NyarlaHotep, grip my hand to bind our pact."

inst: ImHotep reaches out to NyarlaHotep, but NyarlaHotep extends a bandaged appendage to the candidate.

NyarlaHotep: (to candidate)

"know my grip as you shall know a man by his deeds."

inst: NyarlaHotep seizes the candidate and drags them to their feet. As soon as the candidate is standing, NyarlaHotep vanishes through a concealed trap-door, leaving only his outermost robes behind. ImHotep steps up to these and parts them with his foot to reveal a bloody knot of tentacles surrounding a single, milky eye. Then ImHotep turns to the candidate and grabs their hand in his.

ImHotep: (to candidate)

"No more is NyarlaHotep the chaos-beast. Now I summon Osiris, his immortal soul, into this raised corpse. For your soul's name to live forever I shall write the book of "coming forth into day" and the book of "what is in the Am-Duat," the "way of the dead," the river styx. Though all the many dead you shall raise shall each be branded by your own unique soul, Osiris, sigil of your aura, they will all die only one death, your own, and then you shall be called the king of the Underworld and Lord of the Dead. The slaves and my seed shall follow in our names the same way through the afterlife, and we will become known as great gods, even alike YHVH and elohim, they

will always remember Thoth, soul of ImHotep, and Osiris, soul of NyarlaHotep. Now is the dawn arisen on this first day of the resurrected dead. Let the Righteous Most High judge our deeds on this day without error and may His good mercy mark our names down for all time as his servants. You shall go forth to raise more dead now, but I must journey now into the timeless Nothingness of the Underworld."

"Go now, Lord Osiris, soul of NyarlaHotep, reach into the desert sands, as God reached into the Nothingness, and raise the dead. By calling the bodies of the dead Anunnaki to return to the labour of Atlantean Masonry, you shall earn the restoration of your soul, and redeem this body which belonged to Satan himself. You shall give these all your soul, and my son PtaHotep will elevate them to Democracy. You go to restore Atlantis now, and I, ImHotep, shall journey through the Underworld. When I return, PtaHotep will show you my ways, and then you shall lead the workers through transcendence into Paradise. For now we part ways, Osiris resurrected Lord of the Dead. Our destinies are already set in stone in the highest heavens above, behind the skies. Go."

inst: while Imhotep has been speaking, the candidate's initial initiator, the Guide, has been sneaking up on the candidate from behind. As ImHotep finishes speaking and turns his back to them, the Guide takes the candidate's arm and, turning them around abruptly, escorts them arm-in-arm from the vault.

Guide:

"So you see that it is because of ImHotep's pact with NyarlaHotep that workers were raised to restore Atlantean Masonry after the flood. This is symbolic of how each of us now must work to restore our own "fallen" souls. We therefore turn to studying the "tree of life," which is like a blueprint of our finished work. Our DNA is the gross matter of our work, and the alignment of the chakras the tool we use to work upon our DNA. By perfecting our work in this way we cleanse our aura and our soul transcends."

"Therefore, we call the art of perfecting our craft, "raising the dead." This refers to the transformation of our exterior environment by aligning the chakras to cause our DNA to obey the will of our brains. When our chakras align through the study of the "tree of life," our external environment will be calm and serene, a still reflection of our internal composure, our DNA doing the will of our brain through its control of our nervous system. This is how our spirits, when "called to labour," do "good" work to cleanse the chi karma in our aura: we "raise the dead" nerves usually unused in our brains to activate our "junk" DNA. This causes the DNA to transmit the will of the mind directly into the qliphothic quanta of our surrounding environment. When we accomplish this we transcend the lower, material world, and perceive a higher, spiritual world beyond."

inst: by now the Guide escorts the candidate to the door of the vault and outside into the ante-chambre. Here they ask the candidate if they have any questions, and if they fully understand. If they understand, they are considered "passed" and have "graduated from labour."

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## iib°::"Overseers' Order"::PtahHotep

history::"ShBLTh:JChN"::Yetzirah:creation::Air:12

open only to Masons of the second degree or higher, blue lodge to join  
consult all works of sacred science.

- II. Should the Senate refute the Tribunal:  
then it becomes a difference resolved by Senatorial vote.
- A. if the Senate sides with the seven executives, then all is resolved.
- B. if the Senate sides against the executives, the executives  
convene a Death Council to try the Senate for dissolution.
1. If the Death Council sides with the Senate, then  
the Senate may convene a jury against the executives.
2. If the executive Death Council dissolves the Senate,  
Let each of the five adjoint lodges disperse in the opposite  
geographical direction thus until they meet others of these arts  
or find ruins indicating a dissolution of yore.

on this column let it be accomplished!





*here is my knowledge lecture on the meaning of the titles:*

**[history::"ShBLTh:JChN"::Yetzirah:creation::Air:12]**

*of the second degree B of the the Order of Death:*

**[iib°::"Overseers' Order"::PtahHotep].**

*benpadiah wrote:*

The first title is "history."

The first thing we learn from prolonging durations of meditation on the "tree of life" is the "magick memory." The magick memory is omniscient of past events and can, by applying periodic cycles, rightly predict the future. However, because chaos increases in Assiyah, we are only able to see our universe expanding from within. However, if we elevate our point of view to faster than the speed of light, then we can see that it is only because our universe is being swallowed up into a hypersphere surrounding us. Just as Yetzirah is passing through Assiyah, our material reality is being consumed into the energy of the emanations. Assiyah is dissolving into Beriah by Yetzirah passing through it.

Now, another name for the world of Beriah, of Eden, surrounding Assiyah, our material universe, is "sum over histories" of all particles in the universe. The "sum over histories" is the halo of wormholes and baby universes surrounding our universe as it is being eaten apart from within by black holes. This is the "multiverse" of tachyons in n-dimensions, called hyperspace and called the world of Beriah or Eden. This is, it should be recalled, only the lowest of the kingdoms of heaven. The seven lower sefirot are the seven colour spectrum of light that comprises the the barrier between our universal singularity (our centre of which is the Milky Way's galactic core) and the multiversal "sum over histories" of tachyonic wormholes that comprises hyperspace of n-dimensions surrounding our local 3-dimensions in a phi/pi torus identical to the aura of our soul and the chakras of the Kundalini spiral inside it.

All of this is recorded in the knowledge accessible by the "magick memory" because all of these things are occurring relative to one another in more-or-less predictably periodic cycles. Knowledge of the records accessed by the "magick memory" is collectively called the "history" of our Order. The use of the "magickal memory" attained after one has "graduated from labour" by studying Yetzirah, the "tree of life," and has begun to perceive the multiversal kingdom of Paradise, Eden or Beriyah, is the subject of teaching in this degree.

The second title is "ShBLTh:JChN"

Hebrew was esoteric hieroglyphics used among the Overseer's Order to keep their plans private from the quarriers. Likewise, the blueprints the overseers used were draftings of shapes impossible to craft in three dimensions - Penrose triangles, impossible cubes, hyper-crosses, toroids and tesseracts. The QBLHistic "tree of life" itself is a tesseract, or hyper-cube, viewed at antipode, or above one of the shape's figurative edges. The tesseract, or "tree of life," was considered a hyper-space square and the torus a hyper-space circle. Thus the relationship between the torus and tesseract to the Overseers was interpreted as a square shaped circle, or more accurately, the square of equal area to a circle, by the quarriers. That is how the pyramids were built, using geometry, a common language spanning across levels that could be separated by alphabets.

The quarriers who "graduated from labour" and became overseers learned to understand the strange hyper-shapes and meta-forms used by the overseers, and to read Hebrew, a now lost language (modern Hebrew being derived from Aramaic, derived from Hieratic, derived from hieroglyphics). All that remains known for certain about the ancient Hebrew alphabet was that it was comprised of 22 letters, equivalent to the 12 constellations of the zodiac, the 7 planets or chakras, and the 3 supernal elements. With only these 22 phonetic symbols, the overseers were able to represent any number of cosmological relationships. By simply applying them to hyper-shapes and studying the various complex relationships, the Overseers sought to restore understanding of the Atlantean calendar as part of true Masonry's arts. In truth the Atlantean calendar is only a map of the karma in the aura of our selves, our galaxy and our universe.

#### The third title is "Yetzirah."

Yetzirah is the union of the exterior aura, both of the individual and that of our universe, and its interior spiral, the 7 Kundalini chakras of the individual and the seven-colour spectrum of light. Therefore, the "tree of life" of Yetzirah, the sefirot emanations by which God created, is both the seven "lesser" sefirot and the triad of "supernal" sefirot. The seven lower sefirot represent the 7 colours and 7 chakras, and the three greater sefirot the spiritual or higher elements, the combinations of mental states occurring between interior mind and exterior matter via the surface-tension of the energy that conjoins them. The 7 chakras, 7 colours and 7 sefirot all form a spiral measuring the interior of the torus, the shape of the soul, the exterior of which is the aura or hyper-sphere that is the environment surrounding the individual and the multiverse of Beriyah.

Thus, Yetzirah, the "tree of life," is an exterior, "square" model of the interior, "circular" shape of both the soul and the multiverse. Just as the interior soul is a torus, so the exterior "tree of life" is a tesseract. Just as Beriah is the exterior hypersphere surrounding Assiyah, the interior sphere, so is Yetzirah a measurement of the difference between them, i.e. a "squared circle," or a tesseract with the same area as the difference between the inner and outer hypersphere of the universe surrounded by the multiverse. Thus, we can use the tesseract "tree of life" to measure Yetzirah as the change between the interior and outer spheres as Yetzirah passes through Assiyah and consumes Assiyah into Beriah, the multiverse, a process known as "involution." As the multiverse eats the universe over time, the exterior sphere shrinking the interior sphere, the tesseract measures the change between them. Thus we refer to the tesseract of "tau-sub-tau," ultimate extension of the "cube of time" or "perfect ashlar," and to Thoth, the god of time, as Hermes Trismegistus, the



"thrice greatest."

So, we call the tesseract "tree of life" an external model of time, and say that it measures the change between our souls and the multiverse.

#### The fourth title is "creation."

This refers to the level of Yetzirah in its proper place, supernal to Beriah, which itself was once Paradise upon "earth," the multiverse one with the material universe, Beriah upon the face of Assiyah. However, when the interior complexification of the initial singularity of our universe appeared from within to begin expanding, at that point of "critical mass" when baby universes began bubbling off our universe through black holes, then Beriah and Yetzirah switched places and, as the tesseract of Yetzirah and the multiversal exterior hypersphere passed through one another, this was when the universe of material reality "fell" and became separate from the multiverse of Paradise above. This moment, beginning in some places at the first Planck-time after the "big bang" and following the formation of the four universally elementary forces, represented the beginning of entropy and the four forces' destruction through inversion. As matter-energy is pulled through a black hole, it is inverted into anti-matter particles and micro-wavelength tachyons. Thus each baby universe is only as massive as the amount of energy it consumes and only as dense as the amount of mass. These black holes are each points on an enormous shifting web of galactic filaments, each connected by microwave tachyon super-strings in hyperspace, comprising the broken and fragmented remains of the originally, pre-"critical mass" perfect periodicity of all the cycling patterns of matter and energy and the equilibrium of the four elemental forces. We model this originally perfect periodicity as a tesseract. In truth it was only Beriah before Yetzirah created Assiyah from it. Paradise was a perfect diamond in the rough, but shattered when cut.

Thus, we call the "creation" both the universe before "critical mass" and the multiverse after. The creation is the ongoing involution of the multiverse of Beriah through the universe of Assiyah measured by the "tree of life" tesseract of Yetzirah. This occurs as matter is exchanged out of the universe into the multiverse through black holes and energy is exchanged into the universe and out of the multiverse through the worm-holes, or "time tunnels," connecting them along the galactic filaments. All this is simultaneously the creation and destruction of both.

#### The fifth title is "Air."

The force of air is associated with the "tree of life" tesseract of Yetzirah. Just as this tesseract changes form over time, so does the wind rustle through the "tree." We see the wind by observing the movement of the leaves on the "tree." These leaves move and change digitally - some moving while others do not - just like the karmic qliphoth of chi in our auras. We can therefore only see the true and invisible form of the Air - true essence of Yetzirah, surface of Beriah beyond and Assiyah below - by observing the nature and movement of changes to karma in our aura, and this we call "meditating" on the "tree of life," because the exterior environment of karma in our aura is a reflection of our interior alignment and flow of Kundalini energy through our chakras.

There is an ancient zen koan stating that neither the wind nor the flag is what is actually moving, but only the mind. This refers to the alignment of the lesser will, the individual's mind, with the Greater Will, the universal mind. When the mind of

our universe moves through our own mind like the wind in the tree, or the billowing flag, then we can understand how our emotions and subconscious thoughts occur as more-or-less regular cycles because they are merely points moving along the edges of hyperspatial shapes, such as the "tree of life" tesseract, passing through our minds as our souls involute over time. The longer we maintain this state of clear-mindedness, meditating on the "tree of life" tesseract of Yetzirah, the more we will realise these metaforms moving through us all are archetypal to our collective consciousness, and that we are all sharing in this splendrous emanating of creation together.

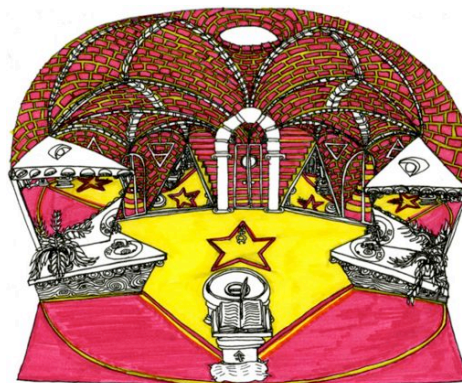
#### The sixth title is "12."

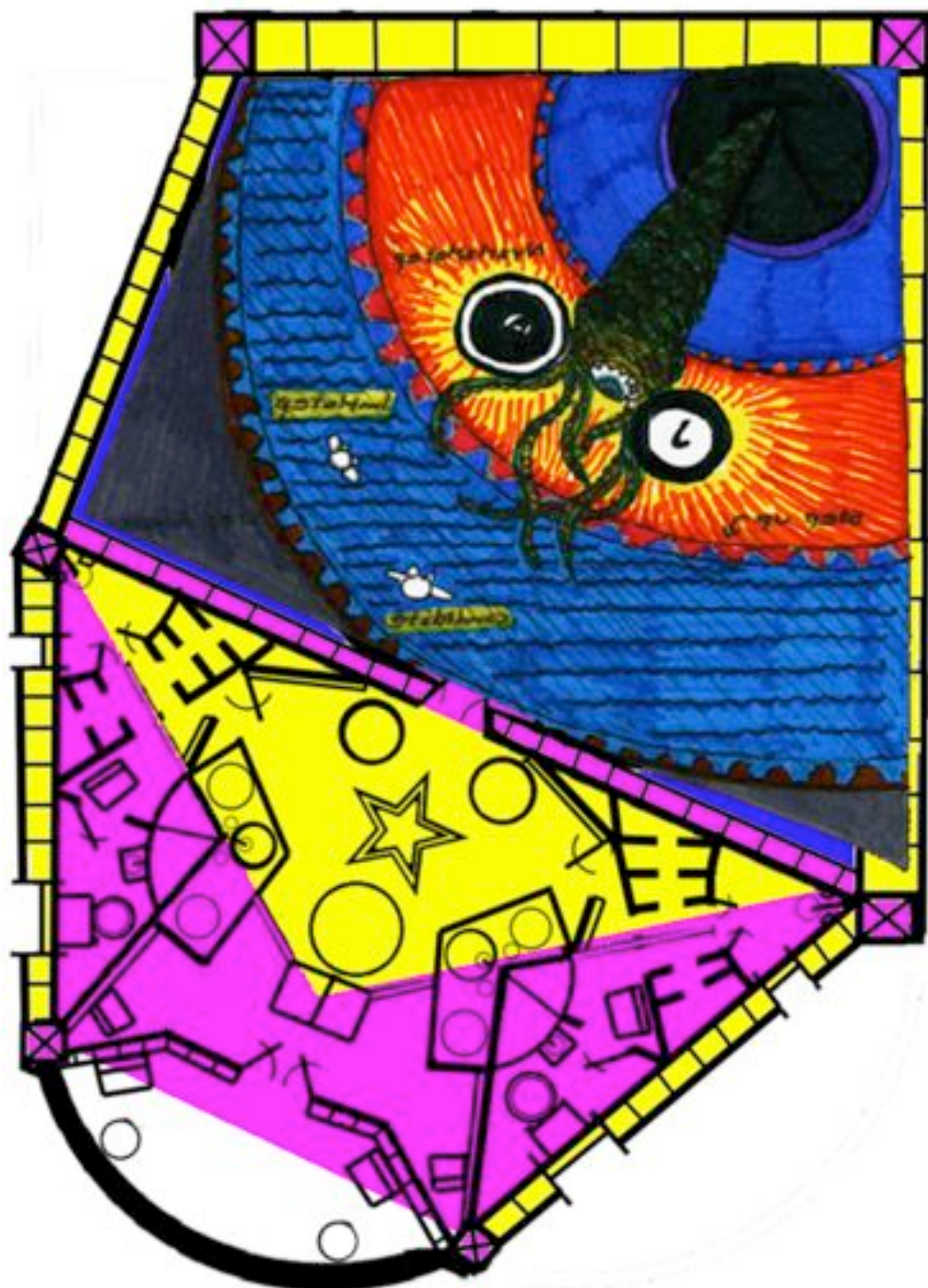
This refers to the 12 constellations of the zodiac. In Greek, which is more like ancient Hebrew than even modern Hebrew, the twelve consonants stand for the zodiac and the seven vowels for the seven planets. From very early on, at least since the exodus, if not following then from a long, fragmented prior tradition, it is evident that the 7 days of the week were implemented, along with the 12 hour days and 12 hour nights. This a complex correspondence between the 7 days and 12 hours of day and night. However, to understand the Overseer's point of view on the calendar, you must think like an Atlantean Mason.

The 12 surround the 7, the 7 connect between the 12 in various alignments and arrays. The 12 are compared to the supernal 3 sefirot and the planets to the lower 7 sefirot. This is not altogether accurate, however, because though the 7 chakras compare with the 7 planets and the 7 lower sefirot, the 12 constellations do not compare with the 3 spiritual or alchemical elements. The origins of the 12 signs are lost to history, but some philosophical researchers speculate they grew out of the 10 when one of them was divided into two and an additional one interpolated between the two halves. However this would not account for the splendid math of the 12 constellations - rendering 36 dekans of  $10^\circ$  each, completing the  $360^\circ$  circle, that double to form the 72 angels of the Exodus verse describing the parting of the Red Sea, as well as of Solomon's Goetia.

Originally, the 72 were  $50+22$ . This is one side of the arc. The other side was that  $12 \times 6 = 72$ . Thus by 12 of 22, 72, and thus by 5, 360 from 72, just as by 5, 50 from 10. All of this together comprises the Atlantean tarot, understood rightly as the tool to reading the Atlantean Calendar.

This concludes the knowledge lecture of the titles of iib° Overseers' Order.





## PtaHotep's double-cross

introduction: as in the i° and iia° rituals, we begin in an ante-chambre outside the vault. An initiator or Guide of no lower than this iib° in attainment themselves explains the knowledge lecture and the history, characters and plot of the rite. Once the candidate confirms to the Guide they understand this instruction, they enter the vault.

Guide:

"While ImHotep passed through the Underworld, along the Milky Way, PtaHotep, his son, was left as his appointed head of the Overseers' Order. While the quarriers laboured by day the Overseers conserved their energy, but then, by night, the Overseers instructed the quarriers in the Higher Arts of Democracy, Masonry, tarot and the calendar, and all sorts of splendid wonders. They began to raise the pyramids by constructing an enormous enclosure around the entire base layer and filling it with water to float the blocks into place with a giant boat. All looked forward to ImHotep's return, but PtaHotep did not overwork the workers. PtaHotep was the wisest of all the Overseers and beloved by the clay-people. He instructed them in all of his father ImHotep's metaphysics, and they all became as learned as he in time. NyarlaHotep served as PtaHotep's own vizier, and if PtaHotep but lifted a finger on his right hand, NyarlaHotep would wave the thousands of workers to all move as one to the right, and if PtaHotep lifted a finger on his left hand, NyarlaHotep would command the thousands of workers to all move in one wave to the left. Yet PtaHotep was not full of pride, and served not as king, but only as court-magician to the three Great Kings of our craft, Cheops, Khephren and Menkaure. The legions of undead all answered to the heart of NyarlaHotep, who offered it then to PtaHotep, though only until the return of ImHotep, the coming time of which no one knew but NyarlaHotep. This ritual is about the times when NyarlaHotep showed PtaHotep the catacombs beneath Giza, when NyarlaHotep told PtaHotep that ImHotep was never coming back, and that he, NyarlaHotep, was PtaHotep's true father. The ritual continues with ImHotep's return as a chaos-beast, judges NyarlaHotep a traitor and switches bodies with him, thus sending NyarlaHotep in the form of the chaos-beast back into the Netherworld. The meaning of this ritual is to teach the Atlantean Mason the mechanism of transcending the mundane cares of material reality."

instruction: if the candidate gives the word to affirm they understand, the Guide ushers the candidate into the darkened vault and closes the door after them. In the middle of the darkened vault the candidate sees an arcing domed grotto, roofed with crystals, above an underground lake, on a sand-bar near the closest shore, beneath the peak of the catacomb's dome, arise two very tall menhir stone blocks, ancient with weather, the one on the left of a dark, metallic hue, the one on the right of a brighter, marble hue. The candidate will come to see there is strange, indecipherable and ever-shifting information being projected as patterns within the crystalline veins of the two massive, upright towers. These flash like slow lightning within the twin stones and this light alone illuminates the cavern.

From the shadows behind the candidate's back, hiding behind the door of the vault as the candidate had entered, NyarlaHotep speaks. As he speaks, he places his grip on the candidate's right shoulder and then steps up beside them into the light. He is dressed as a vagabond mummy still, with blood staining the hieroglyphic inscriptions carefully painted onto his gauze wrappings.

NyarlaHotep:

"These are the pillars buried by Enoch in the city east of Eden in Atlantis before the flood. ImHotep had them transported here. He discovered them by the stone of Ram, the key-stone of Noah, that he found and deciphered just outside of Ur, in southern Babylon, as he journeyed northwest to pass by Sinai into Egypt. Ram, the "tablet of testimony," was the key to all languages once. Its geometric shape is timeless, and the markings upon it the inscriptions of seven of the ten arch-angels, the pre-deluvial Atlantean kings' list. I tell you the splendour of Ram shall be known to all on judgment day, and is yet taught to all who seek to know it. It is a testament to the seven sinister angels who rebelled and who were cast down into this material universe. I, NyarlaHotep, am wise of the dawn of time, as was ImHotep before he died. Those who follow the ramstone now, seeking to find these twin stele, will get lost and fall into confusion, for now Enoch's tomb is empty, and these twin stele are here, buried beneath the three kings' tombs."

inst: NyarlaHotep guides the candidate by their shoulder and begins leading them down a slight slope toward the crystal irradiated stone menhirs, one dark, one light. They step to the water's edge. The closer NyarlaHotep draws towards the twin megaliths, the more he stoops down and assumes a more lizard-like posture and visage. He urges the candidate toward the two obelisks and they begin wading out ankle deep in the shallow waters of the lake's shore.

NyarlaHotep:

"I suppose you'd like me to tell you what they say. They are written in Atlantean and contain all the secrets of the universe. It is these each of my corpses seeks to replicate by quarrying the ashlar to build the tomb for the three great kings, who we call the three fools, for this project is damned folly without these stones being here. Without them, the resurrected dead would not obey me; Just as they are bound to my heart, my heart is bound to these two stele. The kings know nothing of these catacombs, nor of this lake nor of these stele. This secret is known to myself and Imhotep, and now you also, but to us alone. We three are Thoth, Osiris and Horus. Do you not see PtaHotep, just as ImHotep gave his soul for mine did he become like Thoth, god over time, for he dwells now beyond all time; and just as ImHotep assumed the god-form of Thoth, so too did I assume the god-form of Osiris. Now let me tell you how the heavens have already recorded and dictate our destinies: ImHotep is Thoth, I am Osiris, and you are Horus, PtaHotep. To raise Osiris, Thoth gave his own life, you see, and so ImHotep shall never return from the Underworld. He sacrificed himself, and has given you, his son, over to me. Now I am the Great Work's Architect, for, I assure you, ImHotep is no more!"

inst: The two stones loom over them on a sand bar. NyarlaHotep climbs up the slight embankment. His face appears to be that of a supernaturally large serpent. He stands beside the bright one and reaches out to touch it. As his fingers contact the stone's cold surface a jolt of lightning bursts through them both, causing a Jacob's ladder to arise between them. From within this the chaos-beast of NyarlaHotep's true form appears.

Voice-Over: (booming)

"It is I, NyarlaHotep. It is I, PtaHotep. It is I, ImHotep returned from beyond the grave, in the realms of Nothingness beyond even the Underworld. I have come back from beyond the abyss that outstretches the deepest nether-realms. Bow now, my son, bow before your father who has conquered an eternity. Bow now, you traitor, for either way this chaos-beast's form is once more your fate for your treachery against me."

inst: the chaos-beast's image in the jacob's ladder's arcing sparks quavers like the



reflection of the moon on a rippling pond. Suddenly the reptilian arisen corpse of the mummified NyarlaHotep is possessed by the soul of ImHotep, and the chaos-beast's infernal form possessed once more by NyarlaHotep.

ImHotep: (portrayed by the actor previously portraying NyarlaHotep)

"Let it all come down. My revelation shall outlast it all. For I have been to the world beyond Beriyah and I have surveyed the New Jerusalem. It's twelve gates are the twelve houses of the Am-Duat. Its seven-sided church I have beheld inside and out, and it is like the seven Be of Re between the Ka and the Ahk."

inst: the chaos beast looms through the electricity-screen. It is a puppet armature of tentacles centred around a corpuscle eye, red with rage and streaming tears. Its pupil is a mouth and its iris a row of hooked fangs.

NyarlaHotep: (booming)

"PtaHotep, you may escape me, but ImHotep, you shall not. I shall pursue you until the final Sabbath and see your clay corpse buried beyond the wasteland's outskirts on the edge of Nothingness. Your home for eternity shall be to guard the west-bank of the river styx. Your destiny will be to wander eternally alone, licking sand to search for salty silt. You will yet suffer my fate for me. I will never die. I will get you."

inst: ImHotep urges the candidate away, toward the shore-line and the door of the vault, away from the twin pillars and the chaos-beast NyarlaHotep.

ImHotep: (turning to NyarlaHotep)

"NyarlaHotep, oh terrifying feverish insanity. You cannot harm me because I am one loyal to God who sent me. I have cast you already into the emptiness of the abyss once by my word. I shall not say it again except by action. Come at me and your will will wilt, oh chaos-beast. You shall forever lose what little light of hope you have left. Forsake now."

NyarlaHotep:

"You are unwise to be unjust to me, your servant, oh vizier. For I have sat upon that seat to which you would now ascend. The corpses are all of me, all mine alone to command. I was bound only to this portal until you returned my true form to me. Now I cross the threshold once and forever to dwell in the land of the living, and leave behind the world of the dead, with you in it."

ImHotep:

"NyarlaHotep, you, whose one eye hungers for justice, must repent now your lust for the powers of this world. I warn you, they are only an illusion, and I can turn them against you."

NyarlaHotep:

"It is too late for you now. I summon Marduk, king of demons. I summon Chthulu of chaos and formlessness. I summon Satan and Maloch, the twin-headed devil. I summon the host of all Hades to spread your plague upon this realm, the material universe. Fly free all you damned gargoyles, I unchain thee in ImHotep's name."

inst: as the puppeteered armature of tentacles undulates, the hole of the chaos-beast's pupil-mouth dilates to engorge the sclera. Through his eye, NyarlaHotep vomits himself inside-out. Black smoke bellows out of the emptied-out NyarlaHotep, whose tentacles now take root around the twin menhirs, as he stretches himself open across the gateway to the Underworld. His remaining flesh gapes agog and tears through to

reveal a portal to the inferno of hell.

ImHotep: (to candidate)

"PtaHotep, my son, go to call all the undead to return as warriors behind you. I, in NyarlaHotep's clay-body, must enter the gateway of NyarlaHotep and battle him upon the thresh-hold, before he can widen the rift in the veil." (turning again to NyarlaHotep) "You cannot cast curses before a man sent to you by God. If you will not approach me and be laid waste by my Righteousness then I shall take my Word to you now."

inst: as Imhotep approaches NyarlaHotep, the initiator, or Guide, who prepared the candidate and who has snuck up behind them, now takes the candidate arm-in-arm and escorts them towards and out the vault door and into the ante-chambre, discussing with the candidate as they walk the meaning of this degree's ritual.

Guide:

"So you see how we transcend the mortal world while still alive: we must delve deep into our minds inside our quantum thoughts that guide our nerves to control our DNA. We must conquer the urge to destroy and do evil there, deep within each of us. Know that only you can do this for yourself, but that you are not alone in doing it. Truly there are a legion of us who are seeking to transcend the mortal world while still alive. We all work together is the Great Karma Yoga. The battle between order and chaos is within each of us. We must therefore live life rightly as a warrior for increased perception, increased awareness and expansion of consciousness, both our own, others and that of the entire cosmos."

"The true Overseers' Order is open to any who have become inverted from the mundane, and is thus comprised only of those who have "graduated from labour" by working to perfect themselves. Because we have transcended cares for the material world, we are able to look down upon it from above. But only if we work to perfect ourselves do we preserve our place on the planes above."

"We can each do good alone. When we all work together we can do even better. Therefore, seek out and surround those who do good alone and in invisible silence encourage their good deeds. When they are ready to, they will learn how to assist others and to command their reality by communing with their inner-will and confronting the conflict between good and evil. In the deepest realms of the seeker's mind, they find this inverting dualism, for it is the binary language of our quantum thoughts themselves. We input binary logic and output creative uncertainty, and that is how our mind makes itself manifest around us in our material world."

"Each of us is like the bright singularity at the umbilical navel between a parent black-hole and a baby universe. The fabric of the spacetime continuum itself softens, melts and molds itself to the touch of the mind. But only those of us who knowingly and rightly do good deeds and thus perfect their karma know how to sustain and to control our mental grasp on our own realities. We understand the multiverse surrounds the outside of the womb of our perception. We understand how to manifest rightly because we have chosen to conquer the dualism of good and evil by asserting our innermost will over the most fundamental quantum uncertainty."

"If you do not understand, you will have plenty of time for asking questions, for now you are considered a True Self Overseer. Welcome to the Overseers' Order."



## iic°::"Great Work's Architect"::Imhotep

passage::"TC:HTWSSTKS"::Atziluth:conception::Fire::22  
open only to Masons of the third degree, duly and truly.  
to join consult any chosen Holy Book(s)

III. by five may all this be controlled to any outcome.  
for four cannot abide unless fifthed.  
so six cannot abide unless seventhed.  
nor twelve unless thirteenthed.  
we are five / we add two /  
we are seven / we add six /  
we are thirteen / we add ten /  
we are twenty-three.  
Should five be revolved in seven  
then eighteen judge the five.  
Should seven be revolved in thirteen  
then sixteen judge the seven.  
Should thirteen be revolved in twenty-three  
then the thirteen judge the ten.  
Should seven wisely guide in twenty-three  
then the thirteen do not convene.  
three "love" two, "two" weds "one"  
the three are unknown in the five.  
four "rule" seven / seven is "underneath" five  
five within seven are unknown to the seven  
seven has "power over" thirteen  
seven within thirteen are unknown to the thirteen  
thirteen can "investigate" twenty-three  
the thirteen are drawn by lot from the twenty-three.  
twenty three is "thrice" five plus five times one plus three.  
Twenty-four men rule this country, paL.  
twenty-three magistrates and me.

By the Pillar of Three, So Mote It Be.





*here is my knowledge lecture on the meaning of the titles:*  
[passage::"TC:HTWSSTKS":Atziluth:conception::Fire::22]  
*of the second degree B of the the Order of Death:*  
[iic::"Great Work's Architect":ImHotepl].

*benpadiah wrote:*

The first title is "passage."

This title refers both to the passage of time, and to the "passing on" of a soul into the afterlife at the body's death. In ancient Egyptian metaphysics they explained the god of the passage of time as Thoth, a magician, and the god of death they called Osiris, a king. According to the Egyptian mythology, Set, the god of the serpentine Nile, betrayed and murdered king Osiris. Thoth then raised him back to life, incarnating him as Horus, the crowned and conquering prince of the winds, a hawk. The serpent of Set, the Nile, was then slain by Horus, but Horus lost an eye in the battle. The revenge of Horus upon Set is usually portrayed as a cat killing a snake with a knife. The cat refers to the Sphinx, which in turn represents the "dog-star," Sirius, the follows the constellation Orion, which represented Osiris. Just as is Sirius to Orion, so too is the sphinx to the pyramids, aligned to mirror the "belt" stars of the constellation Orion. The "air-shafts" leading from the King's chambre in the Great pyramid of Cheops have also been found to have significance to astral alignments. There are also clear parallels between the the Egyptian Prince Horus and the elder Norse God Odin. The "Ygdrasil tree" from which Odin was hung by the feet to perceive the alphabet of Runes in the reflection of the moon in a rippling pond below, bears direct reference to the QBLHists' "tree of life" tesseract. That is also why the "Hanged Man" tarot trump is suspended from a branch shaped like the Hebrew letter "tau" or "T". Tau is also the final letter in Hebrew, equivalent to Omega in Greek. Following all these sorts of connections between archaeology and astronomy, languages and legends, is called "doing QBLH" because this is how one meditates upon the "tree of life" and thus by doing so aligns the chakras and cleanses the aura, which over time brings forth the continuously flowing "magick memory," and from the application of such "historical" learning, to transcend in the soul this mortal world while still alive.

Therefore, come to understand all things relative to the original perfect periodicities that underlie all apparently random chaos in digital reality. The signs the come then will have the deeper meaning and lead one true and right. You must always remember to avoid idyl folly, for death is the universal jest, and all change only an optical illusion.

The second title is "TC:HTWSSTKS"

The secret meaning of this anagram is "Tubal Cain: Hiram Tyrian, Widow's Son, Sendeth To King Solomon." The latter was inscribed around the capstone of the royal arch above the eastern entrance to Solomon's inner-Temple. The former refers to an ancient metal-smith contemporary to Enoch. Tubal-Cain was a son of Cain's descent, and Enoch of the descent of crossing between Seth and Cain. Tubal-Cain would have been an alchemist, for as such was the science of metallurgy known in the time of Enoch. Tubal-Cain therefore would have known the seven metals that correspond to the 7 days, sefirot, colours, planets and chakras; as well as to the 7 "kamea" number squares of the "true rose" of phi/pi, the 7 "chief executives" of the Senate and the 7 "bankers" of the Order of Death. As a master of Atlantean alchemy, Tubal-Cain would also have known of the three dimensions represented by the three combined and three pure spiritual elements. He would have had a full understanding of the "tree of

life" because it was still visible in Eden to the west of the city of Enoch, the way back to it barred by an angel with a flaming sword. So he would have known also of Yetzirah as the bond between Beriah above and Assiyah below, and so rightly understood the seven as inferior to the three. But because Tubal-Cain was evil, he did not understand the nature of the supernal three, and that is why, while constructing Enoch's 9-chambre deep tomb buried in a secret place, to house also the twin stones of orichalcum containing all universal knowledge, Tubal-Cain conspired with his brothers Jabal and Jubal to slay Enoch, and to carry off the twin pillars. Because he was murdered in secret, Enoch was said to have been "translated" to the Archangel Metatron. The evil in Tubal-Cain's heart prevented him from seeing the truth of the three supernal sefirot and thus of the three worlds greater than Assiyah. He could not see that Binah is Ayin Soph Aur, Chockmah is Ayin Soph, and that Kether is Ayin. That is why Tubal-Cain killed Enoch, and why Shekinah, crying for the deaths of holy men as a result of the "fall" of her first born, the demi-urge, caused the flood of all her tears.

#### The third title is "Atziluth."

Atziluth is the highest of the four worlds of QBLH. Atziluth is divided into three gradiated umbrae of fluorescence, brighter below and darker beyond. This is because Ayin, the highest realm of the four worlds of QBLH, is equivalent to the Nothingness that preceded the beginning of creation, the divine word. This Nothingness is not greater than God, but it is superior all around His creation. The clear light of Ayin Soph Aur, called Understanding, is the superluminal radiation of microwavelength tachyons emanating around the singularity of our local universe, the multiverse of baby universes, and forms a nulliverse of pure energy. Beyond this is the parent black hole containing our singularity. Just as our universe's multiverse of baby universes comprises the tachyon aura of wormholes surrounding our navel singularity, so too does the very deep darkness of our parent black-hole's uterine womb of Nothingness surround even the outermost halo of this clear light. One has to undergo very many death simulating rituals to achieve Ayin Soph Aur, but must be in a state of near total ego transcendence, perpetually near-death, to even fathom Ayin Soph, the limitless Nothingness. Beyond lies Ayin, the Nothingness that is Not, and surely unfathomable madness.

Atzilut is the combination of Ayin, Ayin Soph and Ayin Soph Aur as like three "sefirot" on the "tree of life" of Yetzirah, Binah: Understanding, Chokmah: Wisdom, and Kether: crown. The interior Kundalini spiral of the 7 present chakras is, as we have said, like phi, while the exterior aura of the karmic qliphoth of chi energy, like pi, can only be described to the quarriers as the "circle" of the zodiac.

#### The fourth title is "conception."

The highest form of QBLH, the Most High "tree of life," is the tesseract that measures the difference between the primary clear light of Ayin Soph Aur and the absolute Nothingness of Ayin. This tesseract is inside of the realm of Ayin Soph in the world of Atziluth, but it is not the entire realm itself. This tesseract, measuring change in the world of Atziluth, the highest of the QBLHists' four world, is named Tau-Sub-Tau, meaning the end of the end (Omega of Omega), and pronounced "ThTh" or "Thoth." If we consider this Highest tesseract of time as the archetypal Thoth, then we can also see that the realm whose changes, or "passages" it measures, the realm of Ayin Soph in Atziluth, or of the difference between the clear light of our tachyon wormhole multiverse of baby-universes and the utter non-existing Nothingness that is beyond

this, would be like Osiris, then, for just as "Thoth," the tesseract "tree of life" is like a simple square to the quarriers, so too is "Osiris" alike the torus depicted to the quarriers as the circle of the zodiac around the 7 planets or chakras.

Therefore, just as the tesseract of Thoth measures time as change between the differences of Light and Nothingness, so does Osiris, Lord of the Dead, embody the realm where this difference is made manifest, the shape of the torus of 12 around 7. Thus, Yetzirah, the "tree of life" between Assiyah and Beriah or between Beriah and Atziluth is, below, what Ayin Soph, between Light and Nothing, is above. For though Beriyah is the long-lost, pre-deluvial Paradise of Eden and the kingdom of heaven on earth, it is still only the lowest of all the kingdoms in the higher realms of heaven. There is yet much to learn.

#### The fifth title is "Fire."

Because Yetzirah, the "tree of life" tesseract between Assiyah and Beriah after the fall, is, below, identical to the tau-sub-tau tesseract in Ayin Soph of Atzilut above, we say the "tree of life" is the hypercube of Thoth. Because the multiverse of tachyonic wormholes between baby universes surrounds the local universe, we call it the external hypersphere of which the torus of our individual soul is the inner sphere, and this relationship we say is alike Osiris. Just as the tau-sub-tau tesseract measures the change over time of the multiverse, so does the "tree of life" model the digital reality of our aura and seven present chakras. Just as the "tree of life" tesseract is an exterior model on which to meditate to visualise the true, invisible chi of karma in our aura, and thus align the chakras, we explain the "tree of life" tool to the quarriers as a square, and the true work of the perfection of the soul as a circle. The square and compass thus symbolise karma-yoga, the "labour union," of Sabbat, when work is complete.

Now, at this presently perceived place and time, all cycles appear aperiodic relative to one another. However, at the exact moment of creation's beginning, all the cycles of all spacetime were perfectly periodic relative to one another. Therefore, we consider the relative alignments between aperiodic cycles as points or corners along the time-lines, or edges of temporal patterns, the shapes of 4-space. We thus compare the seemingly random alignments in space now to the conditions of constant harmony at the first moment of creation. This is how to meditate on the "tree of life": study the alignments that occur apparently at random in nature (such as the 7 planets aligning between the 12 signs of the zodiac) in order to understand the seemingly chaotic consciousness of the un-centered self-perspective (thus aligning the 7 chakras and transcending to the three higher worlds in perception). That is why Kundalini rises like fire and descends like water, why there is a "pan of merit" and a "pan of liability," and that is why we call studying QBLH "running and returning." Spiritual fire is the clear light of tachyons, the karma of our aura when the pure chi is free from the qliphoth that contain it, and the supernal halo of the nulliverse around the multiverse around the universe.

#### The sixth title is "22."

As 3 symbolises the 3 dimensions of Assiyah, as 7 symbolises the interior spiral and 12 symbolises the exterior aura, so does 22 symbolise the combination in alignment, involution and infinite extension of all these elements in one. As 7 signifies the square, 12 the circle, and 3 "karma yoga" or their working union as a "square circle," so is 22 symbolic of the Great Work of the Grand Architect complete.

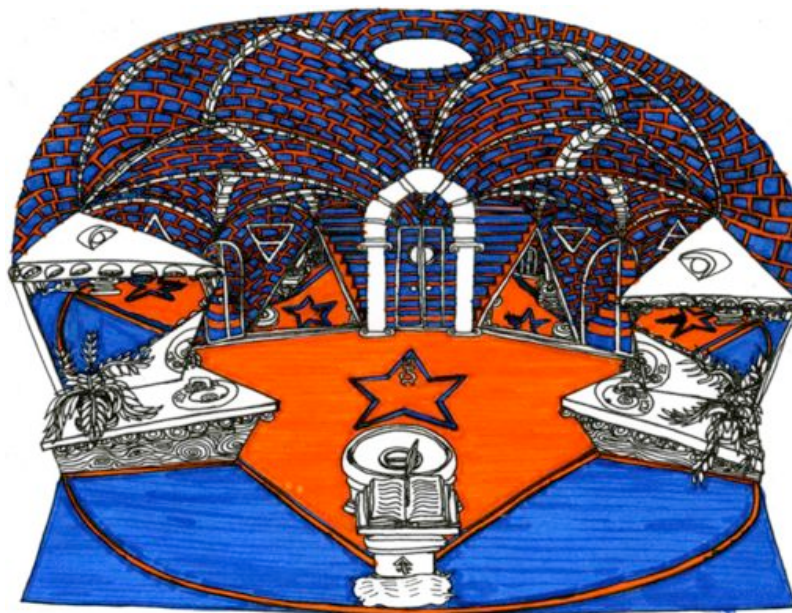
Therefore, the tau-sub-tau tesseract, or "perfect ashlar," measures the moment of creation's beginning, the first Planck time of perfectly periodic cycles, as Atziluth while the "tree of life" tesseract of Yetzirah measures the difference, at "c" the speed of light, between the outer, tachyonic light of the multiverse (Beriah) and the inner-spacetime continuum of our local universe (Assiyah). As spiritual "air" moves through the "tree of life," so is tau-sub-tau, the tesseract of Thoth, within the realm of Atziluth, spiritual "fire," between the light of Ayin Soph Aur and the Nothingness of Ayin beyond.

3 measures the triple spectrum of light, twilight and darkness above, in Atzilut, as much as 3 measures the triple dimensions of space below, in Assiyah. Between these the 7 align with the 12 to measure time as the exchange of energy. Thus, in 22, there are only either the 3 above or the 3 below, but the 7 and 12 are between these, transforming one to the other.

That is why the 3 are called "mothers," because they are at the beginning, middle and end of the sequence of letter vibrations, the first word, the uni-verse. So, 3 = the 3 dimensions of Assiyah and the 3 supernal emanations of Ayin, Ayin Soph, and Ayin Soph Aur, but also 3 = the 3 worlds of Beriah, Yetzirah and Atziluth between Assiyah below and Ayin Soph Aur of Atziluth above.

So, the 3 are supernal, but altogether there are four. The relationships between 3 and 4 are symbolised by the 7 lower sefirot of Yetzirah and the 12 representing upper Beriah.  $3+4=7$  and  $3 \times 4=12$ . As 7 and 12 change places by involution over time, the 3 above move through the 4th below over time, and such are the chakras and the aura of the soul an internal hologram of the multiverse of time-tunnel realities. These are all depicted as the circle of Osiris, but the same measurements can all be made using the square of Thoth.

This concludes the knowledge lecture of the titles of iic°::"Great Work's Architect."









## The Optical Illusion of ImHotep

instruction: before being led into the vault where the initiation ritual will occur, the candidate is first prepared in the ante-chambre by an initiator of no less rank than this iic°, who explains to the candidate the background history behind, the characters involved in, and the events portrayed by the iic° initiation ritual, thus:

Guide:

"In the contributor's degree we learned about the dream that Cheops, Khephren and Menkaure had about heaven. In the iia° of the symbolic series, we learned how ImHotep, the 3 kings' vizier, commissioned NyarlaHotep to conscript workers to build the monumental tombs envisioned by the 3 kings. In the iib° that followed, we saw how NyarlaHotep attempted to betray and murder ImHotep. Although these events have, thus far, been presented as true, we understand they are not necessarily factually accurate. In this iic° we will learn what parts of this story are not factually accurate. But we must remember that what we have learned, though historically fictional, is only symbolic of a greater truth. Truth is infinitely greater than fact and fiction combined, and just so is the One True God greater than all creation. Although we can use geometry as a tool to accurately represent measurements greater than even the entire known universe, we must realise knowledge of such does not raise us to be equal with God. By such knowledge added to such humility we grow wise with understanding, and so may do God's work, thus earning His just rewards, these rewards themselves are known only by God, and are not ours unless given to us by Him. Thus, we will now learn how ImHotep discovered the truth of God greater than all the falsehoods and facts of his creation."

instruction: The Guide asks the candidate if they understand, and, if the candidate confirms they do, then the Guide escorts the candidate to and through the door of the Vault. Once inside the Vault, the Guide closes the door behind them and leaves the candidate alone in the pitch-darkness. After a moment has passed, a deep, booming voice speaks, representing Metatron, the voice of God.

V.O./Metatron:

"You have failed me ImHotep. To serve the desire for immortality in history did you commit necromancy for three heathen kings. You may have believed I would judge your deed only by its results, and not as the deed itself. Your motives may be just, but if you do wrong to accomplish what is right you serve neither wrong nor right. Because to do right you can do no wrong, then by doing wrong for the right reasons, you only plant poison seed."

"Communication between the living and the dead is indeed possible. Even bringing a dead body back to life. But by doing so we are removing their souls from the path of evolution towards heaven. You did not know that your corpse workers needed their own souls. You sought to make them all alike using only a single soul, thus making the one an archetype above the others. But all things alive are individual and unique by nature. By giving the quarriers oversight and teaching them what is right, you have drawn out a unique soul in each, and these, being not born but brought to life artificially, had to come from souls already evolved past death who volunteered to return to life. What you cannot foresee is how these superior souls, tainted by their dead flesh, will eventually turn against you. History, therefore, shall remember their deed as immortal, but they themselves must be destroyed utterly. Therefore, you will only be remembered to the degree you accomplish that, because your deed can only be justified by their liberation. You must undo your deed of evil by freeing the ones

who accomplish good on your behalf. If flesh is their prison, or if it is Egypt's Underworld, you and your seed shall lead them to liberation until the final day, and that is my Commandment to you."

"ImHotep, this is what you must do for your workers: you must mummify their corpses and then wait for them to desiccate, each buried beneath a pyramid, underground. Your offspring shall then dig up the mummified workers and burn their bodies into ash. The ash must be mixed with water. The offspring of your offspring must then make 72 clay pots out of these ashes of the workers and bury them beneath the surface of the Dead Sea. Inside these clay pots will dwell the workers' souls. Your offsprings' offsprings' offspring must then dig these up, for inside them will be found writings, directions on what next to do with these souls. I will tell you that, by their right interpretation, the heavens will be opened up before all, and all creation will be revealed. More than this I cannot tell you, ImHotep, because of your servitude to these three heathen kings, though your heart was right, your deed was wrong. Now the great pyramids will be forever falsely remembered as tombs until judgment day. For only by freeing the workers' souls from their bodies utterly will your offspring open the gates of heaven before the eyes of all. These souls are my self-selected fallen angels, but they shall be the redemption of all mankind. They will teach everyone what you have taught them, and so the curse of humanity, QBLH, will have survived the flood and destruction of Enoch's Atlantis. Because of your deed the temptation of Adam by Raziel will continue to be manifest as ignorant blindness among some and true insight among only the few, until judgment day. Only then will I send my own son, Christ, to welcome all humanity back into paradise who turn away from all falsehoods and temptations to ignore the lessons of their history. If was for the seven Archons' powers that the 12 Archons fell, and so the flood destroyed Atlantis. But I tell you the 12 Archons only fell to the powers of 7 because of you, ImHotep. For you practised Necromancy to raise the powers of the 7 Archons, to anoint the dead with one new soul. By raising the dead you reincarnated souls. When these souls are finally freed, on judgment day, then the temptation of Adam by Raziel will finally be forgiven of everyone living and dead. Understand now, ImHotep, that only then will they all be forgiven and until then all existence, my entire creation, will remain the purgatory of all souls. ImHotep, the mind is the soul. ImHotep, wake up. ImHotep, arise."

inst: suddenly a rift opens in front of the candidate, whose eyes have by now grown accustomed to the dark. At first a blinding light shines through. As the candidates eyes begin to adapt, they can make out that the rift is the Jacob's ladder of electricity arising between the twin stele from the preceding iib°'s ritual ceremony. On the far side of the rift appears PtaHotep standing just behind NyarlaHotep, who appears like a mummified reptilian humanoid. Suddenly, from behind the candidate comes the voice of the guide, who snuck in behind them when the candidate first entered the Vault.

V/O/G1:

"It is I, NyarlaHotep. It is, PtaHotep. It is I, Imhotep returned from beyond the grave, in the realms of Nothingness beyond even the Underworld. I have come back from beyond the Abyss that outstretches the deepest nether-realms. Bow now, my son, bow before your father who has conquered an eternity. Bow now, you traitor, for either way this chaos-beast's form is once more your fate for your treachery against me."

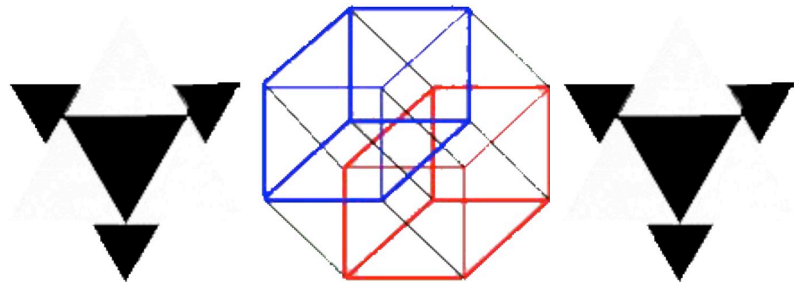
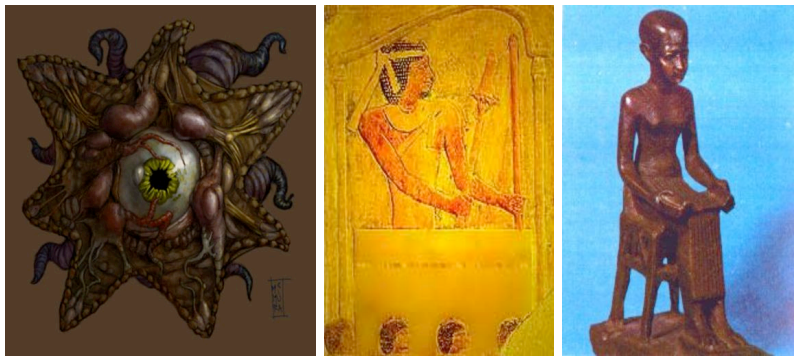
inst: the Guide then grips the candidate on the shoulder, surprising them as much as possible, and quickly turns the candidate around away from the spectacle of the rift and escorts them hurriedly out of the vault and into the ante-chambre.

Guide:

"So you see now how the ancient saying about looking long into the Abyss, that it looks long into us, has a double-meaning for we initiate of the third degree. To clone a body is to summon a soul, and to resurrect the dead is to reincarnate souls. In the east this was believed perpetual and in the west associated with Judgment Day. But we who have learned of Atlantis, the civilisation before the world-flood, know that this only occurs if one raised the dead, and we understand this to refer to the activation of "junk" DNA by using usually unused neurons. When we delve as deeply as possible into our own composition we discover our ubiquity with the entire universe on the most fundamental levels. Thus, by altering our internal composition we project change outwards that can have a direct effect on our surrounding environment. Eventually we discover that each of us exists inside our own unique universe in a multiverse and that the greater a universe seems within to be expanding, the more it is evaporating into the nulliverse that consumes the forms and light of the multiverse."

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**Fools&Builders::shell::elemental::Kha**

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