



QUAREIA—THE ADEPT

Module VIII—Mediation of Power

Lesson 8: The Core

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WELCOME

Welcome to this lesson of the Quareia curriculum.

The Quareia takes a magical apprentice from the beginning of magic to the level of adeptship and beyond. The course has no superfluous text; there is no dressing, no padding—everything is in its place and everything within the course has a good reason to be there.

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So remember—in order for this course to work, it is wise to work with the lessons in sequence. If you don't, it won't work.

Yours,

Josephine McCarthy



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Module VIII—Mediation of Power

Lesson 8: The Core

We have spiralled around various aspects of power mediation, of polarity and sources of power, and for the final lesson in this module we will work with the Core. To work with the Core without any reference points is very difficult, though you will touch on it at some point in your life as a mature adept. You have also, from the very beginning of your training, been inching your way towards the understanding and power of the Core. So for this lesson we will return to the Egyptian patterns, as they are the most solid reference points for this type of work.

You have touched on the Core at different points in your training, and looked at the different layers of the Core as and when appropriate. Now we bring those layers together into a coherent Egyptian form that you will work with, which will give you a deeper understanding of the principle, but also anchor your power in the Core so that all your power mediation will flow from the very deep principle that underlines all magic, all life, and all expression.

Once you have worked with this in ritual vision, a door will be unlocked both in your substance and your mind, and it will subsequently flow into the shallows and depths of your work. Once you have worked with the vision and its reference points, then you will then work with a meditation vision to step you directly into the power of the Core without Egyptian reference points.

The dynamics of the Core

Until now your core has been about silence and stillness: the Void. All dynamics of action, power, and so forth have been drawn from the directional powers and tools. Like being outside of a spiral, you learned the directions and tools in a space around you. Then you started to move closer into the spiral by bringing some of the tool powers and contacts into aspects of your body and into the space immediately around you.

The final stage of the spiral is to draw those powers and tools from within your Core. You must begin to understand that the biggest, most powerful gate in magic is within your centre, and that centre exists without your body: it is where you are, and the body houses that centre.

The Core is the bridge within the body between the eternal you and the mortal body of you—between the Void and creation. Everything flows over that bridge, but to get to that stage of working, first you must learn it in an exterior way—the spiral.

Why?

If one delves straight into the Core in the early stage of ones training, then one's body cannot cope with it, and one's mind struggles with it. First, body and mind must become used to the patterns and powers of magic; then as they slowly adapt, the knowledge of the Core is very gently awakened in slow, careful steps. This enables the body and mind to adapt and evolve around the ever-increasing levels of energy and power that can flow through the Core.

When you learned to bridge through your body, with ever-deeper and more powerful contacts and patterns, your body learned to adapt and adjust to that power—like building muscle. Now you are at a stage where you can face the Core and begin to understand its implications.

We will do a final spiral into the Core by way of the Egyptian deity Ptah. Understanding and working with this power will give you outer reference points to the power of the Core, and a final rim of the Core to walk along before finally stepping into it. So first we must understand and work with Ptah, and then the Core directly.

Ptah—Lord of Life, Lord of Ma'at

I am he who is south of his wall, the protector of the gods; neither man, gods, spirits, or the dead have power to turn back to harm me. I am he who is fair of face; whom the Lord of Life, and She who rules the gods, love. I gave life, controlling the offerings for the gods and the lords of offerings: I am the Lord of Life, ruling in the sky, while Seth is my protection because he knows the nature of what I do—I am the Lord of Life.

—Coffin Texts, Spell 647

Ptah: “He who set all the gods in their places and gave all things the breath of life.”

For magicians, more than any other Egyptian deity, Ptah is associated with the Core.

Ptah—Pteh, Peteh—is the designer, builder, and Limiter of everything in the universe. In the Memphis theology, he is the creator god. As you know, Egypt developed different creation myths as patterns and systems built slowly in different places around the territory that became Egypt.

Also interesting, from a magical perspective, is how the three different creator gods—Ptah, Amun, and Re—examine creation from different elemental perspectives. Ptah is earth, substance, and limitation. His cult grew in Memphis, and one of his titles is ‘south of his wall.’ Amun is the wind, the first breath, and the hidden one, with a cult centre at Waset/Thebes. Re, the noonday sun, fire, and the ram of the West, has his cult centre in Iunu/Heliopolis.

Of these three creator gods, who all have aspects of the Core, Ptah holds all three powers combined into one sceptre in his hands: the Was (power), the Ankh (life), and the Djed (strength). Whereas the other two creator gods originate through untouchable and undefinable powers, the wind and the sun, Ptah is about substance: creation in substance, power and knowledge in substance. He is the master architect, and framer of everything in the universe.

His power originates substance, the body, and flows through and from within substance. Because of this he became the patron of sculptors,

builders, architects, and masons: those who fashion substance into form. And because of this, he is the deity with whom we work for the Core, as the Core of power is nestled within the centre of the body.

Working with Ptah while exploring the rim of the Core helps you maintain the integrity of your physical body as you step ever nearer to the powers that flow from the Core. You mirror the pattern of Ptah, from within your own substance, and so approach the Core in the most stable way possible. This is done in vision to bring mind and body under Ptah's watchful eye: he both upholds and protects the magician as they explore this aspect of power. It also brings the consciousness of this deity properly into your orbit, so that over time you can commune and work with this power whenever necessary.

We will get straight to working in vision with Ptah, then move on to working directly with the Core.

Visionary ritual: South of His Wall

Set up your magical space, open the gates, still yourself, and go to the Inner Library. Spend some time in the Inner Library first, and ask the Librarian about the Core within you, and about Ptah. When you are ready, leave the Inner Library and go to the Inner Temple.

When you enter the Inner Temple, circle a few times, holding the intention of connecting with Ptah. Keep circling until the central flame rises above the altar to indicate working power flowing in the temple.

When the flame rises, go to the south altar, bow, and place your hands on the altar. Look at the south wall and see the angelic patterns within the wall. Keep looking until they fade and the wall appears translucent. As you look through the south wall, a figure starts to form on its other side: a human figure with a shaved head, naked except for a white cloth bound about his hips, and who holds a staff to his chest. His right hand is over his left, and the staff has three heads: the Was, the Ankh, and the Djed. Bow to him. Tell him you wish to learn about the core of power within you, and that you need his help to step nearer to that understanding.

The figure points up to the ceiling above. He is not Ptah, but an inner priest of that god. He is showing you that you need to go to the Hall of the Deities. He is merely a bridge for Ptah, a bridge that keeps a presence in the precinct, but not the inner sanctum of the Inner Temple.

Now that you have connected to this priest, you will commune with him through the south wall in the future should you need to. He may also appear beyond the wall in times of need or teaching. He will also appear in a structure in the Inner Desert, one you are soon to learn about, and you can also work with him there.

Bow to the priest, turn, and go to the steps that lead to the Hall of Deities. As you enter the hall, bow to the assembly—who will largely ignore you—and wait until some attendant stands up and signals for you to join them. You recognise them as the priest from the south wall. Go to him. He takes your right hand in his, so that he can feel your lantern and ensure that you are suitable to be before Ptah.

If he drops your hand and turns away from you, but does not move, then it means he has rejected you. Then you must leave the vision and try again at a later date—figure out what caused him to reject you, and deal with it.

If he keeps hold of your hand and sets off walking, then follow him. He will leave the Hall of the Deities and step into the Inner Desert, heading towards the Abyss. The priest will stop halfway between the Hall of the Deities and the Abyss, and tell you to turn and face the mountains in the far distance, before which runs the River of Death. He will tell you that this spot, where you stand, is where the power of Ptah originates; and he points into the distance, to the threshold of life, and beyond that to the river and the mountains, telling you where the power goes.

You feel a great presence building up behind you, and the priest indicates that you can turn to look. Striding across the Desert is a form of great power, a man whose skin is blue, whose hair is confined within a close-fitting cap, and whose feet do not touch the Desert floor.

As he gets near you, you hear a loud sound, like a call. It is both high and low in frequency, and repeats with every step he takes. The deity ignores you or does not see you, and the priest, behind you, puts both his hands on your shoulders to support you in this vision. When the deity nears you he stops and falls silent. He appears to stand, to look into the distance, and to listen. He waits, and you wait.

The deity places his hands on his chest and makes the sound once more. As he makes the sound, a column of light and dark starts to form from within his centre and spread upwards and downwards, so that his centre is also the centre of a massive column of light and dark: the fulcrum, the Djed. A great deal of power gathers around the deity and

flows from him, as if he is rooted in an axis that runs through the whole universe. The deity raises his arms to his sides to open his centre so that the power of the Djed can flow freely from him, and it reaches up into the stars and down into the Underworld.

Ptah makes another sound, a very high one, almost outside your hearing. At the same time he reaches within his centre with his left hand and draws out a brilliant light. With his left arm he casts the brightness forward, which creates a path of light that flows off into the distance. He then reaches in his centre with his right hand and draws out a dense darkness. This too he casts forward into the distance with his right arm.

The deity then turns his head to look at you. His eyes are full of stars, and they draw you to him. The priest pushes you from behind, and you stumble forward towards the deity, who gets bigger and bigger the closer you get to him. As you stand before the deity, bow to him and look him in the eyes so that he can look deeply into you.

When he has seen what he wants to see, Ptah places both his hands on your head. You feel a great power stir within you. The power expands, flowing down your spine from above, and up your spine from below. This is the power of the Djed with substance. The deity keeps his hands on your head and lets his Djed power resonate with yours: your fulcrum becomes tuned to his.

You feel the power flow through you, giving you strength and stability, rooting you in the stars, in your body, and in the Underworld all at once. Your body fills with energy as everything becomes lined up, renewed, and plugged in. The deity makes a noise directed at you, and the priest interprets the sound for you: “the Lord of Life says that he has raised your Djed from within you.”

Ptah drops his hands and looks into your eyes once more. He is looking for an answer, but what is the question? As he searches your eyes, you get a strong feeling that you wish to continue living, to survive, grow, and evolve within this life, to continue being a living Justified one, to live to the end of your measure in the best way that you can.

The deity nods and places his left hand on your head. You feel the power of life flow into you, renewing you, strengthening you, and filling you with the energy to live in the physical world to the very end of your measure. You begin to feel bright and full of life force that awakens every cell in your body. Any inner injuries are healed and regenerated, any inner damage is repaired, and you begin to glow with the power of life.

The deity speaks a noise to you, a high frequency noise, and the priest interprets again: “the Lord of Life says, ‘I have renewed your life, I have strengthened your Ankh with my Ankh, I have brought forth your Ankh from within you.’”

The deity removes his left hand, places both hands on his centre, then raises his right hand and places it on your head. Once more he gazes into your eyes in search of something. He searches deeper and deeper inside you, looking at all that you have done and are doing. Then he poses a question that surfaces in your mind: “Do you wish to serve and thus face the tests in life, so that you are raised as Justified in death and earn your place among the deities?” As soon as you answer in your mind that you do, Ptah releases a power into you.

A power builds in your centre. Once it gets to a certain level, you instinctively place your left hand on your centre to limit its growth. You place your right hand over your left to inform the limitation, and the power stabilises and starts to hum like a massive reactor in your centre. You recognise the power from your work with your Was sceptre: it is the inner power behind the Was, but many times more powerful than you have felt before.

You realise what this power can do, and that it is a deep well from which you can draw when necessary. The deity speaks to you through noise, and the priest interprets for you: “the Lord of Life says, ‘I have brought forth your Was from within you, I have placed my priest beside you, you are both the great magicians of my head. Stay as siblings and do not quarrel.’”

Finally Ptah points to his centre. As you look, you see the whole universe of stars within his centre, and within the stars is darkness, the Void. The priest places his hand on you and says, “As within the lord of life, so within you.” As you look deeper into the Core of Ptah, you see yourself, and everything that ever existed. Everything is within him. You are drawn deeper and deeper into the centre of Ptah until the priest pulls you back. To go too far would be to lose yourself.

As you draw back, you become aware that you are in a small inner sanctum, a small, square, stone building that hums with power. The deity is gone, but the priest remains, as does a statue of Ptah wrapped up like a mummy but with its arms free and holding the triple staff.

You ask the priest where the deity has gone, and the priest waves his arms to say that the deity is all around you, and that if you need to commune with him, you come here, and he will listen.

The priest points to the walls and tells you to look carefully. The walls are covered with carvings of ears—the ears of Ptah. This is his sanctuary, and his priest keeps a constant presence here. If you speak within this sanctum then Ptah always hears you. This is where you can learn more about the Core, should you need to. The priest tells you that you can also come here to talk and listen to the priest. He is your sibling, your brother.

Thank the priest and know that you can return here whenever you need to. As you leave the small sanctum, you realise that it stands on the same spot in the Desert where the deity stood when he showed you his power. Before you is the Hall of the deities. Beyond the hall, in the far distance, is the threshold of life, the River of Death, and the mountains. To your left is the Inner Library and the Inner Temple.

Go back to the Inner Temple and spend some time circling and contemplating what just happened. When you are ready, come out of your vision and close down the room.

That visionary work takes you around the rim of the Core, and triggers deeper aspects of your core. The core of the deity is also your core, and the core of every living thing. We worked with Ptah because, as well as being very stable, that deity contact is all about the Core within substance, the core in the body of a living being.

Working with Ptah as a magician can teach you a great deal about how the Core works, what you draw from it, and what it is. Note that the three powers of Life, stability, and power are drawn directly from the Core. When you work that way, it does not take from the Core; rather it shares out and extends that power. You are reaching into the Core of the universe and extending the reach of root powers beyond yourself.

The small sanctuary in the Inner Desert is an inner structure that creates a vessel for the power of creation to express through. It is not a temple; it is a bridge where you can step into the presence of that creative power and communicate. Very deep and powerful visions can take you far deeper into the presence of Divine creation, but this bridge in the Desert is nearer to our consciousness as humans, and provides a place for the adept to go when they need to be heard. It is not a place to go and whine, beg, or declare; rather it is a place where deep communion with the Divine Core power can be reached without impacting your body too much.

Sometimes much deeper contact is needed, but mostly the stone structure with ears—the Mansion of the Ka of Ptah in the Desert—suffices when communion is necessary. There you can talk to the priest,

you can utter to the Divine within substance, or you can sit in silence and simply be in that presence.

Next this work needs to be brought into the adept's body and mind without the reference points of deities and inner contact. You must step beyond the rim and into the Core itself. The powers in the Core are many and varied, but the key ones that the adept consciously works with are life, stability, and strength.

They are not used to project at others: your life, stability, and power are yours alone. But drawing them magically from the Core and into more active use will trigger those powers to flow through you with more purpose and focus. The Core is your battery pack, your teacher, and the root of your pattern.

When you work with the Core magically, you draw on these powers to fill you, and sometimes to extend into your tools or to strengthen a weakened fate pattern. By drawing it out and externalising it in the form of pattern-making, tools, or utterance, you fill that external pattern but you also trigger and strengthen the internal pattern of the Core itself.

In a mundane life, the Core is a passive part of the pattern of life. In a magical life it becomes an active part of your inner and outer makeup, a bit like the dashboard of a car. You can choose the temperature of the air in the car, put on music, turn on lights, and so forth.

Whereas an initiate reaches into the realms and directions for such control, the adept tunes into the Core, for the adept understands that all directions, all realms, and all powers originate in the Core. The Core is the threshold between the Void and manifestation. What is drawn out of the Void crosses through the Core as potential, then manifests as something specific. The darkness and silence is the Void, the inner patterns of creation and destruction are the Core, and the universe is formed from the Core.

So let us now work with the Core itself in vision, as that is the only way truly to understand and connect with it.



Figure 1: An ear stela, calling upon Ptah Mesedjer-Sedjem, “The Ear Which Hears.” Housed in the British Museum. Forty-four ears are carved on this stela, originally coloured red and blue. The images are of human ears, and the vertical text is a hymn to the ears’ owner, the god Ptah: “Praises to the spirit of Ptah, Lord of Truth, Great of Strength, the Hearer.”

Meditation of the Core

Sit in your workroom before the central altar. Light the central candle and do a stillness meditation for a few minutes. When you are ready, put your mind towards your centre, the centre of your body, between your sternum to just below your umbilicus. First be aware of that area in your body; then move deeper in the sense of the energetic pattern of the centre in the body.

Let your mind move into that pattern, so that you are not looking at it, but are within it. See the different energies that move around in the centre, then look deeper again. Look for the Void, the nothing, the darkness in the centre of the energies, and move towards it. Step into that darkness and float in the nothing. Let your eternal sense of self emerge within the darkness, the eternal you that has always existed, and that

seeks expression in life.

Stay within the darkness until an impulse drives you to move forward. The first movement forward takes you out of the darkness and into stars all orbiting around centres. Be in the stars—you remember this, you have touched on this before. Move forward with the intention of stepping and standing on the threshold of life. You step into a pattern full of life and power. Stand within that pattern and be with it.

When you are ready, focus on the power and impulse of life. Parts of the pattern light up: the energies of life. Breathe in while focusing on those energies of life, and as you breathe out, breathe out those energies of life. Feel the life force flow through you and extend beyond your mind, filling your body and the space around you. See the whole pattern now filled with life energy, strengthening it, renewing it, and filling your whole body.

When you have a strong sense of being filled with the life force, now focus on stabilising it. Focus on the pillar of stability, the fulcrum, and feel part of the pattern fill with a different type of energy, which has a different light to it, a different colour or feel. Breathe in while focusing on that stability power, and feel it come together in the pattern to form a pillar that sits in the centre of the pattern. Feel it fill your body from above you and flow all down your back, through your centre pattern, and into the ground, where it connects and roots to the anchor. As you breathe out, feel every part of you, every cell, every organ, have its own pillar of stability. Feel that stability radiate through you and beyond you, making you solid, immovable, and stable. Be aware of the energy of life starting to orbit around the pillar within you. It orbits around every pillar in every cell, just as it orbits around the pillar that runs through you. Then feel that orbit extend beyond you: you are the pillar, and the life force orbits around you like a moving shell.

Now focus again on the pattern within. Focus on strength, on power, on a power that feeds the life force and upholds the pillar, a power that creates your force-field, a power that strengthens and deepens the pattern within. It is a different energy to the life force, feels different, and has a different colour and a different frequency.

Breathe in. As you breathe in, be aware of the energy of power; and as you breathe out, see it fill the whole pattern within. See it fill the pillar, see it strengthen and brighten the life force, and see it flow into every part of your body. As you breathe out, see the energy of power orbit around you with the life force, see it orbit every cell in your body, and see it extend out beyond you, filling the space around you and combining with the life

force.

Sit within that pattern. The pattern in your centre, the pattern of your body, the pattern around your body, are all filled with life and strength, two powers that combine and orbit around the pillar that upholds you. When you are ready then stand up, maintaining the vision.

Stand with your eyes closed. Feel the pillar of stability running through you, strengthening your spine, anchoring you in the ground and in the stars. Feel the energies of life and strength orbiting you, filling your pattern and your body: the Core has extended out into the whole of your body.

Now focus on the Core and the Void within the Core. Move your left hand to your centre and place your hand on your body. Feel your hand over the Core, feel the Void deep inside the Core, and feel the energies of life, stability, and strength within the Core. Focus on the energy of life. Focus on its feeling, its vibration. Focus on attracting that energy of life to your hand. When you have that focus, slowly withdraw your hand and hold it up before you. See in your mind the energy of life extending beyond your body and filling your left hand like a river flowing from your centre.

Open your hand to the space before you as if you were releasing something, and see the force of life flow from you like a river, flowing to and triggering the path of your fate ahead. See the path fill with the light of your life force.

The angel standing behind you with a lantern once lit your way; now that light now flows directly from you, filling and enlivening your path ahead, your future, right to the end of your measure. It flows from you right to the end of your measure, and as you watch it flow off into the distance like a river, you become aware of things flowing out of the Void within your centre, and flowing in and with the river of life ahead.

If you try to focus on those things then you will find that you cannot make them out, as they have not yet taken outer form. These are powers, gifts, learning, and events that complete your path ahead, and that support your life force.

Direct your mind back to the pattern within. Cast your mind to the pattern within to the core, and place your right hand on your centre. Focus on the energy of power within you. Think about its vibration, its feeling, its colour, and draw it to your hand. Slowly withdraw your hand and hold your hand up before you, palm facing away from you, and

feel the river of power flow into your hand, through your hand, and out before you. See it join with the life energy flowing ahead of you on your path, and see how they intertwine, like two snakes, flowing together and woven together. See your path ahead strengthen, and see the two rivers of life and power strengthen each other.

Finally drop your hand to your side, and focus back on the pattern. Focus on the power of stability. Seek out its colour, its feeling, its energy. Feel it in your spine and through your body, and when you have a strong sense of it, hold both of your hands before you and let it extend from you, through the centre between your hands, and flow in the path ahead. Whereas the two powers of life and strength interweave, the stability, the fulcrum, flows in a straight line between them.

Look at the path ahead. Look at the pillar of stability flowing straight and strong. See the two forces of life and strength weaving around the pillar like two snakes. See the whole pattern of the pillar and the two rivers also within you, and within your Core: layers and octaves of the same dynamic run through every aspect of you, and they all originate in your Core, and from within the Core, they flow from the Void within you.

Slowly withdraw your mind from the path while leaving the pattern there. It has laid a strong foundation in your path, and will continue to work throughout your life. When you feel a serious drop in your vital force, something deeper than a transient illness, like maybe a serious magical hit, then you can revisit this strengthening of your path. But for now, draw you mind back in stages, away from the path, and into your Core.

Open your eyes and sit. Place your hands on your Core. With eyes open, simply be aware of the Core in your mind, and feel the powers running strongly through you. When you are ready get up, bow, and blow out the light.

Now do you understand the need for that very early meditation in the first module of your apprentice meditation work? The three pillars of coloured smoke? That was the very first step towards consciously opening out these three powers within you.

When you hold the staff in your left hand, all those three powers flow through the staff. Now that you have worked with the Core, when you hold your staff, be aware of those powers in your Core and in your staff: they are mirrors of each other. That will also tell you something about the practical operating powers of these energies. You will also start to see

how many of the ancient and magical images of deities and staffs, and depictions of the sacred body as a staff with two snakes, are all octaves of each other.

When you hold your Was and work with it, it focuses the energy of power and strength from within your Core. Understanding that should inform you more about that power within you, what it can do, and how you can work with it carefully. Your life force should always be protected and cared for, which means it operates for you and only you. Your Was power is the power from which your magic flows, and your fulcrum keeps stability between the two. Think about that, and how to inform your future work, and how it can extend how you work.

You should also be coming to the realisation that the angelic powers behind you in the adept pattern are also powers that flow through you from your Core. The whole universe flows from that Core, in your body and into your hands.

Write up your thoughts and observations from the work in this lesson so that, if necessary, you can discuss them with your mentor. It is a good exercise to do anyway, as you will draw a great deal of learning over the months ahead from your immediate notes on this working: the experience and knowledge will continue to unfold for you.

To finish, I have placed some things at the end of this lesson for you to look over, think about, and explore. They are about Ptah and the Memphis theology. You may find interesting things in the text and pictures. Look on them as a collation from different texts and different times, and read them as a magician, keeping in mind the work you have just done.

The Shabaka Stone and the Memphis theology

The Shabaka stone is a stela covered in text that, at some later point, was heavily marked with a wheel shape. Until recently those markings were assumed to have been made so that the stone could be used as a grindstone, but a very recent scientific study of the stone has now ruled that out. It is now not known why the markings are there or what made them.

It was dedicated to the twenty-fifth dynasty Kushite pharaoh Shabaka/Neferkare, who reigned from 716 B.C. to 702/6 B.C., and it states that Pharaoh

had this text preserved in stone: he states that he found ‘worm-ridden scrolls’ and commanded that the information in the scrolls be committed to stone.



Figure 2: The Shabaka Stone, photo by Michael Sheppard, 2016.

The text does not read from right to left as one might expect, but in ‘retrograde form,’ which is common in religious texts on papyrus. The order in which the columns had to be read was reversed, even though the arrangement of individual hieroglyphs remain facing the right, which normally indicates the reading direction.

After intense study of the texts by various archaeologists, a conclusion was reached that the original text used to compose the Shabaka inscription was probably written in the eighteenth dynasty, 1539–1292 B.C.—i.e. at the beginning of the New Kingdom.

In the text, Ptah is the creator god. The centre of his cult was in Memphis, Lower Egypt. Memphis was one of the very early centres in Egypt, and in the mythic foundation tales, Memphis was founded by the king Menes around 3000 B.C.. The early name of the city was Ineb-hedj—White walls—but it also became known as Hut-ka-Ptah—the Mansion of the Ka of Ptah).



ntrw ḥprw m pth

Figure 3: Line 48 of the Shabaka Stone—retrograde and horizontal, read left to right). Translation: “The gods who manifest in Ptah.”

The text of the Shabaka stone

The living Horus; Who prospers the Two Lands; the Two Ladies: Who prospers the Two Lands; the Golden Horus: Who prospers the Two Lands; King of Upper and Lower Egypt: Neferkare; the Son of Re: Shabaka, beloved of Ptah-South-of-his-Wall, who lives like Re forever.

This writing was copied out anew by his majesty in the house of his father Ptah-South-of-his-Wall, for his majesty found it to be a work of the ancestors which was worm-eaten, so that it could not be understood from the beginning to end. His majesty copied it anew so that it became better than it had been before, in order that his name might endure and his monument last in the House of his father Ptah-South-of-his-Wall throughout eternity, as a work done by the son of Re, Shabaka, for his father Ptah-Tatenen, so that he might live forever.

...King of Upper and Lower Egypt is this Ptah, who is called the great name: Ta-tenen South-of-his-Wall, Lord of eternity... ...the joiner of Upper and Lower Egypt is he, this uniter who arose as king of Upper Egypt and arose as king of Lower Egypt. “self-begotten,” so says Atum: “who created the Nine Gods.”

Geb, lord of the gods, commanded that the Nine Gods gather to him. He judged between Horus and Seth; he ended their quarrel. He made Seth the king of Upper Egypt in the land of Upper Egypt, up to the place in which he was born, which is Su. And Geb made Horus King of Lower Egypt in the land of Lower Egypt, up to the place in which his father was drowned which is “Division-of-the-Two-Lands.” Thus Horus stood over one region, and Seth stood over one region. They made peace over the Two Lands at Ayan. That was the division of the Two Lands.

Geb’s words to Seth: “Go to the place in which you were born.”

Seth: Upper Egypt.

Geb's words to Horus: "Go to the place in which your father was drowned."

Horus: Lower Egypt.

Geb's words to Horus and Seth: "I have separated you." ... Lower and Upper Egypt.

Then it seemed wrong to Geb that the portion of Horus was like the portion of Seth. So Geb gave Horus his inheritance, for he is the son of his firstborn son.

Geb's words to the Nine Gods: "I have appointed Horus, the firstborn."

Geb's words to the Nine Gods: "Him alone, Horus, the inheritance."

Geb's words to the Nine Gods: "To his heir, Horus, my inheritance."

Geb's words to the Nine Gods: "To the son of my son, Horus, the Jackal of Upper Egypt ... Geb's words to the Nine Gods: "The firstborn, Horus, the Opener-of-the-ways."

Geb's words to the Nine Gods: "The son who was born .. Horus, on the Birthday of the Opener-of-the-ways."

Then Horus stood over the land. He is the uniter of this land, proclaimed in the great name: Ta-tenen, South-of-his-Wall, Lord of Eternity. Then sprouted the two Great Magicians upon his head. He is Horus who arose as king of Upper and Lower Egypt, who united the Two Lands in the Nome of the Wall, the place in which the Two Lands were united. Reed and papyrus were placed on the double door of the House of Ptah. That means Horus and Seth, pacified and united.

They fraternized so as to cease quarrelling in whatever place they might be, being united in the House of Ptah, the "Balance of the Two Lands" in which Upper and Lower Egypt had been weighed.

This is the land the burial of Osiris in the House of Sokar. Isis and Nephthys without delay, for Osiris had drowned in his water. Isis [and Nephthys] looked out, [beheld him and attended to him]. Horus speaks to Isis and Nephthys: "Hurry, grasp him. . ."

Isis and Nephthys speak to Osiris: "We come, we take you."

They heeded in time and brought him to land. He entered the hidden portals in the glory of the lords of eternity. Thus Osiris came into the earth at the royal fortress, to the north of [the land to which he had come.

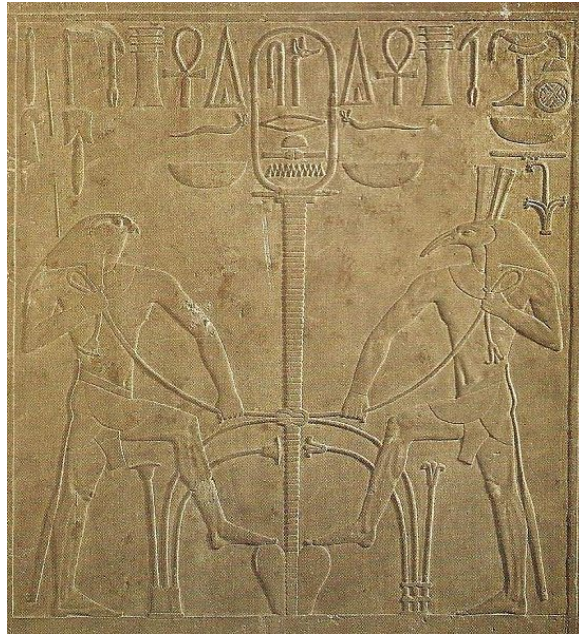


Figure 4: Set and Horus

And his son Horus arose as king of Upper Egypt, arose as king of Lower Egypt, in the embrace of his father Osiris and of the gods in front of him and behind him.]

There was built the royal fortress at the command of Geb.

Geb speaks to Thoth:

Geb speaks to Thoth:

Geb speaks to Isis:.....

Isis causes Horus and Seth to come. Isis speaks to Horus and Seth: "Come....."

Isis speaks to Horus and Seth: "Make peace....."

Isis speaks to Horus and Seth: "Life will be pleasant for you when....."

Isis speaks to Horus and Seth: "It is he who dries your tears..."

The Gods who came into being in Ptah:

Ptah-on-the-great-throne....

Ptah-Nun, the father who [made] Atum.

Ptah-Naunet, the mother who bore Atum.

Ptah-the-Great is heart and tongue of the Nine Gods.

Ptah who bore the gods.

Ptah who bore the gods.

Ptah.

Ptah Nefertem at the nose of Re every day.



Figure 5: Ptah

There took shape in the heart, there took shape on the tongue the form

of Atum. For the very great one is Ptah, who gave life to all the gods and their kas through this heart and through this tongue, in which Horus had taken shape as Ptah, in which Thoth had taken shape as Ptah.

Thus heart and tongue rule over all the limbs in accordance with the teaching that it (the heart, or: he, Ptah) is in every body and it (the tongue, or: he Ptah) is in every mouth of all gods, all men, all cattle, all creeping things, whatever lives, thinking whatever it (or:he) wishes and commanding whatever it (or:he) wishes.

His (Ptah's) Ennead is before him as teeth and lips. They are the semen and the hands of Atum. For the Ennead of Atum came into being through his semen and his fingers. But the Ennead is the teeth and the lips in this mouth which pronounced the name of every thing, from which Shu and Tefnut came forth, and which gave birth to the Ennead.

Sight, hearing, breathing—they report to the heart, and it makes every understanding come forth. As to the tongue, it repeats what the heart has devised. Thus all the gods were born and his Ennead was completed. For every word of the god came about through what the heart devised and the tongue commanded.

Thus all the faculties were made and all the qualities determined, they that make all foods and all provisions, through this word, to him who does what is loved, to him who does what is hated. Thus life is given to the peaceful and death is given to the criminal. Thus all labor, all crafts are made, the action of the hands, the motion of the legs, the movements of all the limbs, according to this command which is devised by the heart and comes forth on the tongue and creates the performance of every thing.

Thus it is said of Ptah: "He who made all and created the gods."

And he is Ta-tenen, who gave birth to the gods, and from whom everything came forth, foods, provisions, divine offerings, all good things. Thus is recognized and understood that he is the mightiest of the gods. Thus Ptah was satisfied after he had made all things and all divine words.

He gave birth to the gods,

He made the towns,

He established the nomes,

He placed the gods in their shrines,

He settled their offerings,
He established their shrines,
He made their bodies according to their wishes.
Thus the gods entered into their bodies,
Of every wood, every stone, every clay,
Every thing that grows upon him
In which they came to be.
Thus were gathered to him all the gods and their kas,
Content, united with the Lord of the Two Lands.

The Great Throne that gives joy to the heart of the gods in the House of Ptah is the granary of Ta-tenen, the mistress of all life, through which the sustenance of the Two Lands is provided, owing to the fact that Osiris was drowned in his water. Isis and Nephthys looked out, beheld him, and attended to him. Horus quickly commanded Isis and Nephthys to grasp Osiris and prevent his drowning (i.e., submerging). They heeded in time and brought him to land. He entered the hidden portals in the glory of the lords of eternity, in the steps of him who rises in the horizon, on the ways of Re the Great Throne. He entered the palace and joined the gods of Ta-tenen Ptah, lord of years.

Thus Osiris came into the earth at the Royal Fortress, to the north of the land to which he had come. His son Horus arose as king of Upper Egypt, arose as king of Lower Egypt, in the embrace of his father Osiris and of the gods in front of him and behind him.

—tr. M. Lichtheim in *Ancient Egyptian Literature*, Vol.1, pp.51–55.

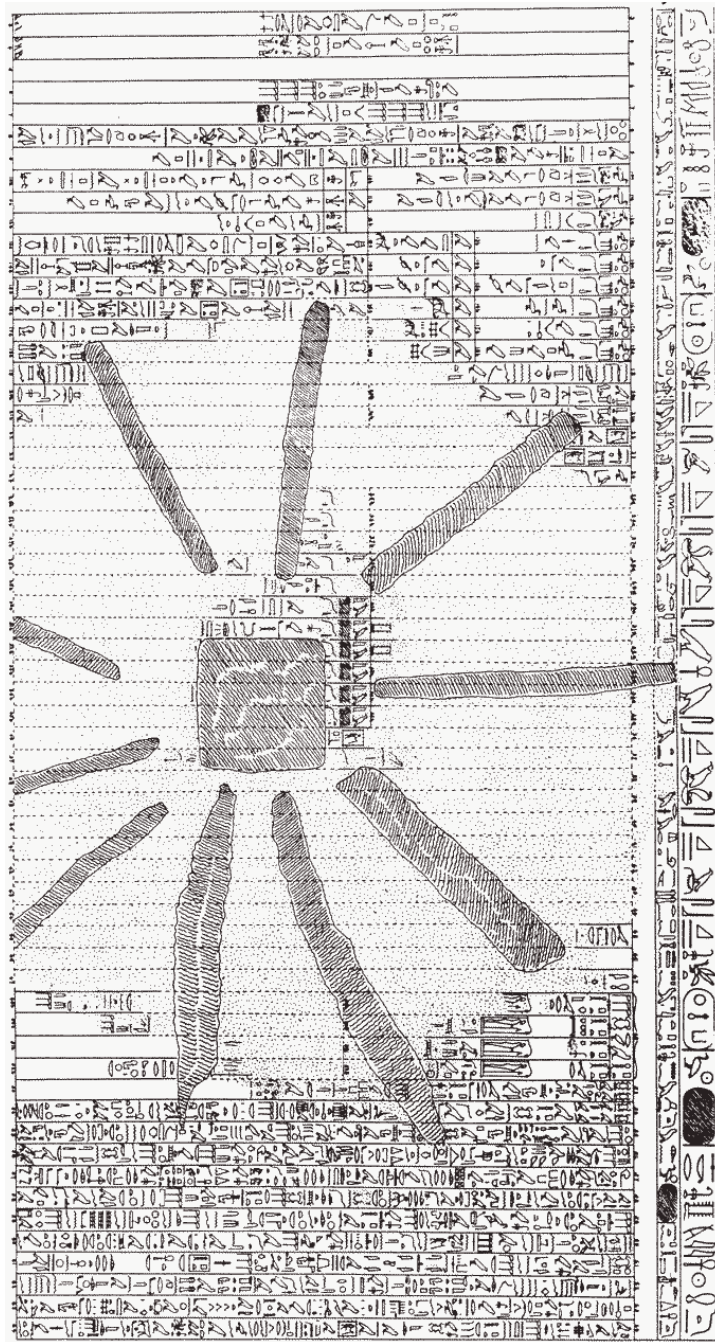


Figure 6: Shabaka Stone

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