THE BOOK
of the
CONCOURSE OF THE FORCES.

OF THE GODS OF EGYPT WHO RULE ABOVE THE
PYRAMIDS OF THE 4 CHERUBIC SQUARES IN
EACH LESSER ANGLE OF
THE TABLETS OF ENOCH.

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The Head of the Order.

Sodalitas Rosae+Crucis et Solis Alati

Grade 5° = 6°
Theoricus.
"Book of the Voice of the Word": in the portion called "THE OPENING OF THE GATE OF THE GODS."
OF THE GODS OF EGYPT WHO RULE ABOVE THE PYRAMIDS OF THE FOUR
CHERUBIC SQUARES IN EACH LESSER ANGLE OF THE FOUR
TABLETS OF ENOCH.

(Note by the V.H. Fra. 'S.R.M.D.: the notes of comparison with
Hebrew, Coptic, Greek etc. terms are my own, whenever put in red
ink; and have cost me much care in reference, so that they may
be considered as being reliable.)

Here follow the vibratory pronunciations and names as
formulas, of the Gods of Egypt who rule above the Pyramids of the
4 Cherubic Squares in each Lesser Angle of the 4 Great Tablets of
Enoch; together with the 4 Spirits proceeding from the one Syn-
thesis of the Elements:

As it is written elsewhere¹ :-

"The Names of the Gods and Goddesses were seldom, if ever,
written at length in the Hieroglyphic Character: but only
sufficient Hieroglyphics were usually employed therein to indicate
the Initiate the Name of the God intended; that so the full
Knowledge of the true vibration of the Name in question might not
fall into the hands of the uninitiated; by whose imperfect and
unskilled use the Names of the Gods might become blasphemed by
the vibration being wrongly applied. Therefore the complete
lettering of such Divine and other Names is not usually given
at length in the Hieroglyphic or Sacred Characters, but only
indicated. This is the reason why such of the Names of the
Egyptian Gods as have been handed down in Greek and Latin
records are erroneously written and pronounced."

That is to say, that according to the Formula intended to
be awakened, the writing and pronunciation of the Name of the
Synthesis of the Spirit acting in matter (a God associated with a crown or flames above head - Rev 2:8) (πνεύμα)
Πνεύμα ἡννέ

(Πνεύμα)
Γενετό Θεόν τε Χν

(Σῶμα)
Οτὸς Βασ.

Τῷ-ΩΑΣ

Θεότερον πάντα ἐν τῷ Θεῷ (Εὐων Νήπ)
him to understand what letters might have to be added and what
suppressed in the invocation of any certain Divine Force. Therefore the full vibrations of the Egyptian Names here given are
not absolute, save for their application herein, but would have
to be varied when employed in other senses.

Here followeth therefore the exposition of the accompanying
Diagram, and its application.

In the innermost Circle is placed the Synthetical Form
of the Spirit acting in matter, in the Elements thereof; the
First formed Desire, the Silent Opener of Being, the Lord of the
Day-Break

Πωρ Τανς or Πωρ Τανς

PTHA CHANAIXE. As it is written:

“For in ZOAN were His Princes; and through CHANAES His Angels came”

And his designation is Πεως or Πεως

the First Desire, the First Born of the Egg of CREATION from the
Breath of the Creative Spirit Πι Νταμ

ΠΙ-ΝΟΜΑΗ, or better ΠΗΡΑΗ ΠΗ

And his vibration is Πωρ Πηρης

that is Ἰα Σαμαίιν. “Violent Force materializing the Ether of the Universe,” “The Vital Force of the Ether
transforming the Divine Beneficence into realization.”

And his Symbolic Form is that of a God mummied with human
head but without plumes or crown above; in this case
to represent the first beginning from the Creative Breath.
And he is the Synthesis of the Spirit in the

Eleven.

Notes by S.R.M.D. ΠΗ IS THE Coptic Definite Article Masculine, and
prefixed to a noun beginning with $\beta$, $\mu$, $\nu$, or $\rho$. 

Compare Coptic $\beta\gamma$ = the Boundary limit, or region. $\pi\theta\sigma\kappa\varsigma$, $\theta\alpha\varsigma$, $\theta\alpha\varsigma$, or $\theta\alpha\varsigma$ = the Demarcation, engraving or infixing.

$\pi\theta\sigma\kappa\varsigma$ = the End. $\gamma\kappa\varsigma$ and $\lambda\nu\kappa\varsigma$ are given as the name of a Town of Egypt. $\gamma\kappa\varsigma$ $\pi\theta\sigma\kappa\varsigma$ $\lambda\nu\kappa\varsigma$ = within the Boundary of Chares. $\gamma\kappa\varsigma$ $\kappa\varsigma$ = Ancient.

The Name in Hieroglyphics is usually given $\beta\gamma$, and translated by Egyptologists PTHAH, but we consider $\beta\gamma$ as $\gamma\kappa\varsigma$; and it looks more likely to be the Hieroglyphic origin of $\beta\gamma$ than either $\beta$ or $\gamma$.

$\pi\theta\sigma\kappa\varsigma$ in Greek is given as a radical form; it means "desire" or "longing".

In Sanchoniathon's fragment on the Creation, which is said to have been taken by him from the Hermetic Books, he says: - "The Spirit became amorous of its principles, it made therewith a conjunction; and this conjunction was called $\pi\theta\sigma\kappa\varsigma$ or Love."

This is evidently Pthah. Later on Sanchoniathon speaks of a second $\pi\theta\sigma\kappa\varsigma$ the son of Astarté, who seems to be nearly the Greek Anteros; as he is said to be the brother of Eros.

Compare Hebrew $\pi\mu\nu\delta$ = to open or unloose.

Immediately surrounding the Central Circle are the Names of the Spirit in each Element, that is of the Gods of Egypt answering thereto; and in the same compartment are those of the Goddesses answering unto the $\pi$ & $\pi$ final forces in each Element, the Thrones of the Spirit.

In the Circle beyond are the Names of the Gods answering to $\pi$ & $\pi$ Forces in each Element.

Without the Circle are the Four Receptacular Egyptian Symbols of the Elements.

These then be the Names of the 5 Gods and Goddesses representing the Spirit and the Four Elements operating in the Element of Air $\Delta$ in the Lesser Angle of $\Delta$ in all the Tablets, and ruling above the Pyramids of the 4 Cherubic Squares above the Calvary Crosses thereof. (They correspond unto the Ace, King, Queen, Prince & Princess of Swords in the Tarot; and unto the King, Knight, Queen, Bishop & Castle in the playe or raying
of the Chequers, (Chess).

The Spirit acting in the Firmament of Ether is the God of Shining Light, the Lord of the Appearance of Brightness, שוחרי, or שוחריל, שוחרי. As it is written (Ezekiel vii. 2.) in the description of the appearance of the Divine Glory:— "As the Appearance of Brightness as the Reflect-
ed Light of Chasmal:" שוחרי רֶּשֶׁם (Zohar) בַּעַרְיָּם. And his designation is שוחרי or שוחרי (נְּּוַל) *

"The Lord of the Appearance of Brightness, or of Zohar."

And his vibration is צוֹי הֶדָּוִד or the Radiation of the Shining Light from רְכַנ, SZOV CHAOURIST; כֵּן כָּאָבָרוּ מָל "The Creative Mind materialising the Occult Force." "The Flowing Life of Ether materialising the Occult Force of the Solar Light." "The Divine Inspiration from רְכַנ."

(And his correspondence is with the כ of א, with the Ace of Swords in the Tarot, and with the King in the Raying of the Chequers. His Office is therefore here analogous in א to that of Osiris in the Element of Earth.)

And his Symbolic Form is similar to that of Osiris, but with the head of a hawk, in this case.

Notes by S.R.M.D.:

Zohar, is the Name of part of the Hebrew Qabalah. It means "Glory" "Splendour" "Brightness" etc.

עַל = Light. - שוחרי

הָוָוִד = A Star. Hence it is derived כּוֹרֵסְיָּם the Star of Horus, which is translated as the Name of the Constellation Orion.

שוחרי and the other Gods representing the Spirit of the Elements are probably those whom Homer & Hesiod mention 4 winds, Boreas, Eurus, Notus, (in Aesopes) & Zephyrus.
TheΜ of Πυταµ and the ∇ acting in the Element of Δ is the Great Goddess of the Sweet Influence of Heaven Τηνηθεοε as it is written (Psalm LXVIII, 9 (v.8 in the English numbering): "The Universe trembled, the Heavens also poured forth their Influence (Nathephu)"

And her designation is Τηνηθεοε (οα) the Goddess of the Influence of Heaven.

And her vibration is ᾧαοα οα τη Πητ or the Flowing Ether of the Expanded Heaven. Σταισε Πη οο οο οο

"The Living Force of Moisture beautifying the Material Earth".
"The Universe of Air." "The Energising Force bringing Victory."
"The Living Force from Πυταµ in its Merciful or bountiful form."

(And her correspondence is with the ∇ of Δ, with the Queen of Swords in the Tarot and with the Queen in the Raying of the Chequeds. Her Office is therefore here analogous in Δ to that of Isis in the Element of Earth.)

And her Symbolic Form is that of a Goddess crowned with a large Vase, to symbolize the container of the moist nature in the Air.

Notes by S.R.M.D.: - Πυταµ = to distil or drop down; to flow down. Also Myrrh, from its distilling from the tree without incision.
Πυταµαις Πυταµαις = Drops. Also jewels or pendants of beads or drops.
Hence doubtless the Greek Name of Ρηα, Rhea or Hrea, the Wife of Saturn or Κρωνος Cronos & mother of Jupiter, Ζευς, Zeus. From Ρηα, to flow or drop down. But some derive the Name of the Goddess RHEA by transposition from Ρηα, the Earth. Ερε, the fresh bloom of early Spring. Ερε = to love or desire passionately.

οα is rendered "Nout" and "Hutpe" by modern Egypto-
That is the $\Delta$, $\Lambda$, & $\nabla$ of heaven acting together.
she is sometimes represented in the Hieroglyphics as a Goddess in a bowed position touching the Earth with her hands and feet, to represent the sky. The Name of Juno, *Hₚₚₚₚₚₚₚₚₚₚ* is like a variant of Rhea, *Ρη*.


The Π final of *ΠΗΠ*, and the ∇ acting in the Element of Δ is the Great Goddess of the Rushing Storms of Air, Θωυ Νηθ or Θωυ Αθνηθ, Θω Ναيث or Θω Αναιθα; as it is written, (Psalm xcix, v.1), "There dwelleth with the Cherubim the Shaker (TAUΝΗΘ) of Earth": -

(The usual translation of this passage is: - "He sitteth between the Cherubim; let the Earth be moved!")

And her designation is (Θωυ Αναθηθ) Θω Αναθηθ

(Ες) The Goddess of the Orb of the Universe of Time.

And her vibration is Θωφηθ (or Θωφηθ) ης θωθορ

Θωφηθ, or the + Flaming Strength of the Flowing Ether of Heaven. ΠΑΟΣΙΔ ΠΑ ΑΜΗΘΗΝ ης σι - "The Universe of Air Fleming in the Strength of Victorious Fire". The Splendour of Air.

"The Living Force of Moisture beautifying the Material Birth.

"The Universe of Air." "The Energizing Force bringing Victory."

(And her correspondence is with the ∇ of Δ, with the Princess of Swords in the Tarot; and with the Castle in the Raying of the Chequers. Her Office is therefore analogous in Δ to that of Nephthys in the Element of Earth.)

And her Symbolic Form in this case is that
of Lioness-headed Goddess crowned with the Disk and Serpent; to symbolize the Storm forces of the Air.

M.R.W.:

stretch out; to bow or shake, or bend or move.

Great is the Orb of the Universe.

carry or carry

ε = Feminine Definite Article.

ει = by Plato in Timeo to be the same as the Greek Athena. The translation of the passage is: - "The principal city of this country, (Σισιλεία), whence also came the town of Amasis the King. There was a Goddess who passed for Chief; she is called NEITH (Νήιθ), and in Greek according to what the same report, Athena, (Ἀθηνα)."

Athena is said by Diodorus Siculus to be the ruler of the Egyptians.

The Greek Athena is nearly the same as the Roman Minerva.

Now the shuttle or spindle is frequently found as an emblem of weaving.

σίνη = a shuttle. Ζεύς or Πήδας = Time.

The loom of Time’ is an expression closely connected with the idea of the threads of destiny.

Athena is usually said to have been the child of Jupiter. Pausanias mentions 5 personages of the name of Minerva one of the Ocean Nymphs.

A Minerva, Mother of Apollo.

A Daughter of the Nile, who was worshipped at Saïs in Egypt. One born from Jupiter’s Brain.

A Daughter of Jupiter and Cyrene, a daughter of Oceanus.

A Daughter of Pallas, generally represented with winged shoes.

Of these Lion-headed Goddesses, appears on the evidence of Egyptologists to be a terrible and avenging Divinity, forth flame and lightning. She is called by them ΕΝΘΑ and is said to chastise the wicked in the future. Compare the Indian Goddess Kali, with this latter form.

ει is generally rendered by Egyptologists as “Tefnu” or “Thot,” and is said to be a Solar Goddess. But the rendering of the name here given, ΕΝΘΑ, connects her with NEITH. While the latter part of the name seems to suggest Basht or Basht. Anaitis was a Goddess among the Lydians, & I believe was sometimes applied to her. Αναίτις closely resembles Anaitis.

Athena is sometimes called “Pallas”, perhaps from Πάλλων, to brandish a spear. Πάλλων has some likeness to Πάλλων, means to shake or agitate. There was a Carthaginian Goddess called Thanit, or Tanit. ΕΝΘΑ may be ΕΙ = Beauty =

The Indian Goddess Kali the Destroyer is sometimes
Chronicles, 9th verse: This Name Shau is almost identical with \( \text{Ωω} \), which is here given in the Book of the Concourse of the Forces as the Name of the God which is usually transliterated by Egyptologists as Seb or Sibu, etc.

\( \text{Ωω} \) is usually translated "Ethiopia", in the Hebr. Bible. \( \text{Ωω} \) means "to drink hard", "to drink up", a "drinker" also "strong drink" wine etc. - "The Drinker represents well the nature of the dry and fiery "drying up" as it were the moist vapours from the Earth. To plant: \( \text{Αω} \) = a tree or Vine. To drink of.

Combines the idea both of planting the Vine, and of Vine therefrom. Like Noah and Bacchus.

- Wisdom. Meditation.
- Wise.
- A Sword.
- Time, \( \text{Χρόνος} \), Chronos.
- Desert.
- A Gate.
- A Leaf; plantation. Sometimes in Egyptian representations the body of Seb.