

The KA and the BA

- an introduction to the ritual

By V.H. Fr. L.A.V.D.E. 5°=6°

This introduction is a synopsis of and a personal commentary on the “Seven Days of Ka and Ba” in R.A. Schwaller de Lubicz’s “Her Bak: Egyptian Initiate”, a very demanding text consisting of “Egyptian teachings” (which are rather de Lubicz’s hermetic interpretations of the pyramid texts). It is my personal firm belief however, that this author was much closer to the spirit of the teachings than any other Egyptologist, at least of the known ones. Instead of being a comprehensive introduction it is rather a sequence of all of the soul’s components and subtle Egyptian ideas.

The ritual /found on pp.35 -ed/ is based on these teachings and the forging of the human individuality in the medu-neter world. Here we have the world that forms the soul and it is this second Duat, “the Duat of Birth” that is spoken of in various texts. The other Duat is the one of the Hall of Judgement or, of Maat as is the one referred to in the Book of Hours, or AmDuat upon which our Winter Solstice Ritual is based.

1st day

The task: the Glorious Body or, “Body of Resurrection” or, Body of Light identified as the Akh, or Kku in the Egyptian texts.

The Akh  or Khu is begotten after the working of Ka  towards Ba 

Akh – Ba – Ka

Akh or Khu, the becoming is

1. The light in the darkness
2. Natural light power
3. In humans “the will that unifies”

Ka 1 In form is fixity
 2 As power is cosmic love
 3 Provokes and fixes Ptah’s incarnation in matter (in man and woman we have the light-bearing pre-genital cells pre-sperm and pre-ovules)

Egyptians are believed to have distinguished two different level of Ka, without however dividing the Ka:

The lower Ka – the **instinct** of life (food/sex)

The higher Ka – the desire to **become**

Ba 1 is the spirit of fire and cosmos
 2 the natural soul in bodily form birth/rebirth (this was signed by the head of Ram or, Khnoum)
 3 the human soul that will incorporate the “body” when Ka – Djed is **stabilized**. It was depicted in the form of a bird hovering over the embalmed.



2nd day

Some Egyptian letters of importance

N for de Lubicz stands firstly for Neith  and her primary hieroglyphs. The goddess had the symbol of the crossed arrows  and crossroads that are still today associated with witchcraft.

S is for Seth  and the letters to express the S are  a folded cloth or, even Z  a door bolt. This S precedes the bearing of Ka (it is like the sulphuric yolk – as R.A.S de Lubicz – says of the egg, the core sethian will) as we will see.

H for the wick  and h with slightly different pronunciation for  the reed shelter.

M for which the owl  stands.

From these we derive

A N H in the form of a triangle and from its evolution we have

AN the divine fire.

AH the spiritual passive substance.

These two beget the:

NT which gives the notion of Nut and bears the causes of heaven and earth and that gives birth to S which is the principle of the original Ka.

NT contains NR as well that is the fire and light of heaven, the Divine KA and the dual fire of S united: the Father

H and M contain the principle of the law of waters and the fiery womb: the Mother.

Here the ultimate form, the human image, the divine totality knows all and nominates all other beings; here we have the Divine Maat consciousness that is miraculously begotten from the Father and the Mother.

When this higher Maat falls into the fetters of matter we have the beginning of the judgmental Maat. This fallen Maat that is the principle that will give human KA’s the urge to *transcend*, that will awake the Horian principle in man to overwhelm matter. (Compare this notion to the Gnostic Myths of the fall of Sophia and the urge to return to the Pleroma – Gnosticism is essentially influenced by Egyptian teachings.)

In this fall N becomes the Neith as we have seen above and S the primordial will for life is divided in *Horus* and *Set*.

H and M create the womb, S and M create the seed of form and

M becomes the pregnant Mut that means death for the higher life and beginning of incarnation, or birth for the lower life.

Here the principle of S forms the yolk of the Egg forged by Ptah in the intermediate world. This Egg contains its own Maat.

3rd day

The Ka incarnated becomes the *Khat* – the belly button, also the name of the grossest of all of the soul's bodies.

The Ka is also in the *Meska*, the animal skin that appears in various depictions.

Ka as vitalizing power is in the senef: the blood circulation in which *ab*  heart and *sam*  lungs, throat and windpipe play their part.

This blood circulation concentrated in solar plexus is the *sia* (heart vitality and intelligence)

It is the potter Ptah  in the fiery form of Knoum  that molds with his hands and shapes man's body.

This is done with the help of Renenunet and Meshkent who together fashion the "inek" which is the ego of man. (Compare this with the Hebrew anoki or ani "I am")

Ka in general is very hard to define in life because Ka always plays a crucial role...

"The Ka through the agent of *Tekh* , marked by the feather of Maat, takes vitality from the foods *sa*; while his higher aspect is *sia*.

Ka the master of all kas...
Djet the master of all Djeds...

Ka strives through the Venusian intervention to rise and sleep with Sun-Ra

The spiritual Ba is Horus himself! 

4th day
Various aspects of ego

From the primal word of *ia-aw* (IAΩ) the words proceed...

1st *Iku* the primordial I – produces the *Inek* the I am – the consideration.

2nd *Mer* – creates the law of attraction.

3rd *Sekhem*  the "power" evokes Sekhet the fiery lioness  and creates destruction of duality, it is the liberator of the Ka, prepares Ka to join to the Ba.

4th *Kheper*  the becoming, the transformation that creates.

5th the *Ab*  product of *Iku*

6th *Tekh* (this we will investigate in the Scales of Judgement in the Hall of Maat)

7th *Seshat* – sefecht the seventh the sept the Holy

5th day
Some words now of what becomes of the ab and tekh in the after death states

a) The Sekhau, the cerebral or plant consciousness that contains

all of the lower instinctive Ka's tendencies after death passes to the *Khaibit*  the Shadow that is depicted by an umbrella.

b) "The organic consciousness of the vital functions of the viscera that embody the four great functions of animal existence are put in 4 distinct jars and if the man was aware of these functional entities during life they become subtilized instruments of his future being" thus they are depicted this way:



The organic consciousness a.k.a. the animal KA along with the Shadow or, plant consciousness or, plant KA is deceased man's **lower KA**.

Now, the **higher aspects of the Ka** are to be judged in the Hall of Maat

In the possibilities of the after death states we have two man headed figures. The one we have seen previously is the "desired BA", a man-headed bird, but the other is the *shai*  a brick with a man's head – this is his destiny, maybe unchangeable.

E.A. Wallis Budge states: "Shai was originally the deity who "decreed" what should happen to a man, and Renenutet, as may be seen from the pyramid texts, was the goddess of plenty, good fortune, and the like; subsequently no distinction was made between these deities and the abstract ideas which they represented."

In the central figure of the Balance of Scales



Here, as we know, on one side of the scale is the *Ab* that means both *thirst* and *heart* but in a different pronunciation means *desire*. The feather notifies the capacity for absorption and furthermore drunkenness and saturation, "a merciless Sethian fire" as stated by S. de Lubicz.

But if we look more closely at the balance of scales we see more clearly 

Here the tongue of the balance is the *ab* pot, but now it is held by the *tekh* a feather alike unto Maats' feather – a heart pending by life's drunkenness or, fill of love?

6th day

From his birth every man has to recover his word – to realize his own Maat.

Ren-nunet (Ren the word – the lady of the Word) feeds him and raises his Djed  the Rennunet character resides in the liver and the red blood cells that inspire air and life through Ra.

The other nursing goddess is Meshkent  with the uterine horns as her headdress. (Sekhmet the opposite of Sekhmet that annuls his functions after death)

Meshkent helps him expand, Meshkent is the womb of reincarnation in the Duat.

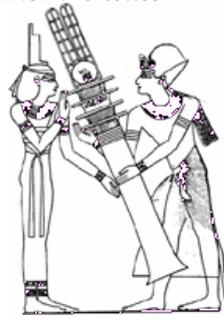
Meshkent is carrying the "sin of rebirth", the shade of the spiritual

Ka and spleen in the human body and the white lymph of Osiris. Within Meshkent the Sah is born: the essential principle of the living entity.

Access into the Field of Reeds, the lower heavens of the Egyptians, is gained through a baptism of waters.

Then the purified *sah* is seen in heaven as *Sah*; the constellation of Orion and in this *Sothis*, the heavenly representative Osiris, will lead this happy *sah* to the sources of life, the nefer of heavens. Orion and *Sothis* rule the Osirian periods on earth, the human *sah* is Osirian and will come back for incarnations and rebirth as Osiris is reborn with earths vegetation. But man is advised otherwise – to transcend the ways of Osiris and here Horus will be his help.

This word remains imprisoned on earth until Ra awakens it. The Djed contains the two principles and currents of Osiris and Ra.

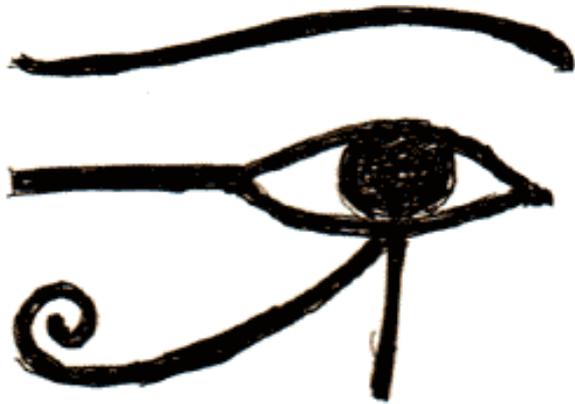


Erection of Djed by the Pharaoh – the living Ra, with the help of Isis.

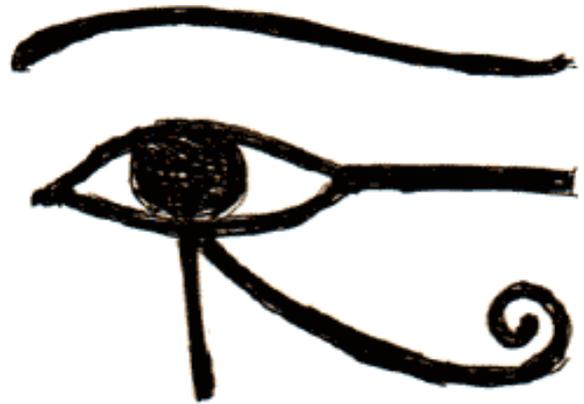
7th day

The imperishable Djed installed by Amon-Ra-Ptah is the word in every man.

Man has to identify his own Djet, his own personalized word. This word remains prisoner of earth until Ra awakens it. The Djed contains the two principles and currents of Osiris and Ra. These currents are uplifted and meet in the eyes.



The eye of RA



The eye of Osiris Ka
When united with the
Ka then becomes the eye of
Maat And joins the eye of Ra

Then the third eye of Horus is produced
(the intuitive vision)

The official performance of the ritual “The Ka towards the Ba” took place at the island of Aegina at 2013 Magical Gathering on the first of the five Epagomenal days of the Egyptian calendar. The Feast of Osiris

The KA and the BA

Inek Ha-Ka-Ptah! “I am the Ka of Ptah” (“I am Egyptian!”)

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Materials:

- Boiled egg for each participant
- A laver for bathing the fashioning soul
- A censer.

Godforms:

Knoum



The potter ram-headed god, that fashions the egg/soul of the one going to be incarnated.



Or in other depictions fashions man

Ren-nunet



The nursing mother cobra-headed goddess that feeds

Meskhe(n)t



The nursing mother human-headed that forms and expands – the womb of birth

The ritual “takes place” after the rebirth/restoration of the organs of the initiate. (a.k.a. after the 0°=0° initiation)

We are in the Duat – the place of Medu-neters.

Under the guidance and supervision of Ptah, Knoum the ram-headed potter in the Duat who fashions the basic container of each initiate in the form of an egg.

(note that Kneph is also used for the , it is named after the god that fashions the egg of “soul”. Egg is αυγό-avgo in Greek αυγη is the dawn, αυγοειδής-avgoeides is something that flashes and lights).

Ritual:

Temple setup:

We are in the Duat before the rebirth; the fashioning of bodies and Ka’s takes place after the instructions of Ptah. The inner hall is the place of Ka and Duat, while the balcony outside the temple (or, any back yard open to the sky) is the place of Ba and the Heavenly world.

Ritual

(Knemu, Ren-nunet and Meskhent assume their godforms)

Meskhent sprinkles water to purify and Ren-nunet censes to consecrate the ritual space.

*All participants intone in, very low voices, the mantram **Hu-Sia-Heka** (translation Annunciation-Perception-Magical Fulfilment, an "Egyptian" form of IAO)*

Knemu: *(takes an egg from the basket and forms a 'new soul', while he upraises the egg he says:*
I am the potter, I fashion you after my fathers Ptah's instructions. I am the creative fire of Pta. I am the first to form the existence with the impulse of a ram towards existence! I am the builder of bodies and Kas! I construct your Ka so that you have life and have it in abundance! It is your Ka and you have the Divine imperative to discover and upraise your Ka so to some day meet your remote and abstract Ba! So, that it will be able to attract the Ba! And by their union miraculous things will take place for you!
(he gives an egg to each and every participant in the hall who spend a short moment in silent meditation on the form of their souls. Each member gives their egg to Ren-nunet)

Ren-nunet: **I am whispering your name – your Ren – to give you existence! In the serpent-tongue I am whispering it! I am giving you my milk! I am the nurse that keeps and feeds you!**
(she takes from everyone their respective motto this moment and whispers the motto to the egg; then she passes every egg over the censer, that sparkles saturated with charcoal and incense, and then gives the egg to Meskhent)

Meskhent: **I am the dark womb that you grow in! I was death and annulment as the terrible Sekhmet and now I am life! I work for you in the world of Duat, so that you grow and strengthen!**
*(she baptizes every egg in the laver and then she upraises the egg)
She exhales the word towards each egg Sah – the essence of living entity.
Then she says May you gain access to pass through the Field of Reeds.
(and seals the blessing with a kiss)*

Members: *The intoning of the mantram quits as they have their consecrated eggs and every one, after that, steps out of the room to attend the starry night, upraising their eggs say:*
May my Sah become as divine Sah (Orion) with the great Sothis – the star of Osiris – ever in his center!
*Ren-nunet, Meskhent and Knemu ought not forget to have their own eggs consecrated as well
Everyone exits the Duat and sits down cross-legged outside the temple in contemplation.
When the last member exits the three operant members leave the godforms Knemu, Ren-nunet, and Meskhent and come out at the balcony with the contemplating members.*

Knemu divests his godform and assumes the godform of Djehuti:

Djehuti: **I am Djehuti father of Djet the seminal Word in Man and Djed the seminal universal Word of Amon-Ra-Ptah. I will upraise your individual Djed for each and every one of you. (He anoints everyone's egg with Holy Oil)**

Ren-nunet: (censes each member)
I cense you with the power of the right stream of red-blood cells to your right eye the eye of your solar Ra

Meskhent: (sprinkles from the laver)
I sprinkle you with the power of the white-blood cells to your left eye of your lunar Osirian-Ka.

Djehuti: (while upraising the frater/soror)
So that your Osirian Ka will be united with your higher Ka and then join the solar Ra stream to open the THIRD eye: your hidden eye of Horus.
*(Touches gently at the temple with his hand)
Djehuti, Ren-nunet and Meskhent turn every member's head towards the night-sky (Orion – if possible) leave their godforms and join to contemplate themselves.*

All Members: *Upraise and stretching the arms with their respective eggs towards the rays of the stars and moon and keep aspiring to discover an insight, a path for their future. (Egg divination – Oomancy). After this they break the silence go downstairs eat the egg (if they will) and drink light beverages. After sometime has passed they can dine and drink alcohol.*